

Canadian Churchman

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

Vol. 32.

TORONTO, CANADA, THURSDAY, MARCH 29, 1906.

No. 13.

THE PERFECT FIT



of any suit is what distinguishes the carefully tailored suit from the ordinary ready-to-wear one. We aim to give satisfaction not only in price but in our material, trimmings and cut.

See our beautiful tweed or worsted suitings for spring wear at \$18.00. Made to your order.

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.
Samples and self-measuring cards sent.

Canada's High Grade Pipe Organs

**TUBULAR and ELECTRIC
PNEUMATIC and
MECHANICAL ACTIONS**

Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS,
Church Pipe Organ Builders
140-144 Spadina Avenue, TORONTO
A. E. BRECKELS. — A. MATTHEWS.

Geo. Harcourt & Son CLERICAL TAILORS

Now is the time to order if you require a

New Suit for Easter.

We have all our Spring Woollens in stock.

57 KING ST. WEST, TORONTO.

SPECIAL OFFER

FREDERICK W. ROBERTSON'S SERMONS

Complete in Five Vols., cloth, each 50c., with Portrait and Preface by C. B. Robertson, the Five Vols. for \$1.50, postage extra, 32c.

ORDER QUICK.

UPPER CANADA TRACT SOCIETY

JAS. M. ROBERTSON, Depository.
102 Yonge Street, - - Toronto.

CLERICAL REGISTRY AND CHOIR

EXCHANGE.—THE JOHN E. WEBSTER Co., 130 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company.

ORGANIST AND CHOIRMASTER,

—T. C. L. (England), Communicant of Church of England, desires position in a town with a good field for teaching piano and vocal. Twelve years experience, highest references and testimonials. Apply to W. W. T., Box 275, Goderich, Ont.

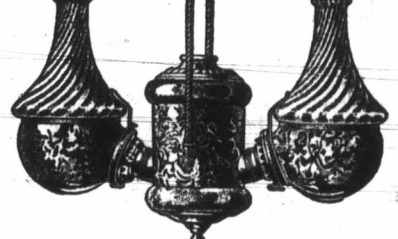
WANTED—Five young, earnest, efficient, unmarried Priests for small towns near large city in Mid-West Diocese, American Church. Salary \$300 to \$1,000 without house. Graduates of Trinity or Lennoxville preferred. Address Middle West, in care of Canadian Churchman.

NURSES—St. John's Riverside Hospital, York, N. Y., U. S. A., has a few vacancies for pupil-nurses. Applicants must be over 21 years old, good health and education. Address the Superintendent.

WANTED—AN ORGANIST for Christ Church, Gananoque, to commence work at Easter. Apply with references to the Rector, J. R. Serson.

MEN AND BOYS wanted to learn Plumbing, Bricklaying, Plastering trades; pays \$5 a day. Special offer \$25 two months' course. Short time only. Union card guaranteed. COYNE BROS. CO., New York, Chicago, St. Louis. Free Catalog.

PAY LESS FOR A BETTER LIGHT.



You need not put up with the nuisance and bother of ordinary lamps, merely because you are outside the reach of gas and electricity. You can now have a light as good as the city man's best. You can enjoy the convenience of gas or electricity, and have a better, softer and pleasanter light than either for less money than your smoky, troublesome lamp is now costing you. No dangerous new-fangled illuminant either, for

The Angle Lamp

burns common kerosene or coal oil, but it is constructed on a new principle—a principle that makes kerosene the best, cheapest and most satisfactory of all lighting methods. Safer and more reliable than gasoline or acetylene. As convenient as gas or electricity. It is lighted and extinguished like gas. May be burned high or low without odor. No smoke, no danger. Filled while lighted and without moving. Requires filling but once or twice a week. It floods a room with its beautiful, soft, mellow light that has no equal. WRITE FOR OUR CATALOG 1, and our proposition for

30 DAYS FREE TRIAL.
Do it now—right away. It will tell you more facts about the How and Why of good light than you can learn in a lifetime's experience with poor methods.

THE BACH SPECIALTY CO.,
388 1/2 Yonge Street, - Toronto, Ont.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 50,000 CHURCH, SCHOOL & OTHER PUREST BELL-METAL MENEELY & CO. IS GENUINE WATERVLIET, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

BISHOP BLYTH'S MISSION.

BISHOP BLYTH, representing the Church of England in Jerusalem and the East, by commission from the Archbishop of Canterbury, appeals for subscriptions and donations in aid of his work.

Subscriptions received and information gladly given by

REV. CANON J. D. CAYLEY,
St. George's Rectory,
TORONTO, Ontario.

Established 1844. Telephone Main 1137.

COPELAND & FAIRBAIRN House and Land Agents,

24 Victoria Street, - Toronto,
MONEY TO LEND.
Night Telephone, North 2362.

The CANADA COLD CURE—A Canadian Remedy for Canadian people.

Breaks up a cold in **ONE NIGHT.**

Absolutely harmless. Chocolate coated. Easy to take. Canada's emblem, the maple leaf, on every genuine package. 25 cents. All druggists. The trade supplied by the Davidson, Phelps Co., Kemptville, Ont.

Anthems and Services.

WE are showing a good assortment of LENTEN and EASTER ANTHEMS by Caleb Simper, Edmund Turner and other well-known composers. Send for samples on approval. We carry a complete stock of Simper's Services, also the extremely popular services by Roland Smart, Edmund Turner and others, published by Ambrose Abbott & Co., of London, England.

Ashdown's Music Store,
143 Yonge Street, Toronto.

DRINK?

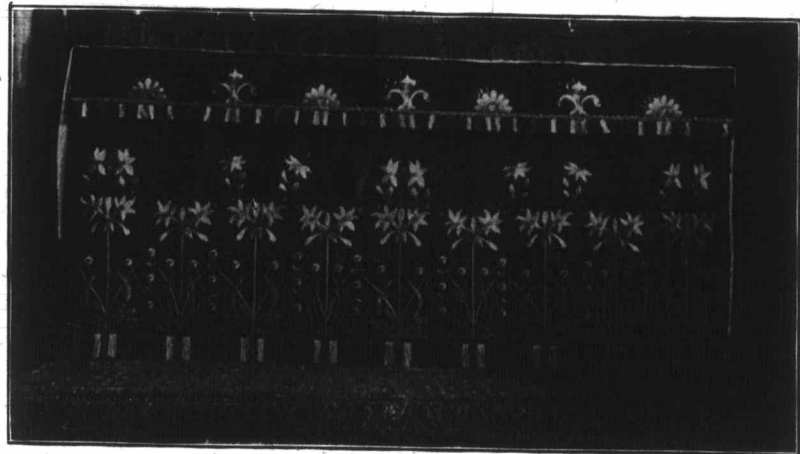
There is nothing in the world to surpass the Fittz Treatment for Alcoholism. Rev. Canon Dixon, 15 Toronto St., knows all about it, and will answer any questions. One clergyman has just ordered his 26th for people in his district.

Free trial, enough for ten days.
Fittz Cure Co.,
P. O. Box 214, Toronto

FURNITURE

For CHURCH & SUNDAY SCHOOL
DUNDAS ONT.

In answering any advertisement it is desirable you should mention The Canadian Churchman.



All branches of Ecclesiastical Needlework undertaken by the Sisters of S. John the Divine. CHURCH WORKROOMS, - MAJOR STREET, TORONTO.

ESTABLISHED 1856.

If you wish an up-to-date Vegetable or Flower Garden the coming season you must have

Simmers' Seed Catalogue For 1906

Because it contains the most complete list of Vegetables and Flowers, together with many striking novelties.

Simmers' Field, Vegetable and Flower Seeds have for over fifty years been staple with the best farmers, market gardeners and critical private planters. When you buy Seeds you naturally expect them to germinate. This is an absolute necessity, but the most important point is the quality of the vegetable or flower produced.

Simmers' quality Seeds cover this, because we buy from acknowledged specialists, and we spare no expense in procuring the best seeds for germination and productiveness. It tells you about it in our Seed Catalogue for 1906, which is mailed FREE for the asking. Write at once.

J. A. SIMMERS,

TORONTO, Ont.

Seeds
Plants
Bulbs

MEMORIALS St. Augustine Wine

We aim at Artistic Work in Granite and Marble Monuments.

McINTOSH - GULLETT CO'Y, Ltd
Phone N. 1240. 1119 Yonge St., Toronto.

Registered. Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz. Qts. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.

J. C. MOOR, 433 Yonge St. Toronto

1906.]
IS
oturers
e.
ts.
ON, ENG.
m.
arpool.
OOL.
Girls,
ONTARIO.
Ontario.
anguages,
re.
itions held
ten to Pre-
justified a
aining six
ymnasium,
partments,
and lighted
res.
information
ROLL,
y Principal.
School
ont.
ins
11th.
lars apply to
D., Headmaster
ndows
ity.
5 CO., Ltd,
RONTO.
Harrington's
Tubular
CHIME BELLS
Lighter in Weight,
Sweeter in Tone,
Cheaper in Price
than the ordinary
bell.
Coventry, England
Castle & Son
Agents
246 St. Catherine
Street
Montreal
ERNS,
Jesks, etc., Candel
ial Frames, Chum-
munion Services,
I Contractors.
BROS.
St., Hamilton.
Barton St.
ue.
urch
ss
ork
ORIAL
RASSES
S. LASH'S
DREWS
A. LIMITED
OTTAWA.

GEO. W. COOLEY, 601 Yonge St.
 Importer of
High-Class Wines & Spirits
 for Medicinal use.
 Telephone, North 89. **Sacramental Wine.**



THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

W. W. CORY,
 Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention the Canadian Churchman

A Physician's Testimony
for Labatt's Ale.

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449. Established 1856.
 Office and Yard, PRINCESS STREET DOCK Telephone No. 190
P. Burns & Co. Wholesale and Retail Dealers in **Coal and Wood**
 Head Office, 3 King St. West, Toronto. Telephone 131 and 132

J. W. PARKIN
PHOTOGRAPHER

115 Church St., - TORONTO.
 Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

Business
Bringing Printing.

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

MONETARY TIMES PRINTERY,
 65 Church Street, Telephone Main 1485.
 TORONTO.

BEST QUALITY Coal and Wood

OFFICES:
 3 King St. East
 415 Yonge Street
 703 Yonge Street
 576 Queen St. W.
 1368 Queen St. W.
 415 Spadina Ave.
 306 Queen St. East
 204 Welleley St.
 Esplanade East, near Berkeley St.
 Esplanade East, foot of Church St.
 Bathurst Street, opposite Front St.

Pape Avenue—at G. T. R. Crossing. Yonge Street—at C. P. R. Crossing. Lansdowne Avenue—near Dundas Street. Corner Dufferin and Bloor Streets.

THE ELIAS ROGERS Co., Limited.

YOU WILL FIND IT AN INDISPENSABLE GUIDE TO CHURCH WORK IN CANADA

YEAR BOOK

and CLERGY LIST of the
CHURCH OF ENGLAND
 IN THE DOMINION OF CANADA
 PRICE, 25 CENTS

THE issue for 1906 contains portrait and sketch of the Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma; Report of the General Synod held in Quebec in September; statistics and descriptions of the 23 Dioceses; reports of the Missionary Society, Woman's Auxiliary, Brotherhood of St. Andrew, Lay Help, Interdiocesan Sunday School Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

J.P. Clougher, Publisher,
 77 Victoria St., Toronto, Canada

GRAND TRUNK RAILWAY SYSTEM

AT MOUNT CLEMENS

Hundreds are being restored to health and strength every month, and this is proven by the remarks made by patrons of this delightful health resort.

You only need to be away from business for a few days, as it is easy of access from all points.

TRY IT

Tickets, illustrated literature, and full information at Grand Trunk Offices.

J. D. McDONALD,
 District Passenger Agent, Toronto.

J. YOUNG,
 THE LEADING Undertaker and
359 YONGE ST. Embalmer
 Telephone 679

W. H. Stone
UNDERTAKER
 Telephone N. 3755.
32 CARLTON ST.

Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,
 Director of Colonization.
 Parliament Buildings, Toronto.

When writing to or purchasing from Advertisers mention **The Canadian Churchman**

FIREPLACE
GOODS

FENDERS
 GAS LOGS
 FIRE SCREENS
 COAL VASES
 ANDIRONS
 FIRE IRONS
 ETC.

Rice Lewis & Son, Limited,
 Cor. King & Victoria Sts., Toronto

NEW FABRICS FOR
SPRING AND SUMMER
WASH DRESSES

An exhibition no one should miss. The fine qualities; the the new weaves; the choice colorings; all must be personally inspected to be appreciated.

SILK ORGANDIES
LINON OREPELENES
CHEEK VOILES
SWIVEL SILKS

JOHN CATTO & SON
 King Street—opposite the Post-Office.
TORONTO.

Western Assurance Co'y
 Assets, over \$8,800,000
 Annual Income, over... \$8,890,000
HEAD OFFICE.
 Cor. Scott & Wellington Streets
TORONTO
 HON. GEO. A. COX, President. J. J. KENNY, Managing Dir.
 O. C. FOSTER, Secretary.

CHOP CUT
 A Delicious Cool Smoking Mixture. Made from Purest Virginity and Latakia Tobacco. Superior to any High Class Tobacco now on the market. Quarter pound tin, 50c, half pound tin \$1.00.—Sent prepaid on receipt of price.

A. CLUBB & SONS,
SOLE DISTRIBUTORS,
 49 King Street West, - Toronto.

BELLS
 Steel Alloy Church and School Bells. See our Catalogue. The C. S. BELL Co., Hillsboro, O.

