

Canadian Churchman

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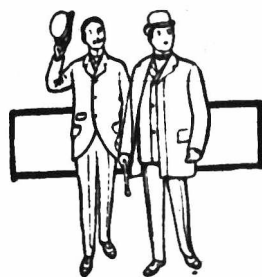
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ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, APRIL 4, 1901.

[No. 14.

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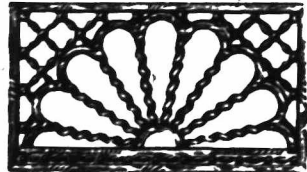
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 4, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.

EASTER DAY.

Morning—Exod. xii, to xxix; Rev. i, x to xix.

Evening—Exod. xii, xxix, or xiv; John xx, xi to xix, or Rev. v.

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

EASTER DAY.

Holy Communion: 127, 128, 133, 316.

Processional: 130, 134, 232, 497.

Offertory: 131, 135, 136, 137.

Children's Hymns: 132, 329, 335, 336.

General Hymns: 138, 140, 498, 499.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 325.

Processional: 130, 134, 136, 232.

Offertory: 135, 138, 503, 504.

Children's Hymns: 197, 336, 340, 561.

General Hymns: 132, 498, 500, 502.

Easter the Time of Hope.

Easter is the time of hope. We turn to it as a flower to the sun; all the disappointments, the discouragements, of the year seem to lie behind us, and we turn with new ardour to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surety. The earth is trembling with the new pulse of activity that will clothe her with beauty and fragrance. We may stop for a moment, and look over the year behind us. It will be found, perhaps, to have in it more failures than successes, more defeats than triumphs. It may be marked by a broken love, a shattered friendship, an empty niche where a statue had been placed, the offspring of the imagination; it may be that the defeat of the year is in one's self; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has

the fullest promise of the Easter-time. To roll the stone away from our dead selves, and stand in the full light of knowledge with the opportunity for rehabilitation, yea, more than that, new creation, is to touch the very heart of divinity, and feel its pulsations in the soul. To stand defeat behind us, and to face Godward, knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throb of a new purpose to stand before men a type of the Man giving sympathy, help, hope to all men—this it is to feel the Easter-time and live the Easter hope. Mistakes, disappointments, shattered hopes and idols, defeated purpose, even mistaken interpretations, become but helps to the new year, whose birth is the spirit of Easter promise. Life, hope, opportunity, and new power are the promises of every Easter.



MISS CHARLOTTE MARY YONGE

Miss Charlotte Mary Yonge.

The well-known English authoress, Miss Charlotte Mary Yonge, whose death took place at Otterbourne, near Winchester, on Sunday, the 24th ult., was born at Otterbourne, Hampshire, on August 11th, 1823. She was the daughter of Mr. W. C. Yonge, a J.P. for Hants. Miss Yonge was a prolific writer of fiction, her best-known book, perhaps being "The Heir of Redclyffe," a book which was published in 1853. Part of the profits accruing from the sale of this work was devoted by Miss Yonge to the fitting out of the missionary schooner, "Southern Cross," for the use of the first Bishop Selwyn, and £2,000 of the profits of "The Daisy Chain," she gave for the building of a missionary college at Auckland, N.Z. Besides writing numerous works of fiction, the number of which is estimated at 120 volumes, Miss Yonge published a "Life of Bishop Patteson," in 1873, and a "Sketch of Hannah More," in 1888. Most of her books have gone through several editions, and have been reprinted time and

again in cheap form for they have always been very popular. In addition to writing works of fiction, short histories, etc., Miss Yonge edited, for a period of thirty years, a magazine called "The Monthly Packet." Her books were always pervaded by a strongly religious tone. She herself was a devoted daughter of the Church, and did much by her works, to bring home and enforce amongst the masses of the people the doctrines of the Church.

The New Bishop of London.

The new Bishop preached his first sermon as Bishop-designate of London at St. Peter's church, Bayswater, the immediate purpose of the Lenten address being to arouse further interest in the East London Church Fund, and in concluding, the preacher said that though, as in the past, it might not be possible to go up and down those little rickety staircases of the East End, in and out of little garrets, looking up a lost child, finding out boys who did not come to Sunday school, reading by the sick, commending with a last prayer some dying one into the hands of God, it was a duty to gather others to this task by means of the East London Church Fund.

Archbishop Benson and "Watch."

Mr. John Colam, the energetic secretary of the R.S.P.C.A., related several anecdotes illustrating the faithfulness and sagacity of dogs, and told the story of Archbishop Benson's favourite collie, Watch, who was allowed to sit on a mat at the entrance to the private chapel at Truro during family prayers. On one occasion, when the lesson was read, which ended, "And what I say unto you, I say unto all, watch," the canine member of the congregation roused himself, and slowly walked up to the Bishop's stall, evidently desirous to learn what was wanted of him.

Lenten Thoughts on Repentance.

Canon Bodey says: No one repents until he says, I will repent. Let me repeat: No one repents until he says, I will repent. The greatest of all writers, in our generation upon the sin of man, the German writer, Muller, says, quite truly, "Repentance in its innermost essence is a thing of the will." I will confess my transgressions, I will be sorry for my sin. God calls us to repentance. Christ calls us to repentance. The Spirit stirring within us seeketh to lead us to repentance; the Church's voice at this Lenten season bids us to come to repentance. Teachers, preachers—I myself to-night—plead with you to repent. But all depends upon yourself. My brother, my sister, have you repented really, truly, honestly? In the power of your repentance have you been separated from sin, have you stood out and confessed Christ? Is He your moral King? Are you confessing your loyalty to Him as King, not only with the words of your lips, but by living a life of profound obedience unto His



ST. PETER'S HOME FOR INCURABLES, HAMILTON.

command? Have you really come to a true self-condemnation? Have you truly fallen at His feet in really practical pleading with Him for His mercy? Have you cleared your conscience in confession of sin, in the retirement of your closet? Or, having done all that in you lies, are you still unable to quiet your own conscience? Are you holding back from seeking the ministries of God, because of the pain and the shame that it may involve? Are you hit to self-condemnation, but cannot give yourself up to a truly penitent life, because it will mean the forsaking of something very dear to you—some unholy conviction, or some unholy practice? Oh, repent, repent. Days are passing rapidly by, and then comes the dying. I am not going to speak of woes by death. Who can tell their possibility? And I would not take away the hope that some may even pass away from here without repentance, and yet be saved. There may be hope even for them. But we do not know it, and I do not preach to you what is not revealed. This, however, is revealed. Now is the day of repentance, now is the day of salvation, now is the accepted time. Oh, look forth upon Calvary. Be wise to-day; 'tis madness to defer. Lay hold upon this wondrous revelation of God. Turn to Him, with a true repentance, and then, as long as life lasts, walk with Him in a true repentance; and then every day shall be glad with the peace of forgiveness, with the peace of acceptance, with the peace of a hope that, this life ended, in paradise you shall be with Him.

St. Peter's Home for Incurables.

St. Peter's Home for Incurables, Hamilton, has struggled along for over ten years, doing good work for a large number of persons, who are not required in hospitals, should not be in jails, or ordinary houses of refuge, and are frequently a greater burden in a household than persons without means to pay for extra help can care for. During the past year, the Home had an average of twenty-nine patients every day in the year. This number, with the necessary help,

brought up the inmates of the Home to thirty-five persons. The receipts and expenditure, as given in the report, not only indicate great economy in the management, but that some revenue beside the cash sums shown on the report must have been available. The fact is that the Home has four acres of land in connection with it; that, besides this, the warden, the Rev. Thomas Geoghegan, rented about fifteen acres more, and cultivated sufficient vegetable roots and fodder corn to feed sufficient stock to produce the milk and butter required for the institution. A number of choice fowls were kept, so that fresh eggs were always on hand. The work of the warden and matron are given voluntarily. On Saturday night, March 23rd, a fire was discovered in the large barn, and before anything could be done, five tons of fodder, five fine cows, three just in, and two others coming in, and over one hundred head of poultry were burned up. The firemen from Hamilton were quickly on the spot, and could do no more than save the adjoining buildings. Had there been a wind, nothing could have saved the Home. There was a little insurance on the building and contents, but nothing can compensate for the loss of the live stock, which was a money loss, and



MONTREAL LAKE DAY SCHOOL.

deprivation of food besides. There is no doubt a purpose in everything. The fire will raise new friends for a worthy cause. Assistance, in kind, as well as money, especially now, is earnestly desired; the need is urgent; the poor people who have to be supported are helpless, and the outlay to purchase condensed milk should be stopped as soon as possible.

The Diocesan Home.

Now that the elections of delegates to the Synod of the diocese of Toronto are coming on, we think it is in order to refer again to a subject to which we have repeatedly, but ineffectually, tried to draw attention. We refer to the unfortunate investment of the Toronto Rectors' Fund, which has resulted in their becoming the owners of a large, handsome new building, on the corner of the Market square and King street, close to St. James', in Toronto. Only the ground floor has ever been completed. We are assured that the building has been laid out with great care, and that people would be surprised to find how convenient it is. We have suggested in vain that the diocesan offices be moved into the building, and that the rent now paid for offices should be paid to the Rectors' Fund. We now suggest to the Toronto rectors and delegates to petition the Bishop to hold the next Synod in the building. That meeting will be held in June, no fires will be required; the necessary chairs and other furniture could be brought in, and clergy and delegates from all over the province can then judge of the capacity and convenience of the building. We have no doubt of the result, provided that the matter be taken up by an energetic committee, with Mr. Williams' assistance, and at once. If the result is satisfactory, the first step will have been taken towards the establishment of a diocesan home in the heart of the city, an institution which we have at heart. There is ample room for all the Synod offices, lunch rooms, ladies' rooms, library, etc., and in addition, upstairs, ample accommodation for a hostel for visitors. The clergy and their families could be sure of a place where they could stay at little expense in the centre of the town, and not perhaps two miles away and to the inconvenience of their friends.

