

Canadian Churchman

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Vol. 31.

TORONTO, CANADA, THURSDAY, MARCH 30, 1905.

[No. 13.]



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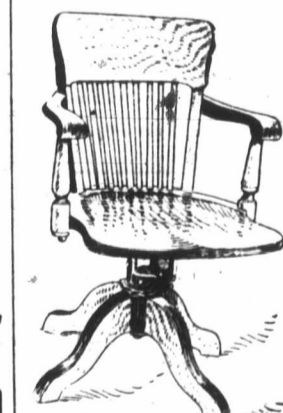
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Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 20 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.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 2—Fourth Sunday in Lent.

Morning—Gen. 42; Luke 6, to 20.

Evening—Gen. 43 or 45; 2 Cor. 6 and 7, 1.

April 9—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 9, 28 to 51.

Evening—Exod. 5 or 6, to 14; 2 Cor. 12, 14 and 13.

April 16—Sixth Sunday in Lent.

Morning—Exod. 9; Matt. 26.

Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.

April 23—Easter Day.

Morning—Exod. 12, to 29; Rev. 1, 10 to 19.

Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

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

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.

Processional: 89, 200, 270, 520.

Offertory: 86, 255, 256, 362, 523.

Children's Hymns: 331, 332, 335, 473.

General Hymns: 91, 92, 94, 213.

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.

Processional: 96, 200, 261, 281.

Offertory: 213, 214, 267, 542.

Children's Hymns: 254, 258, 336, 342.

General Hymns: 106, 226, 252, 467.

Note.

Correspondents must remember that their names must accompany communications to this office—not necessarily for publication unless the subject is a personal one, letters without the writers' names will not be published.

New Cathedrals.

The old idea of a cathedral is rapidly changing. The pictures which Anthony Trollope gave us in his novels are quite out of date, if they ever had any real existence. Dr. Julius, Bishop of Christchurch, N.Z., who is at present in England, has given in an interview for Church Bells a short history of the Church in his diocese, and especially of the cathedral, the glory of Christ-

church. Referring to the staff, he said that the Chapter "consists of the Bishop, the Dean, the Chancellor, six clerical and six lay Canons. At present, with one exception, the clerical Canonries are honorary, but in a few years, when our endowments become available, it is hoped that some of the Canons will be set free for service in the diocese." Every branch of our race develops as "from a fresh root, and, while striving after a common ideal, does so in its own way, and is only successful when it endeavours to cope with its own needs, and not to imitate some other form. Thus we find in Chicago that it is the plan of the new clergy staff at the Chicago cathedral to form the work on the lines of a Christian settlement as far as possible. An invitation has been extended to the Brotherhood men of the city to assist, and three or four volunteers for permanent residence handed in their names at a recent Local Assembly meeting. Others offer to help as visitors in the evenings.

A Cathedral Staff in England.

A circumstance showing the different conditions under which our clergy work compared to those in England is apparent from the remarks of the Bishop of Bristol at a social conference of the East Bristol Rural Deanery. He said that there was not a single one of the Canons of his cathedral who had not, apart from his duties as Canon, some definite piece of diocesan work to do. Enumerating such duties, he instanced attending to sacred study among the clergy, higher religious reading among the laity, watching the social progress in Bristol and Clifton, not only Church of England progress, but all kinds of progress by whatever Church or party.

Rev. Dr. William Grant.

We may be allowed to chronicle here the death of the Rev. Dr. William Grant. Long ago, in the very early days of this journal, when success was doubtful, the Rev. William Grant, then of Tullamore, was a valued contributor to our columns. He had left Canada many years ago, and we find in the Living Church this notice of his death at a good old age: "The Rev. William Grant, D.D., assistant at St. Mark's Church, Chicago, died February 26th, after a short illness. He was born in England in 1818, was graduated from King's College, London, and after a few years spent in parish work and school teaching in England and Wales, came to Canada in 1889. He had charge of St. John's Church, Castlemore, and St. Mary's Church, Tullamore, and taught school in Oshawa. He received the degree of Doctor in Divinity from Trinity College, Toronto, after examination. He came to Chicago in 1891, and after a few months' employment as chaplain of St. Luke's Hospital, he became assistant to the rector of St. Mark's Church. He was a fine classical scholar, being especially familiar with the Semitic language. His funeral took place from St. Mark's Church, Thursday, March 2nd. The service was conducted by the rector, Dr. Wilson, assisted by eight of the clergy of the Diocese of Chicago. Although eighty-six years of age, he was able to render valuable assistance in Church work until a few months before his death. Dr. Grant never was received into canonical connection with the diocese or with the American Church.

Greek.

Many years ago the writer in a discussion on the proper teaching of Greek was in the position of the twelfth jurymen, surrounded by eleven ignorant, foolish, prejudiced fellows. He insisted that Greek was a marvellously modern as well as ancient language, and that the proper way to teach it was not by the study of old writers first,

and in a wholly artificial and barbarous pronunciation, but to study it as one studies French, German or Spanish for modern world use, and then to take up the old writers with, if possible, the assistance of teachers from the University of Athens. Our system is like a foreigner learning the English of Chaucer to begin with. Now, there is the usual proposal to drop Greek. So far as the writer has read, no one seems to realize the extent to which it is a modern living language, with the children prattling in Greek and newspapers and books published in it. His delight can be imagined in reading in the Church Times an article by a scholar, writing over the name Viator, emphasizing for these reasons as well as others the increased, not decreased, study of Greek. Among other arguments he says: "Why do not reformers aim at treating Greek as a living language? It is very much alive. Some eight millions of an intensely modern people use it as their common speech. It may be that in conversation they clip it barbarously, but for the purpose of reading—and they can read almost to a man—they enjoy an idiom not differing greatly from that of Demosthenes, and they enjoy Plato, I am told, without much sense of distance. The language of ancient Athens, with its supple power of word-formation, easily finds expression for every new idea in commerce, in science, or in politics. Do we not use it ourselves, however inaccurately, when we have to name a new gas or an instrument for speaking at a distance? Greek is a far more living language than English or French, because it has this power of natural growth. Why, then, should it not be learnt as a living, spoken language? We should have to pronounce it properly, to be sure; but that might conceivably be a gain. The school-boy would be freed from what I remember as the chief difficulty: the search after scrupulous accuracy in the written use of accents which were as scrupulously ignored in speaking. We should probably have to import some native teachers; but that should not be difficult."

Vicars of Leeds.

It may be of interest to note in connection with the recent episcopal appointments made in England that the last six Vicars of Leeds have been successively promoted directly from thence to bishoprics. Their names and the bishoprics they were appointed to are as follows:—Dr. Atlay, to Hereford; Dr. Woodford, to Ely; Dr. Gott, to Truro; Dr. Jayne, to Chester; Dr. Talbot, to Rochester; now translated to the new diocese of Southwark, and lastly, Dr. Gibson, to Gloucester. Truly, as was said a number of years ago, the vicarage of Leeds is a sure stepping-stone to a bishopric.

Celibacy.

Bishop Williams contributes to the Living Church the following letter. It would be out of place to make comments; everyone, especially every one of our Bishops could do so, and point out that there are exceptions to every rule. "I do not think that clerical celibacy implies superior sanctity, nor even necessarily higher efficiency. The unmarried priest has many dangers in himself and in the world. He may become offensively careless in dress or neatness, defective in delicacy, rough in manner. He has special danger if he lives alone. The greatest and holiest hermits were not always very agreeable personally. But as a matter of practical efficiency, nearly half the churches in our communion can only be served by a married clergy if such a clergy decide to live as if they were unmarried. I have several fields where a missionary route can be completely cared for by one man if he is a single man. My experience is

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that when an unmarried man is appointed, his domestic duties are nil, and he devotes himself strictly to his routine. But he almost always marries as soon as he has \$800 a year, and then he wants a number of things he didn't need before, and his home duties keep him from travel. He becomes, not a missionary, but a parish priest of an absurdly small flock. We ought to make it clear that missionary stipends are not given to enable men to marry, but to enable them to cover a large field—justifiably large to earn the stipend. I have never been hard-hearted enough yet to say to a missionary, 'Your field is not meant for a married man.' Instead, I have tried to build rectories. But frontier work most seriously needs men who deliberately consecrate themselves to maintain a lofty plane of single life."

The Chapel of St. Nicholas.

The Bishop of Southwark has recently stated through the press that from an interesting ruin the little Chapel of St. Nicholas, Carisbrooke Castle, is being restored as far as possible to its condition in the time of Charles I., with whose memory it is so closely connected. Five years ago, on the 250th anniversary of the king's death, it was decided by a representative committee of Church men and Church women that the restoration to regular use of this chapel would be the most fitting memorial of the event. The South African war and other hindrances delayed subscriptions somewhat, but the sum raised seems to have completed the outside work with the exception of the porch. The seating accommodation for about fifty and the lining of the walls up to the window sills will be of oak from the hulk of a broken-up man-of-war. Specially appropriate gifts are the altar, organ, reading-desk and candlesticks formerly used in Queen Victoria's private chapel at Osborne, which have been presented by the King.

First Folio of Shakespeare.

A wonderful Shakespearean discovery has been made in England, where one would think that every scrap had been long since unearthed. But a folio was recently discovered in the library of W. G. Turbutt, of Ogston Hall, Derbyshire, where it had lain for 150 years. On being brought to the Bodleian Library at Oxford it was at once identified. It appears that by an agreement made in 1611 between Sir Thomas Bodley and the Stationers' Company, the latter agreed to present to the library one perfect copy of every book entered at Stationers' Hall. A copy of the First Folio was duly forwarded in sheets, and on 17th February, 1623, the library sent it and other books to be bound by William Wildgoose. When the library obtained later editions of Shakespeare the first folio was probably sold and lost sight of. The sub-librarian of the Bodleian stated: "The importance of this particular copy over all the other 158 enumerated by Mr. Sidney Lee in his census which accompanied the Clarendon Press fac-simile issue in 1901 is that it was the only one which had never been in private hands until after it was bound. It passed from the officials of Stationers' Hall to the keeper of the Bodleian Library, John Rous. It was bound for the library, returned, and placed in the arts end. It is, therefore, a standard copy in a sense in which no other can be."

Russia.

Bishop Wilkinson, the Bishop of our Church in Northern Europe, has written a letter of remonstrance to the Times, urging upon English writers and artists the duty of moderation and courtesy to Russia. Such a remonstrance should be heeded by those writers and draughtsmen in our own land who show so much bad taste and ignorance, as well as the lack of ordinary good feeling, in their strictures on the sufferings of a neutral and friendly power. The Bishop said: "To aggravate and torture a worsted sister

nation is not magnanimous, and is altogether unworthy of us as a great people. Bismarck used to say that Germany had to pay for the windows broken by her press. It was a trenchant saying, with a moral. Russia has proved herself in war to be brave, enduring, and, in her attitude and utterances towards her victorious enemy, chivalrous. The least we can do is to give her credit of all this, and refrain from adding to her difficulties by hard words and cruel taunts. To act otherwise would not be just, and therefore not British." The Bishop knows of no country where English people have been treated with such unvarying kindness and consideration as in Russia: "I travel and work," he adds, "amongst our countrymen through ten nations of Northern and Central Europe, and I hear complaints in not a few of them as to the troubles to which they are subjected. But not in Russia; quite the contrary."

Americanism.

The Literary Digest comments on a series of American letters written by an Italian Roman priest, Ugo Ojetti, on the development in the United States of Roman Catholicism and its process of adjustment to local conditions. The Digest quotes at length, and we reproduce a portion translated as follows: "The Roman Catholic clergy in America are of a different type from that in Europe. They are more active than speculative, thus illustrating one of the advantages that accrue from the separation of Church and State. In America the clergy must take charge of the whole work of the Church; they must prepare sermons, collect moneys, establish schools, build churches, look after their own incomes, and, if possible, make mission tours. All these activities demand as a fundamental prerequisite perfect freedom. Nobody thinks in this country of dogmatic controversy. The contemplative orders do not flourish in America. In the richest country of the world the clergy are poorer than anywhere else. The endowments of ecclesiastical positions so common in Europe are unknown here. In regard to the 'Americanism' of the clergy, this must be said: A religious and theological Americanism does not exist; but the entire American clergy has an irrepressible longing for freedom, for practical activity. In Europe the priests dream of the past and stand in opposition to all innovations. They see in the supremacy of the Church over the State, in the spirit of the Middle Ages, the panacea for all ills, and, with whatever of courage or energy they possess, apply themselves to dogmatical and exegetical studies. In the New World things are different. Here every Bishop in every address that he delivers speaks of freedom, viewing life from the 'modern' standpoint, and looking hopefully into the future. Dogmas are left severely alone as matters far above the concern of the average Roman Catholic." After giving instances of freedom and of brotherly regard to other communions, the writer proceeded: "Archbishop Ireland once wrote that the religion, we need does not consist in the singing of beautiful anthems in finely ornamental choirs, while the people without are suffering from spiritual and moral starvation. 'Go after men's souls,' he said; 'speak to them, not in unnatural language and scholastic sermons, but in words that can satisfy both the heart and the mind.'" These letters have evidently attracted much attention in Europe. The Digest refers to a Leipzig paper, which thinks they show a tendency to drift away and precede a religious struggle in America. On the other hand, we think a struggle in Europe much more probable, and a revival in the Churches of France and Italy.

Dr. Gasquet and the Living Church.