Church Chime Bells
 Memorial Bells a Specialty.
 McKean Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH FURNITURE
SCHOOL DESKS
GLOBE FURNITURE CO. LIMITED
 WAINWRIGHT, ONTARIO

COWAN'S Healthful and Nutritious
Hygienic Cocoa...
 Sold in 1/2 lb., 1/4 lb. and 1 lb. Tins only. Absolutely Pure.

MENEELY BELL COMPANY
 222 1/2 & 23 RIVER ST., 177 BROADWAY, TROY, N. Y.
 Manufacturers Superior for CHURCH, CHIME, SCHOOL & OTHER BELLS.

TORONTO, THURSDAY

Subscription (If paid strictly in advance)

NOTICE.—Subscription price Toronto owing to the cost of the Advance, \$1.50.

ADVERTISING RATES PER

ADVERTISING.—The CANADIAN Church Journal in the Dominion Births, Marriages, Death Deaths, etc., two cents a word. THE PAPER FOR CHURCHMEN: a Family Paper devoted to the Canada, and should be in every CHANGE OF ADDRESS.—Subs not only the Post-Office to which also the one to which it has been DISCONTINUANCES.—If no receipt, it will be continued, until the paper must remit the dollars per annum for the time RECEIPTS.—The label indicating is paid, no written receipt postage stamp must be sent in or four weeks to make the change. CHEQUES.—On country bank fifteen cents.

POSTAL NOTES.—Send all our CORRESPONDENTS.—All matters of the CANADIAN CHURCHMAN, than Friday morning for the Address all communications.

Phone Main 4643. Offices—Union Block, 36 To

Lessons for Sun

April 1—First Morning—Exodus 3; Luke Evening—Exodus 5 or 6, 1

April 8—Second Morning—Exodus 9; Matthew Evening—Exodus 10 or 11

April 15—Third Morning—Exodus 12, 29, Evening—Exodus 12, 29,

April 22—Fourth Morning—Numbers 16, 17, Evening—Numbers 16, 17

Appropriate Hymns days in Lent, from F.R.C.O., organist St. James' Cathedral; are taken from Hymns many of which may

FIFTH SUNDAY

Holy Communion
 Processional: 96,
 Offertory: 213, 21
 Children's Hymns:
 General Hymns:

SIXTH SUNDAY

Holy Communion
 Processional: 36,
 Offertory: 88, 24
 Children's Hymn
 General Hymns:

Goodness.

Distinction, as in the paths over which such words as Fashion. To but in our paragraph availing power. A vidual life is given goodness as the crown in a world which its ennobling influence. The stumbling-block men is that, thou evermore by God not yet quite reached that their lives in by the same greatness must look to be

Canadian Churchman.

TORONTO, THURSDAY, MARCH 29, 1906.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

April 1—Fifth Sunday in Lent.

Morning—Exodus 3; Luke 5, 17.
Evening—Exodus 5 or 6, to 14; 2 Cor. 5.

April 8—Sixth Sunday in Lent.

Morning—Exodus 9; Matthew 26.
Evening—Exodus 10 or 11; Luke 19, 28, or 20, 9 to 21.

April 15—Easter Day.

Morning—Exodus 12, to 29; Revelations 1, 10 to 19.
Evening—Exodus 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

April 22—First Sunday after Easter.

Morning—Numbers 16, 19, 36; 1 Cor. 15, 10 to 29.
Evening—Numbers 16, 36, or 17, to 12; John 20, 24 to 30.

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

FIFTH SUNDAY IN LENT.

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

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 547.
Offertory: 88, 248, 251, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

Goodness.

Distinction, as it is usually sought, lies along the paths over which are written in large letters such words as Ambition, Wealth, Power, Fashion. To but few does the word which heads our paragraph appeal with persuasive and prevailing power. And yet after all to each individual life is given the privilege of choosing goodness as the chief of its objects and pursuits in a world which admits its paramount claims, its ennobling influence, and its eternal reward. The stumbling-block with the vast majority of men is that, though they wish to be preserved evermore by God's great goodness, they are not yet quite ready to yield their wills to His so that their lives may be governed here and now by the same great goodness to which alone they must look to be evermore preserved.

An Example of Sectarianism.

We entirely agree with much that our correspondents write upon the ceremonies which have been cabled at such detail adopted upon the admission of the Princess Ena of Battenburg into the Roman Church. These performances are evidence of a change of practice in this body. The old Roman rule was very broad, more liberal, in fact, than our own. Baptism by a layman was sufficient, provided that the intention was present, and that the rite was the pouring on of water and the words of baptism in the name of the Father, Son and Holy Ghost. But times change, and we have the Roman Catholic Church anxious to be raised to the rank of the only Christian Church. Now, and in this era, whatever any priest may aver, every really Christian Romanist knows, and in his heart believes, that the Christian Church and the Christian religion is not bounded by his own communion. Why, then, the adoption of such ceremonies as indicate that there is no baptism out of Rome? Partly to raise the sectarian barrier and partly uncharitably to annoy and, if possible, humiliate others, and arouse the angry feelings to which our correspondent gives vent. Looking at the matter coolly, the Princess, it will be found, is not a British Princess. The Royal Marriage Act of 1772 does not apply to British Princesses "who have married into foreign families." The Battenburgs are a foreign family, half German, half Polish, and if there is a legal head to it, it is the Grand Duke of Hesse Darmstadt; so that the English people or the English Sovereign have no rights in the matter, and the insult, if aimed at our people, has no bearing, and it does not affect our Church. It is very easy to create dislike, just as it is easy to give offence by inventing a nickname like non-Catholic. The best course we can pursue is to keep quiet, pay as little attention to the matter as possible, and endeavour to live in charity with all men.

Other Sectarials.

Before dismissing the Spanish ceremonies there are two points which appear to us worthy of consideration. Do we ourselves adopt a proper Christian attitude to our fellow-Christians around us? And are those bodies, who dissent from us on the one side as Romanists do on the other, free from the reproach which our correspondent feels (as do all Church people) the Spanish ecclesiastics have incurred from right-thinking men. There are some of our neighbours, people whom we meet every day at meetings and on platforms, who profess to follow Christ, and who adopt a sectarian attitude because they profess theirs is a purer faith. Do these worthy people require from their converts from other Christian bodies professions and abjurations, or even re-baptism, and other rites, just as insulting and as humiliating as the Spanish, or are these unknown among the so-called Free Churches? Then let us act in the spirit of our daily prayer, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. The other feature of the incident has more of hope. Spain is very different to what it was a quarter of a century ago, and is rapidly changing. The intended marriage has made the nation more friendly to the English and to all our literature. They cannot remain in ignorance of our religion or fail to be more or less influenced by us. The Church of Ireland has for years had a mission in Spain. Is not this the time to assist her?

An Egyptian Discovery.

During the excavations being carried on by the Egypt Exploration Fund near Luxor a find of importance has been made in the mountain side at the back of the eleventh dynasty Temple of Mentuhtep, in the amphitheatre of Deir-el-Bahari. An entrance was made into a small chapel, ten feet long by five feet wide, where the coloured bas-reliefs on the walls were as fresh as when they left the artist's hand. The vaulted roof was painted blue, and powdered with yellow stars. In the narrow sanctuary stood the goddess Hathor, represented as a beautiful cow, life-size, in painted limestone, reddish-brown, with black spots. Between her horns is the disc of the moon, surmounted by two feathers. The head, horns and part of the body have been gilt; the neck is adorned with papyrus stems and flowers, as if she were issuing from the Nile. The statue is so life-like that when the entrance was made the goddess seemed to be coming forth from her sanctuary. Immediately on the discovery the Egyptian Government was communicated with, and a guard sent to the spot. The statue will be removed as soon as possible to Cairo, and the chapel rebuilt in the museum there, as it was felt that the risk from pillage and from falling rocks was too great to permit or their being left in their original position. This is the first instance in Egypt of a goddess having been found undisturbed in her shrine, and very different apparently to the remains in the Siniatic desert we recently noted.

Heresy.

A good antidote to heresy is a well-nourished faith. The child who is well taught at home the truths of the Church Catechism, and who, day by day, sees those truths consistently exemplified in the lives of his parents, is being habitually protected by Christian armour and skilled in the use of the most effective weapons for defence of his faith and attack on its relentless foes. Such a child will thus be enabled to check and overcome within himself the first risings of the pride of human intellect and the delusive promptings of the human will. As time goes on and his power of mind matures he will be enabled to discern more fully, through his own personal observation and experience, the mysterious and ennobling working of spiritual law in the material world, and the fine and exquisite blending of the Divine and human will. To him will be sufficiently revealed the marvellous fact that true spiritual greatness is always allied with humility, meekness and love; and is ever sustained and inspired by a faith as pure and unbounded as that of a little child. The manhood of such a child will be beset by trials, sore and perplexing, but never by a trial for heresy.

Typhoid.

Is a subject upon which we feel sufficient stress is not laid, not only in Ontario and Quebec, but the States which border on the Great Lakes. We should like to see a uniform law agreed on and enforced that no sewage should be emptied into these waters; and still more that land-locked waters, such as the Muskoka and Rideau systems are practically, should also be kept undefiled. Professor Starkey, of McGill, who was at Fort William, says very properly: "The present unfortunate trial through which the town is passing should certainly be a lesson of utmost importance to all cities and towns in Canada. It marks a point in the march of civilization to which all newly-settled districts must eventually come. Whilst feeling the greatest sympathy with the suffering inhabitants of Fort William, a study of the conditions there should open our

1906.]

ERNS
ES
S
MS
imited,
Toronto

ER
should
es; the
choice
person-
ppreci-

NES

& SON
st-Office.

rance

\$,800,000
\$,890,000

on Streets

J. KENNY,
Managing Dir.
stary.

CUT

ixture. Made
alca Tobacco.
Cobacco now on
50c., half pound
receipt of price.

SONS,
TOES,
- Toronto.

LS

ella. Send for
Hillsboro, O.

ELLS

a Specialty,
Baltimore, Md., U.S.A.

URNITURE
DESKS
FURNITURE
CO. LIMITED
LL ONTARIO

Healthful
and
Nutritious
ygienic
COO8...
b. Tins only.

LL COMPANY
ST. 177
New York
Superior
SCHOOL & OTHER
L.L.S.

eyes to the gravity of the question of water supplies. Fort William is a flourishing town, beautifully situated, and deriving its water supply from the river near by. When the citizens first took drinking water from the river it was undoubtedly pure and healthy water; but, as time went on and the population on the banks of the river increased, it inevitably became badly polluted. Such is the history of the present epidemic. There are quite a number of towns at the present time running risks as great as that of Fort William."

The Decline of Authority.

A contributory cause to the lessening of obedience in children, and their consequent decline of respect for their elders and superiors, is the too prevalent laxity in the home and in the Church in teaching the principles of authority and firmly maintaining their practice. A law, let it be ever so necessary for the safety of the individual or the security of society, soon becomes a dead letter when it is neglected and disobeyed. So long as authority is not exercised in the home and in the Church the waters of the fountain provided for the sweetening and strengthening of the one and the other will become insipid and unsatisfying, having lost the tonic property which gave them their vital power. The rule of law is essential to the growth and maintenance of the law of love.

Civil Marriages.

A great deal of needless misery has been caused in some countries by the contesting claims of Church and State, and we are glad to find from the "Literary Digest" that a wise step to avoid trouble in future has been taken in a new catechism issued in Italy. As the marriage is a sacrament, the catechism naturally teaches that a civil marriage is not sufficient; but it directs that people should enter on a civil marriage because of the civil results and the rights before the law that are conditioned on such an arrangement. For this reason, says the catechism, as a rule, the Church authorities will celebrate the religious ceremony only after the civil marriage.

Clerical Stipends.

No less an authority than the Bishop of Birmingham has announced that over 6,000 of the English clergy receive less than \$1,000 per annum respectively. It cannot be said that these figures justify the statement that the English Church clergy as a rule lead lives of luxury, or even of ordinary comfort. When one is further informed on good authority that over one hundred clergymen are inmates of workhouses, what a sad commentary do these facts present on the growth of indifference and worldliness in the Old Land, and the lack of Christian charity.

Baroness Burdett Coutts.

A lesson has been taught by a monogenarian—this time a lady—who, during her long life of ninety-two years, has striven for the good of the poor and the advancement of true religion and godliness, the Baroness Burdett Coutts. As illustrating how her faculties are unimpaired, and also how she gives an oft-needed lesson we find her writing as follows in a communication to a society for promoting kindness to animals: "What I want all teachers to do is to impress upon the children under their instruction the moral obligation of respecting that great gift of God, life—that gift which man can destroy, but is utterly powerless to restore. Every one should view with reverence and respect the mysterious principle of life, whether it assumes the form of a human being or of an animal. Life is life under whatever form it may be found, and it is God's great gift to us all. I do not think this subject

has been treated in the way it ought to be; that is, as it concerns our duty towards God as well as to ourselves." A much-needed lesson, and coming from this aged lady, should be received here as well as elsewhere with the greatest respect, and with practical application. We need only to lift up our eyes to see the wanton waste and destruction that there has been and still continues upon this continent of beast and bird and fish—a waste which can never be recalled, but one which can be modified.

Public Parks.

There is much to be said in favour of setting apart park land for the use of the public. In crowded city or small village the public park is an asset of inestimable value. Here, rich and poor alike, as in the Church itself, meet on common ground. In the one, it is true, the bond is mutuality in Divine worship. In the other it is the enjoyment of nature's noble free air, light and space, with the cherished accompaniments of green grass, shading tree, running water, bird song, flower fragrance and bloom. Here the young may play, the old may rest, and the crippled or ailing may be refreshed by the sun and soothed by the breeze, and may have their hearts touched by nature's sweet and pleasing ministrations.