April 4
Delegates in fact, all great; all them. The rector take advantage remain a effort to have it in of active, trouble in the diocese
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Delegates and other visitors could also stay, in fact, the possibilities of usefulness are great; all that is wanted is a chance to show them. Here is the chance, and it lies with the rectors and delegates whether they will take advantage of it, or allow the building to remain a helpless burden of debt, without an effort to remove it. The clergy, especially, have it in their power to see to the election of active, energetic men, who would take trouble in their interests, which are those of the diocese.

ARCHDEACON MACKAY'S WORK.

Archdeacon Mackay, who has been in Toronto, and will remain for some time in Eastern Canada, endeavouring to obtain financial help for the work in the diocese of Saskatchewan. The Archdeacon has been engaged in Indian mission work in Saskatchewan for thirty eight years. He received his appointment of Archdeacon from the first Bishop of

than we had when the C.M.S. commenced the reduction of its grant; and while our income is diminishing, our work is increasing. Next year we shall have to face another reduction in the C.M.S. grant of \$815, and in 1903 a similar sum. After that year the grant will be reduced \$500 annually, until 1915, when the last will be withdrawn. The C.M.S. has decided absolutely on its policy of reduction. In a letter of the 7th December last, to the Bishop, in reply to a letter containing a full statement of our position and needs, and an earnest appeal for the suspension of the reduction for a time, the society writes: 'We must ask your Lordship to consider it settled that the arrangement of reduction must hereafter continue in full force.' In the diocese we can do, very little. The Indians are, for the most part, in a transition state—struggling to change from the Indian's to the white man's mode of life. The white population is scanty; most of the settlements are new, and there is not yet one self-supporting

tian Indians, and over eight hundred communicants. 2. There are many Church people now in scattered settlements without the ministrations of the Church, and a large immigration is, humanly speaking, a certainty in the near future. 'The question is, are these Indian missions to be abandoned, and are our people in the white settlements to be left without the ministrations of the Church? The idea may occur to some minds, that to attempt to assume the obligations of this work would be to saddle the Church with a heavy burden to all time, but this would be entirely a mistaken idea. If our Church in the West were to receive adequate help now, it would soon be in a position to provide for its own needs, and it would be a support and not a burden to the Church in the East. If our Church neglects its opportunities and its obligations now, there will be many bitter regrets when the opportunity is past. Other Christian bodies are not neglecting their opportunities. Why should our Church be be-



BATTLEFORD INDUSTRIAL SCHOOL.

Saskatchewan, the late Bishop McLean. The late Bishop was well known in Toronto and the East, generally, and, during his lifetime, received substantial help from Eastern Canada for the work in his diocese. Since his death, which occurred in 1886, while the needs of the work in Manitoba and the North-West have been represented from time to time by deputations from other dioceses, Saskatchewan has never, until now, sent a representative to appeal for help. The Archdeacon has published an appeal, endorsed by the Bishop of Saskatchewan and Calgary, from which we quote the following:

"We are sorely in need of funds to carry on the mission work in the diocese. This year we have for all our Indian missions only the C.M.S. grant, now reduced to \$9,110. Of this, \$1,250 represents the salary and travelling or itinerating allowance of Rev. J. Hines, the only European missionary now in the diocese engaged in the Indian work. There remains a lump grant of \$7,860. We have now over three thousand dollars less

congregation in the diocese. Yet the grant from the S.P.G. for the maintenance of work among the settlers, is now less than £300 per annum, and it is being reduced at the rate of 10 per cent. per annum. The grant from the C. and C.C.S. for work in the diocese is £150 per annum. Hitherto immigration has come in very slowly, but with the building of the Canadian Northern Railway, we are likely to receive a large influx of population. The new railway is entering the diocese from the east, and already settlers have begun to come in. This summer the line is to be pushed forward into the Prince Albert district, and a large immigration is expected."

These statements clearly show how urgent the need is for help. The present is indeed a critical time in the history of our Church in Saskatchewan. The facts are simply: 1. A large and successful work has been carried on among the Indians in Saskatchewan. There are eighteen mission stations. There are between three and four thousand Chris-

hind? Has not the Lord said: "Hold that fast, which thou hast, that no man take thy crown?" Any contributions in aid of the Saskatchewan Mission Fund may be paid to the Imperial Bank, Prince Albert, Saskatchewan, or to Archdeacon Mackay, Battleford, Saskatchewan.

EASTER.

It has well been termed the Queen of Feasts. It is the celebration of the "glorious resurrection" of our Lord Jesus Christ. In what consists its glory? When you go to church on Easter Day, the church will tell you in her sublime service. Foretold by type and figure, fulfilled in marvellous fact, the resurrection has a threefold glory. This article is written to help Church worshippers to a clear and concise conception or grasp of the inestimable blessedness of this glory, as revealed in all that will be read and said on Easter Day. The glory is threefold:

- 1. It is the Divine pledge of the forgive-

ness of sin through the Blood of the Cross. Before the entrance to the dark world, at the other side of mortality, are three cold, grave stones. The first of these is sin. When we come to die, conscience makes cowards of us all, and we feel that only too well have we earned the wages of sin—spiritual death—separation forever from the life and presence of God. Then comes the message of the Cross. The Blood of Jesus Christ cleanseth from all sin. His death overcame death. On Him was laid the iniquity of us all. Each sinner may say, "He loved me, and gave Himself for me!" But what proof is there? How can I know this for a fact? The glory of the resurrection is the answer. Not only has sinful man been reconciled to God by His atoning death, his salvation from sin is secured by the life of the Redeemer. The Cross is worthless without the resurrection. Unless Christ be risen, He died in vain; we are yet in our sins. People too often stop short with the last cry of the dying Saviour, as if man's salvation was then accomplished. It was not. It was accomplished then, and only then, when the Body and Soul, reunited in one glorified Person, passed out of the rocky tomb, to die no more. Then only was the victory won over sin and the grave; the enemies of man's salvation were put to flight, and it was proved, beyond doubt, that Jesus had the keys of hell and death. Then the first grave stone was rolled away, and "I believe in the forgiveness of sins," became a possible article of the Christian's faith.

2. There is a second glory. The resurrection is the pledge of our immortality. We all know that with the decay of the body and its dissolutions, there is and there must ever be by nature, an instinctive fear and dread of the unknown future. Is there any future? All living creatures shrink from death—from the entrance into the dark existence within the tomb? Is there any existence? Nothing can be, nothing ought to be, more dreadful to a man than the haunting apprehension of dying without the assurance, the certainty, of life beyond the grave. It is another great stone at the sepulchre door, immovable by man, and keeping all within eternally dark and dismal. The resurrection of Jesus has rolled it away forever. In the last century, two eminent men died. One was an unbeliever, the other a Christian. The famous German poet, expiring, cried in an agitated voice: "What is coming? Oh, it is dark, it is dark!" To him the stone still closed the door. The last words of the saintly Bishop Hamilton, of Salisbury, were: "Oh, how bright!" and as the words were uttered, an ineffable smile lighted up his face, and his spirit passed away. Surely for him was the stone rolled away. We now can understand the full value of the words of promise: "Because I live, ye shall live also."

3. There is a third glory, a third pledge of ineffable value in the resurrection. Look forward for a few years. Where shall we all be? Before another Easter, God may take away some one very dear. Next year He may take a sweet little one. In a year or two more, that little one's mother. In a year or two more another, and another, and at last

sooner or later, the members of the family, all the generation who have lived and loved together so long, all the members of the household, old and young, the fond parents, the sons and daughters, the brothers and sisters, all bound on earth in one father, heart to heart, by mutual love and the communion of affectionate companionship. What an indescribable misery, a thought too horrible for words, that there should be no meeting again! It sends a pang of terror through the heart. Never to look again on the dear face so often kissed on earth, never to hear again a word of love from that familiar voice—all affection stifled forever in that dead heart! Oh, thanks be to God, it is not so. Thanks be to God for the glorious fact of the resurrection of Jesus; yes, it only because it alleviates and softens, it does not quite remove all the misery and sorrow of the separation. Thanks be to God, that we are Christians and believers in the Gospel of a risen Christ. We now can look beyond all earth's tears, and fears, and partings to the end of the few intervening years, when all the Christian household shall be gathered together once more, to meet and greet each other as of old, only with a purified and sanctified, and holier love, a love blessed by the visible presence of the glorified, risen Lord, Himself, and a love intensified by the conviction that it will never be interrupted, and never die! Such is the threefold glory of the glorious resurrection. It is the pledge of the remission of our sins and of the power of the risen, living Christ to save us from dying in sin; what the Apostle calls, "The power of His resurrection." It banishes the fear of death, and fills our hearts with a good and blessed hope of life beyond the grave, a life with God, an heritage on high. And it gives us another most precious hope of a reunion with all our dear ones, as they pass from our mortal eyes. Surely, therefore, Christian people will joyfully, gratefully, draw near with adoring hearts, hearts filled with the humble faith, and on Easter morn receive from the risen Lord His token and pledge, that those three cold grave stones of Sin, of Death, and of Separation, have been rolled away in His mighty power and infinite love.

AMERICAN CHURCH NEWS.

The Church in our North-West has lost a great power by the death of the ever-pushing, energetic Bishop Barker, of Olympia. Young in years and office, he has left a good record for work done and plans laid out in a very difficult field. Bishop Wells of Spokane, has taken charge of the missionary district, and we hope a worthy successor will take the place of the late prelate. In Massachusetts, it is proposed to have a Bishop co-adjutor, and not attempt to subdivide the diocese. Our friends upon the West Coast are making every preparation for a successful gathering at the next general convention in San Francisco. The Bishops of West Virginia and Albany have returned with their reports from Porto Rico and Mexico. The work in the latter place requires the most immediate attention; that in the former must be slow in evolution.