The Roman ecclesiastic whose alleged address was published in all the leading papers of that body, and which was withdrawn after the exposure by the Living Church, wrote to the New York Evening Post, admitting one point, namely,

that he did refer in an address to the bull issued by Paul IV., not by Pius IV. The Living Church, after showing that this bull was quite well known to controversialists, and that the late Pope had misquoted it in his attack on English orders, proceeds to show what at the time was evidently deemed the meaning of it from the acts of those interested: "And there is abundant evidence that the bull was not so understood at the time of its promulgation. Pole 'reconciled' the nation to the Roman see without the smallest suggestion that the reconciliation did not carry with it a recognition of the validity of the orders of those ordained or consecrated according to the English ordinal. Where Edwardine Bishops and priests were deprived, the charges against them were that they had married, or that they were heretical in their belief concerning the Holy Eucharist; never once that their orders were invalid." . . . "Finally, and most conclusive of all, English Churchmen of the Papal party continued, after the restoration of the Book of Common Prayer, until 1570, to receive the sacraments in their parish churches, from priests consecrated by the very ordinal now said to have been condemned by the Pope in 1555. Not till the former year did the successor of the Pope in question call his adherents in England out of communion of the Church of the land. Surely this is abundant proof that the validity of the orders of the priests who consecrated the Blessed Sacrament was entirely recognized."

Old Virginia.

There are many descendants of the old Loyalists who are glad to read of the care which is now taken by their supplanters of the relics of their forefathers. We have noted several recently, and now find that the parish church of Bruton is being restored. This is one of the oldest, having been founded in 1632, the old parish register dating from 1662, shortly after the Restoration. The present building, designed by Governor Spotswood, was erected after the capital of Virginia was moved from Jamestown to Williamsburg, and was finished in 1715, and has been in continuous use. Possibly it might have been yet in good repair, but in 1840 the wardens and vestry laid hands upon it and modernized it. The interior was gutted, the Governor's canopied pew, the corner pulpit, and the flagstones which paved the aisles were removed, the chancel was transferred from east to west, and a partition wall was built across the middle of the building. The restoration of the old church and provision for its reverent care has been heartily taken up, and a fund is being raised. Of this fund Mr. R. L. Harrison, president of the Southern Society of New York, and Dr. Weir Mitchell, Thomas Nelson Page, and Mr. Robert Treat Paine have consented to act as custodians, a committee which should command the confidence of everyone. It is part of the scheme to provide a crypt for the preservation of the treasures of the old parish which have been saved through all these troubled years. They include the old parish register, in which the Washingtons' name appears (George Washington's eleven times), the Jamestown communion silver, the gifts of William and Mary, and of George III., and the Prayer Book and Bible used in colonial days.

Consumption.

A book which seems a much-needed publication has just been issued by the Committee on the Prevention of Tuberculosis of the Charity Organization Society, New York, with the title, "A Directory of Institutions and Societies Dealing with Tuberculosis in the United States and Canada." It has been compiled in order to tell consumptives, their physicians and friends, rich and poor, where to go, what it will cost, and what patients may expect to find at each institution. We are told that the variety will surprise us, but that the number, except for the well-

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to-do, is insufficient. In all the institutions there are less than 8,000 beds, and a third are in New York State.

THE SECTARIAN UPHEAVAL.

This is the somewhat sensational name applied by a prominent United States journal to the energetic protest raised throughout Canada to the terms of Sir Wilfrid Laurier's Autonomy Bill. It is now some time since a question of like importance has aroused the public mind. That this has done so rapidly and effectively there can be no doubt. The storm-centre of the bill is the provision for sectarian schools, and their imposition on the new Provinces practically for all time. And the proposed modification of its terms, involving, as it does, more a change of words than of meaning, does little to relieve the tension. It seems idle to argue, as some do, that there are no provincial rights. As well say there is no British North America Act. Alberta and Saskatchewan, under the constitutional Acts put in force by the Dominion Government, are Provinces not merely in name, but in deed. When a minor attains the age of twenty-one he ceases to be a minor, and by right of law becomes possessed of the privileges, duties and responsibilities of manhood. One of the ablest constitutional lawyers Canada has so far produced—a matured Parliamentarian and a Liberal at that, has said: "When the Territories have sufficient population to entitle them to become a Province, they must decide for themselves whether they shall have Separate Schools or not." This is precisely what Sir Wilfrid Laurier, the Premier Liberal, is, by his autonomy legislation, seeking to prevent them from doing. It is very much as if a young bird were kept under control until its wings were so grown that it could fly, and just before being given freedom its wings were clipped by its custodian. Its freedom would be a subterfuge and a sham, and it would be shorn of the chief of the privileges to which it was entitled by the law of nature and the principle of liberty. It is one thing for the Parliament of Canada to arrange the terms of a school law for the Territories when they only numbered a few hundred inhabitants, who had practically no voice in the matter themselves. It is quite another thing for the same power to attempt to initiate, impose and enforce upon two full-fledged Provinces and a population of half a million people restrictive legislation on a subject of vital interest to their inhabitants, and in regard to which, by constitutional right and every principle which governs the establishment and maintenance of free institutions, they have the undoubted privilege of dealing with by their own suffrage and through their own local Parliament. It must be a hard and ungracious task for a statesman as he nears the end of his career at the call of his masters to stultify his record of other and nobler years, when he shone forth as the brilliant champion of the constitutional liberty of the people of the North which he now strives to curb and diminish. The hierarchy will allow its children a certain amount of license when it has no essential principle at stake; but when it sees what it deems its prerogatives and powers imperilled by the forces of progress and civilization, then "the Church" subtly but effectively takes a hand in the affairs of "the State," and does not baulk at even attempting to remodel the Constitution to attain its ends. When Sir Wilfrid Laurier inserted in the Autonomy Bill the words, "except in so far as varied by this Act," he knew full well that he was tampering with the Constitution of our country. And what the British North America Act lacked to enable him to give authority and effect to his contention he would in that manner attempt to provide by an unwarrantable and inexcusable interpolation. It is futile for him to charge his opponents with endeavouring to arouse religious prejudice and passion. It is, on the contrary, remarkable that the people of Canada have shown such calmness and restraint

under such grave provocation. The opposition to the Autonomy Bill is founded on justice and equality. It unanswerably invokes the Constitution of the Dominion. And its animating and controlling force is that love of freedom and desire for its maintenance which is the prevailing characteristic of English-speaking people the world over.

PATRONAGE.

There can be but little doubt that one of the prime causes of corruption in politics is the prominent recognition of patronage and its frequent abuse. The patron of ancient Rome is something more than a memory. The relation of the slave to his patron was not merely a condition which obtained when the Latin people ruled the greater part of the ancient world, and which passed into oblivion when the power of that great empire was broken and its sceptre seized by other and stronger hands. We venture to say that each member of the new Ontario Government has found himself an object of attack by separate divisions of the army of "free and independent electors," who, with a zeal unsurpassed by the patron clients of the palmy days of the Latin empire, seek emancipation

ensuing practice will prove its just vindication. The best civil servant is not the man who, by indolence or incompetence, has failed to make his way in other departments of life. On the contrary, it is he whose industry, aptitude and character have won for him deserved success, and who has those qualifications for official life which will render his services to the State both suitable and desirable. The success of a Government is largely attributable to the efficiency of the public service. The efficiency of the public service is determined by the capacity and character of the units which go to make it up. The responsibility for this efficiency in each department rests on its controlling chief, a responsibility which is best discharged by a determination to put country before party in the choice of officials; and the requisite strength of will and force of character to ensure that fitness shall not give way to favouritism, and that character shall be combined with efficiency in each and every appointment. A good gardener not only selects and plants good seed and stock, but he also must of necessity apply himself to strict and thorough weeding of the ground. If this is neglected, he cannot look for a sturdy growth and profitable crop. The barnacle, though a small and insignificant growth, played no small part in bringing the late Ontario Government to shipwreck. The official weed is a rank and objectionable growth, which must receive due and prompt attention. The business method which governs the selection, maintenance and operation of a progressive and successful business concern is no bad model for the conduct of a public department, where the inexorable law of results is the mainspring and balance-wheel which maintains even and efficient working all along the line. Patronage is a just and reasonable Government privilege, but its exercise should be regarded in the same light as the faithful discharge of a public trust designed to promote the public good.

FROM WEEK TO WEEK.

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

The English Church papers of the past week have contained so much that is of interest and encouragement that "Spectator" must be pardoned if he devotes himself to the "Old World" this week. If the recent statistics of Church attendance in London have proved disappointing, the reports of the arrangements for Lent in representative churches will scarcely admit of the conclusion that the Church is suffering from lack of energy or enterprise. Here are a few samples of the spiritual Lenten fare for Churchmen in London and elsewhere: At Westminster Abbey Dr. Beeching gives a series of lectures on the Apostles' Creed. The Bishop of London is giving courses of sermons in nine different churches! At St. Anne's, Soho, courses are arranged on "The Christian in Common Life," "The Ten Commandments," and "Witnesses of the Passion." At St. Botolph's lectures are being given by various speakers on "Commercial Morality," "Social Reform," "Foreign Missions," "Municipal Life," and "Bible Criticism." The lists for Birmingham and Hereford Cathedrals are too long to be quoted, but they include lectures on "The Creed of the Church," "The Church in History," "Applied Churchmanship," "The Church's Work," and "Godly Sorrow and its Fruits."

The enthronement of Bishop Gore as Bishop of Birmingham has created general interest, and it is felt that a new spirit of Church life will be infused into Birmingham. The Bishop, who has been in poor health for some weeks, was fortunately in very good shape for the occasion, although his doctors have ordered further rest



David Williams, D.D., Bishop of Huron.

from the common obligation to "earn their own livelihood," and on one pretext or another, with a dogged and persistent zeal worthy of a better cause, crave a living from the State. The aspiration and qualification of some of these patriots is aptly expressed in the candid words of Mr. "Birdofredum Sawin" in Lowell's "Bigelow Papers":

"So I'll set up ez can'idate fer any kin' o' office (I mean fer any thet includes good easy-cheers an' soffies; Fer ez tu runnin' fer a place ware work's the time o' day, You know thet's wut I never did, except the other way)."

It is well at this time to make it clear to the army of office-seekers that the representatives of the people are in honour and duty bound to provide the State with a suitable and efficient service in all its departments. If the profession of a determination to give the country good and honest government was merely a profession, then the change from Opposition to Government was the veriest of shams. But if, on the other hand, the profession was a true preliminary, the

before undertaking episcopal work in his new diocese. The fact is, Dr Gore undertakes more work outside of his diocese than he is physically able to perform. When he became Bishop of Worcester many regretted his departure from London, and the Bishop apparently finds the old ties too strong to be entirely severed. Nevertheless, the demands of his diocese are paramount, and unless they are to suffer he will have to resolutely refuse the many pressing invitations to London. The Bishop's address was characteristic. It had earnestness, and breadth, and optimism, the latter tempered by one remark, often made, but apparently little laid to heart: "And now at last we have a Bishop of this capital city of the English midlands. Of course, one hundred years too late, for—at least in suiting her ancient organization to modern needs—our historic Church is generally about a century and a half behind the times." That is a very serious indictment. Yet most thoughtful people are aware of its truth. "A century and a half behind the times!" Bishop Gore and the Bishops of London and Rochester may work themselves into honoured but early graves, but it is impossible that the Anglican Church should really flourish if her organization is "a century and a half behind the times."

Bishop Gore's breadth found charming illustration in his reference to Cardinal Newman and the late Dr. Dale. "When for my own inspiration I think of great Birmingham Christians of the last generation, I think, first, of two names, neither of them of my own communion—the first a personal, spiritual influence of world-wide power and incomparable attractiveness, John Henry Newman; the second, the man who seemed to me to represent ideally the combination of a Christian prophet with a Christian citizen, I mean Robert W. Dale. Thus I, at least, cannot be half-hearted in my esteem of those who are not of my own communion." At the meeting held subsequently to the service, the late Dr. Dale's successor, Rev. J. H. Jowett, made an admirable speech, in which he welcomed the new Bishop, because he felt "that he would be a tremendous addition to the social forces working for the common good of the city."

Reform looking to the better adaptation of the machinery of the Anglican Church to the needs of to-day finds expression in the "Church Organization and Discipline Bill," drafted by Lord Hugh Cecil. It is in the highest degree improbable that this bill will ever come before the present moribund Parliament, and what the attitude of the next will be towards the Church none can say. But the bill is a very striking one, and will give scope for much discussion. The principal points in it, according to the Guardian, are as follows: In the first place, it would establish a council in every parish, to be called a Churchwardens' Council, and it transfers to it all the rights and duties of churchwardens in ecclesiastical matters. The rector of the parish is not to be a member of this council, although he may attend it and speak, but not vote. The council will have great powers. It may make complaints to the Bishop; it may take proceedings against the incumbent; it may join with the incumbent in making a request to the Bishop for a license to vary the services under a later section of the Act. The second feature of the Act is still more radical. It provides for a periodic reinstatement of the incumbent. Every ten years the benefice will fall vacant, and the incumbent must be reinstated. In connection with this part of the bill provision is made for pensions. The third part of the bill provides for the settlement of ritual troubles, and the fourth would enable the Bishop, on the joint request of the incumbent and the churchwardens' council, to grant a license, "conferring on the former the widest liberty to use or disuse any ornament, rite, or ceremony, or to vary any order of service." With respect to this last provision of

the bill the Guardian says: "We confess that Lord Hugh Cecil's plan seems to introduce a very sweeping change, but it is not easy to see how the relaxation, if granted at all, could be made less wide. It is emphatically a question for practical discussion, and on this, as on the other points raised by the bill, what we may call, not in any disparaging sense, a most ingenious measure, we hope that there may be temperate and enlightened criticism from men of various opinions."

SPECTATOR.

The Churchwoman.

INDIAN ORPHAN WORK.