The Intercolonial Railway

Is a continual sink of public money; but the Minister has very properly recalled ancient history in defending it and in reminding the House that the Intercolonial was not designed to pay. The road had its inception at the conference in Charlottetown in 1864 . . . and all of these gentlemen at public meetings in Halifax and St. John had put forward the construction of a railroad as one of the essentials for Confederation. The road was not intended as a commercial, but as a defensive and as a political measure. Nowadays the operation of the Intercolonial is a constant subject for criticism, but the intentions with which the road was built are forgotten. However, the Intercolonial has always been a profitable thing for the people of Canada, but the profits have remained in the pockets of the people. They have taken their profits out of the very low freight rates given. One of the purposes for which the road was designed was to bring the people of Upper and Maritime Canada closer together. That this has been accomplished is shown by the fact that the trade which the New England manufacturers formerly did with the Maritime Provinces has been diverted to the manufacturers of Upper Canada. That the people of Ontario have benefited from the Intercolonial's low rates is shown by this and by the fact that three-quarters of the traffic of the road is eastbound and only one-quarter westbound. If the Canadian Pacific or the Grand Trunk rates had been applied to the Intercolonial all these years and the volume of traffic had been the same there would never have been anything but surpluses. But it is doubtful if the Ontario manufacturer would have succeeded.

A MISSIONARY HEROINE.

The sympathy of the whole Church is with the Bishop of Mackenzie River in his recent deep sorrow. Mrs. Reeves for thirty-seven years has been his faithful and devoted co-worker, and the example of her life is a rich heritage to the Church. Many will remember the Bishop's description of the three months' journey in an open boat on their way to the Great Lone Land over thirty years ago, and of the trials and privations of the way. Many times during the intervening years the danger of famine has stared them in the face, and on more than one occasion, when there was not food enough for both, the Bishop had to go for the winter and live with some dis-

[March 29, 1906.]

tant tribe of Indians so that wife and children might have sufficient to eat. On one occasion of the kind, when the Bishop returned in the spring, Mrs. Reeves staggered from weakness due to lack of nourishment as she went to meet him. For many years their home consisted of one room, which was kitchen, bedroom, school and living-room in one, and in this room, divided only by a curtain, some of her children were born. Afterwards, when her family were at C.M.S. schools in England, the irregularity of mail communication added to the trials of their life; and once when the half-yearly mail arrived at Fort Simpson all the letters had been left behind by the Hudson Bay people. Some newspapers were received, however, and, with an intense longing to read of the outside world, but with the pressure of immediate household duties upon her, Mrs. Reeves propped open a newspaper so that she might read it while she went on with her work. The first paragraph she read told of the death of her sister, and she had to wait another six months before she could get any further information. Truly, she has endured hardness as a good soldier of Jesus Christ, and she has now entered into her reward.

SPECULATION.

Most men have indulged in a little speculation at one time or another; and happy may the man deem himself whose fingers were pinched at his first venture, and who thus was experimentally taught one of the best lessons of life, which Goethe has so well written for us in "Faust": "He only deserves freedom and life who is daily compelled to conquer them for himself." The method by which this end can be achieved cannot better be described than in the words of Virgil: "Stubborn labour conquers everything." There are but comparatively few men who do not wish to improve their position or increase their means; but the way to do it is what makes most of them pause and do a bit of thinking. The first thought with a good many is to take a short cut, and so save time and lessen distance. A short cut is nearly always tempting to an energetic traveller, who wants to get there, and get there quickly. But one is apt to find bits of swamp or steep slopes to negotiate, or wood-falls to climb over, that were unseen at the start, and when the road is reached our pedestrian may find that the short cut has taken out of him more than he bargained for. There is usually more comfort and satisfaction in the old travelled way, though it may take more time to go the round. It is quite true that you cannot put old heads on young shoulders, but experience counts for something, even with hot-blooded youth. A wise trainer knows well that firmness and gentleness should go hand-in-hand, and that many a promising and high-spirited colt has been ruined in temper and action by ill-judged harshness. "Discipline," says Hare, "like the bridle in the hand of a good rider, should exercise its influence without appearing to do so, should be ever active, both as a support and as a restraint, yet seem to lie easily in hand." When one thinks of the temptation speculation offers to young bank clerks from the comparative smallness of their salaries, the constant contact with money, and the long period which must elapse before promotion and income give promise of marriage, and the comparative luxury in which many of them have been brought up, one is apt to wonder why bank authorities have not thought it, in their own interest and in the interest of the young men, for whom they are in a measure responsible, to provide courses of short, practical lectures or addresses for the young men in their charge. Such lectures would, we conceive, be most helpful. The wisdom and experience of competent men in the theory and practice of banking, and the ethics of the calling, and the dangers and safeguards to be avoided, and availed of in its pursuit, would thus be

[March 29, 1906.]

placed at the disposal of most, and at the time plastic and habits are being evil. If money for such needed the directors of law, medicine, art lectures. Why not study they established the should be honoured and elevated less likelihood of young prospects ruined by the

THE VERY RE

The singular coincidence Dean and the Chancellor within two days blank in the front rank of the Church in Canada the Diocese loses perhaps, in the mode dash and eloquence, by kindly counsel, the sol tact, which has made of many, and has been the Diocese a Cathedral. When he came to St. ago, it was a small str 1891 he engineered it: when the disastrous once, began its restoration completion of one beautiful ecclesiastical minion. In the City missed, for he was a gentleman, ready at counsel to advance years ago the Dean At Bishop's College, education, obtaining it. For eight years he was the Upper Ottawa, a Marysburg and Sha appointed curate of in 1883, rector of St became acting rector Kingston, and in 18 Lister, he became Dean Kingston. The Dean to survive him. Or mains were reverent where hundreds of peaceful face of vie morning there was a munion at 8 o'clock Ontario and the Re burial service. N Diocese were in attendance from all the religious institutions were provided by members of the feigned expressions to its last resting place at Cataract.

DR

Coupled with the Walkem, Chancellor singular gifts, broad. He was born in years ago, and from 1864 has steadily risen of King's Counsel, cellor of the Diocese Masonic circles, a Order. Dr. Walkem of a cultured gentleman excellent critic, former of good doer constant companion centre of genial habit and jovial manner. No man upheld the greater dignity, and have been an ornament.

placed at the disposal of those who need them most, and at the time of life when the mind is plastic and habits are being formed for good or evil. If money for such a beneficent purpose is needed the directors should supply it. Students of law, medicine, art, science, theology, have lectures. Why not students of banking? Were they established the science of banking would be honoured and elevated, and there would be less likelihood of young bank clerks having their prospects ruined by the speculative habit.

THE VERY REV. DEAN SMITH.

The singular coincidence of the death of the Dean and the Chancellor of the Diocese of Ontario within two days of one another, leaves a blank in the front rank, not only of Ontario, but of the Church in Canada. In the Dean of Ontario the Diocese loses a man of unique value, not perhaps, in the modern sense of splurge and dash and eloquence, but in the fervent spirit, the kindly counsel, the sober judgment, the enduring tact, which has made him friend and counsellor of many, and has been the means of rearing in the Diocese a Cathedral, worthy of his memory. When he came to St. George's twenty-one years ago, it was a small structure of Colonial type. In 1891 he engineered its enlargement, and in 1899, when the disastrous fire occurred, the Dean at once, began its restoration, and lived to see the completion of one of the most dignified and beautiful ecclesiastical structures in the Dominion. In the City of Kingston he will be missed, for he was ever the courteous, Christian gentleman, ready at all times by assistance and counsel to advance the city's welfare. Sixty years ago the Dean was born in Chambly, Que. At Bishop's College, Lennoxville, he received his education, obtaining his Bachelor's degree in 1866. For eight years he was engaged as missionary in the Upper Ottawa, afterwards was incumbent of Marysburg and Shannonville. In 1881 he was appointed curate of Christ Church, Ottawa, and in 1883, rector of Sherbrooke, Que. In 1885 he became acting rector of St. George's Cathedral, Kingston, and in 1893, upon the death of Dean Lister, he became Dean of Ontario and Rector of Kingston. The Dean leaves a wife and daughter to survive him. On Thursday evening, the remains were reverently conveyed to the Cathedral where hundreds viewed for the last time, the peaceful face of friend and pastor. On Friday morning there was a celebration of the Holy Communion at 8 o'clock, and at 10.30 the Bishop of Ontario and the Rev. Canon Starr conducted the burial service. Nearly all the clergy in the Diocese were in attendance, and representatives from all the religious, military, and educational institutions were present. The coffin was carried by members of the Cathedral Chapter, and unfeigned expressions of sorrow marked its passing to its last resting place in the beautiful cemetery at Catarauqui.

DR. WALKEM.

Coupled with the Dean's passing is that of Dr. Walkem, Chancellor of the Diocese. A man of singular gifts, broad mind and genial disposition. He was born in Waterford, Ireland, sixty-six years ago, and from his admission to the Bar in 1864 has steadily risen to the prominent position of King's Counsel, Doctor of Laws, and Chancellor of the Diocese. He was also prominent in Masonic circles, and Past Grand Master of the Order. Dr. Walkem possessed all the qualities of a cultured gentleman; a lover of art, and an excellent critic, fond of his garden, and an admirer of good dogs—his two red cockers being constant companions. His home has been a centre of genial hospitality, and his kind disposition and jovial manner won for him many friends. No man upheld the Profession of the Law with greater dignity, and as one recently said, "he would have been an ornament and a credit to the judicial

bench of Ontario." In 1870 Dr. Walkem married Emilie, eldest daughter of the late Dr. J. A. Henderson, Q.C., who survives him, together with three sons and one daughter. The funeral was held in St. George's Cathedral, on Monday, at 10.30 o'clock, and the services were conducted by the Bishop of Ontario and Canon Starr. Masonic honours were given to the late Grand-Master, and Brethren from all the district, as well as representatives from Grand Lodge, were present. The clergy of the Diocese, the Mayor and City Council, the Law Society of Kingston, and hosts of citizens, completely filled the sacred edifice, and marked the universal respect in which the late Chancellor was held.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Is it possible that one may yet rise and cleanse our public life of the reproaches so freely cast upon it? Is it possible that we shall so arrange things that an election in this country will mean what it appears to mean, the free and honest expression of the popular will? How familiar we have grown with the buying and selling of the most sacred rights and duties of citizenship through the medium of legal tender or the promises of Governmental favour! Of late years even these methods have failed and grown stale among the politicians, and devices to destroy the votes of opponents, the audacious marking of ballots for party friends at will, the invention of counterfeit ballot boxes, and other stratagems have been resorted to in the evolution of political perfidy. Citizens may go to the polls and cast their ballots in absolutely good faith, but they have no guarantee that their votes will be recorded. They may be replaced by false ballots marked by political parasites little less contemptible than the unctuous leaders who use them. And now, after running the gamut of chicanery, we find politicians, apparently exhausted, turning their eyes to the simple methods of truth and honour as a solution of the situation. Do they really mean to do anything? If their intentions be good, is there any possible hope of success?

Out of the proposals recently made in the House of Commons by Mr. R. L. Borden, and favourably received by Mr. Fitzpatrick, Minister of Justice, something may arise that will make our elections in Canada more conformable to the high standard that ought to prevail concerning such matters. But a law, however stringent, cannot accomplish all that is desired. A statute cannot change men's natures and make them despise what now they sanction. The addition of a few penalties will not alarm men already accustomed to evade or violate the law as it stands. There has to be a general awakening of the public conscience and a faithful dissemination of the true ethical principles of conduct. It is here that the Church must enter into any scheme of reform. Whatever may be the impelling forces acting upon the leaders, one thing is sure if the people be aroused to cleanse their ways—the thing will be done. It is astonishing what a cloud of pessimism hangs over men who really desire better things. The Church, the press, and public men all seem to take for granted that nothing may be done. They are powerless to arrest or transform the methods they deplore. Whatever may be said of others, the Church can never admit its own impotence in such matters. To do so is to negative our professions of faith. But public sentiment does change, and public opinion is susceptible of education and direction. Most of us have lived long enough to see that very thing take place. When the Church is strong, and faithful, and fearless it makes itself felt; there is no doubt about that. Through influences we may not trace there has

been growing of recent years an entirely new consciousness of the rights of private citizens and the interests which they represent. Great corporations, which a few years ago were regarded as secure in their holdings, no matter how great they might be, are now held to be accountable to the public that makes their property valuable. They can no longer conduct their business just to suit themselves, but are, within reasonable limits, compelled to respect the rights of the public. Railways and telephone companies, banks and insurance corporations, etc., are all subject to inspection, investigation and regulation as necessity arises. There has been a great and wholesome shifting of public opinion from what was once considered the sacred and absolute rights of private and corporate property. Now, if the Church ever reaches the conclusion that it is now or at any time powerless to influence, nay, shape, the spiritual and ethical ideals of the people, then it may possibly be ornamental, but it is of precious little use to mankind. It is our business to lay down principles of conduct that will be applicable to men's public and private acts, and to enforce them with such wisdom and integrity as will command the attention of men. What opportunities can compare with ours to do this great work? We have the ear of the people, who listen while we speak. The children are placed in our hands for instruction. Surely we are to be pitied of all men if, with such a cause and such an opportunity, we still think ourselves insignificant factors in influencing the public and private lives of our fellow-citizens. But let us take heed that we are governing our own lives by sound, honest, manly principles. That is a postulate that needs no argument to enforce.