Bishop Graves, of Shanghai, is very hopeful of the progress to be made in China, when once the long period of suspense has passed. Education is expected to be the most in demand for all classes, and this will revolutionize all society. Herr Von

Brandt, once German Minister to China, criticizes the action of missionaries, and thinks mission work should be restricted to the treaty ports for some years to come. But Mr. George F. Seward, the former United States Minister there, is more liberal to the missionaries and their cause, and lays the blame of much in the recent outbreak upon the rampant commercial spirit of legations and the country houses, the missions having made fifty times more friends than foes. It is important to see how business men view our mission work, if they would only be persuaded to give us unbiased opinions. Bishop Graves appears to have little anticipation of further trouble, and suggests a subdivision of his missionary jurisdiction.

The noon-day short service and address are coming more into favour in our large cities, and it is surprising to see how many business men accept the opportunity for a few words of prayer and exhortation. This year the Brotherhood of St. Andrew have taken charge of the noon-day meetings in St. Louis, Mo., and the attendance is fairly good.

While Mr. Carnegie is distributing his millions to found and endow libraries in America and elsewhere, we are glad to hear of a very solid benefaction from Mr. J. Pierpont Morgan, in giving \$100,000 towards clearing off the debt incurred by the Young Men's Christian Association, of New York. It is a good sign of the association, when such a financier gives so substantial a sign and proof of approval.

Lent is accepted in America as a season for steady work upon the usual Church lines, and the world recognizes the fact that this is a penitential season. Many who are outside the borders of the Episcopal Church acknowledge the value of such a stated season, and Churchmen are to be blamed, who do not openly and honestly try to make the best of it. The general feeling tends to running in the Church's ways; and it is our duty to make the most of the tendency toward that which is good. In the liberty that belongs to our social and religious life, there is the best opportunity for selection and assimilation, and there is no institution in the country has so great an influence as the Church has. There is everything in its favour, and it is always at home. J. G.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be directed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

HOLY TRINITY, TORONTO, W.A.

The Holy Trinity branch of the Woman's Auxiliary held its annual meeting in the school-house of the above church on Thursday afternoon, March 28th. The members turned out in full force, and outside interest was manifested by the number of visitors on the happy occasion. The report of the secretary showed an increased interest in the mission field, both in the number and excellence of articles prepared for distant stations, and also the number of missionary papers read and topics of interest discussed throughout the year, thus proving clearly that help is best rendered, when tendered in an intelligent manner, the head and heart and hands taking part in spreading the Gospel, and helping to establish the Church of Christ in heathen lands. Several interesting addresses were given, especially that of the Bishop of Moosonee, who, in graphic words, familiarized his audience with the trials and needs of missionaries in the North-West, and emphasized the help that had been given by the W.A. in the past. At the end of the meeting, while enjoying a cup of tea, the contents of the bale, soon to be off on its mission of love, was examined, and each article admired; while on one side of the room, a most complete outfit for the little daughter of one of our

missionaries, useful garment branch of length, after tender hand both old and motto of the Constrained

St. George's George's branch held last week and Mrs. H. addresses work. The accomplished touching re branch in th The treasure of \$13,822. President, Kenrick; recording secretary Mrs. McMe

Bowman Woman's St. John's cl in the schooling office Raynes; vice and treasurer Miss Armo the societe year, having needing as of the poor ing \$50 to

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The joint Diocesan report of the year for the year proceedings of time, it will the journals are printed greatest in diocese, but more than of health there are the deacons. the number of parish been some this report ordination same. Of the "Churchmittee report of the Bishop as tion of the few suggestions port of a Diocese." were then since been pressed, I much, of mittee of the need lated the tions and of the m pose from

missionaries, was arranged, the many beautiful and useful garments, being sent by the Holy Trinity branch of "The Girls' Friendly Society." And at length, after a hymn and prayers and many a warm tender handshake, the members departed, feeling, both old and young, the true spirit of the diocesan motto of this great society, "The Love of Christ Constraineth Us."

St. George's.—The annual meeting of the St. George's branch of the Woman's Auxiliary was held last week, in the school-house. Miss Tilley and Mrs. Helen Hamilton, who were present, gave addresses on subjects connected with mission work. The secretary read a report of the work accomplished during the year, concluding with a touching reference to the loss sustained by the branch in the death of their president, Mrs. Cayley. The treasurer's report showed a balance on hand of \$13.82. The following officers were elected: President, Mrs. Wyatt; first vice-president, Mrs. Kenrick; second vice-president, Mrs. MacBeth; recording secretary, Mrs. Egerton Baines; corresponding secretary, Miss Boulton; treasurer, Mrs. McMurray.

Bowmanville. The annual meeting of the Woman's Auxiliary and Ladies' Aid societies of St. John's church, took place on the 15th of March, in the school room of the church, when the following officers were appointed: President, Miss Raynes; vice-president, Mrs. Tamblyn; secretary, and treasurer, Mrs. Reid; corresponding secretary, Miss Armour. The secretary's report showed that the societies had done good work during the past year, having sent a bale of clothing to a mission needing assistance; given Christmas gifts to some of the poor in the parish; besides raising and paying \$50 to the church repair fund.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

The journal of the thirty-second session of the Diocesan Synod has just been issued, giving a report of the working of the Church in this province for the year 1900. As the business of the daily proceedings of this last session were reported at that time, it will not be needful to review this part of the journal. But the reports of all the committees are printed, and not only must these be of the greatest interest to the Church members in the diocese, but to Churchmen at large, who express more than a nominal interest in us. The first sign of health is the clergy roll. Besides the Bishop, there are the names of seventy-five priests and two deacons. Six priests are on the retired list, leaving the number of clergy in active service in the different parishes and cures, seventy-one. There has been some variation since July, when the date for this report was given, in the way of removals and ordinations, but the list remains substantially the same. One of the most instructive reports is that of the "Committee on Statistics and the State of the Church," (page 117). This was a new committee reporting for the first time. The Lord Bishop as chairman. They chose for the foundation of their work—or rather for this report—a few suggestions made twelve years ago, in the report of a "Committee on the Needs of the Whole Diocese." They show that what recommendations were then made in the way of new work, have since been responded to. The needs, as then expressed, have very generally been supplied. While much, of course, has been done which the committee of twelve years ago was unable to foresee the need of. In proceeding to details they formulated their enquiry to four headings: Confirmations and Communicants—A review is here given of the methods of the Episcopal visit for this purpose from the time Fredericton became a separate

diocese, 1845. Confirmations have become more frequent, and there has been a steady increase in the numbers confirmed. But the number has not yet arrived at the standard. It is stated in this report that the number confirmed annually should average 700. Between the years 1845 and 1874, the yearly average number of the confirmed was 374; from 1875 to 1894, 613; during the last five years the average has increased to 670. The banner-year in all this history was 1884, when 1,096 were confirmed. This increase is all the more encouraging because there has been a slight decrease in nominal Church membership in the diocese. As regards communicants, the committee define: "We cannot deny the name of communicant to one who has been admitted to the roll of communicants, and has not been excommunicated by proper authority, after due examination had." There are now about 8,314 communicants, or about twenty per cent. of the Church population. Baptism.—The analysis of the committee is not as accurate as they desired, on account of incomplete annual returns from the several parishes. According to returns at their disposal, they report 5,571 as a total for the last five years. There has been a slight decrease year by year. The only deaneries which have sustained this work in this regard were Chatham, Kingston, Shediac, and St. Andrews. The decrease, however, is largely due to the decrease in the birth rate. Sunday Schools.—Sunday school work was first taken notice of at the Church Society's meeting about 1838—39. The first statistical return seems to have been made to the D.C.S. in 1876. Then there were 74 schools, 421 teachers, and 3,659 scholars. In 1890, there were 131 schools, 674 teachers, and 5,534 scholars reported. The report from the several parishes is so incomplete that the estimate of children really in attendance at our Sunday schools is 7,000. Financial Statement.—Assessments, aided missions, \$13,092; contributions from self-supporting missions for diocesan missions, \$3,771; total income of Synod for all objects, \$28,388; Diocesan Mission Fund, \$79,092; Inc. Clergy Fund, \$35,008; Widows' and Orphans' Fund, \$36,200; S.P.G., Grant, \$2,396.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Lennoxville. — Bishop's College.—The divinity students at this college are being taught elementary surgery and the treatment of accidents, so as to be able to act in emergencies until a doctor can be obtained, or to attend to injuries themselves, where a qualified physician cannot be had. This training will be especially useful to those who after graduation go to Labrador, or to Gaspé and other places, where doctors are few and far between.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec.

Montreal.—Christ Church Cathedral.—Miss E. Murray, who for some time past has been a member of the choir, being about to leave for Boston, where her family is to reside in future, was lately made the recipient of a handsome silver-mounted umbrella, suitably inscribed, as a mark of the friendship and respect of her associates in the choir.

Cowansville.—A very important special meeting of the Executive Committee of Dunham Ladies' College was held in Trinity Church Hall, on Monday, the 18th ult., at which almost a full board was present. The Executive of the college is going through a great trial in the exodus of a number of its members. In the deaths of Ven. Archdeacon Lindsay and the Rev. Canon Mussen, two of the oldest and most earnest associates in this work have gone. On Monday the Rev. James A. Elliott, who has filled the post of secretary to the committee for many years, tendered his resignation on account of his approaching removal to Vancouver, B.C., and at the close of the scholastic year the services of Mr. James Mackinnon and Mr.