With very grateful thanks, I acknowledge the following contributions: Miss Hilton, Peterborough, \$2; Friend, Aurora, toward support of her child, \$2; Miss Austin, Quebec, \$3; R. B. S., \$1; Friend for the famine relief in the Bhil district of India, \$3; Friend, anon., \$1. I am very thankful for all help sent towards supporting these poor little children. \$15 for the year keeps one in a comfortable home, and this can be sent at once or in instalments, as preferred, but any sum sent into the general fund for this work is money well laid out. Also, as there is now more or less suffering from famine in the Bhil District, again, where it was so great before, any gift for relief work there will be welcomed with a thankful heart. It will be difficult to supply all the demands of the hungry ones there, and at the same time provide for the orphans whose relatives will not keep them now, when food is so scarce. So may God again, as before, open loving hearts and provide means for these our brethren in India.

Also for the London poor of England, I acknowledge from Mrs. O. Macklem, \$2.75; Mrs. Hamley, Cypress River, Man., 50 cents; From a friend, anon., \$1; Mrs. Lench, Mentone, Cal., another year's support of orphan, \$15. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

OTTAWA.

Ottawa.—St. Matthew's.—The annual meeting of the Junior Woman's Auxiliary of this parish took place in the parish hall, on March 21st, the Rev. W. M. Loucks presiding. The reports of the president, Miss Sadie Whitehead; the secretary, Miss Gwendolyn Dawson; the Dorcas secretary, Miss May Lyon, and the literature secretary, Miss Ethel Brock, were presented and showed that weekly sewing and a monthly business meeting had been held except during the summer months; that the membership had increased from twenty-two to thirty-three, and that a bale valued at \$28 had been sent to the Shingwauk Home, Sault Ste. Marie. The treasurer, Miss Ida Dunlop, reported a balance of \$14.10, the receipts having been over \$40. Addresses were given by Miss Parmelee, diocesan junior secretary, and Miss Burpe, who told of her trip to the Holy Land. Refreshments were served at the close. The officers elected were as follows:—President, Miss Grace Loucks; Vice-Presidents, Miss Sadie Whitehead, and Miss Ethel White; General Secretary, Miss Booker; Dorcas Secretary, Miss Maud Hawken; Box Secretary, Miss Winifred Black; Literature Secretary, Miss Ethel Brock; Treasurer, Miss Ida Dunlop; delegates to annual meeting, Miss Sarah Dawson, and Miss Gertrude Lightfoot; substitutes, Miss Bessie Patching and Miss Georgie Macdougall.

Toronto.—The April meeting of the Toronto Diocesan Board of the W.A. will be held in the school-house of the Church of the Ascension, Richmond Street, on Thursday, April 13th. The

meeting will be held at 10 a.m., as there will be no afternoon session.

REVIEWS.

The Church and the Good Samaritan. Mission Addresses to Men. By Rev. F. N. Westcott, Ph.B., Author of "Church Principles." 12mo., pp. xiv., 218. Price, \$1, net. New York: Thos. Whittaker.

Some men seem to possess a wonderful power of presenting their thoughts in an attractive form, getting the dramatic and the sympathetic to mingle the human and spiritual in such due proportions as to captivate the will and strengthen the desire of the auditors. Mr. Westcott appears to have this power in a remarkable degree, and the interest once inspired in his addresses goes on increasing and supplying new topics for meditation. He makes the incidents in the parable glow before our minds in their vivid reality, and the final address upon: "The Two Pence" is a telling application of Catholic principles in the Church and her ministry. The Church with her spiritual and official endowments is the true hospital for giving health back to the half-dead in trespasses and sins. "To us the Gospel of God means the Divine Saviour, and the Divine Church of God is the Divine Saviour; Divine because He creates it, gives it His authority, endows it with His Grace, and so dwells within it, that it is 'His Body, the fullness of Him that filleth all in all!'" The addresses must have a stirring effect upon those to whom they were first made, as they are pervaded with the spirit of truth and earnestness. The word-picturing is perfect and shows that the teacher is a close observer, clear and definite in his conclusions. There is a sympathetic handling of every question, and the guiding thought is the suffering Saviour ministering in and by His Church to those who have been gathered into it.

Great Facts for Christian Living. By George B. McLeod, M.A., Pastor of First Presbyterian Church, Truro, Canada. Wm. Briggs, Toronto.

The author tells us: "The following chapters were originally sermons" to his congregation, and very powerful sermons they are. The sentences are short and terse. The ideas are beautiful and well expressed, and the language is not often turgid. We think the book a very good one, and are sure that those who may read it will thoroughly enjoy and profit by it.

Thoughts Concerning Omnipotence, or God, the Cosmos and the Human Mind. By William Harris, M.A. Rivington's, London. 3s. 6d., net.

We have not space, as we should like to have, to set forth in detail the excellence of this admirable and timely book. We would advise every clergyman and thoughtful layman to get and study it. It meets many a difficulty that occurs to all readers of a certain kind of "books with a purpose" that are so abundant, and which so often tend, if not to the loss of faith, at least to the serious perplexing of it. The chapter on "Causation," the ground theme of the book, is especially good. At the opening of his preface the author says: "In the following pages an attempt is made to sketch in outline the proper rational ground of natural religion," and we think the attempt has been quite successful.

The Eternal Saviour Judge. By James Langton Clarke, M.A., Late Fellow of the University of Durham. With an introduction by the well known Dr. Illingworth. pp. 343, and Four Appendices. London: John Murray.

Dr. Illingworth's introduction is non-committal. He concludes with these words: "Without professing to endorse or advocate any of the particular opinions maintained in this book, I am in thorough sympathy with its intention, and would willingly give it any assistance that my recommendation may be able to convey." As regards ourselves, we cannot say that we see any reason for thinking that

this book will advance an original meaning. His will the salvation of not at all imply same position a in this life. T not endless, p blessedness once have been given as we would sa ishment cease. The author d and the endless is a little open and abunds in peculiar explan abundant. The the New Testa may be a print as "the penal si has failed, both also by not tak vation as being may accept or refer to other c the teaching of

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Springhill- the diocese parish on St Bishop prea 21:7. After public recep The rector His Lordshi dens, H. W. the vestrym Prestwood : been invited

this book will be of real permanent value. It advances an original theory that Christ is a "Saviour Judge," i.e., if we can make out the author's real meaning. His work as Judge is to find its issue in the salvation of all without exception. This does not at all imply that the wicked shall be put in the same position as those that have been "righteous" in this life. The wicked shall suffer eternal, but not endless, punishment; they cannot have the blessedness once in their power to gain; that will have been given to others, but they shall, in time, as we would say, be reconciled to God, their punishment cease, and some sort of restoration ensue. The author disowns Annihilation, Universalism, and the endless torment of the wicked. The book is a little open to criticism in regard to scholarship, and abounds in fallacious reasoning. Strained and peculiar explanations, and use of Scripture are abundant. The author speaks of the last book of the New Testament as "Revelations," though this may be a printer's mistake. Gehenna is described as "the penal side of Hades." We think the author has failed, both by being one-sided in his view, and also by not taking into account what is said of salvation as being an offer to fallen man, which he may accept or reject. Space does not allow us to refer to other objections that might be urged against the teaching of the book.

A Harmony of the Gospels for Historical Study.
By Two Professors of New Testament Interpretation, viz., W. Arnold Stevens, in Rochester Theological Seminary, and E. Delvitt Barton, of the University of Chicago. New York: Charles Scribner's Sons. Price, \$1, net.

This is a book, and a revised edition, showing an enormous amount of work and skill. One is not surprised that it has reached a third edition. There is a good, useful map of Palestine in the time of Christ based on the most recent surveys. The Analytical outline of the four Gospels—especially as regards its divisions—is especially good. The main divisions are: 1. The Thirty Years of Private Life. 2. The Opening Events of Christ's Ministry. 3. The Early Judean Ministry. 4. The Galilean Ministry. 5. Second Part of the Galilean Ministry. 6. Third Period of it. 7. The Perean Ministry. 8. The Passion Week. 9. The Forty Days. An excellent index to passages is given. The readings of the English and American revised versions are given in notes. Excellent appendices are supplied explaining the principles and methods of the harmony, and a very useful table of the repeated sayings of Christ. Another gives a table of Old Testament quotations and allusions in the Gospels. Appendix 5 is on the Method of Study, Suggestions to Teachers and Students. Appendix 6 gives Principal Divisions of the Life of Christ, with Calendar Dates. Appendix 6, Leading Events of Jewish History (with dates) from the Return from Captivity to Destruction of Jerusalem by the Romans. We have instanced enough to show the completeness of the book, and we are sure we have given enough to induce everybody to get and use it.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Springhill.—All Saints'.—The Lord Bishop of the diocese paid his first official visit to this parish on Sunday morning, the 12th inst. The Bishop preached an eloquent sermon from Rev. 21:7. After the close of the evening service a public reception was held in the parish house. The rector read and presented an address to His Lordship, signed by himself and the wardens, H. W. Shenton and James Davis, and all the vestrymen. Rev. David Wright, Rev. Mr. Prestwood and Rev. Mr. Estabrook, who had been invited to come, were present, and each

one in turn being called upon heartily joined in eloquent expressions of welcome to the new Bishop of Springhill Town. His Lordship responded most cheerfully to the address and the speeches, speaking highly of the address and the beautiful church in which he had just officiated, and suitably acknowledging the great pleasure it afforded him to be so cordially received by the Presbyterian, Methodist and Baptist ministers. He then went down from the platform into the hall, and all present were introduced to him, and were greatly pleased and delighted to meet him. His Lordship left town on the early train next morning.



FREDERICTON.

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

Fredericton.—On Friday February 24th, there passed away in London, England, Ada Catherine, widow of the Rev. Frederick M. M. Young, late vicar of Ringland, Norwich. Mrs. Young was in her seventieth year, and leaves two daughters and one son to mourn the loss of an affectionate mother. They are Mrs. W. N. H. Clements, of "Claremont," Fredericton; Mrs. T. Reynolds, London, England, and Frederick C. M. Young, of Auburn, Maine. It will be remembered that Mr. Young was rector of Tusket and Barrington, and also for many years rector of St. John's Church, Arichat, C.B., from which parish he went to Norwich, England, in 1880. Their many friends and acquaintances will hear with regret of the death of the widow of their former much-loved rector.



QUEBEC.

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

Sherbrooke.—St. Peter's.—The anniversary services in connection with this church were held on Sunday, March 19th. In the morning the sermon was preached by the Rev. Canon Farthing, of Woodstock, Ont. The rector, the Rev. Dr. Shreve, and the Rev. Dr. Parrock, of Bishop's College, Lennoxville, were also present, and took part in the service. Before the sermon was preached the panels of carved oak for the altar, the gift of Mrs. F. P. Buck, in memory of her mother, were dedicated. Proceeding down the west isle, the rector, accompanied by the Rev. Canon Farthing and the Rev. Dr. Parrock, and using the forms of service provided for such occasions, dedicated the beautiful window placed in the church by Dr. F. J. Austin, of Sherbrooke, and Mr. B. Austin, bank manager, Montreal, in memory of their father and mother. The magnificent new pulpit, the gift of Mr. Charles King, Boston, in memory of his father, Col. King, was unveiled by Mrs. H. M. Tomlinson, a relative of the late Col. King.



MONTREAL.

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

Montreal.—The postponed meeting of the Montreal Branch of the Diocesan Sunday School Association was held in the Synod Hall on Monday evening, March 20th. The Rev. Frank Charters, president of the Association, was in the chair, and the Rev. H. S. Boyle acted as secretary. The principal items on the programme for the session were the address of the Rev. H. P. Plumtre and the paper read by the Rev. J. J. Willis. In discussing "Our Lord as a Teacher," Mr. Plumtre said that there was a great difference in the consideration of the teaching of Christ and Christ as a teacher. It was to the latter idea he wished to direct the attention of the teachers. He was not concerned so much with what Christ said as how He said

it; not the material He had at His command, nor the authority with which He spoke as His methods. Christ, he said, taught by the influence of His presence and His personality in that He was practical, and impressed His hearers; His teaching was graded, in that He suited His utterances to His audience, and instead of generalizing, He devoted much of His time to individual teaching. The speaker then urged the teachers to imitate these methods by a careful preparation of both themselves and their subjects, and in so doing to draw on their own resources for illustrations so as to hold the attention of their classes. The Bible, natural history and missionary papers, he suggested, were the principal sources to draw their illustrations from.



Diocesan Theological College.—On Tuesday afternoon, March 21st, a special meeting of the governors of this college was held to consider the situation created by the call extended to the Rev. Prof. O. W. Howard by the congregation of St. Thomas' Church, Stratford, Ont. Archbishop Bond presided, and there were also present Bishop Carmichael, Dean Evans, Archdeacon Norton, Archdeacon Kerr, Canon Baylis, the Rev. Frank Charters, the Rev. N. A. F. Bourne, Dr. A. Johnson, Messrs. R. Wilson-Smith, G. F. C. Smith and S. Carsley. The unanimous desire was expressed that the Rev. Prof. Howard should remain on the teaching staff of the college. Several resolutions were passed, and a committee was appointed to present these resolutions, and to consult with Prof. Howard with a view to his remaining.