What we have had in our mind and what we have been endeavouring to convey is a sense of the power and the might of the ministry in promoting every wholesome condition that can bless humanity if we only exercise it with boldness and fidelity. Across this continent, from one ocean to another, in the country districts as well as in the metropolitan city church, we must take our ministry seriously, believing that we have been entrusted with great duties to perform for our country and our race. If the Church of God calls men to higher principles of life—calls earnestly, sanely, boldly, high-mindedly—the domestic, commercial, and political life of our people will yield to its influence. It must do so. It is a consciousness of this possible service to fellowmen and to the country we call our own that will appeal to strong-fibred young men as an inducement to enter the ministry. Show a young man with the full blood of youth in his veins and good, moral texture to his character and strong intellectual powers, that he is needed to bear a hand in this great work of regeneration, of saving men from pitifully low standards of conduct and lifting them into the power of whole-hearted and high-minded service, and it is altogether likely that the problem of recruiting the ministry will be solved. After all, men desire to feel that the work they undertake is worthy of their powers.

Nearly seven months have passed since the meeting of the General Synod in Quebec, and twenty-nine remain until it be reconvened in Ottawa. There are not many trienniums in a clergyman's active ministry, and one begins to realize that if he is going to see anything of importance begun and carried through to a successful issue he has to make haste. It is this that makes these gatherings so full of solemn responsibility. A body of men is commissioned to investigate conditions, to formulate plans, to recommend action, to gather up the mind of the Church, and perhaps to create a conviction upon a given question, and it is not done, or but imperfectly done. Fancied difficulties, that old

enemy, procrastination, a touch of indolence, an incapacity to see the greatness of the issue in hand; many things may intervene to negative the performance of duty. Three years have gone for naught. In a penitent spirit these men think they will do better next time, and, if they faint not by the way, they will have a definite proposition to lay before Synod at the end of six years. Another Synod may have to ratify the step, and behold! nine long years have been required to complete the act. At this rate the young man is advanced in years; the old man is no longer capable of work by the time we have rightly inaugurated a great undertaking.

It is because he has keenly felt the elusiveness of time that "Spectator" has been pressing again and again upon the intelligence and consciences of the men who compose General Synod committees the importance of getting to work early, and letting the Church know that they are at work. As we give our attention to apparently unimportant matters we usually discover that they can eventually be clothed with power. Many of us desire to see some great undertakings inaugurated, and to participate in the fruits of the same. If our dreams are to be realized, then we cannot lightly throw away an opportunity that will not return for three years. If conveners neglect to call their committees, then we would suggest that the members should know the reason why. If this be not effective, perhaps the searchlight of public opinion might be turned on with good results. One thing is certain, the time will never come when everything will conspire to make a meeting, or a beginning, by correspondence easy. As soon as Easter has passed let us get to work lest another seven months, and still another and another shall have gone, and with them the precious opportunities of service.

SPECTATOR.

The Churchwoman.

ONTARIO.

Canterbury.—St. George's.—The annual meeting of the Parochial Guild of this church was held recently in the vestry when the following officers were elected for the ensuing year:—Hon. President, Mrs. D. R. Murphy; President, Mrs. Farncomb; Vice-President, Mrs. R. M. Mowat; Secretary-Treasurer, Mrs. R. H. Spencer.

NIAGARA.

Hamilton.—St. Philip's.—At a meeting of women held in this church on Monday afternoon, the 19th inst., a branch Woman's Auxiliary was duly organized. The following diocesan officers were present and delivered addresses:—Mrs. DuMoulin, Honorary President; Mrs. Leather, President; Mrs. Dalley, Dorcas Secretary; Mrs. F. W. Gates, Branch Visitor. Notwithstanding the stormy weather there was a good attendance. Officers of St. Philip's W.A. were appointed as follows:—Mrs. DuMoulin, Honorary President; Mrs. Leake, President; Mrs. Emory, First Vice-President; Mrs. Taylor, Second Vice-President; Mrs. Clarke, Recording Secretary; Mrs. McCoy, Corresponding Secretary; Mrs. Henstridge, Treasurer; Mrs. Brown, Secretary of Leaflet Committee; Mesdames J. T. Panton and J. E. Cooper, representatives of rector; Mesdames Emory and Taylor, delegates to Diocesan Board; substitutes, the secretaries; Mesdames Anderson and Baker, auditors.

ALGOMA.

Aspelin.—St. Mary's.—The members of the W. A. met at the parsonage on Friday, March 23rd, Mrs. Lawrence, President, in the chair. The incumbent opened the meeting with the shortened form of Evening Prayer. Mrs. Ross, of Winnipeg, was present. Mrs. H. Dixon kindly consented to take charge of the Junior Branch, as Miss Lalor had resigned.

OTTAWA.

Ottawa.—The lecture given on Thursday week jointly by Rev. Canon Law and Mr. Brewer, in St. John's Hall, under the auspices of the W.A. was interesting and instructive. The Bishop of Ottawa presided, and introduced the speakers, whose subject was "West Africa." A history of this part of the mission field was given concisely, but comprehensively, and, the present conditions having been explained, special attention was called to the opportunities for Christianizing work. There were, said the speakers, day and night schools which were well attended, and industrial schools as well. Hospital and general medical work was also carried on, but more men and women were needed to prosecute the work. Sixty dollars a year would support a teacher, and it was thought that if this were better known, societies could be found who would be willing to take the responsibility of providing the needed means. There are twelve self-supporting churches in that portion of the dark continent, and missionary work is progressing slowly but surely. During his remarks, Mr. Brewer exhibited a number of curios which he had collected, and this added much to the interest of the evening. Last Thursday the fourth of this series of missionary lectures was given, the lecturer being Rev. Canon Muckleston, of Perth. The Universities Mission in Africa was his topic, and it was treated in an entertaining and informing manner. Bishop Mackenzie, ordained in 1861, was the first missionary bishop to labour in that trying country, and with him went six clergy and several laymen, who worked faithfully and well. Early in their pioneer travels they met the great and revered David Livingstone, and he co-operated with them in their arduous efforts. Tribal wars and the slave and liquor traffic were terrible obstacles in the path of the missionaries, and for thirteen months these heroes of the Cross worked on until the Bishop succumbed. Bishop Lozer and Dr. Steer then took up the work, and moved their headquarters to Zanzibar, which was also the headquarters of the slave trade, for in those days as many as 12,000 slaves were sold on one market day. To-day, happily, these things have passed away, and where the slave market once stood a noble and beautiful cathedral has been erected. Truly, the labours of those sainted men of pioneer days have been blessed, but much remains for the Church yet to do.

St. Matthew's. This branch of the W.A. held its annual meeting last week, and received encouraging reports of the year's work. The secretary reported increased membership and greater interest in the work. The Dorcas secretary recorded the preparation and despatch of a complete outfit for an Indian girl, upon which Seniors and Juniors had combined. The literature secretary reported thirty-eight subscribers to the "Leaflet," and the box secretary announced fifty-two boxes in circulation. The election of officers resulted as follows: President, Mrs. Walter M. Loucks; vice-presidents, Mrs. Byron Baker and Mrs. E. Hawkins; secretary, Mrs. Dr. Leggo; treasurer, Miss Haycock; Dorcas secretary, Mrs. Chandler; box secretary, Mrs. Robert Keeley; literature secretary, Mrs. Lewis; delegates to the annual meeting of the Diocesan Auxiliary, Mrs. Dr. Leggo and Mrs. R. Patching; substitutes, Mrs. S. C. Thompson and Mrs. Chandler; representative to the Diocesan Board, Mrs. R. Patching. When the business of the evening had been concluded Rev. Canon Kittson, rector of the cathedral, gave an interesting address upon the importance of woman's work in the world, and the future of the W.A. work in Canada, with the marvelous development going on in the West, he could see that the centre of Church activities would move west, too. Manitoba was rapidly ceasing to be a missionary diocese, and as the North-West became self-supporting the Auxiliary could turn its attention more to foreign fields and to their own diocese. There were needs in the Diocese of Ottawa quite as pressing as any in the West. Then, too, there was a great work to be done among the Chinese in Canada. It was not enough to gather them into Sunday Schools. The Church should have a mission school where the Celestials could be taught English, and given a general secular as well as religious training; and, too, a native travelling missionary was needed who would go from diocese to diocese. It was difficult to realize the importance of the work among the Chinese, and the speaker believed that it was only through the W.A. that it could be successfully inaugurated. Miss Greene, the Organizing Secretary of the Diocesan Board, also addressed the meeting with special reference to the work among the Jews. At the close of the meeting and before the ladies separated, refreshments were served and a few minutes' social chat enjoyed.

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—The growing town of Nanton, Alta., was reached on Monday, March 5th, and Mr. Thomas received every assistance from the Rev. W. J. Hinchey, who was a member of the Brotherhood in Tweed, Ont. A number of men were looked up, and a meeting was held in the evening and a probationary Chapter formed. A great deal of good will be done by establishing a Chapter at places like Nanton, which are growing so rapidly, in order that members from other places, and active Churchmen also, may attach themselves to the Chapter. A stop-over night was made at Calgary to confer with Mr. E. E. Taylor, the active Dominion Council member there, and to receive and answer a great batch of correspondence awaiting the Travelling Secretary there. Innisfail, seventy-seven miles north of Calgary, was the next place on the list, and an old Brotherhood man was met in the person of T. W. Geary, formerly of London, Ont., and who is a very active Churchman in his new home. A member from the Edmonton Chapter has also removed to Innisfail, and is on the staff of the Bank of Commerce in the latter town, and these two, together with the active and energetic clergyman, the Rev. H. W. Sykes, will see to it that a Chapter will be formed at an early date. At Red Deer, distant from Calgary ninety-five miles, two of the members of the Calgary Chapter, Mr. Best and Mr. Denby, were met on the station platform, and a short talk was had with each. Unfortunately the rector, Canon Hinchcliffe, was absent from home, but Mr. Thomas soon hunted up the churchwardens and had an hour's interview with one, and left Brotherhood literature and all necessary forms, and also got the names of the leading men of the parish, who have since been written to. St. Andrew's Cross has also been mailed to a number, and, as Mr. Best, one of the wardens, is an ardent Brotherhood man, the prospects are bright for the formation of a Chapter at Red Deer. A call was next made at Wetaskiwin, a very thriving town, and a hearty welcome was extended by the Rev. C. G. Austin, who did not know of the proposed visit until the call was made. The fact is that the rector read the Travelling Secretary's letter while walking along the street with him after going to the post-office. Men were looked up promptly, and a good number turned out to the evening meeting, and a new Chapter was formed, the men being admitted by the Travelling Secretary in Emmanuel Church. An old member of St. James' Chapter, Orillia, Mr. Harry Haywood, was found, and he will take up the work with old-time enthusiasm, and the Chapter will undoubtedly grow and do much good work. The next point visited was Strathcona, 192 miles north of Calgary, where Mr. F. W. Thompson, the efficient member of the Dominion Council, was met. The rector, the Rev. W. R. George, was at once called upon and arrangements made for meeting the men on same evening at the rectory, and for the Travelling Secretary to address the morning congregation at Holy Trinity Church. A very interesting two hours were spent Saturday evening with a few earnest men, who gathered in the rectory, and at morning service on Sunday Mr. Thomas addressed a good-sized congregation, composed, as all the congregations in the West are, of a great proportion of men. A probationary Chapter, made up of a number of good, earnest men, is now formed at Strathcona, and in a very short time will become an active Chapter. Sunday afternoon the men of All Saints' Chapter, Edmonton, were met in the beautiful new church there, and a thorough discussion took place as to Brotherhood work. This Chapter has done splendid work ever since formation, having established a museum, and the members rendered valued assistance by helping to put up the church building. A boys' brigade has also been formed, and good, steady work has been done along straight Brotherhood lines. It was a pleasure to give a favourable report of this Chapter's work last year, and still stronger testimony can be given on this occasion, as a Chapter has now been formed in the Mission Church that All Saints' Chapter established. In the evening Mr. Thomas addressed the congregation at St. Paul's, Edmonton, presenting the work of the Brotherhood thoroughly, and after thirteen earnest men remained, and after a further talk they decided to form a Chapter, arranging to meet on the following evening to complete matters. Every assistance was rendered by the Rev. H. H. Wilkinson, who had

already become acquainted with St. Andrew at Tr. Since leaving Toronto, a (March 13th), the Tr worked in thirty-nine direct result that two been formed, two dorm twenty-five Chapters visited or assisted tow Of these twenty-five, it send in application form

Sunday School

PRIMING

Some things in which Schools seem to be deficient.—Some plan for dissemination of information. If it be true that student prominent position among the missionary organizations of the States, and generally in this true of Canada? English-speaking Sunday School in Great Britain and America means for supplying information is badly needed.

We are at a very critical moment of Canada, and inquiry which led William of his little shop with statistics made in paper.

To make a pump sometimes be primed, to investigate this subject turn must get priming from their books and produce more mission: School libraries; more of the American public dumb concerning any to Canadians, and men. The Church of spent about as much harbour or two on the Western Dioceses, bristle with reference in which he lived, diversified are the evils.

When the Lord Church He organizes We need perceptible whitening to harvest man has a bank's profit the bank. We have is given unto Me." Lastly, we need persons at Port Arthur.

A FIELD

Is it not time that Schools had a field? tion one Sunday in (to provide the man If the St. Andrew's secretary, and find much more do the Church-Sunday School man. With all need him.

EASTERN

At the recent Mission Bishop Griswold spent throughout his diocese, and that cess of their apparatus the most inspiring spring days, and difficult problem. Have we not all a travesty of degradation, to make towards current existence had enough, to professional musician may be sure that ouring the God of provision for its might be accomplished the land were us cords and strength

already become acquainted with the Brotherhood of St. Andrew at Trinity College, Toronto. Since leaving Toronto, and up to date of writing (March 13th), the Travelling Secretary has worked in thirty-nine different parishes, with the direct result that twelve new Chapters have been formed, two dormant Chapters revived, and twenty-five Chapters or parishes have been visited or assisted towards forming Chapters. Of these twenty-five, it is felt that a number will send in application forms shortly.