E. N. Robinson will not be available on account of their removal to their new homes in Sherbrooke and Coaticook, respectively. The financial statement presented by the bursar was most gratifying. For the current year, after erecting a wind-mill pump and making other permanent repairs, and also retiring a note in the bank of upwards of \$700, a small balance remains in the treasury. It was resolved to take a firm stand in regard to the prompt collection of fees at the beginning of each term, as laid down in the calendar. The low rate of fees charged makes action of this nature obligatory. It was, furthermore, resolved to adopt a method in use in other boarding schools, namely, to have a deposit of \$10 for each pupil made at the beginning of each scholastic year to cover incidental expenses, such as stationery, medical attendance, etc. When this sum is exhausted, another deposit of a like amount will be demanded. At the end of the year, the balance to the credit of the pupil will be refunded.

Arundel.—A new Anglican church was opened for Divine service at the Glen of Harrington in this mission on Sunday afternoon, the 17th ult. An appropriate sermon was preached by the missionary, the Rev. R. F. Hutchings, from the words: "Give unto the Lord the glory due unto His name; bring an offering, and come before Him; worship the Lord in the beauty of holiness." This is the third church building Mr. Hutchings has erected since his advent in the mission.

Huntingdon.—St. John's.—The Lord Bishop of the diocese has appointed the Rev. W. P. R. Lewis, B.A., rector of this parish, to be rector of Cowansville. Mr. Lewis leaves this place to take up his new duties at the end of the present month.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—A general ordination for this diocese will be held on Trinity Sunday in St. George's Cathedral, Kingston, by the Lord Bishop of Kingston, coadjutor of Ontario. Candidates are requested to present themselves at the Synod Hall on Tuesday, May 28th, at 4 p.m., or Wednesday, 29th, at 10 a.m., bringing the following papers: Certificate of baptism and, if possible, of confirmation. The letters testimonial, duly signed by three beneficed clergymen. The *si quis*, certified to as having been read on the previous Sunday in the church habitually attended by the candidate. For any further information, candidates can apply to the Archdeacon of Ontario, the Rectory, Brockville. Those desiring hospitality should write to the Rev. George L. Starr, M.A., Kingston, Ont.

St. Paul's.—Mr. J. Connolly Dickson, lay reader in this parish, has been placed in charge of the parish of Parham. Prior to his departure Mr. Dickson received a most encouraging testimony from the churchwardens on behalf of the congregation, attesting the able and devout manner in which he had attended his duties while at St. Paul's, and expressing the hope that the time would not be far distant when they would be able to be present on the occasion of his ordination.

Cornwall.—Trinity (Memorial) Church.—The annual meeting of the Parochial Guild was held at the rectory on Tuesday afternoon, the 19th ult. The secretary and treasurer each presented a full and complete statement of the operations of the Guild during the past year. Since the last annual meeting a very handsome brass lectern has been placed in the church, and other necessities provided from time to time. The officers were all unanimously re-elected: Warden, the rector (*ex-officio*); president, Mrs. Houston; vice-presidents, Mrs. Rubidge and Mrs. Bruce; secretary, Mrs. Wallace; assistant secretary, Mrs. White; treasurer, Mrs. White; board of management, Mrs. James Robertson, Mrs. Stiles and Mrs. Conliff. Large congregations continue to attend the special

services in Trinity Hall on Wednesday and Friday evenings. This will be continued until Good Friday. Rev. Canon Spencer will assist in the services on Easter Sunday.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.
Toronto.—St. Philip's.—A lecture was given by Lieut-Col. Ryerson, A.H.C., in the schoolhouse upon his experiences in South Africa, on Monday evening, the 20th ult. The schoolroom was crowded to the doors, the people there evincing the greatest interest in all that the lecturer told them. The lecture was illustrated by a number of lime-light views, many of which gave scenes in the campaign, which have not hitherto been shown in this city. Surgeon Lieut-Col. Ryerson made, as was most fitting, special reference during the evening to the excellent work which was accomplished by the Red Cross Society throughout the campaign. His Worship the Mayor presided.

St. Paul's.—The Bishop of Toronto held a confirmation service in this church last Sunday evening. There were a large number of candidates.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.
Alma.—Mr. John Nesbit, who for some years past has been a staunch upholder of the Church in this parish, has left the neighborhood together with his family; on Tuesday, the 5th ult., a number of the members of the congregation called upon him at his house and presented him with an address, two handsome easy chairs for himself and his wife as well as souvenirs for the other members of his family.

Rothsay.—Our church bell from Meneely & Co., West Troy, N.Y., has just arrived. Mrs. Kirkpatrick is giving this as a memorial of her late husband, Alexander Kirkpatrick. This is an example to be commended to all Church people. How much more useful and how much more effective is such a memorial than an expensive marble monument which the frost will heave over in a few years! It would be infinitely better if our people would refrain from unnecessary expense in funerals and tombstones, and use such moneys for the work of the Church.

HURON.

Maurice Scollard Baldwin, D.D., Bishop London.
Wingham.—St. Paul's.—The Rev. Rural Dean Hodgins preached an excellent sermon on "Duty" in this church on the 27th ult., after which he instituted a Chapter and installed the officers of the St. Andrew's Brotherhood. This parish is doing well under its present rector.

Seaforth.—St. Thomas.—The Rev. Canon Richardson, of London, preached the annual mission sermons in this church on Sunday, the 24th ult., and gave an address the next evening on "The Church in the Motherland." His remarks on both occasions were listened to with interest by large congregations.

London.—His Lordship the Bishop of the diocese will visit the rural deanery of Huron for confirmations during the month of May. The following places have been arranged for: Goderich, Sunday, May 5th; Dungannon, Monday morning; Blyth, Monday evening; Wingham, Tuesday evening; Brussels, Wednesday morning; Seaforth, Wednesday evening; Bayfield, Thursday morning; Varna, Thursday evening; Hensall, Friday morning.

An ordination service was held at St. Paul's

Cathedral on Monday, March 25 (Lady Day) for the ordination of Mr. J. M. Webb to the diaconate and the Rev. A. K. Blum to the priesthood. The preacher was the Rev. K. A. Sims, Chatham. Mr. Webb goes to Windsor to assist the Rev. Canon Hanks. Mr. Blum, who is an Indian, will continue his labours among his own people on Walpole Island.

The W. A. in session here recently decided at future meetings to pool the expenses of delegates so as to encourage a larger attendance from the remote corners of the diocese.

Several clergy of the diocese preached sermons on "St. Patrick" on the 17th of March. Interest in Ireland's patron saint is increasing every year in the Mother Church and in Canada. In Toronto, Canon Hill of St. Thomas', and in Winnipeg, Dean O'Meara, preached to large congregations on Ireland's patron saint.

The Lord Bishop of Moosonee addressed the General Missionary meeting of the Huron diocesan branch of the Woman's Auxiliary on the 27th ult. in the Cronyn Hall. The Bishop of Huron presided. The Bishop gave a most interesting address. He described the growth and extent of the Moosonee Diocese which is in itself as large as the ecclesiastical province of Canada. He described the methods of journeying, the great length of time required in making visits from one station to another, most of the travelling being done on foot, and described the condition of the Indians at Trout Lake and the progress that had been made in Christianizing them. The report of the treasurer, Miss Jessie Sage, showed that the receipts were more than \$400 in excess of the year before. Receipts, \$3,037.05; disbursements, \$4,218.12; balance, \$818.93.

Tilbury.—The Bishop of the diocese held a Confirmation service here on Tuesday, March 10th, and bestowed the Apostolic rite upon 21 candidates. Mr. Dobson, who is in charge of this Mission is doing a very good work in the parish of which he has been in charge for four years.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

MANITOBAN'S LETTER.

Sir,—Your correspondent, "Manitoba," has brought a very serious charge against the clergy, while at the same time he hides himself behind a pseudonym. Perhaps he is like a great many other laymen, who, when they fail in a Christian virtue or duty throw all the blame upon their unlucky parson, as though he were responsible for their not following his advice. I suppose the fact that he has neither the Christianity nor the manliness to make his charges over his own signature, is due to his imperfect Christian training, that he received from his clergyman. If so, the unfortunate man, who was originally "Manitoba's" spiritual guide, is at length able to see how one's failings come back to one's own doors. But surely "Manitoba" had better have waited until the publication of the census before assuming that the Church does not keep pace numerically with other Christian bodies. I think the census, which is to be taken this year, will not bear out his statement. The great losses of the Church in this country took place many years ago, and the fault was due far more to the laity than the clergy. Those losses are acknowledged to be mainly caused by the

Church ministrations not being provided as early as those of other Christians, chiefly the Methodists and the Presbyterians. While the Episcopalian part of the community in new settlements waited for some clergyman to find them out, and then minister to them for next to nothing, the Methodists and Presbyterians provided services for themselves without a clergyman, which I doubt not the Churchpeople could have done as well. Consequently, we claim that the very existence of the Church in Canada is (outside the cities), due to the clergy, even to those whose work may be accused of being perfunctory, for they have managed to keep enough congregations together to form a nucleus for future work. And we further claim that the gain, which the census will show this year, is mainly due to the clergy, who in most cases have to work with, at the best, the grudging support and carping criticism of such men as Mr. Manitoba.

E. W. PICKFORD.

MR. BENOIT AND W. R. B.

Sir, With respect to W. R. B.'s letter, in your issue of March 21st, I have ever made it a rule not to answer an anonymous communication. It being clearly stated in the "Canadian Churchman," that "all letters containing personal allusions will appear over the signature of the writer," I had a right to ask W. R. B. to give a reply over his full signature. However, weak and illogical the attack may be, I must decline to be drawn into any discussion with one who prefers to strike from behind, and will not come forth into the clear and wholesome light of day.

HENRY E. BENOIT.

LAWLESSNESS.