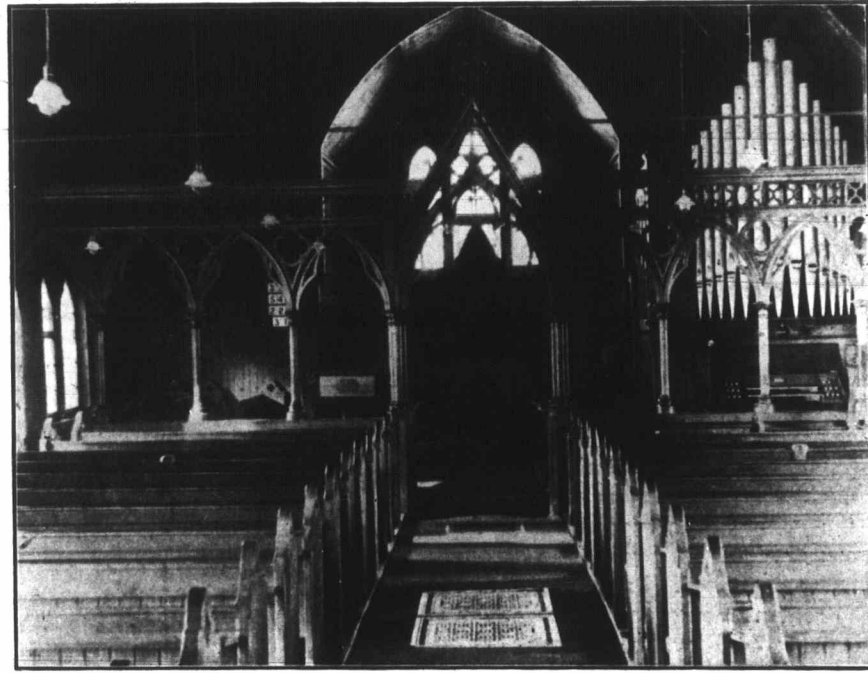


Lachine.—St. Paul's.—This parish was originally only a summer church, but was a practically independent congregation, consisting of the summer residents of Upper Lachine, who provided a clergyman approved by the Bishop, and supported Sunday services during three or four months each year, with little or no connection with the parish church. Its first inception took form at a meeting of the summer residents of Lachine, held at the house of Thomas Porteous, Esq., 73 Victoria Street, Montreal, to consider the advisability of erecting a church near "Stoney Point," Upper Lachine, about two miles distant from the parish church of St. Stephen, early in 1873. The meeting decided in favour of the project. The land on which the church stands was acquired in October, 1873. The building was erected and completed at a total cost of about \$5,000, of which \$3,000 was collected at the time, leaving a debt of \$2,000, covered by a mortgage bearing interest at 8 per cent., which was lifted on the 15th day of October, 1890. The church was opened for divine service on the 7th day of June, 1874, by the Lord Bishop of the diocese, with the late Rev. Joseph Albert Lobley, M.A., D.C.L., at that time principal of the Montreal Diocesan Theological College, as priest-in-charge. Dr. Lobley acted as summer chaplain regularly for three years, when he left the diocese to accept the post of principal of Bishop's College, Lennoxville. The late Rev. Canon Henderson, D.D., succeeded Dr. Lobley as principal of the Montreal Diocesan Theological College, and his name appears on the books for most of the time from 1878 to 1882. The Rev. J. A. Newnham, B.A., however, now Bishop of Saskatchewan, officiated in 1878. In June, 1881, the name of the late Rev. Canon Anderson appears, and holds almost undisputed possession of the chaplaincy until the end of the season of 1883. In 1884 the Rev. W. Windsor became rector of Lachine, followed by the Rev. R. L. Macfarlane, B.A., in 1885, who was succeeded by the Rev. H. J. Winterbourne in 1887. By an arrangement with Mr. C. Handyside, acting for the trustees, the three clergymen above mentioned were responsible for all services held in St. Paul's Church during the time that they respectively occupied the position of rector of Lachine from 1884 to 1889. In 1890 the Rev. Richard Hewton, M.A., was appointed

rector of Lachine, after which time none of the trustees resided in the parish, consequently new arrangements had to be made. The vestry of St. Stephen's agreed to pay to Mr. Handyside \$100 a season, to cover necessary expenses for the use of the church. Under this arrangement, and with the assistance of temporary curates and Mr. J. G. Brock, lay reader, services were held regularly, morning and evening, during the summer months until 1894, when the trustees transferred the church property, together with all moneys on hand, books, records and papers, to the rector and wardens of St. Stephen's Church, Lachine. Extensive repairs and alterations were undertaken in 1905 at a cost of \$1,500 in order to fit the church for use in winter. To accomplish this it was again necessary to mortgage the property for \$1,000, only \$500 having been collected at the time. From this date the vestry record book shows regular services, morning and evening, all the year round. In 1895 a church school was established in Lachine, with the Rev. C. H. Brooks, B.A., occupying the dual position of head master of the school and curate-in-charge of St. Paul's Church. At the end of two years, however, the school was discontinued, and Mr. Brooks resigned. At the Easter vestry meeting of St. Stephen's, 1897, it was decided to divide the parish of Lachine, since which time St. Paul's Church has sailed under its own colours. It was formally set apart as a separate parish May 17th following, having the Rev. R. Hewton as first

and capable church worker from the organization of the parish to the day of her death. Her memory is perpetuated by a jewelled brass memorial cross, presented by the wardens and members of the choir, past and present, at that time. A few weeks before Easter, 1903, a movement was inaugurated to renovate and beautify the church. The work of procuring the funds was undertaken by the Ladies of St. Paul's Guild. Their labours were crowned with success beyond all expectations. The exterior of the church was repaired and painted, new carpet covered the floor of the chancel, matting the aisles of the nave, stencilled windows replaced the shabby-looking ones that had done duty for thirty years, and last, but not least, a handsome rood-screen and pulpit of white-wood, finished in the natural colour, designed by Mr. Barnes, were erected to replace the temporary affair that for years had marked the division between the choir and nave. At the same time a painted glass memorial window, the only one in the church, was placed in a space to the right of the entrance. "To the glory of God and in loving memory of Adelaide Mary Kenrick and Mary Bastable." The latter was for several years Sunday School teacher and organist of the church. The window is a single lancet, and represents St. Cecilia. It is a fine piece of art glass work from the well-known firm of J. C. Spence & Sons, Montreal. The next step in the chapter of progress was the installation of a new organ, built by the enterprising

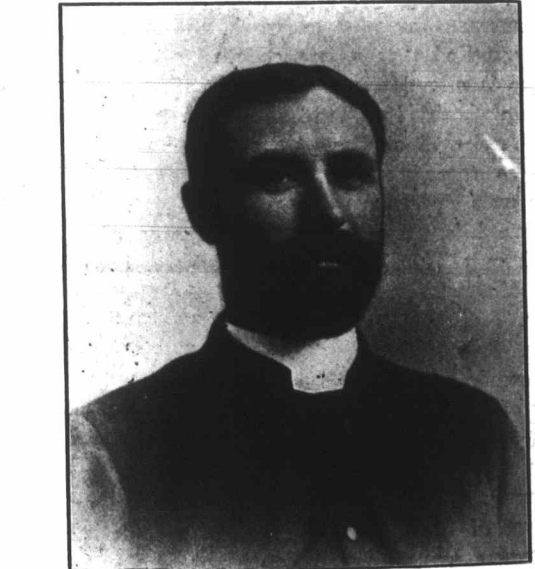
success from every point of view. The recital was preceded by a short dedicatory service, read by the rector, at which the Rev Canon Chambers, B.A., rector of St. Stephen's, Lachine, delivered an impressive and appropriate address, eloquently setting forth the history and position of music in the services of the Church. Mr. Fosbery's interpretation of the grand compositions selected for the recital provided the appreciative congregation with a musical treat of rare excellence, and sent them home delighted with their organ. If possible, as time advances, it is still more appreciated. Eleven months have elapsed since it was installed, and the complete satisfaction now given promises to continue for years to come. On Monday evening, November 21st, a second recital was given by Mr. Percival J. Illsley, Mus. Bac., F.R.C.O., organist of St. George's Church, Montreal. That Mr. Illsley's selections enchanted the audience goes without saying. He has been so long in Montreal that his high musical attainments are too well known to need comment. The organist of St. Paul's is Mr. Giles. At the last Easter vestry meeting it was decided to place a modern heating apparatus in the church, the old system having proved defective. For some time previous the building had been rather uncomfortable in extreme weather, but since acquiring the new hot-air furnace the greatest comfort has prevailed, and the consequence is a marked improvement in the winter congregations. It has been felt for some time that the old pine reredos is somewhat out of keeping with the recent improvements made



St. Paul's Church, Lachine, Que.

rector, who still occupies that position. The mortgage placed on the property in 1895 was paid off five years later, and it was once more free from debt. The year 1900, therefore, marks an important epoch in the history of the parish. On October 30th the building was consecrated by the Lord Bishop. The interior of the church is lined throughout with stained pine. Until 1889 the walls were innocent of all decoration. In that year Mr. R. Percy Barnes, architect, lay delegate to the Diocesan Synod, voluntarily coloured the walls of the chancel, and embellished them with ecclesiastical designs, which add greatly to the appearance of the church. In the same year he undertook to raise money for an organ, the only instrument in use at that time being a worn-out harmonium. Through his efforts a sum of \$200 was raised, and he secured a second-hand pipe organ of English build, repaired and placed in position at a cost of \$275. Mr. Barnes contributing the balance. Prior to the year 1901 the altar vessels in use were borrowed. Then sufficient money was raised to purchase a solid silver chalice and paten, manufactured by Henry Birks & Sons, Montreal, and a brass alms-basin, imported from England. In 1902 a great gloom fell upon the congregation by the accidental death in London, England, during the coronation festivities, of Miss May Strathy, a member of the choir, and a zealous

firm of Breckels & Matthews, Toronto. It is a beautiful instrument, of exquisitely sweet and mellow tone, especially the softer stops, and yet possessing a volume and power seldom heard in an organ of its size. The voicing leaves nothing to be desired. The effect of the full organ is sonorous and rich, the general blending pleasing and well balanced. The mechanism is very satisfactory, and there is a finish about all the workmanship deserving of the greatest praise. The oak case is coloured with a medium dark stain, and harmonizes well with its surroundings. The contrast is especially effective when seen through the graceful lines of the light-coloured rood-screen. The metal front pipes are polished in their natural colour, without ornamentation, producing a quiet, church-like appearance, not always achieved by organ-builders. There are five stops in the great organ, with everything in readiness for an additional stop as soon as the pipes can be secured, five stops in the swell organ, one pedal stop and seven couplers, etc. The public opening took place on Thursday evening, April 21, 1904, in the presence of the music lovers in the neighbourhood. Mr. S. Fosbery, M.A., A.R.C.O., organist of St. John the Evangelist's Church, Montreal, and Mr. P. E. Netten, organist of Trinity Church, Montreal, formerly organist of St. Paul's, Lachine, were the special organists for the occasion. It was a gratifying



Rev. Richard Hewton, M.A., Rector St. Paul's Church, Lachine, Que.

in the church. Accordingly steps have just been taken to procure, through the firm of J. C. Spence & Sons, Montreal, a handsome, carved quartered oak reredos, designed by Mr. Barnes, on the lines of the rood-screen, which is to be in readiness to grace the chancel on Easter Day. The principal parish activities are the W.A. societies, Senior and Junior, and the Guild of St. Paul. The Guild is formed of communicants, banded together for the purpose of promoting zeal in the parish, devotion and reverence in Divine worship, and regular attendance at church. It is divided into two branches. One branch has charge of church needlework. Nearly all the embroidered linen and other needlework possessed by the congregation was executed by members of the Guild. They have just completed a set of violet frontals and hangings, which are in use during Lent for the first time. The other branch has charge of all work usually undertaken by chancel guilds. The lady members take turns in going to the church every Saturday afternoon to see that all the accessories of worship are in place, and kept clean for Divine service. This gives the house of God a cared-for appearance, always remarked by visitors. Twice a year, at the first early celebrations in Advent and Lent, the members assemble in church to receive corporate Communion. This organization is one of the most important in the

church, as it is an injunction, "Let in order." The families identify Besides these, identified. The communicants administered every first Sunday of is at midday. I small things were most promising on the north side, healthy at roundings are has all the con the freedom o St. Paul's is o or parishes th in the vicinity more anon.—L

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have just been firm of J. C. dsome, carved by Mr. Barnes, which is to be on Easter Day. are the W.A. the Guild of St. communicants, e of promoting d reverence in attendance at branches. One ch needlework, en and, other ngregation was ild. They have ontals and hang- ent for the first urge of all work uilds. The lady the church every ll the accessories kept clean for house of God a marked by visi- arly celebrations mmunion. This important in the

church, as it aims at following out the apostle's injunction, "Let all things be done decently and in order." There are in the parish thirty families identifying themselves with the church. Besides these, there are six families only partly identified. There are 120 names on the roll of communicants for 1905. The Holy Eucharist is administered every Sunday at 8 a.m., except the first Sunday of the month, when the celebration is at midday. It is as yet a day of comparatively small things with St. Paul's, but the outlook is most promising and encouraging. Its situation, on the north shore of Lake St. Louis, is charming, healthy and very accessible, and the surroundings are most pleasant and desirable. It has all the conveniences of city life coupled with the freedom and delight of country residence. St. Paul's is one of a number of congregations or parishes that in recent years have sprung up in the vicinity of Montreal, of which, perhaps, more anon.—*Laus Deo.*

TORONTO.

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

Toronto.—St. Martin's-in-the-Fields.—In the recent death of Mrs. Needham, wife of Mr. Thos. Needham, one of the wardens of St. Martin's parish, the Church lost a loyal, faithful daughter. Modest, unobtrusive, yet staunch and true to her Church, and home, and friends, Mrs. Needham was a good example of those sterling qualities of character for which Canada is so deeply indebted to the old Home Land across the sea. Mr. Needham and his family have our sincere sympathy in their great bereavement.

Wycliffe College.—The debating society defeated Osgoode Hall in the final debate in the Intercollege Debating Union on March 21st, thus winning the championship for the current year. This is the third victory this year, the other two being scored against Knox College and McMaster University. The Union comprises University College, Knox, Victoria, Osgoode Hall, Trinity, McMaster University and Wycliffe, and it should certainly be a matter of pride to Churchmen that the honours this year have been won by an Anglican institution.