Sunday School Corner.

PRIMING THE PUMP.

Some things in which our Canadian Sunday Schools seem to be defective.

I.—Some plan for disseminating adequate missionary information to Sunday School pupils. If it be true that study classes have occupied a prominent position amongst the most progressive of the missionary organizations of the United States, and generally with gratifying results,—is this true of Canada? There are about 21,000,000 English-speaking Sunday School attendants in Great Britain and America, and some adequate means for supplying adequate missionary information is badly needed.

We are at a very critical time in the development of Canada, and we need that spirit of enquiry which led William Carey to adorn the walls of his little shop with home-made maps and statistics made in paper stuck with cobbler's wax.

To make a pump perform its functions, it must sometimes be primed. If we wish our scholars to investigate this subject they must get some priming from their teachers. And the teachers in turn must get priming from the missionaries or from their books and writings. Cannot we introduce more missionary literature in our Sunday School libraries; more missionary papers in place of the American publications which naturally are dumb concerning anything of missionary interest to Canadians, and especially Canadian Churchmen. The Church of England in Canada, in 1904, spent about as much as it takes to repair a small harbour or two on Lake Erie, in helping on the Western Dioceses. The writings of St. Paul bristle with reference to the events of the times in which he lived. And how infinitely more diversified are the events of the times in which we live.

When the Lord Jesus Christ organized His Church He organized it as a Missionary Society. We need perception to look unto the fields whitening to harvest. We need power. When a man has a bank's promise, he has the power of the bank. We have God's promise, "All power is given unto Me." "Ask and ye shall receive." Lastly, we need perseverance, like to the Japanese at Port Arthur.

A FIELD SECRETARY.

Is it not time that Canadian Anglican Sunday Schools had a field secretary. A general collection one Sunday in the year at least from every Sunday School in Canada ought to be taken up to provide the man, remunerate and equip him. If the St. Andrew's Brotherhood need a travelling secretary, and find constant employment for him, much more do the important interests of the Church Sunday Schools in Canada need such a man. With all necessary assistance provided for him.

EASTER FOR MISSIONS.

At the recent Missionary Conference at Denver, Bishop Griswold stated that the Easter offerings throughout his diocese were devoted entirely to missions, and that the amount raised was in excess of their apportionment. This statement was the most inspiring of any heard during those inspiring days, and formed the true solution of the difficult problem of raising funds for missions. Have we not all been struck with the grotesque travesty of degrading the Easter offering to our own uses, to make good our delinquent pledges towards current expenses, and as if that were not bad enough, to spend much on flowers and professional musicians, to sing our alleluias. We may be sure that the parish or diocese thus honouring the God of their Salvation, finds ample provision for its own necessities. Consider what might be accomplished if the Easter offering of the land were used for the lengthening of the cords and strengthening of the stakes.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Parrsboro.—St. George's.—A congregational social was held in the Parish Hall recently which was a most enjoyable affair. Large numbers of the congregation were present, and the evening was spent chiefly in the playing of games, social intercourse and music. The rector made a few appropriate remarks, which were greatly appreciated. A very pleasant evening was brought to a close with the singing of the National Anthem.

FREDERICTON.

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

St. John.—St. James'.—In a sermon which the Rev. Canon Montgomery, of Kingsclear preached in this church on a recent Sunday evening to a very large congregation, he took the occasion to emphasize very strongly the need of more money contributions for the support of the country churches throughout the Province and Diocese. Amongst other things he said:—"Do you know that up on the banks of St. John River, between Fredericton and Woodstock, there are eight churches locked, and with the windows boarded up? There are 1,200 people of our Church in this Province who have not the ministrations of the Church. In the parishes of Douglas and Wright in Keswick there are 800 Church-people who are without clergymen." Canon Montgomery also said the churches in St. Martin's and Upham are without permanent rectors. "There is no money," he said, "to pay ministers to go to all of these neglected places and work." He alluded to a certain family he once visited and was surprised to have the mother assure him that he was the first Episcopal clergyman she had seen for nine years. There were five children, none of whom had been baptized. "I baptized them," he said, "and I recall another time when, during a single service, I baptized twenty-seven. We hope you will see to it that at least a fair portion of the money now being sent to the North-West missions, will be diverted into channels nearer home. It is not the fault of the country people that the churches are empty and the families without ministers. They are not able themselves to procure clergymen, and must appeal to you. The settlers in the West are assisted by their friends in England, but from that country we ourselves cannot expect any financial aid. We received it once, but at that time these provinces were younger than they are now. The people in England consider that we in Eastern Canada are now sufficiently old to depend upon ourselves, and that we need no further help." The Rev. Canon Montgomery's sermon was a very earnest one, and it created a deep impression upon those who heard it.

QUEBEC.

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

Quebec.—In the will of the late Very Rev. Dean Norman, which has just been probated, the following bequests have been made amongst others as follows:—St. James' Church, Montreal, \$100; Christ Church Cathedral, \$100; St. Mathias' Church, \$100; Finlay Asylum, Quebec, \$500; Male Orphanage, Quebec, \$300; Female Orphanage, Quebec, \$200; Quebec Church Society, \$500; Boys' and Girls' Schools of Montreal and Quebec, (4), \$150 each; and other local charities in Quebec, in all \$3,200.

MONTREAL.

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

Quyon.—St. John's.—A very large congregation was present on Wednesday evening, the 7th inst., in this church at a missionary service, when Rev. Dr. Tucker, the Secretary of the Missionary Society of the Church in Canada, gave a most eloquent and interesting address. He held the rapt attention of his hearers while he described the marvelous expansion which is in progress in the North-West, and the tremendous influx of set-

tlers to that region whose spiritual future depends so much upon the efforts of those whose enjoyment of the means of grace is assured. His eloquent discourse made a deep impression upon his hearers. The rector, the Rev. A. W. Buckland, gave an interesting illustrated lecture in St. Matthew's, North Onslow, on missionary work among the Eskimo of Hudson Bay, the picture of the Bishop of Saskatchewan; a former rector of this parish, was received with much pleasure.

ONTARIO.

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

Kingston.—The following are the Bishop of Ontario's public engagements for April:—April 7th, 11 a.m. and 7 p.m., St. George's Cathedral; April 8th, 11 a.m., St. James', Kingston; April 8th, 7 p.m., St. Paul's (Confirmation); April 10th, 4 p.m., St. George's Cathedral, (Confirmation); April 15th, (Easter Sunday), St. George's Cathedral; April 18th, meeting of House of Bishops, Montreal; April 22nd, 11 a.m., St. Thomas, Belleville, (Confirmation); April 22nd, 7 p.m., St. John's, Belleville, (Confirmation); April 26th, meeting of General Mission Board, Toronto; April 29th, 11 a.m., Trenton, (Confirmation); April 29th, 7 p.m., Christ Church, Belleville, (Confirmation).

St. George's Cathedral.—Congregation has subscribed \$500 towards the oak reredos to the memory of the late Archbishop Lewis. Ten parishes have sent in \$203. It is to cost \$1,750.

The Bishop has made public engagements from April 7th, until the end of July.

The Synod sessions of the Diocese of Ontario will be convened to meet on June 12th. It is expected that the reredos to the memory of the late Archbishop will be completed for the opening service.

Stella.—St. Alban's.—The congregation has presented Mrs. Arthur Howard, upon her retirement as organist after several years of good service, with a silver pudding dish and a brooch.

Bancroft.—Mrs. Dixon, the wife of the rector, has been presented with a sewing machine by the congregation.

Trenton.—St. George's.—Through the kindness of beneficent donors, the chancel of this church is being beautifully ornamented by various pieces of church furniture. A brass cross and altar book desk, and a carved oak prayer desk and seat are amongst the gifts.

The Ladies' Guild held a very successful handkerchief sale on St. Valentine's Day. Though the weather was unfavourable there was a good number turned out. The ladies cleared \$87.

On Thursday, February 22nd, the Guild gave an "At Home" to the members of the congregation, in Canterbury Hall. More than 200 were present. All were given a hearty welcome by the rector, Rev. Rural Dean Armstrong and Mrs. Armstrong.

Belleville.—Christ Church.—The Rev. F. E. Roy preached in this church on Sunday evening, March 18th, from the Book of the Acts 20:35.

St. Thomas'.—The Rev. F. E. Roy preached in this church on Sunday morning, March 18th.

Brockville.—St. Paul's.—The Right Rev. Dr. Stringer gave a very interesting address on "Life and Scenes in Yukon and the Arctic Circle," in the schoolhouse on Monday evening, March 12th. The chair was occupied by the Rev. Rural Dean Dobbs, the rector. The lecture was much appreciated by the large number who were present at it.

OTTAWA.

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

Ottawa.—The Anglican Amateur Athletic Association is making good progress, and many of the parishes have got their parochial clubs organized, while others are making preliminary arrangements. The central executive has met a couple of times, and the outlook is decidedly promising. The choirs of both St. George's and All Saints' Churches have repeated the sacred cantata "From Olivet to Calvary," and at each time of rendering it the building has been filled to such an extent that standing room has been at a premium. Many of Ottawa's churches are

particularly fortunate in possessing choristers, both male and female, having voices of exceptional quality, and services such as those mentioned above are greatly appreciated. The city clergy are all engaged in preparing candidates for the annual confirmations which will be announced shortly after Easter. In the majority of cases the attendance is large and include not a few adults who are coming back to their mother Church from other denominations.



TORONTO.

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

Toronto.—St. Alban's Cathedral.—The funeral of the late John Canavan was held at the Cathedral on Saturday afternoon last. The Bishop, the Rev. Canon Macnab, and the Rev. T. G. Wallace, of Oakville, officiating. The pallbearers were:—Columbus H. Green, J. A. M. Alley, S. D. Barwick, Frank Porter, Frank Lee, and Dr. Park. The unfortunate injury to Mr. Canavan and resulting death, were widely regretted. A familiar figure will be missed in Toronto. A genial and vivacious manner; unusual vigour as a speaker; and the quickness and readiness of humour so characteristic of his race, combined to make Mr. Canavan a favourite with all his friends. He was warmly attached to his church, and as he had opportunity, strove to promote her interests. Much sympathy is felt with the bereaved wife and daughter.

The Rev. R. J. Moore, rector of St. Margaret's, in this city, preached a special sermon to men in this Cathedral on Sunday afternoon last. He chose for his subject "Power." First the speaker showed how men used money power, and political power, not as spent forces or dissipated energy, but that which, when sent abroad, returned to the original owner in increased quantities. The speaker thought the same thing should apply to spiritual power. Such power from on high could come to every man, and when once received, the individual could not help sending it forth. A large number of men were present at the service.

The books at the Synod Office close on the 25th April. All monies must be received by that date, in order to be credited in this year's accounts. It is very important that this matter should receive prompt attention.

St. Luke's.—We are pleased to be able to state that the report which we are enabled to give this week concerning the Ven. Archdeacon Langtry's health is a more encouraging one. He is decidedly better, and the doctor says the Ven. gentleman has made real progress towards recovery.

St. Thomas'.—The Rev. C. Ensor Sharp, M.A., rector of Esquimaux, B.C., has been appointed to the curacy of this church rendered vacant by the resignation of the Rev. H. McCausland. Mr. Sharp was at one time curate-in-charge of a large district in the East End of London, and for the past twelve years has been rector of Esquimaux, being at the same time chaplain to the Imperial Forces, and also Principal of the College School. Mr. Sharp is a married man. He is in the prime of life, and is a very energetic worker. He is also reputed to be a good preacher. Mr. Sharp is expected to enter upon his new duties in connection with this parish about the end of April.

St. Augustine.—The Rev. Harold McCausland, who has been for some years past curate of St. Thomas' Church, in this city, has been offered and has accepted a similar position in connection with this church. Mr. McCausland will enter upon his new duties upon the first Sunday after Easter.

St. Hilda's College.—The graduates of this college held a meeting on the 20th inst., for the purpose of protesting against the removal of Trinity College to the Queen's Park. As a result of the meeting a formal protest was sent to the Provost, and he has been asked to meet a deputation of the graduates in reference to the matter.

Norway.—St. John's.—The Lord Bishop of the Diocese held an Ordination service in this church on Sunday morning last, when he admitted Messrs. MacClain Banting, of Wycliffe College, and J. B. Fotheringham, of Trinity, to the diaconate. The Bishop was assisted in the service by the Rev. T. C. Street-Macklem, Provost of Trinity College, and the Rev. W. L. Baynes-Reed, rector of the parish. Mr. Fotheringham, who was formerly a Baptist minister in Scotland, was licensed by the Bishop to the curacy of the parish, whenever Mr. Bunting was ordained by Letters Dimissory from the Bishop of Moosonee. He is to take charge of the Mission of Chaplain in that Diocese.

HURON.

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

Galt.—Trinity.—The Right Rev. Bishop Mills, D.D., of Ontario, who is spending a few weeks at the Preston Mineral Springs, near Galt, officiated in this church on Sunday morning, March 18th. His Lordship's presence was greatly appreciated, as was evinced by the large congregation present, and his sermon was a beautiful and powerful exposition, which touched all hearts, and produced a profound impression.

The special Lenten services are attended by very large congregations every Friday evening. The Rev. Canon Dann, M.A., of St. Paul's Cathedral, London, is preaching a course of sermons on Old Testament Types. The sermons are greatly appreciated, and in their application of the Lenten season, are very helpful.