Sir,—The subject upon which I have written several communications to your columns, is, I feel convinced, of so grave a character, that I venture to refer to the same matter again. There were some printer's errors in my letter on "Schools of Thought," that I should like to correct. The sentence about Dr. Paley should read thus, "and becoming ensconced in an otium cum dignitate (ease with dignity), worth some thousands a year could not afford to keep a conscience." Of those of your readers, not a few, probably, who have set aside the Canon, "On Ministering in Churches," not one has openly and honestly come forward, and given his reason for so doing. Mr. Benoit evades the charge by referring to another matter. Another correspondent pleads extenuating circumstances, and the example of bishop and archdeacon. But I contend that loyal Churchmen, whether clerics or laymen, have a right to know what are the reasons that justify a wilful and contemptuous breach of the common order and discipline of the Church, and it makes no difference if a high dignitary of the Church is the offender, except to intensify the harm done to the Church by his example. It was an eminent bishop, in the very early days of the Church, that was guilty of a like inconsistency, that was rebuked to the face, because he was to be blamed by another bishop, no less eminent. The conduct of those clergymen, who take part in union services, in the places of worship of separatist denominations, or in secular buildings, is a manifest violation of the spirit, if not of the letter of this Canon; which is this, that the Anglican Church does not recognize any man as a lawful minister of the Word and Sacraments, unless he is episcopally and canonically ordained. And this principle has been acted upon ever since the Reformation, and is indeed part of the Reformation Settlement. Consider what is the popular belief concerning the Church and the ministry. That Christ never instituted any visible Church, but that He left believers at liberty to associate together, in any organization they may think proper; and that He never ordained any distinct order of men as His ministers, but that any of His disciples, who should feel persuaded that they were called by the Spirit to the work of the ministry,

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should have full authority to discharge ministerial functions without any outward ordination what ever. Now, when regularly ordained clergymen of the old historic Church stand on the public platform, on a level with preachers of various denominations, who only of late years can have any pretence to laying on of hands, either by presbyter or bishop, surely these preachers, and the public generally, will regard the action of these clergymen, as a tacit acceptance of these popular notions, and a recognition by themselves, personally, and by the Anglican Church, which they represent, of the status of non-episcopal preachers as validly ordained clergymen. It is all nonsense to contend as one of your correspondents does, that a belief in episcopacy, as being necessary to the "esse" of the Church, logically involves damnation of all outside the Episcopal Church. Because we believe, and teach that Christ Jesus came into the world to save sinners, we are not, therefore, compelled to believe that all Jews and heathen that have never heard the Gospel, will be lost. What have we to do with results? We are to look to our marching orders, to teach what we believe to be the truth, as taught in the Scriptures, and to act accordingly, believing that God will make all things work together for good to those who love Him.

ANGLICAN.

WHY DOES NOT THE CHURCH NUMERICALLY KEEP PACE WITH OTHER CHRISTIAN BODIES?

Sir,—I regret to trouble you with any effusion of mine, because I know that you have matter of much more interest to the general public. But I cannot allow the statements of your correspondent, "Manitoba," in your issue of March 14th, to go entirely unchallenged. Regarding Church work in Ontario, and the diocese of Toronto, in particular, I have nothing to say. The clergy of Ontario are abundantly able to speak for themselves. But one of the most faithful ministers I ever knew was a priest in the diocese of Toronto, at that time stationed in Brighton. But I claim to know something about Manitoba, and I wish to say most emphatically, that your correspondent either knows nothing of what he writes, or has been most singularly unfortunate in his visitations. In the first place, he wishes to imply that a great part of the ruin he beheld was caused by ritualism. To anyone knowing the diocese of Rupert's Land, this idea is sublimely ridiculous. Does "Manitoba" know how many "advanced" churches there are in the diocese? The type of service in Rupert's Land, with the exception of four or five churches, is distinctly Low. In Winnipeg there are two churches, out of nine, that have surpliced choirs and in which the eastward position is taken. The proportion in the country is less. Ritualism may have much to answer for, but I think it may be abolished here. Now, as to the reasons: 1. Want of religious zeal on part of clergymen. I wonder what your correspondent's standard in this matter is? Our men go out into country missions. They have in most cases at least double the territory to cover that the Methodist or Presbyterian minister covers. They travel day after day, in calm or storm, in the hot summer, and when the mercury is 40 degrees below zero visiting the sick, preaching the Gospel, ministering the Sacraments. He is a lucky man whose necessary driving averages less than 100 miles a week. He receives, if he is fortunate, \$800 a year and a house; more often \$700 and no house. Is the remuneration so great that it explains why men with ability continue in the calling? Or is it not fair to suppose that some portion of religious zeal may animate them? But there is the respectability. I had nearly forgotten that. My dear "Manitoba," the man who has voluntarily made himself the servant of a whole countryside, who prepares two sermons a week and a mid-week address, who has driven thirty or forty miles to baptize a child or to bury the dead, and performed the many other little duties that fall constantly to the lot of a clergyman; has very lit-

tle time left to pride himself on his respectability. But then we read our sermons. How can we hope for success? There are two Church clergymen in Winnipeg, who stand head and shoulders above the preachers of any denominations in that city. They both read their sermons. But I believe that fully half our preachers are extempore or talk from notes only. I am glad to be able to agree with "Manitoba" in one matter. Our system of patronage is not perfect. Neither, if I may venture to say so, is the Methodist. There is a committee of Synod at present looking into this matter. Might it not be well for "Manitoba" to go carefully into this question and give the result of his labours to them. I am sure they will be glad to receive any aid or suggestions. As regards endowments, surely "Manitoba" has no reference to Rupert's Land. There are two or three partially endowed parishes, I believe, but the only endowment the rest of the parishes have is the parson's pluck and the people's goodness of heart. As to the smallness of our churches and of our congregations, I acknowledge both. Outside of Winnipeg, the Presbyterians and Methodists are much stronger numerically than we are. But I fail to see how our clergy are to blame. These people were dissenters before they came to this province. Some of them have come over to us. More of them will come for the Church is appealing to dissent as it has not done before. We are gaining in numbers, power and influence. In spite of our poverty, in spite of our scattered flocks, in spite of fault-finding, full of encouragement, the Church is growing. Our preaching may be small, but we preach the Gospel. We do not give lectures on Browning, nor sensational rant, but try to set forth the Word of God, as we have understood it; and the people, I believe, are satisfied. I would like to suggest to "Manitoba" some other reasons which he might contrast with his own. 1. Lack of sympathy on the part of some laymen. There are many laymen in the Church in Rupert's Land who are earnest, devoted and helpful. But there are others who attend church to pick flaws in service and sermon; who attend parish meetings to make trouble; who set up a cry of blue ruin, and try and stampede their fellow-Churchmen with the arms of dissent. "Manitoba" feels the need of better work. Might I suggest that he ask the Archbishop for a lay reader's license, and assist some clergyman who is trying to keep five different stations open? 2. Permanency of the laity. If "Manitoba" will guarantee that Church settlers do not remove from the parishes, I will be responsible for Church attendance. In my own parish, half my congregation have removed during the past year, mostly to points outside the diocese. What the Church needs here and everywhere, is mutual trust between clergy and people. If a clergyman has faults let a faithful layman speak personally to him about them. But no good can possibly be done by rushing into print and publicly branding the clergy of a whole diocese as non-religious, over-bearing and incapable. I trust "Manitoba" will examine us a little closer, and when he has done so, I hope he will make his apology as public as his defamation has been.

JAS. W. B. BELFORD.

"LAWLESSNESS."

Sir,—Allow me to inform W. R. B. that he is mistaken in supposing that I was of the diocese of Montreal. I am of the diocese of Toronto. From his letter of the 21st ult., I glean that what he calls "Lawlessness" is pretty widespread in his diocese. Why does he not put the Canon on Discipline in force? If he be a man of his convictions, that is what he ought to do. I am old enough to remember that some twenty-five years ago a clergyman of the diocese of Toronto was put on trial for what W. R. B. calls "Lawlessness," and the whole affair "ended in smoke," so far as the charge was concerned; but the pockets of the poor parsons, who chanced to be in the deaneries of those who preferred the charge, were made lighter. I was

therefore, proven in the diocese of Toronto that what W. R. B. terms "Lawlessness" was not such—at least the charge failed, but the ignomy and disgrace of the prosecution still remains. However, I must admit if there be Canons (as W. R. B. says), on discipline, bishops, above all men, ought to carry them out in their entirety, for how can they expect their clergy to pay canonical obedience to them while they themselves disobey the very Canons which they (themselves), have made.

CLERIC.

ADVICE TO SETTLERS.

Sir,—I would like to say to anyone desirous of coming to Manitoba, that there is plenty of land to be got in my parishes here, at a low rate, and on easy terms of payment. The soil is good. Water, wood, and natural hay plentiful. Good roads, churches, schools, railway accommodation and first-class markets. I will be glad to correspond with anyone who thinks of coming out, and will be pleased to give any further information. My object is to secure Church of England settlers on these lands.

REV. JAS. W. B. BELFORD.

Clearwater, Man.

"OCCUPY THE FIELD."