Programme for Dr. Kirkpatrick's Visit.—March 26th, sermon in Halifax Cathedral; 28th, 29th, lectures in Halifax; 30th, 31st, lectures at St. John, N.B.; April 2nd, sermon in Quebec Cathedral; lecture; 4th, 5th, lectures at Lennoxville; 6th, lecture at Montreal; 7th, convocation at Queen's; 9th, address at Queen's, and sermon in Kingston Cathedral; 10th, 11th, lectures at Kingston; 12th to 15th, lectures at Toronto; 16th, sermon at Toronto University, and in St. James' Cathedral.

HURON.

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

London. The photograph, which appears in this number, of the Lord Bishop of Huron was taken very shortly after his consecration by Mr. A. G. Westlake, photographer, of Stratford, Ont. It is a most excellent likeness, and copies may be had by writing to the above-named photographer by those who may desire to have them.

St. John's.—On Wednesday evening, March 22nd, after the Lenten service at this church, the members of the choir and a few friends adjourned to the residence of Mr. E. Barrell, who, with his family, is about removing to the city, and made a farewell presentation to Misses Eva and Lydia Barrell under very pleasing and happy circumstances. Archdeacon Richardson read an address, and Miss Kate Powell and Mr. Athol Marshall, on behalf of the choir, presented them with a neat ormolu gold clock and silver receiver.

Wilmot.—Beginning with Sunday, the 12th March, a Mission-week was conducted, for the

CANADIAN CHURCHMAN

first time in this parish, at St. George's, New Hamburg, by the Rev. J. W. J. Andrew, rector of St. John's, Berlin. In the afternoon a short Bible study and a few words of earnest exhortation, in the evening the addresses were pleadings for more deeply spiritual lives, more prayerful reading of the Word of God, and a laying hold of the promises given to those who seek. One afternoon was devoted to the children and an evening to men. The services were well attended, members coming in from the Huron Road and Haysville, notwithstanding the almost impassable condition of the roads. The singing was congregational, with the exception of simple solos by the rector, Rev. C. H. P. Owen, and Miss F. Mallett. On Sunday, the 19th, Mr. Andrew preached at St. James' in the morning, Christ Church in the afternoon, and St. George's in the evening, thus closing a week of intense endeavour to help his hearers to rise to the new and better life.

Port Burwell.—The Lord Bishop of the diocese has appointed the Rev. William Hinde, rector of Shelburne, to be rector of this parish.

Stratford.—St. James'.—The Rev. O. W. Howard, professor of apologetics and ecclesiastical history in the Diocesan Theological College at Montreal, has decided to remain there, and has, therefore, declined to accept the offer of this living, which was made to him a short time ago by the churchwardens and members of the vestry.

KEEWATIN.

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

Dryden.—St. Luke's.—A large congregation assembled in this church on Sunday morning, March 19th, to assist in the ceremony of the formal consecration of the building according to the prescribed forms of the Church. The Bishop of Keewatin, Dr. Lofthouse, officiated, and was assisted by the missionary in charge, the Rev. H. D. Cooper, M.A. At the close of the opening hymn the usual petition for consecration was read by the missionary, duly signed by him and the churchwardens, Thomas Hatch and Frank Hayes, and by F. Stone. After the consecration service the deed of consecration was ordered to be read, and duly signed by him. Then followed the ante-Communion service, after which the Bishop briefly addressed the congregation on the important function which they had just participated in. It was a day, he remarked, to be remembered, being the first consecration in the diocese. Some people objected to these ceremonies, but it was necessary to have some place set apart from the influences of dancing and other social pleasures, where the majesty of God would be recognized, and where His people could draw aside and commune with their maker. It was a source of great thankfulness that this church was the first church in the diocese to be consecrated, and that it was free from all legal encumbrance, there being only a small debt of \$100, which had been assumed by one or two members of the congregation. This trifling debt did not, however, relieve the congregation of its liability, and he did not doubt that efforts would be made to liquidate it as soon as possible. His Lordship spoke strongly against the practice of building large and imposing religious edifices, burdened with an equally large and imposing mortgage, and concluded this portion of his address by reminding his hearers that the building just consecrated belonged to the whole village of Dryden, and not merely to church members, and he hoped they would avail themselves of their privileges. Then followed the celebration of the Holy Communion. At the evening service Bishop Lofthouse was again the preacher, addressing the congregation on the subject of the Lord's Supper: its origin and its significance. The church was crowded. At both services special hymns

were sung by the choir, Mrs. J. E. Gibson presiding at the organ. The offertories, which were in aid of the church fund, amounted to over \$30.

MAGAZINE NOTICE.

The Right Hon. John Morley, M.P., contributes the leading article in the Nineteenth Century for March:—in the first instalment of an appreciative review notice of a very able work on "Democracy and Reaction," by L. T. Hobhouse. Both the reviewer and author are apparently of opinion that the times are out of joint through the British public accepting "Imperialism," as its national ideal instead of the scheme of refined, scientific, and cultured ethical morality, of which they are prominent advocates. Other articles of varied interest, and excellence, make up a good number.

ENGLAND.

(From our own correspondent.)

A very significant movement has been in evidence during the last few months in this our Motherland. Dr. Wace, formerly the Principal of King's College, and now Dean of Canterbury, has invited the clergy to sign a declaration that nothing shall be accepted as truly Catholic which cannot claim the general assent and observance of the Christian Church before the end of the sixth century. Last week the Dean and representatives of the principal sections of our Church, Dean Barlow, Dr. Sanday, Canon Scott-Holland, and Rev. T. A. Lacey waited upon the Primate to present this statement of their views, and explaining his wishes more fully, Dr. Wace said: "Your Grace, the whole succession of the great divines of the Reformation may be said to have claimed with pride the complete continuity of the Anglican Church with that Church of the first six centuries, which founded, at the end of the sixth century, the See over which your Grace presides. That errors, indeed, both in doctrine and practice, had arisen within that period, and were growing towards the end of it, they were well aware; but they were satisfied that those errors had not attained authoritative recognition, and that the great perversions which over-spread the Church in mediæval times, under the authority of the mediæval Papacy, had not yet overpowered primitive doctrine and practice. They felt, therefore, that an appeal to the general assent and observance of the Church of the first six centuries, while securing their continuity with primitive times, would sufficiently secure them against Romish errors, always providing that the authority of Holy Scripture was regarded as supreme, and as the indispensable touchstone of every tradition. As Bishop Cosin expressed it, in his account of 'The Catholic Religion of the Realm of England:' 'We subjoin tradition to Scripture in such sense that it must be always subordinate to Scripture, and in all things congruous with it.' But with these provisos, they were willing that the doctrines and practices of the Church of England should be judged by the test of their general conformity with those of the first six centuries." The Dean proceeded by remarking that within these limits all schools of thought find a legitimate and historic basis. The great movements of renewed life in the Church of England have always sought their inspiration from that ideal. That, as I have shown, was the ideal to which the great succession of reformed divines appealed in the great century of our Church's emancipation from Rome. The great Evangelical movement similarly derived its life and energy from an appeal not only to Scripture, but to apostolic and primitive practice; and it is interesting to remember that the first important endeavour, after the great works of Cave at the end of the 17th century, to bring vividly before the members of the Church of England the life of the early Church, was made by the Evangelical historian Milner. The Oxford Movement, which conferred on the Church benefits which on all hands are gratefully acknowledged, was based in a special manner upon a still larger appeal to the Primitive Church, but always, in the hands of its great leaders and founders, within the limits of true Catholicity, indicated by this declaration. We desire, Your Grace, in the present critical and anxious position of our Church, to renew with special earnestness the same appeal, and we venture respectfully to say that if the authorities of the Church will uphold and enforce that appeal they will command the earnest and unqualified support of all 'sober, peaceable, and truly conscientious sons of the Church of England.'" And the remarkable thing was that all the appointed speakers endorsed this great principle with little or no qualification. It was, then, very easy for His Grace to seize on the main points with great satisfaction and adding: "I do welcome so cordially, at this time, everything that can be described as an effort for the healing rather than the extending of the breaches which sunder us from one another in the Church. In the words of Professor Sanday—no one is better entitled to use them—the deputation to-day desires, by presenting this memorial, to offer what may serve as an olive branch at the present juncture. I believe that can mainly be done by our dwelling on the things which unite us, rather than on the things which sunder us. And it is when we dwell on them which unite us, that we can realize better how much larger is the former body, the body of things that unites, than the lat-

ter, the body of things (if there be a body in it), which sunders us. But, most of all, I rejoice because you go back here to first and fundamental principles; because you are not dwelling on the superficial, the temporary things, but are asserting something which belongs to the whole character and history of our Church, and reminding us of a great principle. Your ideal is—I here quote the words of the Dean of Canterbury, himself—the realization and the maintenance of the spirit and the principles of the primitive Church."

Correspondence.

W.D.P. AND HIGHER CRITICISM.

Sir,—Your correspondent seems very grateful to Prof. Driver for allowing that the Old Testament has some "permanent religious value." I have not read the article referred to, but from what the quotation in his letter tells us of it, I would remind him that Dr. Driver's remarks place the Old Testament in precisely the position in which the sixth Article of our Church places the Apocrypha, "which the Church doth read for example of life and instruction of manners." This is really the result of even the least advanced phase of Higher Criticism. It degrades the Old Testament from "Scripture given by inspiration of God," to a mere good or useful book. And even this they qualify, for his quotation refers to "the devotional use and suggestiveness of portions of the Old Testament." And it is impossible to see how they can consistently do even this with the Pentateuch, when they contend that it is false and fraudulent in its claim to have been written by Moses and to be Divinely inspired. The fact is the more it is examined, the more unreasonable and absurd the whole position of Higher Criticism becomes. J. M. B.

CANON WELCH AND THE HIGHER CRITICISM.

Sir,—The Rev. Canon Welch, in his letter of March 16th, states that "Dr. Langtry is, to all appearances, unaware that it was not in Germany, but in France, and that not fifty, but one hundred and fifty years ago, that historical criticism had its origin." The Reverend Canon, on his part, seems to be unaware of the place which the Göttingen Professor Eichhorn (1752-1827), has taken in the history of the school to which he belongs, and of what Canon Cheyne says concerning him at the beginning of his work on "The Founders of Old Testament Criticism." His words are: "My own series of portraits of Old Testament critics begins with I. G. Eichhorn, whom for reasons which I will give presently, I venture to call the founder of Old Testament criticism." Eichhorn was the author of the name as well as of the thing called "the Higher Criticism," but if the Higher Critics prefer to claim Jean Astruc, the Paris physician, (1755), for their father, they are welcome to him, for we are told that he was "essentially a bad man, a Roman Catholic in name, but an infidel in reality, a liar and hypocrite, a swindler and debaucher, the paramour of Madame Tenein, the unmarried mother of the celebrated d'Alembert." Voltaire called Astruc "a scoundrel." He is, therefore, not an unworthy father of a system, or phase, of criticism, which has proceeded from the pit, and in the name of science, is applied to the degradation of God's Holy Word. F.

THE REMEDY FOR DEARTH OF CLERGY.

Sir,—There is heard the cry for more men to enter the sacred ministry of the Church, and to overcome this dearth, many suggestions are made. Certainly it is an important matter, but I think that the most effective remedy has been overlooked, and this remedy lies in the Clergy Superannuation Fund, and not altogether in the lack of desire in young men to enter the sacred calling, or in larger stipends. In these peculiar times of people being governed by their likes and dislikes, it is manifest that the old man-in-the-ministry is not wanted. Young men are in demand, and preferred; but these young men are not forthcoming. Why? Because, chiefly of the fear of poverty when old age creeps on them, and adequate stipends will never banish that fear. Plenty of candidates for Orders could be had, to labour in the vineyard, at a penny-a-day reward, without any desire to accumulate for the rainy-day, labouring solely for the love of the work, if there were any guarantee from the Church at-large of a retiring allowance sufficient to keep them in their declining days. It may be replied that there are Superannuation Funds already for that purpose. Yes, but such funds confined to each diocese, hedged in with unreasonable conditions, which render the funds no sufficient guarantee against poverty in old age! We want a Dominion Fund that will permit a clergyman to work anywhere in the Dominion; we want the fund to be able to ensure a fair retiring allowance; and we want compulsory superannuation, with certain freedom to engage in lighter and occasional work. The amalgamation of all the diocesan Superannuation Funds of the Church in the Dominion would be the best work the General Synod could do, at its next session; and all those interested in the Church's welfare might take up this question and push it

CANADIAN CHURCHMAN

March 30, 1905.

to a worthy solution. Dr. Osler's supposed jest of chloroforming men at 60 years, might well be carried out in earnest in the matter of superannuating the clergy at 60; but the superannuation must be such that the old rector and his wife may live without the fear of poverty. They would willingly give the best years of their lives to the Church on the miserable pittance that clerical stipends in general amount to. Certainly no money can be put by for the "rainy day" out of such low stipends; certainly debts would not stare the rector in the face; certainly much disgrace through clergy running in debt would be saved the fair name of the Church; certainly there would not be so much grumbling about living from the clergy; certainly there would be fewer worldly clergy, for an unpaid clergyman is more likely to be worldly than an over-paid one; and certainly there would be more young men coming forward to serve in the ministry. The present unsettled state of affairs in regard to clerical support, and assurance of clerical support, per superannuation, when the usefulness of a priest is at its vanishing point, is a positive disgrace to a Christian Church. The heathen set a better example than the Church does. I would like to see Spectator take this question up, and to press it on the attention of the General Synod. CLERICUS.

THANKS.