Cheltenham.—Holy Trinity.—The Bishop of the Diocese paid his first official visit to this parish since his consecration on Sunday, March 18th last. He held a Confirmation service, when thirty candidates were presented to him by the rector, the Rev. J. W. Hodgins, for the Sacred rite of "the laying on of hands," of these 30 candidates, eighteen were males and twelve were females. The Bishop gave a solemn and helpful address on the words, "The Kingdom of God." There were about 500 people present at this service. In the evening the Bishop preached at Christ Church to an overflowing congregation. Lenten services are held in both Christ Church and Holy Trinity, on Wednesday evenings and Friday afternoons, and are well attended. The Holy Communion is also celebrated every Sunday. It is encouraging to see people taking more interest all over the diocese in this special season of self-denial and prayer.



ALGOMA.

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

North Bay.—St. John's.—The Rev. C. E. Bishop, who a few months ago was vicar of the Church of the Redeemer, Sault Ste. Marie, and who for a time acted as priest-in-charge of St. Luke's Pro-Cathedral, in the same place, has been appointed rector of this parish. It is an important living, as it is the chief town of the district of Nipissing. Mr. Bishop expects to enter upon his new duties early in May next. Mr. Bishop is a graduate of Bishop's College, Lennoxville.

Novar.—The Rev. C. Simpson, in this large Mission, has done an excellent year's work, fully justifying the confidence reposed in him. He has visited his scattered flock most faithfully; has ministered, without thought of self, to sick and whole; has brought not a few of various ages to confirmation, and has very materially increased the contributions of his people for missionary purposes. His heart is in his work. Nothing makes him happier than to reach and win such as he finds groping in the darkness of ignorance and sin. He has thus shown himself a worthy successor of the late revered missionary, the Rev. Joseph Pardo.

Allensville.—St. Michael's.—The funeral sermon for the late Mrs. Nottage was preached in this church on Sunday, March 18th. The Rev. L. Sinclair made special reference to the fact that Mrs. Nottage had been one of the long established residents in the district for a period of over thirty-five years. Mr. Sinclair said that she was well-known in the community as a very kind and good neighbour—and her absence would certainly be felt. He expressed for all, as well as himself, the deep sympathy for her husband and family, all of whom are well known and respected.



RUPERT'S LAND.

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

Winnipeg.—St. John's Cathedral.—His Grace the Archbishop of Rupert's Land held a general Ordination in this cathedral church on Sunday morning, the 18th inst. The following candidates were ordained to the diaconate and priesthood respectively:—Deacon, Mr. J. H. Dobbs, St. John's College; priests, the Revs. J. H. Hull, B.A., W. H. E. Battershill, and S. L. Nash. The Very Rev. Dean Coombes, the Ven. Archdeacon Phair, the Revs. Canon Machray, and W. A. Burnam,

assisted the Archbishop in the service. The Ordination sermon was preached by the Very Rev. Dean Coombes, who preached from St. John, 7:37-39, a very forceful and impressive sermon, at the close of which he presented the various candidates to the Archbishop for ordination. The altar and chancel were beautifully and appropriately decorated for the occasion.

St. Peter's.—His Grace the Archbishop held a Confirmation service in this church on Sunday evening, March 18th, when he laid hands on twelve candidates, who were presented to him by the rector, the Rev. S. Fea. The Archbishop gave a very earnest and feeling address to the congregation as a whole, and after he had conferred the rite upon the candidates, he addressed them specially, and directly giving them as a motto, Hebrews 2:1. During the offertory the choir sang an anthem.

Somerset.—St. Barnabas.—The Rev. W. H. G. Battershill, incumbent of this parish, was ordained priest by His Grace Archbishop Matheson, on Sunday, March 18th, in St. John's Cathedral, Winnipeg. In the evening he was specially selected, and preached at the Cathedral a very impressive sermon, based on the text, "Watch and pray, the Spirit indeed is willing, but the flesh is weak." We have just had a very successful sale of work and entertainment, which included a farce, which was excellently rendered by members of this church. Over \$56 was realized, which will go towards the cost of finishing the interior of the church.

Correspondence.

M. S. C. C. AND W. A.

Sir,—As one who has been a diocesan officer of the W. A. for twenty years I have been asked to reply to the letter of Mr. Forster Bliss in your paper of the 15th inst. There seems to be an impression in Mr. Bliss' mind, as I know there is in the minds of many of those who are not members of the W.A., that each Diocesan Board has more or less money at its disposal, which is voted away to all sorts of objects, and is thus taken away from M.S.C.C. Such is by no means the case. The W.A. Board in this Diocese of Toronto—and what applies here holds equally well of the other Diocesan Boards—receives the money already designated by the donors with the exception of two funds. The first of these funds is the "Extra-Centenary Self-denial Fund," which, from its first beginning, has been given, as its name implies, by individual members to meet the most pressing need brought before the Board each month—a sort of emergency fund, in fact. The second fund is that derived from life membership fees, which is voted to some permanent object (not to salaries or funds) at the annual meeting, the appeals for the same having in every case been endorsed by the Bishop of the diocese whence it came. Another fallacy that one sometimes hears is that the women take their husbands' money, which would otherwise go to M.S.C.C., and direct it to the W.A. work. I can only say that, after twenty years' intimate knowledge of parochial branches and individual members, I have never known such a thing to be done. The money given to the W.A. objects is given out of the deep interest and enthusiasm felt by the donors, and is usually the result of self-denial and self-sacrifice. They give to individual needs, because they know of these needs; they are familiar with the details of the work in the various missions, homes, and hospitals. The Missionaries' letters are the direct touch between the workers here and the workers out in the field; and if you know anything of a woman's nature can you wonder that she is ready to, and does, deny herself many things that she may be able to give to meet these needs with which she is so familiar. M.S.C.C. undertakes only the sending out of "the living voice," as the secretary so eloquently tells us; but may I ask, is it not the case that if that "voice" proves to be a successful "voice" many things will be needed in his Mission, such as an enlarged church, a school, a staff of teachers, a home, a hospital, or a horse to enable him to reach out still farther, and the like? Now, M.S.C.C. provides none of these things, but its Auxiliary does; and is it quite fair to blame us for doing so, and tell us that we should instead have sent that money to M.S.C.C.? I quote from a letter written by the Bishop of Caledonia, whose knowledge of both the M.S.C.C. and W.A. none will question. In appealing to the W.A. to support the Home at Metlakatla the Bishop writes: "The work of this most worthy institution is of such a character that: 1. The Government says: 'It is not for us to help.' 2. The C.M.S. says: 'It is scarcely our work.' 3. The M.S.C.C., though not yet asked, would probably say: 'This is not the kind of work for us to support.' And so it seems to me that our only hope lies with these destitute halfbreed children and motherless white children, stranded on this coast, the very ones whom the Saviour would be most likely to take up into His sheltering arms." I think very few will feel we did wrong when we undertook the support of this Home at the request of the Bishop. Men and women, with the same object in

view, naturally work on different details, to gather in many little \$600 yearly given by the girls' foot hospital through their average man will more readily great schemes. One most valuable for the future of the cause is Juniors' and the Babies' Branch being taught to take a real interest in definite information, and by precept and example. When of her box toward the support baby, rescued in the Bird's Nest matter, and is not only giving, we one whose heathen parents: Such interest is bound to grow therefore, expect the next go give in a way that the men of dream of doing now. Our work done in a womanly way; and can say that God has blessed That it is necessary work—unhesitatingly and unadvisedly should it be deemed advisable Bishops could not count upon schools, homes, hospitals and cesses they would be obliged increased amount annually for members of the M.S.C.C. But realize the fact that such is that this money so given should tionment. Besides, being the royal Church women, and as advancement of the Church and I think you will find that our fair share as individual ment. Why, then, cannot our and womanly work—be the missionary work of that section of M.S.C.C. who were done, then all such un schism in the missionary dog," and the like, would unity of aim and object, of 1 nized. May I further add 23,000 men of the Church women have done—to pray of the raising of the appo ever.

PRAYERS FOR

Sir,—Has it not always practice to pray for the state of probation, they capable of progress, and we may pray God takers of Thy heavenly Kingdom may have our perfect body and soul, in Thy Bishop Heber, in 1821, wrote to prayers for the judiciously. Space will one could wish. He says: revealed or countenanced tice of praying for the d . . . My own opinion practice, which, indeed, i that this alone is a pr pleasing to the Almighty We know the practice t so, among the Christians our Saviour." (For fur opinion, see "Canadian Is it not a fact that Joh departed daily? Is handwriting in which is he believed it a duty to pray for the "faithful c with the Dean of Calgar your issue of 15th Marc the true Scriptural and remember in our praye other room in our Fat they had left us to liv possession from bereave to them in the use of tl posed by a former cura request of a friend, ar It is known as "A Pra God, the God of the sp all creatures live, in be; I beseech Thee for and every need Thou and rest, peace and r paradise, in the comp of Christ, in the ample his life (so troubled h and find a sweet empi nity. If he hath eve happy word or deed pty to heal and restor out hindrance. Tell how much I love him

The
Very
St.
ressive
ted the
ordin-
ly and
held a
Sunday
ads on
to him
bishop
to the
ad con-
dressed
m as a
ory the

H. G.
ordain-
eson, on
athedral,
specially
a very
"Watch
the flesh
successful
cluded a
by mem-
d, which
interior

er of the
eple to the
15th inst.
mind, as I
ho are not
d has more
away to all
n M.S.C.C.
ard in this
lds equally
the money
ception of
Extra-Centa-
ginning, has
members to
Board each
The second
es, which is
s or funds)
e having in
the diocese
etimes hears
which would
o the W.A.
ars' intimate
al members,
The money
deep interest
ly the result
to individual
are familiar
ous missions,
ters are the
the workers
of a woman's
nd does, deny
give to meet
S.C.C. under-
oice," as the
Is it not the
essful "voice"
uch as an en-
home, a host
still farther,
one of these
fair to blame
I instead have
from a letter
knowledge of
on. In appeal-
Metlakatla the
thy institution
ent says: "It is
'It is scarcely
asked, would
for us to sup-
hope lies with
s will feel for
less white chil-
nes whom the
into His shel-
we did wrong
'at the request
same object in

view, naturally work on different lines. Our training and our environment have made it easier for us to attend to details, to gather in many little, such, for example, as the \$600 yearly given by the girls in this diocese to the Black-foot hospital through their Cent-a-Day boxes, while the average man will more readily give to large funds and great schemes. One most valuable part of the W.A. work for the future of the cause is its educational side. In the Juniors' and the Babies' Branches the boys and girls are being taught to take a real interest in Missions by being given definite information, and are also being taught to give by precept and example. When a child sends the contents of her box toward the support of a little "not wanted" baby, rescued in the Bird's Nest, she knows all about this matter, and is not only giving, but is praying also for that wee one whose heathen parents had thrown her out to die. Such interest is bound to grow and to last, and we may, therefore, expect the next generation of Churchmen to give in a way that the men of the Church collectively never dream of doing now. Our work is womanly work, and is done in a womanly way; and humbly and thankfully we can say that God has blessed it in a wonderful way. That it is necessary work the Missionary Bishops and clergy unhesitatingly and unanimously agree. Why, then, should it be deemed advisable to try and upset it? If the Bishops could not count upon the W.A. to support the schools, homes, hospitals and many workers in their dioceses they would be obliged to ask the M.S.C.C. for an increased amount annually for these purposes; and yet few members of the M.S.C.C. Board of Management seem to realize the fact that such is the case, nor are they willing that this money so given should be counted in the apportionment. Besides, being members of the W.A. we are loyal Church women, and as jealous for the well-being and advancement of the Church as any Churchman can be; and I think you will find that in every parish we are doing our fair share as individuals to help with the apportionment. Why, then, cannot our W.A. work—necessary work and womanly work—be recognized as being that part of the missionary work of the Church which is undertaken by that section of M.S.C.C. which is called the W.A.? If this were done, then all such unfortunate expressions as "This schism in the missionary ranks," "The tail wagging the dog," and the like, would not be written, and the real unity of aim and object, of hope and prayer would be recognized. May I further add my firm conviction that if 23,000 men of the Church would definitely agree—as the women have done—to pray daily for Missions, the question of the raising of the apportionment would be settled forever.

EMILY CUMMINGS.



PRAYERS FOR THE DEAD.

Sir,—Has it not always been in accordance with Catholic practice to pray for the faithful departed? Not being in a state of probation, they cannot fall away; but they are capable of progress, and so prayer for them is operative, and we may pray God "that with them we may be partakers of Thy heavenly Kingdom," and that with them we "may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." Bishop Heber, in 1821, wrote at considerable length in reference to prayers for the dead, and wrote cautiously and judiciously. Space will not permit as full a quotation as one could wish. He says: "It is, I confess, not so clearly revealed or countenanced in Scripture as to make the practice of praying for the dead obligatory on any Christian. . . . My own opinion is, on the whole favourable to the practice, which, indeed, is so natural and so comfortable that this alone is a presumption that it is neither unpleasing to the Almighty nor unavailing with Him. . . . We know the practice to have been universal, or nearly so, among the Christians little more than 150 years after our Saviour." (For further reference to Bishop Heber's opinion, see "Canadian Churchman," October 23, 1902.) Is it not a fact that John Wesley said that he prayed for the departed daily? Is there not a manuscript in his handwriting in which is given a list of six things which he believed it a duty to observe, number three being to pray for the "faithful departed?" Very many will agree with the Dean of Calgary in what he says in his letter in your issue of 15th March as to the joy and peace of having the true Scriptural and Catholic faith, that we may still remember in our prayers the loved ones who are in another room in our Father's house, just as we might if they had left us to live in another land. Letters in my possession from bereaved ones testify to the comfort given to them in the use of the following prayer, which was composed by a former curate of Hagley, Worcestershire, at the request of a friend, and with reference to a special case. It is known as "A Prayer for a Friend out of Sight": "O God, the God of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance. Tell him, O gracious Lord, if it may be, how much I love him, and miss him, and long to see him

again; and, if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness, in such degree as Thy laws permit. If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mark the fullness of our joy when the end of the days hath come. Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think, through Jesus Christ our Lord. Amen."