Sir,—The brethren, who have written under the above heading, regarding the sale of the Glen Allen Church property, have shown admirable sentiment. We must, however, be practical. Glen Allen was connected with this mission, some twenty years ago, but when the Right Rev. Dr. Hamilton appointed me, he very wisely continued to exclude Glen Allen from the missionary's license. For three years, before the beginning of the present incumbency, the work was done here by a lay reader. Rothsay was the only steady congregation. Moorefield had been weakened by the removal of over fifty families. Drayton lost four-fifths of its then church-going population, in the same way, the year after I came. There was a total debt of \$1,100 hanging like a cloud over the shattered ship of the Church. Add to this a rock, in the shape of the appointment at Glen Allen, upon which to run the church, and you have what would have been in all probability a picture of completed ruin. On the other hand, as matters actually stand, a new parsonage has been built, all debt practically wiped out, and the organization of the churches of Moorefield and Drayton gradually crystallized. As it is, people living within four miles of Glen Allen come to Drayton. Now, whether is it better to have shabby little conventicles over the country with no singing and little or no responses, or to try to have our people make some self-denying effort to attend a church partly filled with worshippers, and where there are singing and responses? Regarding this "beautiful little Gothic church," I took the trouble to travel fifteen miles to examine the position of things. There is only one Churchman, and he is most anxious to have the church sold. The building is situated on a bleak hill, one-quarter of a mile from the village. It has never seen a speck of paint. It never had any cornice, the rain being cast over the walls by only the four and a half inches of shingles that are exposed to the weather. The rain pours in unhindered, and as a consequence, all the wood-work is rotten. Is the spectacle of this poor little building conducive to the good of the Church? Mr. Armstrong has touched upon the real difficulty when he says five Methodist buildings have been closed in his district. The Methodists are dying out of Glen Allen also, and the root of the matter is this, viz., the English-speaking people, including our own members, are fast moving away, and there is a steady influx of a German Roman Catholic population. I maintain, therefore, that in these two townships of the county of Wellington, we are occupying the field.

H. J. LEAKE,

Rural Dean of Wellington.

Rothsay, March 27th, 1901.

IT WAS NOT SO.

Sir, In the course of the controversy between Rev. Mr. Benoit and W. R. J., going on or late in your columns, I see reference to a memorial service which was held in St. Peter's church, Brockville, and giving the impression that the Ven. Archdeacon Bedford-Jones (the rector), was "assisted" by the general Protestant clergy of the town on the occasion referred to. It was not so. The general Protestant service was held in the forenoon, and was a "union service" of those different religious bodies. The Church of England service was held in the afternoon, and was also a "union service," but of the three Church congregations of the town, St. Peter's being the mother church, the largest of the three, and the best adapted for the function, was selected for the occasion. There was a representation of the choirs of the other two congregations with ours, the boys and men being vested, and the ladies as an auxiliary. The officiating clergy were Ven. Archdeacon Bedford-Jones, rector, and Rev. H. H. Bedford-Jones, curate (St. Peter's); Rev. O. G. Dobbs (St. Paul's); Rev. G. H. Beamish (Trinity), and a stranger clergyman of the Church, whose name I forget. I have been told, but as I do not know it for a fact, that some of the Protestant clergy were amongst the congregation—and if so, no doubt on the Archdeacon's invitation, for I am glad to say, the best of good feeling exists between our rector and the ministers of our separated brethren. These are the facts of the case, and cannot be used to bolster up a false position occupied by anyone. The mistaken impression was probably occasioned by the report of the service speaking of "other clergy of the town," and the readers not understanding that we have three of our own churches here.

W. FRED. JACKSON.

SOME UNEXPECTED DIFFICULTIES WHICH A YOUNG CLERGYMAN MAY HAVE TO MEET IN HIS FIRST CHARGE.

Sir,—As a young man, fresh out from the Old Country, and very lately ordained, allow me to give currency to some difficulties which I have met with in my mission, in order that, (1) Some other young clergyman may be forewarned of the possibility of such difficulties; (2) perhaps some older clergymen may publish hints for the benefit of their younger brethren, a few hints how to overcome the difficulties. Difficulties made for you by your predecessors, which I have found, are of two kinds: (a) Doctrinal.—Now how is a young man without experience going to be a successful and obedient Church worker, when he finds that practically every move he makes to teach the Church's doctrines is checkmated by the various enemies of the Church, and Churchpeople, too, on the ground that a former clergyman had said and taught emphatically that such doctrines were unnecessary? (b) Practical.—How is a young man going to obey his bishop's instructions, when he finds that these very instructions were set at naught by some former clergyman, to the satisfaction of the people, because it is generally the rules which are broken, and the clergyman who breaks them, that will cause the greatest heartrends to the inexperienced clergyman. These difficulties—doctrinal and practical—I am continually meeting with, and always find that because of the attitude of one of my predecessors towards these difficulties, it is almost impossible to make any headway at all. Now, sir, has a priest or deacon any right to marry or baptize in private houses when the parties are able to go to the church, and it is the rule of the diocese that they should go to the church? Is a priest or deacon guilty of disobedience to his bishop when he ignores his bishop's instructions on the ground of "previous engagements?" The difficulties of a young clergyman are certainly great, but they are increased ten times if the difficulties were made for him by a former clergyman.

Which will some of our men learn that strict obedience to their bishop and Prayer book teaching is the only safeguard against creating difficulties for their successors? Hoping that some of our more experienced Church clergy will give us, who are so handicapped, a few hints to help and encourage us.

DIAKONOS

MANUSCRIPT CLERGY NOT WANTED

Sir, I agree with Manitoba that a manuscript clergyman should be refused a license to preach. Usually an extempore preacher is a strong man in the pulpit. The glories of the Anglican service are vitiated and lost in the out-of-date manuscript preacher. Our prestige wanes throughout many of the provinces of Canada because the manuscript gives Anglican preaching a secondary perfunctory character, and we are ashamed to take our friends to church. This is one great cause why we have lost the numerical primary position. I do not despair of yet ultimately winning, but the laity must be properly led, and the offices of the Church efficiently maintained; especially the more public one, that which is the most prominent, viz., the manner of pulpit utterance. Both clergy and laity are to blame, chiefly the clergy. We look to them to furnish able preachers and bright men; we receive manuscript preachers and sometimes mediocrity, as a result the congregation goes down, the finances, and the preacher's salary. Now, we laymen must take our share of the blame for our secondary position; we pay the money, and we have a right to say upon what it will be expended. We should refuse to accept manuscript preachers; double our weekly envelope offerings, demand an extempore preacher, and we will be surprised at the exhibit our finances will make with a modern preacher. We have tried it here; first we went off the Mission Fund, this placed us in a position to demand an extempore preacher; second, we doubled our weekly envelope offering; as a result, we have an efficient preacher, and his salary is assured. Yes! fellow-laymen, let us pay good salaries in cash, and we will attract and demand preachers of talent to our pulpits. If we accept manuscript preachers, the finances of the church go down as a consequence, and the local congregation suffers; the laity are to blame, and if the Church ever hopes to improve her numerical position, she must abolish manuscript sermons from her pulpits; if she fails in this, then we laymen, upon whom the least responsibility rests in this matter, will have to do it with the means most ready to our use, viz., refuse to accept manuscript preachers, and we cannot do this too soon, if we are willing to take our part in the march to the first place in this Dominion.

EDWIN BEATTIE.

LAWLESSNESS.

Sir,—It may interest your readers, especially those who have been following the correspondence about the Rev. Mr. Benoit, of this diocese, to read the following, which appeared in the Montreal Daily Witness of March 21st:

"Evangelist Services at Chalmers' Church.—The service held in Chalmers' church last evening was a splendid one, and well attended. The Rev. G. Colborne Heine, pastor, presided over the devotional exercises, and the Rev. G. Osborne Troop preached. His discourse was a real heart-talk on the 'Baptism of the Holy Ghost,' the text being Acts i. 8. The Rev. Mr. Heine added a few trenchant words, comparing the Church to a river which was a collection of streams, and carried life and refreshing all along its course. It was announced that the Rev. Professor Creelman, of the Congregational College, would be the speaker in the evening."

No comment is necessary, further than to explain that Chalmers' church is a Presbyterian meeting-house, and the Rev. G. Osborne Troop is the rector of St. Martin's Anglican church, nor is this an isolated case. The entire service, on the occasion, was in accordance with the Presbyterian form of

worship. Is it any wonder that when such "lawlessness" exists in this diocese, and with a theological college, quite independent of Bishop or Synod, that such lukewarmness exists in Church circles, and the Mission, Widows', Orphans', and other funds are in debt? It is only necessary to compare the state of these funds with those in the diocese of Quebec, where the clergy to a man are loyal to the Church, and where lawlessness is unknown. In Quebec, all the diocesan funds are in a most healthy condition, notwithstanding the fact that it is a diocese with a smaller Church population and less wealth.

A TRUE CHURCHMAN.

Montreal, March 23rd, 1901.

"EASTER MORN."

Past is the day of darkness and sorrow, bright are the skies.
Lord! we were buried with Thee, grant that, with Thee, we arise;
Here, at thy tomb, we kept watch, that dark and awful day.
Here we knelt, waiting in sorrow, to see where the dear Lord lay.
Our brows have ached with the thorny crown, the nails were driven in,
We have felt the spear in our tender flesh and the lash and scourge of sin,
We have seen Thee pass the gates of death, and enter the silent tomb;
We have knelt and waited, with baited breath, where the fair Lent lillies bloom,
Till an angel came, in the dawning light, with the song of Thy crowning love,
That song which has echoed from height to height, till it reached the thorne above,
Till it reached the throne, the great white throne, and the Easter sunbeams clear,
Fall on the Lamb, Who has trod alone the path that mortals fear;
Fear! we fear no longer now; we will go where the Saviour trod;
We will follow Him with a dauntless heart till we stand at the gates of God.

—Emily E. M. Colquhoun.

FAIRWEATHER'S

Easter
"Dainties"



Let your taste be what it may, prefer the almost severely plain felts, or the moderately trimmed, or the most elaborate bit of French style, you can just select the exact thing from our exquisite collection of newest imported ready-to-wear hats. We've earned the deserved reputation of being leaders in this particular line, and we welcome you heartily to our showrooms at any and all times, whether you buy or not. Prices start at \$2.50 and go to \$15.

J. W. T. FAIRWEATHER & CO.,
84 Yonge, Street, Toronto.

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GOOD FRIDAY.