Sir,—I wish to extend thanks to the Rev. H. A. Thomas for the loan of his book: "The History and Teaching of the Plymouth Brethren," by J. S. Teulon, M.A., which I shall soon return; also to the Rev. R. B. Waterman for his helpful letter in your issue of the 23rd. The remarks in the aforementioned letter are pertinent, and gathered from an experience will prove valuable not only to myself but to all who read your columns. Many thanks to these gentlemen and to yourself, Mr. Editor. ENQUIRER.

VESTMENTS.

Sir,—As I am a member of the Church of England in Canada, and a reader of your delightful paper, I thought I might take the liberty to ask you if the alb and chasuble are permissible, besides the rest of the sacerdotal dress? Also, if the north side of the table means the eastward position. You would greatly oblige if you would answer me in your next number, so that I may come to some definite place to rest my unsettled mind. One who is unsettled and wants to know. CHAS. RYLE, Halifax.

REVISED PRAYER BOOK.

Sir,—From letters in your paper, it appears to be the intention of the General Synod to add certain services to the Prayer Book, one of which of course would be for "Harvest Thanksgiving." We have separate, and several, forms of this now, and I hope they will be improved, and one suggestion I would venture to offer is that instead of taking a whole Psalm, for the sake of two or three suitable verses in it, (and many not at all applicable), the compilers will select verses from different Psalms, and place them in order so as to be read, or sung, somewhat after the manner of the special anthem for Easter Day. The same also applies to the Lessons. E. MATHESON.

DR. KIRKPATRICK'S VISIT.

Sir,—I have too much regard for Dr. Langtry, and, I trust I may add without offence, too much self-respect to allow myself to be drawn into a personal altercation, and if I have said anything that seemed to Dr. Langtry like sneering, I express my sincere regret, and assure him that nothing was further from my thoughts than to sneer in relation to so grave a matter. Let me make my position clear. As I said in my last letter, I am well aware that I have neither the learning nor the scholarship necessary for the adequate discussion of the historical criticism of the Old Testament or any portion of it; and I have, therefore, no intention of discussing it. I appear simply as a humble defender of Dr. Kirkpatrick, who by the time these lines are in type, will, I hope, be here to defend himself. Dr. Langtry wrote letters the only effect of which, whatever their object, would have been to make readers doubt the trustworthiness of Dr. Kirkpatrick as a teacher. Having had some share in the arrangements for his visit to Canada, and being convinced—mistakably, perhaps, but honestly—that in the subject, on which he is a specialist, he is a more trustworthy guide than Dr. Langtry, I felt impelled to say so, and to illustrate my point by the facts nearest at hand, namely, the inaccuracies in Dr. Langtry's letter, which, as it seemed to me, were entirely in line with other utterances of his. If this is to resort to personalities, I must plead guilty. Dr. Langtry demands quotations, I gave some in my last letter, but he pays no attention to them, except to the one where I carefully guarded my statement by the word "apparently," which seems to have escaped his notice. If he wants further proofs of his own inaccuracy of statement, I need go only to the ancient history to which he refers in your issue of

23rd March. Here his memory is entirely at fault, and his account of the occurrence is incorrect in almost every particular. Just one other word. If Dr. Langtry will point out to me any of Bishop Ryle's books in which that most devout and learned and truly Christian scholar has ever even hinted that the Bible is a book "made up of myths and fables and fictions and forgeries, that abounds in mistakes and contradictions and errors, which is all, more or less, a fabrication, written a thousand years after the events described," I will promise to abjure my allegiance to him at once. EDWARD A. WELCH.

P.S.—I must ask Mr. Ker to excuse me from entering upon a controversy with him. As I have said, I do not intend to be drawn into a general discussion of historical criticism; and in any case, he has begged the whole question by the heading to his letter and by his first sentence. I might suggest to him that invective is not argument, and that the cause must be weak, indeed, which needs to be defended by such methods as his.

DR. KIRKPATRICK'S VISIT.

Sir,—Most people have heard of the consoling influence of that blessed word "Mesopotamia," but we have been slow to realize the still more important effects of the triplet of adjectives used in the service of what is called the "Higher Criticism," I refer to the "Scholarly" expropriation of Sober, Conservative, and Reverent. You may proceed to make mince meat of the Bible, provided always that you say you are working under the patronage of some one of the above adjectives prefixed to your criticism. "Mesopotamia" only brought spiritual comfort, while any one of the above adjectives will do that, and a great deal more to boot. It brings ease of conscience and a blessed assurance that the happy possessor has reached the ultima thule of all Biblical knowledge. I believe that Dr. Kirkpatrick's friends have on his behalf expropriated "Conservative," just as Canon Welch has laid violent hands on "Reverent." Many others among the Sadducean crowd, bear aloft the strange device of "Sober." Down at the bottom, all three words mean one and the same thing, that is to say, they represent the Apostolic conduct of the disciple, who said: "Kiss Master, and kissed Him." In the preface to "The Divine Library of the Old Testament," Dr. Kirkpatrick makes the following observations: "On the one hand no devout Christian who believes the facts of the Incarnation and Resurrection can possibly regard Christianity as merely one among the great religions of the world; or view the religion of Israel, which formed the preparation for it, as merely a natural development out of the consciousness of a naturally religious people. He must hold fast, without wavering, to the conviction that Christianity occupies a wholly unique place in the history of religions; that it is not merely somewhat superior to other religions, but differs from them in kind, as being God's supreme and final revelation of Himself to mankind in His Son. He must hold fast with equal tenacity to the conviction that the history of Israel was a Divinely ordered history, and the religion of Israel a Divinely given revelation, leading up to the coming of Christ, and preparing for it in a wholly different way from the negative preparation which went on silently in the heathen world. This belief we accept, as Christians, on the authority of our Lord and the Apostles whom He taught. And when we pass from the consideration of the history of Israel and the revelation made to Israel to the consideration of the documents in which that history and that revelation are recorded, we cannot but accept them on the same authority as possessing a Divine element, as being to use our ordinary word, inspired." Then Dr. Kirkpatrick proceeds to lay stress upon the "Human"

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element and to minimize and practically eliminate the Divine element altogether. It is needless to occupy your space by going into this at any greater length. It is little short of amazing that a scholar of such repute as Dr. Kirkpatrick should fail to see that one part of the above statement makes the other absurd and ridiculous. "A Divinely Ordered History," and a "Divinely Ordered Revelation" must be one of two things—true or false. If false, it ceases to be Divine. n, but, say these intellectual sons of the Anakims, it is the "human element" that we complain about; well, be it so, but if the "human element" has falsified "history" and "revelation," it is surely not unreasonable to ask: How was it Divinely ordered? A Divinity that can't control the human element for the highest purposes of history and revelation, cannot claim our respect, still less our confidence. Therefore, if the record be made up of fictions, forgeries, myths, fables, and the most glaring inconsistencies, it is manifestly absurd to speak of it as a Divine revelation. Literature and common honesty alike forbid our indulging in this sort of theological hocus-pocus. Dr. Kirkpatrick and his Canadian followers ought to be able to see with much less scholarship than they credit themselves with possessing, that their favourite theory of "the Human Element," and the "Treasure in Earthen Vessels" is quite unequal to the strain that they are putting upon it. A revelation that reveals nothing that is trustworthy, can only commend itself for acceptance to an intellectual monomaniac. Si ergo lumen quod in te est tenebrae sunt, tenebrae quantae erunt. If this be the outcome of great scholarship of the "First Class," about which the Canadian Higher Critics have been beating their Tom Toms, the plain Bible student ought to feel devoutly thankful that he has escaped the deadly contagion. I think it was Izaak Walton who advocated impaling a frog upon a hook, "as if you loved him," and this is precisely what certain men are doing to-day; they are impaling the Bible on their critical hooks, on the plea that they love it, and if my memory serves me right, one gentleman, given to displaying his love in that curious fashion, unblushingly declared at the late Provincial Synod, that he never loved the Bible so much as he did since he began the impaling process.

ROBERT KER.

ANSWER TO ENQUIRER.

Sir,—If your correspondent, "Enquirer," will send me his address, I will send him a sample of a tract on "Plymouth Brethrenism," which I think may be of service. REV. F. CODD, 144 Albany Ave., Toronto.

DR. LANGTRY AND HIGHER CRITICISM.

Sir.—Controversy is unprofitable at all times, but especially during the season of Lent, when the Church admonishes to that "Charity, without which, whosoever liveth is counted dead before Thee." I believe nine-tenths of the clergy (shall I say nineteen-twentieths?), are of Dr. Langtry's opinion, that the traditional theory of the Pentateuch is the correct one; certainly it is the more reverent and loyal attitude for a clergyman. I have been brought up to believe in the verbal inspiration of Holy Scripture, and the inerrancy of God's Word. As for the laity, they are mildly indifferent. Those who do take the trouble to enquire, or to read the letters in the "Churchman," are surprised that "modern scholarship" should cast doubt or discredit upon the authenticity of the Books of Moses. "If the foundations be destroyed, what can the righteous do?" What matters it whether the Pentateuch had one author or five? Is anything gained by the controversy? It sounds like pedantry. "Knowledge puffeth up, but charity edifieth." It is sufficient to know that "holy men of old spake as they were moved by the Holy Ghost." Human learning is not a final court of appeal. What saith the Scripture: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" In the great spiritual movement that has shaken Wales to its foundations, Scholarship or Higher Criticism are nowhere. Even the clergy are set aside. God is showing us that He can do His own work, in His own way, without any dictation from men, or any set of men. "The wind bloweth where it listeth." He chooses His own channels of grace, irrespective of the claims even of the apostolic Churches. He raises up a youthful layman as the human instrument, "that no flesh should glory in his presence." "What was I," said Peter, "that I could withstand God?" "Let no man glory in men; he that glorieth, let him glory in the Lord." J. EDMONDS.

DR. KIRKPATRICK.

Sir.—From Dr. Langtry's letter, I discover that Dr. Kirkpatrick has been guilty of a gross and unprovoked attack upon him in your columns, and that the Doctor very naturally wrote in his own defence. Certainly, it was very bad taste in a visitor to herald his advent by assaulting one of our oldest Divines. Perhaps it was only a little bit of advertising to draw attention to himself on his arrival in our midst, and also to his article in the March number of the Interpreter, which I see advertised, and commend to Mr. Ker.

W. D. PATTERSON.

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

SHOULD BE DEFINITE ARTICLE.

Sir,—In Archdeacon Naylor's and Rev. Mr. Gagnon's recent issue of the Church Catechism, they have the indefinite article, instead of the definite article, in the answer: "Wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven." Now I for one must enter a protest against changing this definite effect of baptism—whereby one becomes definitely the child of God—by the baptismal covenant—each child, definitely, "the child of God." As no two atoms are said to be exactly alike, no two leaves, so in God's regard, no two individuals, each having a separate, independent existence. L. S. T.

THE DELUGE—FURTHER REFLECTIONS.

Sir,—Except for the bringing into the story of so many gods and goddesses, who take an active or passive part in the occurrence of the cataclysm, the Assyrian tablets strongly corroborate the account of Genesis. Another tradition was preserved in the Accadian Library. Accad was one of the earlier post-diluvian cities (see Genesis 10:10); its inhabitants were Turanians, speaking their own language. They were called by the Babylonians the black-headed race, and are represented in Asia to-day by the Tartars. The Babylonians were Semites, speaking a Semitic dialect, and were related to the Hebrews. Bilingual tablets for the use of students have been found having Accadian in one column and Babylonian in another. The whole three agree that the flood took place in the same month; the Accadians called it Desius, "the curse of rain;" the Babylonians, Sebadhu, and the Hebrews, Shebat; both meaning "destruction." Aquarius was the zodiacal sign of the months (January and February), which concluded the winter solstice. Genesis tells us that the ark rested on the mountains of Ararat, the tablets on the mountain of Nizir, both meaning the same place, east of the rivers and north of Elam (the highlands), in Armenia. This agrees with Genesis 11:2, which says: As they journeyed from the east they found a plain in the land of Shinar. Noah and his family, after descending from the mountain, built their first town near its base. Whiston says it is called, by Ptolemy, Naxuana, by Moses Chorenensis, Idsheuan, but at the place itself, Nachidsheuan, all three meaning "the first place of descent." Josephus says Hieronymus, the Egyptian, Manases, and a great many more make mention of the same. Nicholas, of Damascus, calls the mountain Baris, and writes: "One who was carried on an ark came on shore at the top of it. This might be the man about whom Moses, the legislator of the Jews, wrote." Take all these things together, in my former note and in this, and it is evident that no event of truly ancient times is so well authenticated. The Higher Critics say that writing was unknown at the time the flood was said to have occurred. Xisuthrus or Samus Napisit knew better, and collecting ancient, mediæval, and modern writings, to preserve them, buried them at the city of Surippak. It would be interesting if the Higher Critics would condescend to tell us how much we may doubt, and how little we need to believe of the Bible, yet still remain good Christians. Are we permitted to refuse to believe everything unless we understand the mode of the Divine working, and the amount of power and time required to accomplish His purposes? S. R. RICHARDSON.

THE ORIGIN OF THE HIGHER CRITICISM.