LAYMAN.



PRAYERS FOR THE LIVING.

Sir,—Would that we had as much communicated in your paper concerning prayers offered and answered for the living and for the dead in trespasses and sins as we have had advocating prayers for the dead, for we all need much teaching and encouragement in the matter of prayer. No one can read the Epistles of St. Paul thoughtfully without being astonished almost to perplexity at the reach and burden of his prayers—prayer for unbelieving Israel, for the Saints, for Timothy, for deliverances and successes: Ro. 10:1, Eph. 3:14-19, I. Tim. 1:3-4, Ro. 15:30-32. Yet there is no passage to prove clearly that that mighty wrestler in prayer prayed for any who had already departed, for it is not at all certain that Onesiphorus was dead. "Receiving their dead raised to life again;" Hebs. 11:35, however, must be granted, and the days of miracles are not over (read "The Ministry of Healing," by the late Dr. A. J. Gordon), only so far probably as the days of faith are over. There always have been wonders connected with the kingdom of Satan also, as well as the kingdom of God: Ex. 8:7, Acts. 8:9-10. "To the law, and to the testimony, if they speak not according to this work there is no light in them: Is. 8:20. The natural desires of fallen humanity is no sure guide. We find in the Scriptures examples of prayer in earth, hell and heaven. Not one request of the departed rich man in hell is granted: Lu. 16. The souls under the altar are told that they shall rest yet for a little season: Rev. 6:10-11. Salome, while her sons are still on earth makes request concerning their position in Heaven, but this is immediately conditioned upon their ability to endure in trial and suffering for the cause of God, and the will of God. These are days of increasing faith in and engaging in prayer to God for the living; thousands are uniting in prayer for the outpouring of God's Holy Spirit upon all flesh, and world-wide revival of spiritual religion; religious papers give accounts of marvellous and gratifying answers to prayers. Let us have more prayer for the living, saved and unsaved, saints and sinners. "Lord, teach us to pray." We can bring joy to the angels in Heaven—perhaps also to the "Spirits of just men made perfect"—by, through prayer and effort, bringing men on earth to repentance. There is a good sentiment in the thought conveyed in the hymn: "Tell, mother, I'll be there," but we have no means of knowing whether such intelligence is communicated, or whether it is communicated in any case without the offering of such prayer. There is, however, a positive danger in the doctrine of prayers for the dead, as it easily leads to the various doctrines of hope for salvation beyond the grave, aiding Satan, the destroyer, in his efforts to keep people deferring securing their eternal salvation on this side of death. But what an eternity of meaning in the Saviour's words: "If ye believe not that I am He, ye shall die in your sins." "The sting of death is sin," and those who die "in their sins" are stung to eternal death beyond recovery, and the "lake of fire," which is the second death, is for them. We know that the prayer of faith will accomplish much for the living; let us pray and labour on.

A. H. RHODES.



A BOOK IN MY LIBRARY.

Sir,—I came across recently an interesting piece of evidence, against the popular idea among Protestants that the Church of England was founded by Henry VIII, thus making the Church a Protestant sect, instead of the Anglo-Catholic Church, and part of the ancient Catholic Church which was founded by our Lord and His Apostles in Jerusalem, 33 A. D. The bit of evidence is contained in a book called the "History of the Parish of Beneuden," county of Kent, England. This parish was set apart in A. D. 993 under King Ethelred. Records of the complete list of vicars of this parish from the year 1323 A. D. (more than 200 years before the active agitation of the Reformation began), down to the present day, are available; and in that list we have an excellent and indisputable piece of evidence that the Church in England before the Reformation, was still, and is the same Church in England after the Reformation, though swept and garnished of its medieval errors and corruptions. Here are the rector's names with dates of their institution to this particular parish, a study of which list will demonstrate how absurd it is to say that Henry VIII. or any other human being founded a new Church of England. It will be seen that the priest who held the living during the turning point of the Reformation was the same priest after the Reformation was an accomplished fact. All he did was to cease teaching certain things forbidden, and to conform to the new order of things ecclesiastical:—

Henry Le White, priest, instituted Oct. 9th, 1323.
Wm. of Dovor (resigned).
Galfridus Cadenay, instituted Nov. 25th, 1361.
Alan Boys, instituted March 9th, 1385.
Philip Hamon, instituted June 18th, 1389.
Thos. Goldington, instituted April 1st, 1404.
The Reformation agitation begins.—Thos. Barre, instituted Sept. 2nd, 1409.
Thomas Clere, instituted Dec. 17th, 1411.
Bartholomew Atte Wode, instituted Oct. 1st, 1412.
Wm. De Kirkeby, instituted Sept. 26th, 1415.
Thomas Marcham, instituted July 17th, 1416.
John Grenehill, instituted Jan. 22nd, 1423.
John Manning, instituted July 25th, 1425.
John Masham, instituted October 17th, 1425.
Thos. Alston, instituted June 15th, 1426.
Thos. Knockere, instituted July 17th, 1426.
John Somerby, instituted June 30th, 1427.
Robt. Meller, instituted July 17th, 1447.
Henry Cranebroke, instituted Dec. 13th, 1455.
Thurston Bolde, instituted Dec. 12th, 1458.
Wm. Watson, instituted 1461.
Thos. Heikar, M.A., instituted Feb. 24th, 1473.
Wm. Clifford, instituted June 26th, 1482.
Henry VIII.—1509.—Richard Wyllesford.
George Crommer, instituted Oct. 27th, 1513.
Henry Strensham, instituted June 15th, 1542.
Richard Water, instituted June 14th, 1545.
Edward VI., 1547; Mary, 1553; Elizabeth, 1558.—Wm. Darrell, M.A., instituted November 10th, 1561.
The papal party withdraws from the Church.—Geo. Grayne (curate), instituted 1569; Wm. Symthe, instituted Jan. 27th, 1576.
Mark Saunders, instituted Feb. 16th, 1579.
James I.—Walter Jones, M.A., instituted Nov. 31st, 1586.
Vincent Huffman, M.A., instituted April 29th, 1608.
The Bible translated in English, King James version.—Richard Austen, B.A., instituted June 6th, 1611.
Charles I.—Nathaniel Wilmott, B.A., instituted March 22nd, 1643.
Cromwell.—Joseph Osborn, instituted July 20th, 1658.
Charles II.—Nicholas Monyman, instituted Sept. 4th, 1662.
Wm. III. and Mary.—John Saunders, LL.B., instituted July 18th, 1700.
John Fetherston, B.A., instituted April 21st, 1724.
Thomas Hudson, instituted Aug. 11th, 1732.
John Prince, B.A., instituted May 21st, 1739.
Benj. Slocock, D.D., instituted Oct. 28th, 1741.
John Williams, S.C.L., instituted April 20th, 1744.
Joseph Dunn, M.A., instituted Dec. 4th, 1761.
Phillips Monypenny, M.A., instituted Jan. 24th, 1799.
Henry Hodges, B.A., instituted Oct. 12th, 1803.
Henry Hodges, M.A., instituted Sept. 14th, 1804.
Daniel Boys, M.A., instituted Nov. 29th, 1805.
Wm. John Edge, M.A., instituted 1858.
Ed. David Cree, M.A., instituted 1877.
(Canon) Samuel Joy, M.A. (present vicar), instituted 1887.

It will be observed, that so far as this parish is concerned, the interest centres about the names of Crommer, Strensham, Water, Darrell and Grayne, especially Water and Darrell, for they held this incumbency during the stirring times of the reigns of Edward, Mary and Elizabeth. When it is remembered that the two parties in the same Church, one with a Papal policy and the other with a Protestant policy shifted backwards and forwards in the matter of authority in the Church, it is a safe guess, in saying that their tenures of office were rather uncomfortable; certainly, not peaceful. They would hardly know "where they were at." However, they held their office through those troublous times, a fact that goes to show the continuity of the Church of England as the Church Catholic. In 1559 there were 9,800 clergy in England and only 186 of these refused to assent to the reformed offices of the Church—these dissenting clergy, holding as they did the Papal policy remained; and the Church of England, reformed, continued for nearly 12 years of Elizabeth's reign in communion with the other Churches under the rule of the Pope, and Romanists freely communicated at her altars, as if nothing had happened, until the Pope suspended inter-communion after despairing of regaining control of the English Church. On the sentence of ex-communication being pronounced on Elizabeth something less than 200 clergy out of nearly 10,000 clergy withdrew from the old Catholic Church in England and organized in 1569 the Latin or Roman Mission known officially now as the Roman Catholic Church in England, and which has no connection with the pre-reformation Church of England of any sort or description. Whether this parish was rendered vacant by the death or resignation, or defection of Darrell the records do not say. He might have been one of the 200 priests who favoured the Roman policy, and thus "got out" with his minority brethren. At any rate the parish was vacant in 1569, where the Papal minority dissented and left the Church of England. The services still continued, however, under George Grayne, Curate, from 1569 to 1576, when William Smythe was admitted as vicar. In spite of all the rapid and drastic changes made at that time hundreds of clergy of all grades were able to retain their benefices and, to use a vernacular expression, if not thought irreverent, they "continued to do business at the old stand." Change in a Prayer Book, or the ceasing to touch unscriptural dogma, does not constitute the making

of a brand-new Church, otherwise, the General Synod at Quebec would have been guilty of making a new Church of England in Canada had they adopted the proposed Appendix or revised the present use. Changing the Hymn Book has not destroyed the old Church, nor made a new one. Neither does a change in the rites and ceremonies of the Church destroy the Church and place a new body in its place. Too many people think it does, but they forget that the Church is the body of Christ; that He founded it; that it began in Jerusalem in A.D. 33, and that by virtue of the principle of Apostolical succession, the same body Christ left on earth to witness for Him, has continued from age to age, and is present here among us, this year of our Lord, one thousand nine hundred and five. This bit of evidence I submit to your readers is a clear demonstration of the continuance of the Anglo-Catholic Church, before and after the Reformation.

W. J. ROWE.

THE FRIDAY FAST.

Sir.—As a boy, trained in a good old-fashioned Evangelical parish, I was reminded of the Prayer Book teaching that, "all the Fridays in the year except Christmas Day" are "days of fasting, or abstinence." Having learnt from my Bible readings that the Blessed Saviour was crucified on that day "for us and for our salvation," I did not need very much explanation of, or any apology for the Prayer Book ruling, re the appointment of the annual Good Friday, or the weekly Friday to remind us of what the crucifixion meant and still means. To me and to the other two thousand Church people in that distant parish, Friday was always a quiet day, besides being a day of abstinence; the Litany seemed specially appropriate in church on that morning, and when we met for Evensong, I have often seen the tear glisten in the eye, as we sang:—

"And week by week this day we ask
That holy memories of Thy cross
May sanctify each common task
And turn to gain each earthly loss."

I am a priest to-day, of twenty years' standing, and I have striven to teach others—by precept and example—what I was taught myself, and, thank God, my people see the appropriateness of it, and would not have it otherwise. Now, in nearly every issue of the "Canadian Churchman" we are treated to accounts of concerts, school festivals, enjoyable refreshments, etc., etc., held in rectories and Sunday School-houses and churches, by clergymen, school teachers, Woman's Auxiliary, etc., etc.—on Friday. In the issue of March 1st we have an account of a Friday afternoon entertainment at Stony Creek (Diocese of Niagara), held at the rectory, in the interests of the grandest cause on earth—missionary work—but, at which "dainty refreshments were served, and a very delightful hour was spent in conversation, cakes and tea." In the issue of March 8th we have accounts of a "husking bee" and "a delightful rendering of the farce, 'Box and Cox'" at Brockville (Ont.); and an enjoyable evening, interspersed with refreshments, candy and oranges for the children at Kemptville (Ont.), both on Friday—the Prayer Book Fast Day. I am not surprised to find the Baptist minister enjoying it all, at Kemptville. He was the only consistent one present, as he knows of no such popish (?) rules as fasting on Friday or any other day; and, I venture to say, that the hymn "Abide With Me," as sung at the close of this Friday—delightful—did not contain the words: "Hold thou Thy cross before my closing eyes." Personally, I have no doubt whatever of the inconsistency of all this, and of the defective teaching which must follow in those parishes respectively; and, I ask, would it not be infinitely better for those who have such little regard for Prayer Book rules, if they did not publish accounts of their inconsistencies, and thus avoid giving pain and offence to others.

AN EVANGELICAL.

THE BOOK OF COMMON PRAISE.

Sir.—The members of the Compilation Committee follow closely and with great interest the correspondence appearing from time to time. Allow me through your columns to also thank Churchmen all over Canada who have sent suggestions directly to the Committee. It is impossible for us to reply to each communication without devoting more time to the undertaking than busy men of affairs can afford. It is hoped, therefore, that correspondents will accept this assurance that every suggestion is thankfully received and carefully considered. Especially gratifying is it to find suggestions and criticism offered in practically every case in a most sympathetic and helpful manner. Criticism is welcomed as the only means of obtaining ultimate unity. It may not be amiss, however, to remind your readers that in the matter of detail the undertaking is much more extensive than many might think and calls for patience. I notice that three years before our book can appear a correspondent is suggesting that the Committee is not consulting with Dr. Ham and other distinguished musicians. Before the General Synod of 1908 the Committee will doubtless have secured the co-operation, even in detail, of all distinguished Church musicians in Canada who are willing to devote part of their time to it. Already Dr. Ham and

CANADIAN CHURCHMAN.