Be hushed, my heart, remembering
What dole was given for thee,
How pressed on Him thy burden, when,
For all the sinful sons of men,
Christ went to Calvary.

The mournful journey that He made,
Each step was taken for thee.
Be hushed, my heart, let clamor cease;
Prepare a chamber white with peace
His resting place to be.

In solemn shadow of the cross,
O soul abide till He
Who tasted death ere thou shouldst know
Its bitterness of utmost woe
With strength shall guerdon thee.

Its Via Dolorosa still
Each life of earth must see,
And in some hour, or soon or late,
Must bend beneath the crushing weight
Of earth's Gethsemane.

But, heart, in love and prayer look up
Beyond the awesome tree,
The heaven of heavens is rift to-day;
All angels march the starry way
That leads to Calvary.

For conquering, the Lord of life
(His mighty legions free)
Goes forward while the ages roll;
The price of every ransomed soul
Full paid on Calvary.

—Margaret E. Sangster, in Harper's Bazar.

GOOD FRIDAY.

"It is finished."—Gospel.

What a retrospection was that, in which the dying Saviour, from His cross gazed through the long vista of the past, and saw every type and prophecy now fulfilled! The world's redemption was accomplished. The mighty gulf which had separated earth and heaven was now filled up. The wall of partition between God and the soul was broken down. The way was prepared, the ransom paid, the atonement offered, the sacrifice completed. Nothing was left for man to do but to accept the great mercy thus freely purchased for him by the infinite sufferings of the Son of God. It was an hour of great joy. He who had come to earth to do His Father's will, could now exclaim, "I have finished the work which thou gavest me to do." Into the future, also, turned that omniscient gaze. He saw the constantly increasing procession of the redeemed hastening on to join in the "new song," and "the travail of his soul" was "satisfied."

We, too, must come to that hour when life, with all its duties, its joys, its responsibilities, is slipping away from us, and the soul stands midway between time and eternity. We look upon the past; but not as Christ, upon a life unstained by a single sin, a work completely finished in all its parts.

How much in that hour will there be to regret! How sad will then be the confession: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done, and there is no health in us." But, blessed be God, the outlook into the future, for a believer in Christ, is one of inexpressible happiness. He trusts himself into those arms which were once nailed to the cross for him, with the blissful assurance that they will bear him safely over the river of death, into eternal life and blessedness beyond. "Thanks be unto God for his unspeakable gift."

EASTER EVEN.

Morning.

"We are baptized into the death of Thy blessed Son, our Saviour, Jesus Christ."—Collect.

When the mortal agony is over, and the soul has winged its flight to the throne of God, naught remains to the weeping friends but the pale, cold corpse. It sees them not; it heeds them not. The endearments of love, the sobs of agony, call forth no answering sign. The rush of the outer world, which was wont to quicken to feverish excitement that lifeless form, and spur it on to ceaseless activity in the rounds of business or pleasure, now passes on unnoticed. The man is dead.

So when we become "dead with Christ," by the power and grace of God, a change as great, as real, passes over the soul. We are "dead to sin," as free from its power, as indifferent to its pleasures, as uninfluenced by its seductions, as is the pale corpse in its coffin to the pleasures, the pursuits, the ambitions of life.

But sin does not die in a day. "Our old man is crucified with him," says the Apostle; perhaps referring not more to the peculiar mode of Christ's death, than to the slow and painful nature of crucifixion. So, when the soul dies to sin, it is a life-long dying—a struggle which only terminates when this leprous body is returned to corruption. It would seem as though nothing but a total dissolution of its every part could remove the defilements of sin contracted by our mortal nature.

But what is the prospect of those who know nothing of this baptism into Christ's death; whose lives are spent in the gratification of unhallowed desires, the pursuits of worldly ambitions, the feasting and pampering, instead of the crucifying of "the old man"? Only those who "have been planted together in the likeness of His death" can indulge any safe hope of partaking also "in the likeness of His resurrection." Let us see to it, then, that we are "buried" with Christ, by ceasing from the practice and love of sin, and by walking in the newness of a holy life.

Noon.

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."—Epistle.

Sacraments and ordinances, when blessed of God and received in living faith, are channels of grace to the soul of the recipient; but otherwise, they are as barren of blessing as a painted sun is of light and heat. The waters of Jordan, under the blessing of Jehovah, brought health to the leprous body of Naaman; but Gehazi might have bathed therein seventy times seven, and yet his foul disease have remained unchanged.

Often does the heart of the Christian grow sick when he looks round upon the Church of God and sees multitudes resting their hope for eternity upon a mere profession of Christianity. Oh! how miserably are such deceiving themselves, if the Word of God be true, and what stumbling-blocks are they proving in the way of others! Many there are who have observed this Lenten season, in all its external appoint-

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ments, with commendable regularity; yet they have said in their hearts, "What a weariness is it!" and they are now secretly rejoicing that the return to their pleasures is so near at hand.

How is it with you, dear reader? How do you regard this season's approach and departure? If it is to you merely a period of unwilling restraint; of punctilious performance of distasteful duties; of putting away for a time the "filth of the flesh," only that you may plunge into it with more zest when Lent has departed, oh! beware lest, having no "answer of a good conscience toward God," you find that these precious opportunities for growth in grace prove but additional condemnation to your soul. But if you value this season as the most precious in the whole year, because it brings your soul nearer to God, and quickens you into new spiritual life, then rejoice in the assurance, not only that "the filth of the flesh" is purged away, but that you have the "answer of a good conscience toward God."

Evening.

"They went and made the sepulchre sure, sealing the stone, and setting a watch."—Gospel.

There is a feeling of inexpressible relief as we contemplate Christ in the tomb. The long agony is past; His sufferings forever ended. Though it was a sad and bitter hour to the little band who mourned their

Master dead, and despairingly talked over the destruction of all their once bright hopes; yet to every Christian heart, Easter Even is now so illumined by the refulgent rays of the coming morn, that we can scarcely sympathize with the timid disciples, in the gloomy fears which at this time filled their hearts.

But we too often resemble those desponding disciples, when the shadow of death falls upon our households. Blessed be God! to the Christian, death is only a shadow. Yet we allow it to cover us with gloom. We weep as those who have no hope. We part with the loved ones as though we had no expectation of ever meeting them again. Cheer up, despairing heart! Whether in the prospect of your own death, or in that of the dearly loved, remember that Jesus has died, and thus deprived death of its sting, the grave of its victory.

The enemies of Jesus "make the sepulchre sure, sealing the stone and setting a watch."

Yet how utterly vain are all their precautions before the power of a risen Jesus! So shall it be with every soul that sleeps in Jesus. When the archangel's trump shall sound to call Christ's people to Himself, the ears long dull in death shall hear the summons, and the reanimated forms spring forth to meet their Lord. Nor seal, nor stone, nor all the hosts of hell, shall have the power to keep a single believer from Jesus' arms.

When we have done and suffered all the will of Jesus here, and the hour that must come to all draws nigh to us, may that peaceful sleep, that glorious resurrection, be the blessed portion of both reader and writer!

BIRTH

At the Rectory, Sutton West, on March the 9th, to the Rev. & Mrs. Rutherford, a daughter

EASTER MORNING

Exult! Look where the Master lay, As seen in rapt Isaiah's word The messengers within the way Declare him as the risen Lord! The sepulchre of Joseph see, Rock hewn to last till farthest time Rock guarded, here's a mystery, And full of meaning most sublime.

How could burst open such a door, Except 'twas His appointed hour To know His sleeping there no more, To rise through His triumphant power An earthquake has the cavern rent, And God in nature has been seen To work His will. He whom He sent, Appears in His majestic mien

The women, in their wonder, hear Those men in heavenly accents speak; Bowed to the earth in trembling fear, Where is He whom they vainly seek? Theirs was a never wavering trust, While others in His dying fled! He whom they loved, so pure and just, No longer is among the dead.

'Tis wondrous what they now behold! The angel vision blinds their eyes! Though 'twas in Galilee foretold, His followers have dazed surprise, And they recall the words He spake, Of which they then so little knew, How He would out of hades wake, And prove his resurrection true

The lilies that He loved will spring In lovelier beauty all around, As songsters will more sweetly sing, And music's raptures will abound, The Jordan has another flow! What charm has now blue Galilee! The fields a fresher verdure show, A fuller glory has the sea.

See now the light beyond the tomb, Where we are by the angels borne! We catch the rose's rare perfume, There's ushering in a glorious morn, 'Tis victory through matchless grace, The victors with no other claim! With our beloved we'll see His face, And join in praises to His Name.

"MON ANGUE GARIEN."

A TRUE STORY.

About the year 1879, there resided in the village of Howick a French Canadian, named P—, whose father and brother, both farmers, lived in the neighboring township on farms not very far apart.

At Easter-tide of the above mentioned year P—, the villager, went with his family and spent Easter Sunday at his brother's farm, and early on Easter Monday the two brothers and their wives set out to have breakfast with their father, at his farm about twenty-five acres distant, leaving the two families of young children at play together in the house.

Leopoldine, daughter of P—, the villager, a child of four years of age, becoming in the course of the morning tired of play and lonely for her father, put on her little cloak with capuchin, lined with red cloth, and, unchecked by her companions, the eldest of whom was only ten years of age, sallied out to meet her parents.

The house stood in the midst of the farm, and the child, quite unaware of the direction she ought to take, followed the road leading to

the back of the farm instead of that which lead to the highway.

The parents remained at home and learning of Leopoldine's departure though not yet greatly alarmed, immediately instituted a search for her. The snow had not yet all disappeared and they were thus able to trace the missing child down the bank of the Grand Discharge, or large drain, that carried the drainage of the surrounding farms down to the Chateauguay River. Along the bank of this discharge her tracks were plainly noticeable for some distance till they reached a bridge, or arch, of snow which remained spanning the water. The foot-marks crossed the stream on this fragile bridge which one of the searchers broke down with a single stamp of his foot. It was evident that the child had after crossing the ditch entered the bush land and the affair began to assume a graver aspect.