Sir.—It is a relief to learn that the esteemed rector of St. James' Cathedral has no sympathy with the more extreme views of Higher Criticism of which fact his first letter might have left us in doubt. But for one I cannot see how, having once admitted the principle, he can consistently stop short of what seems to me the natural consequence of the system, the awful heresy of Canon Henson, with its revolting suggestions, abhorrent as they must be to every decent mind. But Dr. Welch tells us that Higher Criticism did not arise in Germany fifty years ago, but in France a hundred and fifty years past. And here he leaves it. May I give as briefly as possible a partial account of its origin, as best I can with the books now at my disposal? It was suggested by a profligate Frenchman, Dr. Jean Astruc, who died in 1766. It was taken up afterward by the followers of Voltaire in France, and Viscount Bolingbroke in England, and by Tom Paine in the United States. And for a time these things were much discussed. But the illogical absurdity of their methods was soon pointed out, and the whole thing was utterly discredited and well-nigh forgotten. As time went on, the German theologian Wellhausen seems to have procured a copy of Paine's "Age of Reason," and reproduced his arguments in German. It is impossible to believe that the striking similarity between Paine's and Wellhausen's arguments is accidental. This book was translated into English, and

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so completely refuted by Dr. Baxter in his: "Sanctuary and Sacrifice," that Mr. Gladstone said, if Wellhausen did not answer it—which I believe he never did—his character as a theologian would be forever gone. But other of our English scholars, probably not knowing the history and real origin of Wellhausen's arguments, instead of refuting them, began to take them seriously, and tried to adapt them to the Church's system. And the present confusion and condition of things are the result. And I fear that the fate of those who trifle with this error may be illustrated by the fable of the crocodile and the ox, which appeared lately in your columns. These two creatures were discussing at the river's brink the relative values of land and water; and the ox allowed himself to be persuaded to try how cool and pleasant the water was. But no sooner had he stepped into the river and got beyond his depth than the crocodile drowned and devoured him. No less terrible, I am afraid, will be the fate of many of those who are unwise enough to tamper with these dangerous errors. J. MACLEAN BALLARD.

VITAL STATISTICS.

Sir,—You have suggested that information be given concerning various matters to be brought up at the coming General Synod. As a member of the Committee on Vital Statistics, I would ask you to find space for the accompanying extract from the inaugural address of the Bishop of North Queensland to his Synod, held last August. JAMES SIMPSON. Undoubtedly the most useful Australian citizens are the Australian natives. Such a statement would be paradoxical but for the fact that the Australians are not showing that vitality of race which can give certain increase of population. It is only a feeling of responsibility that prompts me to speak upon a subject which, if it deeply concerns the welfare of the nation, is also one which touches the most private affairs of our lives. It is needless that I should quote figures to prove that the natural rate of increase is diminishing in Australia. This fact has been proclaimed for years by one man to whom the gratitude of the nation is due—Mr. T. A. Coghlan—the Government Statistician of New South Wales. It has been enforced by the saddest report I have ever read—that of the Royal Commission on the "Decline of the Birth Rate, and on the Mortality of Infants" in the same State. It has been disseminated far and wide through the instrumentality of the press. Indeed, some of the leading articles in the Sydney Morning Herald and Daily Telegraph are among the most outspoken and impressive sermons upon any moral subject ever written. There are, in consequence, few Australians who do not know that the birth rate is diminishing with such alarming rapidity as to endanger the existence of the nation. I say nation advisedly, because the birth rate in the Old Country is little better than it is in the Antipodes. No people has ever become great under such conditions as these, or having attained greatness has remained great for any lengthened period. But in Australia with its scanty population, in which immigration has practically ceased to be an important factor, the decline of the birth rate is an urgent problem demanding immediate settlement. At the present time Russia and Japan are struggling together for the mastership of the East, and in both these countries, as indeed throughout the whole of the East, the natural increase of the people is not diminishing but expanding. Professor Taylor, of Birmingham, writes thus: "According to Russian statistics from 1892-1894 the birth rate per 1,000 was 47.7, and from 1894-1897 the birth rate per 1,000 was 49.5. It is more than probable that the Japanese increase is even larger than Russia. In both countries it is almost double our proportion. In an empty continent, therefore, which stretches forth a great finger to touch the eastern world, it is folly to disregard this sign of the times. The East has ever been the living place of the human race, and successive swarms have followed paths of the least resistance. That path now leads through Thursday Island into Queensland, and no mere legislation can ever continue to close it. With a quickly diminishing birth rate the cry for a "white Australia" becomes almost pathetic in its inherent futility. May it not be a sign of insanity which, as a great eighteenth century philosopher held, attacks not only individuals but communities."

LS Easterly aug- hink our hitherto ical and n singu- rices are ur stock e and in or special Co., oronto.

THE MISSIONARY SOCIETY'S FINANCIAL REPORT.

Sir,—I may be very dull of intellect, but I must confess I am unable to understand the financial report of the Missionary Society of the Canadian Church, as just presented in their publication for March. In the annual reports of insurance and other companies and societies, which at this time of the year are appearing in all the papers, there seems no difficulty in showing in twenty or thirty lines of type that so much money was received from certain sources, was paid out again in such a way, and that such a balance remains. This report, on the contrary, first gives a page of "Charges' Account," which translated into modern English, doubtless means "Expense Account," proceeds to a balance sheet, a statement of another account, then comes the general statement of disbursements and finally the receipts for the year. The usual order has been reversed and the subsidiary accounts, which only explain items of the main accounts, are presented first, and the main accounts last. But this is not the chief difficulty. There is no attempt to balance the receipts and disbursements. There is an apparent difference of about \$2,000 between the two sides. Besides the use of somewhat technical terms, which are not explained, there are several other difficulties. In the disbursements, "Charges' Account" is set down for \$7,495.62; while in the full page statement, purporting to go into the details of this account, the total is set down at \$7,296.01, a difference of almost \$200. There are other things one would like to have cleared up, but I simply mention these in order to learn, if possible, through your columns what other laymen think of this matter. A BELIEVER IN MISSIONS.

MEDITATION

For Fourth Sunday in Lent, Long Known as Midlent, or Refreshment Sunday.

The very ancient name of this Sunday helps to point us to its teaching. The other Sundays in Lent partake more or less of a penitential nature; but all the portions of Scripture for to-day savour of gladness, refreshment, and rejoicing. The older Ritualists tell us that the Church, "fearful lest the multitude of the faithful should faint under the severity and long continuance of the forty days' fast, doth on this Midlent Sunday present some comfort and refreshment, that sorrow, being tempered by consolation, may the more easily be borne." The "comfort" of the Collect; the "free Jerusalem," springing out of the bondage of Sinai, in the epistle; the "feast," in the wilderness, of the Gospel; the refreshment of his brethren by Joseph in the Old Testament lesson (Gen. 45) all point the same way. The object of this Sunday, then, is to comfort us with the recollection that the same Omnipotent Father, who feeds and refreshes men by His providence over all things, is also the spiritual nourisher and refresher of our souls by the mystical Body and Blood of His well-beloved Son Jesus Christ our Lord. With this general knowledge we can get a text (or Prelude I.) suited to the day, such as (Ps. 122:1) "I was glad when they said unto me, Let us go into the house of the Lord." And for Prelude II., picture to yourself the gladness of those who feast. The rejoicing on a great occasion: how it is looked forward to, prepared for. How each one seems to help another, "the more, the merrier." Youth lends a helping hand to old age, and old age recalls and recounts the pleasures of former days.

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How all are going one way, and unity of purpose increases the general enjoyment. Consider. Who gives us the health and means of this rejoicing? God alone. Who, by His providence, creates and perfects all that adds to our enjoyment? God alone. From Him, from His care of our cattle and crops, we enjoy the clothing and the luxuries we so much delight in. He feeds both the sheep and the silkworm. His sun matures the cotton and the linen which we use for our needs or our pleasures. Consider. Is He so careful for our bodies, their enjoyments and amusements? And if so, how much more careful for our souls? If I can take such delight in the pleasures and festivities, He by His providence supplies for my bodily satisfaction, if I can be so glad when people say, let us go to such or such a festival, pleasure trip, or rejoicing, I ought to be more glad when they say, "Let us go to the house of the Lord." Gladly would I go to see the Queen, or even one of the Royal Family; and proud would I be to do them a little service, or have any notice taken of me. But surely I ought to be more glad to meet the King of kings, to eat at His table, to be one with Him and He one with me. To be allowed, nay, invited to ask Him to help me, preserve and bless me and mine and all that are dear to me, or for whom I am specially concerned. Oh, if one could only see Him as we can see other people! Yes, but then He said, "Blessed are those who, not having seen, yet believe;" and, of course, He is present all the same whether my eyes can see Him or not, and if I wait till I can see Him I shall live and die an unbeliever. Affections.—Oh, my patient and loving Saviour, how wrong it is of me not to be quite delighted at the opportunities I have of coming

to Thee! Thou actually namest the day and hour when Thou wilt be specially present on Thine altars under the lowly forms of "Bread to strengthen man's heart," and "Wine to make him a cheerful countenance." My forefathers assembled with gladness round Thine altars, and Thou didst refresh them. Yes; and I do believe, as they did, that Thou didst graciously ordain this very Sacrament "for the strengthening and refreshing of my soul." I am really careful for my body only, which must perish, and half careful for my soul, which is imperishable. I love the things God gives me for my body, and think little of the things He gives me for my soul. How little love or gladness towards God there is in all this! How long is this half-hearted indifference to last? Would that some one could rouse me! But God has said, "My grace is sufficient for thee." And so, no doubt, it is, but am I glad to receive it? Am I glad to go to the house of the Lord and wait for it? What will He say to me? Will He not say, "I condemn thee?" No; that does not sound right, for He once said, "I condemn thee not," but He added, "Go and sin no more." Resolutions.—I. I will try to love God as I ought, and as my conscience and reason tell me I ought to do.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much-improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and, although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."



Fruit is Nature's Laxative.

Fruit contains certain principles which act like a charm on the liver—and keep the whole system well and strong. But these principles in the fruit juices are too weak to have any marked effect on the internal organs. The value of

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or Fruit Liver Tablets

lies in the secret process by which they are made. The fruit juices are so combined that they have an entirely different effect from fresh fruit. Their action is the action of fruit greatly intensified. They have a marked effect on the liver—toning it up—making it active. "Fruit-a-tives" are, without doubt, the only complete cure for all Stomach, Liver and Kidney Troubles. 50c. a box. At all druggists. FRUITATIVES, Limited, OTTAWA.

2. It is my duty to go to His house, and I will try to be glad of an opportunity to go. 3. I ought to help support my Church, and I will do it, and try to do it cheerfully, too, for I know "God loves a cheerful giver," and will never be any man's debtor.

Children's Department.

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the livelong day,
In a curious carriage, all made of leather,
They hurried away, away;
One big brother and three quite small,
And one wee fellow no size at all.
The carriage was dark and none too roomy,
And they could not move about.
The five little brothers were very gloomy,
And the wee one began to pout,
Till the biggest one whispered:
"What do you say?
Let's leave the carriage and run away."

So out they scrambled, the five together,
And off and away they sped.
When some one found the carriage of leather,
Oh, my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

"RIGHT ABOUT FACE!"

When a drill sergeant says to the men under him, "Right about face!" the soldiers, as every boy and girl knows, turn completely round.

An old soldier was once asked what it means to repent, and he answered that it just meant, "Right about face." This word, "repent," is one that is found very often in the

Bible, and the soldier may be doing wrong, turn our backs our faces toward This is always have sinned. C doing does not less we turn av enough for us the wrong that we are so sor wrong and wish to do with it.

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Bible, and the answer of the old soldier may help us to understand its meaning. When we have been doing wrong, we repent when we turn our backs on the wrong and set our faces towards what is right. This is always our duty when we have sinned. Confessing our wrongdoing does not amount to much unless we turn away from it. It is not enough for us even to be sorry for the wrong that we have done, unless we are so sorry that we hate the wrong and wish to have nothing more to do with it.

It is not only the Bible that says, "Right about face," when we are tempted to evil. Conscience within us says the same thing. We shall be sure of going in the right way if we listen to these two voices.

A GOOD PLAN.

At the birth of a Japanese baby a tree is planted, which must remain untouched until the marriage day of the child. When the nuptial hour arrives the tree is cut down, and a skilled cabinet-maker transforms the wood into furniture, which is greatly prized, and is considered by the young people as the most beautiful of all the ornaments of the house.

SECRET PRAYER.

If Jesus prayed in the morning, how much more important it is for us, before the world gets possession of our thoughts; before Satan fills us with unholy feelings; when we rise fresh from beds of repose, and while the world around us is still! David thus prayed (Psalm 5:3). He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong—our piety will wither, the world will fill our thoughts, temptations will be strong, and through the day we shall find it impossible to raise our feelings to a state of proper devotion. The religious enjoyment through the day will accord to the state of the heart in morning; and can, therefore, be measured by our faithfulness in early secret prayer.—Rev. Albert Barnes.

—Why should you carry troubles and sorrows unhealed? There is no bodily wound for which some herb doth not grow, and heavenly plants are more than medicine. Bind up your hearts in them, and they shall give you not only healing, but leave with you the perfume of the blessed gardens where they grow. Thus it may be that sorrows shall turn to riches; for heart troubles, in God's husbandry, are not wounds, but the putting in of the spade before the planting of seeds.

A VOICE FROM THE MISSION FIELD.

Be Patient.
(St. James 5:7.)

They talk of work we are doing,
And ask if the efforts will pay;
They dole out mites to the missions,
And expect great results in a day.
They read the reports of our labours,
And notice the figures are small,
And conclude—in their warm, cozy studies—
That we're doing nothing at all.

Oh, God, they know not the anguish,
They know not of poor, bleeding feet,
Of frost that bites like a serpent,
Of the winds and the fierce, cutting sleet;

Of trails which are black with Death's shadow,
Of weariness, pain and gaunt woe;
And yet these are considered as nothing,
For the figures only must show.
They see not lives wrapped in darkness—
The darkness of centuries long;
The chains of custom they know not,
Nor the bands of tradition so strong.
They think not of patience required
For one little seed to take root,
Nor the wild, stubborn soil we are working,
But the cry is only, "Much fruit."

Oh, think! Christ's work was in sorrow—
We cannot forget His sharp pain;
The long, hard toil and the patience,
The fierce struggle which seemed all in vain.

No grand results, showed in His lifetime;
Yet, can we lose sight of the cost
Of His hard, patient search in the darkness
To reclaim the sheep that were lost.

H. A. Cody.

Whitehorse, Y.T.

TALKS WITH OUR LADS.

By E. Callinan.

"Trust in God and keep your powder dry."

This was a maxim of Oliver Cromwell, one of the greatest of our English generals. That is to say, Cromwell believed in implicit trust in God, and in using all the means that our merciful Father has given us.

He believed that the soldier marching into action in a snowstorm, who kept his powder dry and prayed to his God, was a better Christian than he who prayed but left his ammunition case uncovered. We agree with this. Is it not another way of saying, "God helps those who help themselves"?

In the Bible we read this lesson: Our Lord caused a great number of

fish to come into the net of His disciples, but it was not until they had toiled all night. They had to let down the net and land the fish; and it was not an easy job, for the net broke. He did not put the fish on land for them, for He ever helps those who help themselves.

In the Book of Joshua, so full of true records of God-given courage and well-fought fights, the walls of Jericho did not fall until the company of priests with the ark had tramped seven days round the city.

This trust in God, combined with human effort, must be realized by us to-day. Some of us may keep our powder dry; be careful and wary, forewarned and forearmed, but unless we trust in God our powder protection is useless. Men get old before their time in strivings and endeavour, but it is worse than useless unless at the same time they trust in God. Lads, if you wish to get on in the world, do your level best, but do not forget to "trust in God with all your heart, and lean not unto your own understanding." No amount of dry powder will make up for lack of trust in the Almighty.

In dealing with our earthly life, God works through what we call the laws of nature, and it is in itself a great miracle that these laws should be fixed and unchangeable. Of course, it is childish to suppose the machine is greater than the maker of it; and God, who fixed these laws, can alter them if it be His will. However, it is clearly His will that these laws should be unchangeable, and the regarding of these laws is one way of keeping our powder dry.

Thus, there is little good in praying not to catch cold, and then deliberately sitting by the fire in wet boots.

It is a similar mockery to pray to be kept pure, and then select evil companions whose conversation is vile. You would find it vain, as you know, to pray God that your coat might not burn, if you soaked it with paraffin and placed it on the fire.

We know this is because God is not a great magician, but the all-wise Ruler and Father of men. Every wonder He works fits in with His great purpose. If we keep our powder dry, and use the intellect and power which He has given us, then all left for us to do is to trust Him.

We must not turn to God as a last resort, as did the old lady who, when the ship she was on was sinking,

said: "The boats are gone; there is only God left, so we are in a poor way." No, God is not our last resort, but an ever present help in trouble.

If God wishes us to get wet in rescuing a man from drowning, it is a good and right thing to pray Him to deliver us from any consequent harm. If at our daily work we are obliged to mix with evil people and

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- Gas on the stomach.
- Dull, sick headache.
- Biliousness.
- Irregularity of the bowels.
- Weak, dizzy feelings.
- Irritable temper, discouragement and despondency.

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By their direct and certain action on the liver they purify the blood and bring about a good flow of bile into the intestines—the only means by which constipation can be actually cured.

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hear evil things, we may and must pray with might and main to be kept faithful and pure. If we have to face fire in rescuing a little child from terrible death, the God of Shadrach, Meshach, and Abednego is with us; and if we have to face the fiercer fire of persecution, jeer, and taunt, He is there all the same.

It is those of us who neglect the human means God has given us, and ordinary precautions, who cause a great deal of atheism and unbelief. When hurt at work, let us first consider whether we were keeping the regulations of the mine or workshop, instead of calling it a "visitation of Providence" in a vague way.

When we meet with a bicycle accident, let us be sure we were riding on the proper side of the road. If we wilfully or thoughtlessly run into danger, we cannot expect God by a miracle to save us when we neglect the ordinary means He has given us. We can still in one sense call it a visitation of God, but it is a visitation to show us that His laws must be kept.

Let us, therefore, in our journey through life, trust in our all-wise Father, and gratefully use all the means and aids with which He in His wonderful love has provided us.

So, at last, after work well done, in "pit" and "on top," in office, bank, home, and school, we may, by God's mercy, reach a land where the powder-flask may be put away, and throughout eternity we shall find it no longer difficult to "trust in Him at all times."

BELLS

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IF I WERE YOU.

If I a little girl could be,
Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a
smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say:
"Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do,
If I were you.

Or, if I chanced to be a boy,
Like some I know;
With crisp curls sparkling in the
sun,
And eyes all beaming bright with
fun—
Ah, if I could be so,
I'd strive and strive, with all my
might,
To be so true, so brave, polite,
That in me each one might behold
A hero—as in days of old.
'Twould be a joy
To hear one, looking at me, say:
"My cheer and comfort all the day."
Yes, if I were a boy, I know
I would be so.

DR. MACKAY'S
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For the Treatment of
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Used in connection with the Province
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Unvarying Success.

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

No Sanitarium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days. The medicine is now within the reach of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorders' Courts in Quebec and Montreal warrant the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

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

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

The Government of Quebec through the Judges ordered over 500 boxes of the medicine for prisoners appearing in the courts in 1904—Official Reports establish 80 per cent of cures with these cases.

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As one of the many appreciative letters we are constantly receiving, we submit the following lines from Mr. J. E. P. Aldous, Principal of the Hamilton School of Music and Organist of the Church of the Ascension, Hamilton:—

"A short while ago I examined in your Hamilton rooms a new **GOURLAY** Piano with which I was charmed. I have every day since meant to write and congratulate you on its excellence, and to hope that it may meet with the success and appreciation it deserves.

"Yours very sincerely,

"J. E. P. ALDOUS."

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HAMILTON.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To be perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile ever sits serene upon the face of wisdom."
—London Lancet.

COMPELLED SERVICE.

One of the peculiar things about hardships endured for Christ's sake is that they cease to be hardships when once we have passed them. You may take up the service with a shrinking heart, but when it is past, all else but the compensation fades from your mind.

"One of the most comforting thoughts to me," said a woman, "is that I never failed to do what my mother asked me to do; on the other hand, one of the bitterest reflections is that I often obeyed unwillingly."

I have often thought of Simon, the man who, that day when the dear Lord fainted under the heavy load, took the weight of the cross on his own strong shoulders. How glad he must have been, in the days that followed, that he had been thus honoured; and yet the Lord knew and he knew that he had been compelled to bear the cross! So does he know it of you, my brother. You are getting satisfaction out of the fact that here and there, and there again, you carried a cross for Him. I wonder, though, if in the heavenly record it is written, "Him they compelled to bear the cross."

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pure, clean,
crystals, and
nothing but
salt.

There are no
flowers,
Search where
For they bloom
beauty
O'er meadow
They gladden
And the poor
For they drink
And are kept

There are no
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Though wild
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For the heart,
Will pine for
And back from
To the dear
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Or a bird th

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NONE LIKE.

There are no flowers like the wild flowers,
Search wherever you will,
For they bloom in their simple beauty
O'er meadow and vale and hill,
They gladden the little children
And the poorest of the land,
For they drink of the dews of heaven,
And are kept by God's own hand.

There are no scenes like the home scenes,
Though wide through the world you roam,
For the heart, however it wander
Will pine for a sight of home,
And back from its far-off rambles
To the dear old spot will fly,
Like a sail speeding over the waters,
Or a bird through the evening sky.

There are no songs like our own songs,
Sing whatever they may,
For the charm of their heartfelt music
No time can ever decay.
With a thousand memories blended,
And endeared by our mother tongue,
Are these songs of love and freedom,
Which our brave forefathers sung.

There are no days like the young days,
Though you live for many a year
For earth was then filled with beauty,
And heaven was always near;
And you'll find, as you journey on-ward
Through a world by sin defiled,
That the man is nearest heaven
That is likest a little child.

There are no friends like the old friends,
Go wherever you will,
For the new friends change and fail you;
But the old are the old friends still.
And oh! when around life's pathway
The shades of the evening grow,
God spare me but one of the old friends
To grasp my hand as I go!
—W. Blake Atkinson.
Bishopswood, Weston-super-Mare.

TWO VIEWS.

Not long ago I read a German story of two little girls. It told how they played together in a strange garden and then went home to their mother. The first came in with a clouded brow and a slow step.
"The garden is a sad place, mother," she said.
"Sad, my child! Why sad?"
"I have been all round," she replied, "and every rose tree has cruel thorns upon it."
Then the second child came running in, her face wreathed with smiles, her eyes dancing with joy.
"Oh, mother, the garden is such a beautiful place!"
"Beautiful, is it?"
"Oh, yes, mother; I have been all round, and every thorn bush has lovely roses growing on it."

A CAUSE OF HEADACHE.

One Very Common Cause, Generally Overlooked.

Headache is a symptom, an indication of derangement or disease in some organ, and the cause of the headache is difficult to locate, because so many diseases have headache as a prominent symptom; derangement of the stomach and liver, heart trouble, kidney disease, lung trouble, eye strain or ill-fitting glasses all produce headaches, and if we could always locate the organ which is at fault the cure of obstinate headaches would be a much simpler matter.

However, for that form of headache called frontal headache, pain back of the eyes and in forehead, the cause is now known to be catarrh of the head and throat; when the headache is located in back of head and neck it is often caused from catarrh of the stomach or liver.

At any rate, catarrh is the most common cause of such headaches, and the cure of the catarrh causes a prompt disappearance of the headaches.

There is at present no treatment for catarrh so convenient and effective as Stuart's Catarrh Tablets, a new internal remedy in tablet form, composed of antiseptics like red gum, blood root, which act upon the blood and cause the elimination of the catarrhal poison from the system through the natural channels.

Miss Cora Ainsley, a prominent school teacher in one of our normal schools, speaks of her experience with catarrhal headaches, and eulogizes Stuart's Catarrh Tablets as a cure for them. She says: "I suffered daily from severe frontal headache and pain in and back of the eyes, at times so intensely as to incapacitate me in my daily duties. I had suffered from catarrh, more or less, for years, but never thought it was the cause of my headaches, but finally became convinced that such was the case, because the headaches were always worse whenever I had a cold or fresh attack of catarrh.

"Stuart's Catarrh Tablets were highly recommended to me as a safe and pleasant catarrh cure, and after using a few fifty cent boxes, which I procured from my druggist's, I was surprised and delighted to find that both the catarrh and headaches had gone for good."

Stuart's Catarrh Tablets are sold by druggists at fifty cents per package under the guarantee of the proprietors that they contain absolutely no cocaine (found in so many catarrh cures), no opium (so common in cheap cough cures), nor any harmful drug. They contain simply the wholesome antiseptics necessary to destroy and drive from the system the germs of catarrhal disease.

The world is very much what we make it, and our happiness is greater or less accordingly.

There are always roses where there are thorns, if we only look for them instead of grumbling at the thorns we find near the roses.

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we turn to account the actual grace which passes as a current through the soul—those scintillations of Divine light which are so rapid that they only admit of a momentary correspondence—those movements of the Spirit which, like waves, pass by unused unless they bear us on their crest; so that ejaculations—besides the fact that their exercise is one of especial facility and sweetness—are of great moment,

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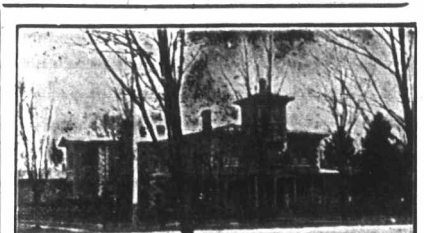


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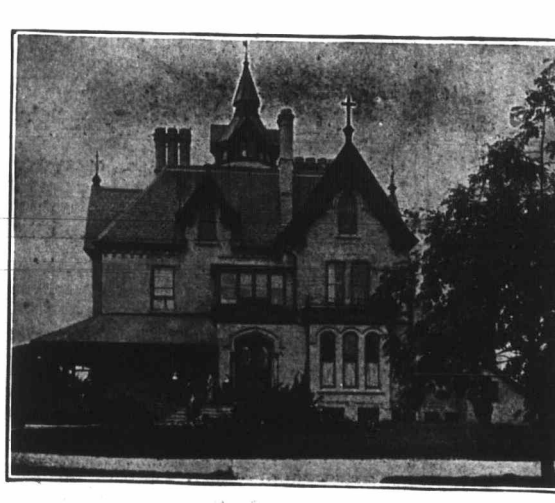
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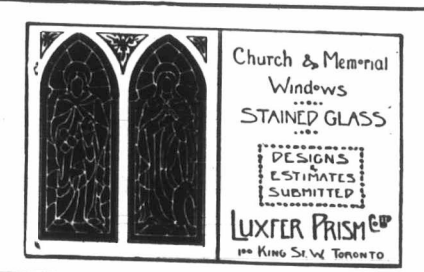


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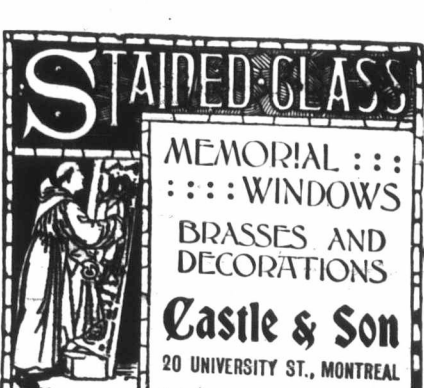
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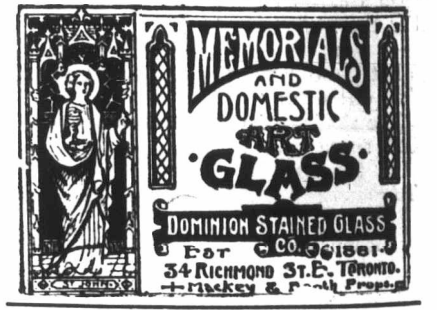
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