A search party of about thirty men and boys was at once organized and accompanied by dogs set out blowing horns, and shouting to attract the little one's attention. The search was kept up unceasingly till darkness caused them for a time to desist though some supplied themselves with lanterns and continued the search all night.

But no success attended their efforts and the heart-broken parents had well nigh lost all hope of seeing their child alive, if indeed at all; a state of despair from which the re-assuring words of relatives and friends, delivered with a confidence they did not feel, were powerless to recall them.

But let us look at another picture.

The sun that tempered the sharpness of the Spring day has almost set leaving the bush full of forbidding sombreness and shadows that

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Are Often More Serious Than the Grip Itself.

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affright, a thy night emerges woods into when she tering an fled long at not succeeded apprehens and the silent bus towards t she casts and left, fears. T ache, so v day tramp how wea fasting; a with anxi tremulous snatches at interv Father m times for with unsl But tl apprehens hand. She ha times alre to tread logs and fall leave and hope heart can only shrin the black horrid sha. Another ately anoi child doe on the g tears that and peers pine wood the deepe that meet Her g chilling v thoughts kitchen a supper ta absent; missed he there her long for into her; But this her. She she is, ar trate with to and fro * And wl ling out appears t figure ly in in the fro: * At day renewed stretched i in the vic of skirmis At that borhood c and comj of it with was not beaten o and emer beyond rewarded. One of barking o caught a corner of arily tu ing his

affright, and the frosty air of stealthy night gulls a little figure that emerges wearily from a belt of pine woods into a clearing of some extent. All the confidence the child felt when she started out so gaily, chattering and singing to herself, has fled long since. Even the anxiety, at not meeting her parents, that succeeded it, has given way to apprehension at her utter loneliness and the nameless terrors of the silent bush, and as she stumbles on towards the middle of the clearing she casts frightened glances to right and left, sure index of her childish fears. The little limbs, how they ache, so weary are they with the all day tramp over the impeded ground; how weak the little frame with fasting; and the childish brain tired with anxieties of her position. The tremulous lips that lately carolled snatches of song now only give vent at intervals to choking sobs and Father might pass unseen a score of times for the pretty eyes are dim with unshed tears.

But the border land between apprehension and despair is close at hand.

She has fallen half a score of times already since she left the bush to tread her way among the hidden logs and buried stumps, and each fall leaves her more fatigued and and hopeless. Still the brave little heart carries the weary body on, only shrinking aside from some of the blackened stumps that take on horrid shapes in the gathering dusk.

Another fall and almost immediately another, and this time the lost child does not rise again; she sits on the ground, dashes away the tears that will rise in spite of her, and peers around; but the circle of pine woods growing even blacker in the deepening shades of night, is all that meets her gaze.

Her gnawing hunger and the chilling wind involuntarily turn her thoughts to the cosy farmhouse kitchen and the circle around the supper table from which she alone is absent; surely, surely, they have missed her and will soon come and there her aching frame makes her long for her mother to gather her into her arms and lull her to rest. But this thought is too much for her. She feels at last hopelessly lost, she is, and throwing herself prostrate with hidden face rocks herself to and fro in deepest grief.

And when the stars come twinkling out and the Pascal moon appears they look down on a tiny figure lying motionless and still at last in the frosty air of the spring night.

At day the search was vigorously renewed by a fresh party that stretched itself out across the bush in the vicinity like an immense line of skirmishers.

At that time the bush in the neighborhood of Howick reached for miles and comprised many acres, much of it with thick undergrowth, and it was not until the searchers had beaten over a large tract of forest and emerged into the stump land beyond that their efforts were rewarded.

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found the child just risen from the ground full of fear at the big strange dog, baying his loudest and gambolling around her proud of his success. A shout brought up the rest of the party, and a minute later the child lay sobbing in her father's arms after having been lost for twenty-four hours. A messenger was immediately despatched to gladden the mother's heart while the remainder of the party followed more slowly with the child.

By the time the farmhouse was reached she was calmed and able to give some account of herself.

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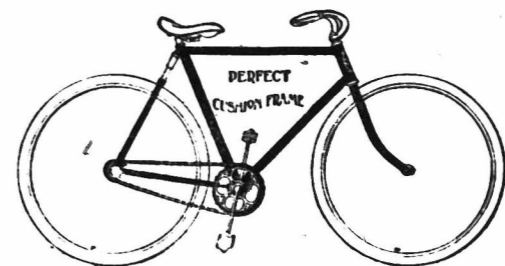
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Leopoldine P., the lost child, eventually married a Scotchman named Mr., and upon his decease married a French Canadian. They were recently living in the neighborhood of Howick. This incident was narrated to a near relative of mine by a lady who was about thirteen years of age when it occurred. Her father, a farmer, took part in the search and was the owner of the Newfoundland dog that discovered the child.

"L. STONE."

THE MILITARY TOURNA-MENT.

The Horse Show will take place April 24th, 25th, 26th and 27th.

Among the picturesque displays which will be seen at the Canadian Military Tournament and Horse Show to be held in the Toronto Armouries on Wednesday, Thursday, Friday and Saturday April 24th, 25th 26th and 27th will be an attack on a Boer Laager by an armed force. This is only one of the many fine military feats which, in conjunction with the Horse Show, will make the most delightful entertainment. The coming of the sailors from H.M.S. "Charybdis," of the North Atlantic Squadron to give their interesting evolutions is sure to arouse the utmost enthusiasm and large numbers of people are taking advantage of the reduced rates by the railroads to come in from outside places. Col. Otter is chairman and Mr. Stewart Houston is Manager. Boxes will be sold by public auction on Thursday April 18th. The sale of reserved seats begins on Friday, April 19th, and people out of town can obtain seats by communicating with the manager.

LITTLE PRINCE EDWARD.

One of the Princes at the funeral was Prince Edward of York, whom the Queen held by the hand. The little boy, looking healthy and bright and winsome, was closely observed by many a hundred pair of eyes, and his every movement was noted and admired. With the other boy Princes, he showed great interest in the uniforms around him. His own dress was a sailor suit such as becomes little boys of his age. The procession pleased the young Prince very much, and he communicated his delight to his companions. When Lord Roberts come opposite the group he saluted the Queen, who smilingly responded. But the Prince was not going to let the incident end there. Disengaging his right hand from his grandmother's, he charmed everybody by carrying it to his sailor hat and returning the commander-in-chief's salute with a quaint suggest-

ion of the great soldier's gravity. When the coffin of Queen Victoria came up, this little heir to the Throne, her great grand-son, took off his hat, like thousands more of his grandmother's subjects in Windsor at that moment, and so stood until the time for him to take his appointed position in the chapel.

The Prince Edward is evidently of an inquiring and adventurous turn of mind. When he came up to London the other day with the King and Queen, on alighting at Paddington there was a delay for a few minutes while the King and Queen spoke to the Duke of Coburg. Prince Edward improved the occasion by marching up to the engine, which he examined with the keenest interest and pleasure. The driver respectfully motioned him away, but he would take no notice of that or any other attempt to keep him away. He could not be moved till Gracious Queen Alexandra came, and lifting him up, laughingly carried him into the carriage, where he sought consolation by playing with the straps.

A Spring Tonic And Invigorator

That Has Proven Its Right to the Title is Dr. Chase's Nerve Food—The Great Blood Builder, and Nerve Restorative.

People who study the means of preventing the ills of spring are now fortifying their systems by using Dr. Chase's Nerve Food. Even the most healthy and hearty among us feel the weakening and debilitating effects of the change from winter to spring and summer, and it is during these months that the weakened systems fall prey to insidious disease.

You realize now that the days are drawing near when you will drag yourself about with aching head, tired brain, weak stomach and scarcely enough energy to enable you to perform the daily task. This year you can avoid the depressing ills of spring and escape the risk of contracting lung disease or other serious constitutional ailments by the timely use of Dr. Chase's Nerve Food.

Every tissue of the body, every nerve cell and every organ is dependent on the richness of the blood for its sustenance and energy. Through the medium of the circulation of the blood Dr. Chase's Nerve Food, with its wonderful nutritive qualities, is carried to every nook and corner of the human system, and builds it up as no remedy was ever known to do.

Dr. Chase's Nerve Food is the most common-sense treatment ever devised. It does not cure disease by tearing down the tissues or deadening the nerves; but, on the contrary fills every cell of the body with healthful life-giving blood, and so re-invigorates and strengthens the system as to enable it to throw off disease. Every conscientious doctor who has tested Dr. Chase's Nerve Food will admit that it is impossible to obtain a better restorative for a weakened or run-down system. It is the ideal spring medicine; 50 cents a box, at all dealers, or Edman-son, Bates & Co., Toronto,



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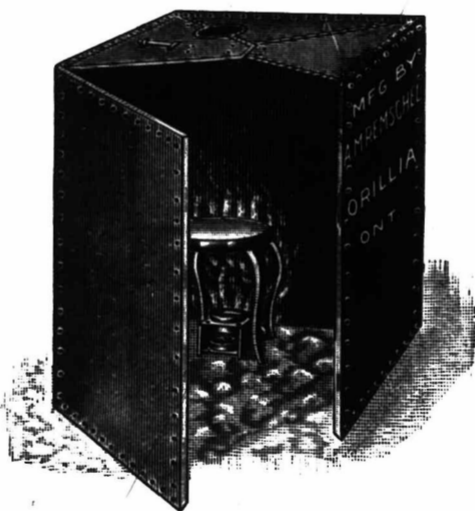


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