[March 29, 1906.]

Mr. Hilsley and others have kindly offered their assistance and are giving the Church the benefit of their careful attention to even the details of the work.

JAS. EDMUND JONES,

Convener Compilation Committee.

ROME AND CHRISTIANITY.

Sir.—The courteous enquiry of G. H. M. as to the correctness of the newspaper report of my lecture given at the opening of the St. Hilda's lecture course on Rome, is best answered by quoting the exact words of the passage referred to, which was as follows:—Augustine "drew his powers as Bishop from Gaul, not Rome. Gaul had her episcopate from Asia Minor. With the Church of the Apostles, neither Roman, nor Gallican, nor Eastern, but Catholic, our English Church has unbroken continuity." The newspaper reporter may be trusted to make a mess of anything carefully prepared, as a rule. The subject of the lecture was "Christian Rome in the First Six Centuries." Its scope, from its place in the course, did not carry it into any detailed treatment of the rise of Christianity in the British Island. Hence the above passage is a reference, not part of a discussion, and must not pass for more.

A. W. JENKS.

FOR MR. BEAVEN'S INFORMATION.

Sir.—Allow me to state for Mr. Beaven's information that there are four musical settings to the American Hymnal, viz., Hutchins', Tucker's, Darlington's, and Parker's. Miss Hodge's and Dr. Gower's tunes mentioned by me are in Tucker's. Mr. Beaven himself, not I, stated that Elvey's tune to "Guide Me," etc., was not generally used. In your issue of January 25th he says: "There are many that are seldom or never used. Two I might mention are 'Guide Me,' etc., and 'For thee, O dear, dear country.'" To the former of these he added that he had set a tune by Turle. In my reply I wrote: "I am surprised to hear that Sir George Elvey's tune to 'Guide me, etc.' is not generally used." But this sentence received very bad treatment at the hands of the printer. Mr. Beaven's use of Bullinger's waltz-like tune, and his inappreciation of Elvey's fine tune, and of the (to my mind) very tender and beautiful minor passage in Dykes' tune to "Thou art gone up," simply show very great dissimilarity in our musical tastes, and "de gustibus non disputandum."

WILLIAM ROBERTS.

THE CHURCH ARMY EMIGRANTS.

Sir.—I read with an amount of interest, the article in "Canadian Churchman" re The Church Army Emigrants. I have understood that the Church here has not shown any desire to encourage the Church Army Workers in Canada. Now, if these emigrants are really Church people with no officer in charge, and the proper authorities of the Church to take up such matters (if there exist such authority) do not intend to show any guiding hand, I would like to know through your paper the following particulars: When such emigrants are expected, and if their may not be a deputation of Churchmen allowed to meet the train, to hand out invitations to a meeting in some hall or school-room. Having some knowledge of the nature of the work taken in hand by this society, I am anxious to see as many as possible of this party claimed by our beloved Church, and will be willing to give my services as time will allow.

W. B. SEXTON.

RE REPLIES TO MR. BEAN.

Sir.—In discussing the events of the early history of our beloved Church with a friend, the question arose as to whether the Christian spirit in controversy had changed since the early Church was first thrown into sections by the warlike spirit assumed by those who were partakers in the discussions then rife. The only way of testing our different theories (one of which was that a more loving spirit would now actuate the clergy in everything which might be said, but not so the laity) was to try to draw out the active Christian lay worker so as to be able to impartially examine their sentiments, and to do so from no one particular district, but from the country as a whole. This was done by making the direct attack which I did, at the same time embodying a glaring discrepancy, which we thought—and rightly, too—would bring forth numerous replies. And just here I would like to draw attention to the letter of the "Chairman of the S.S. Committee" (Canon Cayley's) as a model of courteousness, but yet direct fact, placing the critic right, but giving no occasion for offence, which goes to substantiate our theory re the clergy. But, as the scheme was one for our own private instruction, I will make no further comment, allowing those who wish to draw their own conclusions. Asking your pardon, Mr. Editor, if I have taken too much liberty with your valuable paper.

BENJAMIN BEAN,

THE BOOK OF COMMON PRAISE.

Sir.—Years ago I wrote a series of articles in the "Evangelical Churchman" on "Hymns and Hymn Writers." In doing so I collected a great variety of Hymnals and Hymn Books of the various Churches, including such special ones as Arthur Sullivan's, the Rev. Thomas Kelly, and others of more or less note. I am glad that these Hymn Books have been of use in the "getting up" of the present collection. I see by the "Canadian Churchman" that there is some difference of opinion as to the designation of the proposed collection. I think that the committee have acted wisely in giving it the very appropriate title of "The Book of Common Praise." I have in my collection several "Hymnals," and I am glad that the committee have not added to the list another "Hymnal," so called, especially as we have already one "Church Hymnal," published at Montreal; another "Hymnal for Use in the English Church," published in London, England. Then we have the "Hymnal Companion" and the "Hymnal of the Protestant Episcopal Church in the United States," as well as the "Scottish Hymnal," and the "Hymnal, with Tunes," of the Presbyterian Church, etc. If our Prayer Book is fitly named the "Book of Common Prayer," so, I think, is our new Hymn Book as fitly named the "Book of Common Praise," as both are to be jointly used in our congregations in the weekly services.

J. GEORGE HODGINS.

PRAYERS FOR THE DEAD.

Sir.—I write as one deeply interested in the subject now occupying much space in the "Churchman," viz., "Prayers for the Dead." Few would be more pleased than myself to know that our prayers were heard by the Hearer of prayer on behalf of those near and dear to us who have crossed the "Jordan" before us. I have read and re-read with much care those letters written by its advocates. Your correspondent "G." quotes Matt. 9:8, and also John 2:22 as in favour of the subject, but I cannot see any analogy between those texts and "prayers for the dead." Turn we to Dean Paget's letter on the subject. He gives us a great deal of human reasoning. He tells us about a great, leading Methodist divine who preached on "the intermediate state." I presume every intelligent person holds that truth—"the intermediate state," but I cannot see that that has anything to do with "prayers for the dead." Mr. Hartley pins his faith to Maccabees as advocating prayers for the dead. I do not find Maccabees in the Authorized Version. Indeed, while the Apocrypha contain wholesome admonition, they are not canonical books. True, they are canonical books of the Romish Church, and no doubt are useful to that Church.

CHURCHMAN.

CHURCH COLLEGE COMBINE.

Sir.—Under the above heading in your current issue Mr. Chadwick makes some remarks which not only reflect upon Huron College, which he refers to as being in "an unsatisfactory condition," an expression calculated to do harm to the college and to mislead the public, but also advocates centralizing theological education for Ontario. Two questions are involved: (1) General; (2) local. The general question is whether centralization in theological education is necessarily an ideal to be aimed at in the interest of the student or the Church. (2) Are there too many theological colleges in Ontario? In regard to the first, Is centralization necessarily an ideal? More than in any other profession, perhaps, the success or failure of a clergyman in the sight of God and man depends on his personal life. In a large college it is almost impossible for the head of the college to give individual attention to the development of the students. He must deal with them in classes, and can only deal with the individual as accidental opportunity arises. I am not one of those who believe in centralizing Church work on the man who happens to be the rector of the parish; for when he goes, the people often go to. But I do believe that the machinery of the Church can only be worked by properly-trained, spiritually-minded men, who are willing to consecrate themselves in a spirit of self-denial to the work of the Church. The personal development of the individual character, the correction of its deformities, the development of its special talents are the very centre of the theological training. In a very large college this work is often lost sight of or left to chance. Theoretically, it would have been just as easy for our Lord Jesus to train a hundred apostles; and theoretically they would have done more work. But He did not. The policy of the English Episcopate has been of late years to multiply theological colleges, not to centralize. A special feature of Canadian theological college training is the opportunity afforded to students to become acquainted with the work of the ministry practically, and the opportunity given of testing their capacity before ordination. The field of accessible work being necessarily limited, the opportunities diminish with the increase in size of the college. A very large college requires also a large staff; and here again the difficulty has been found in practical experience that the student becomes confused with the divergence of views presented. It is ridiculous to suppose that the student can choose for himself altogether. His mind is not sufficiently formed to enable him to do so. He must have a foundation before

[March 29, 1906.]

he can build upon it. If one inspired and another says orthodox belief in the creed other teaches a thinly-veiled errors, what is the student to broad-minded charity of the logical college. You cannot prehensiveness of the Church including men who will teach the same classes. A city divided If rector and assistant teach same pulpit the congregation tion, the local one, is not unitreme case; close Huron Colltution in Toronto, if you unite, which I doubt. Who services in vacant parishes a every year by the students of winter just closing students average of four or five Miss was available, besides relieved clergyman in several plying these places from Tor It is the people in the Missio the Synod office, and if they travelling expenses and the many students count for par it is the students who suff "local" consideration is that Huron College have the c locally, and the claims of tl students of Huron. It is Huron College students wo other colleges or the com closed. For forty-three year struggled and suffered the doing a noble work in tr demands upon her for men Church. She has survived mistakes on the part of th enjoyed the hearty co-operat Church behind her. By th lature, and I understand Committee, eight seats on are offered to the Synod c these seats come to be fill the college should be close they do that they will be I do not know to what speaks of the present unis an increasing number of some very promising young large, at least there is no number of lectures or offe If Mr. Chadwick meant t wrote Huron College, it v himself accurately of the before giving his name an ments about Huron Colleg

THE CANADIAN

Sir.—I have noticed a columns about the name compilation. Whether tl name they gave it and so ther they gave it a long name or a cacophonous "the man on the street Churchwoman, will always be, namely "The Canadian title page, and stamp on book will always be know words than can possibly

M.S.C.

Sir.—May I add a w timely reply to the stri should like to point out ary is a very large org cesan and local branches the other, not one single ment. No salaries and to be met before its gath ed by the self-denial of the channels authorized It is all heart work fr indirect glance towards Moreover in his illogic Forster Bliss seems to l large proportion of the to Missions, not only tl through the offertory t the M. S. C. C. envel sums which they have "Eliminate the large p tribute directly throug agree with your corre ances may possibly fun

[SE.

s in the
Writers,"
imals and
ling such
as Kelly,
that these
p" of the
urchman"
the desig-
the com-
appropriate
ave in my
that the
"Hymnal,"
"Church
ymnal" for
don, Eng-
" and the
the United
the "Hym-
ic. If our
n Prayer,"
named the
ointly used

[D.GINS.

[D.

the subject
nan," viz.,
leased than
the Hearer
is who have
and re-read
s advocates.
d also John
not see any
the dead."
t. He gives
us about a
ed on "the
gent person
at I cannot
vers for the
ees as advo-
Maccabees in
Apocrypha
ot canonical
the Romish
h.

[RCHMAN.

[INE.

current issue
t only reflect
being in "an
alated to do
, but also ad-
for Ontario.
y local. The
in theological
ed at in the
Are there too
regard to the
More than in
r failure of a
depends on his
impossible for
tention to the
with them in
judicial as acci-
of those who
the man who
when he goes,
that the ma-
l by properly-
lling to conse-
the work of
the individual
the develop-
of the theo-
work is often
it would have
ain a hundred
ve done more
English Episco-
theological col-
e of Canadian
ity afforded to
rk of the min-
of testing their
accessible work
diminish with
y large college
in the difficulty
re of the student
iews presented.
can choose for
ntly formed to
undation before

he can build upon it. If one professor says the Bible is inspired and another says it is not, and one teaches orthodox belief in the creed literally interpreted, and another teaches a thinly-veiled Socinianism or Docetic errors, what is the student to do? You can reproduce the broad-minded charity of the Church of England in a theological college. You cannot very well reproduce the comprehensiveness of the Church of England on the staff by including men who will teach logical opposites to instruct the same classes. A city divided against itself cannot stand. If rector and assistant teach opposing dogmas from the same pulpit the congregation soon splits. The second question, the local one, is not unimportant. Let us put the extreme case: close Huron College and have one great institution in Toronto, if you can induce the two there to unite, which I doubt. Who would take the hundreds of services in vacant parishes and Missions which are taken every year by the students of Huron College? During the winter just closing students of Huron have served an average of four or five Missions for which no clergyman was available, besides relieving the over-worked or disabled clergyman in several cases. The expense of supplying these places from Toronto would make it prohibitive. It is the people in the Missions who pay for this work, not the Synod office, and if they cannot pay the whole of the travelling expenses and the small honorarium on which many students count for part of the cost of their training, it is the students who suffer, not the Church. Another "local" consideration is that a great many men who enter Huron College have the college brought to their notice locally, and the claims of the ministry set before them by students of Huron. It is not true to assume that all Huron College students would have gone to one of the other colleges or the combine college had Huron been closed. For forty-three years Huron College has lived and struggled and suffered the abuse of friends and foes in doing a noble work in trying to supply the increasing demands upon her for men trained for the ministry of the Church. She has survived many storms and possibly some mistakes on the part of the management. She has never enjoyed the hearty co-operation and support of an organized Church behind her. By the bill now before the Legislature, and I understand approved by the Private Bills Committee, eight seats on the council of Huron College are offered to the Synod of Huron. I trust that when these seats come to be filled that at least men who think the college should be closed up will not obtain them, or if they do that they will be honest enough to decline them. I do not know to what Mr. Chadwick refers when he speaks of the present unsatisfactory condition. We have an increasing number of students, individually we have some very promising young men. If the staff is not very large, at least there is no complaint of a deficiency in the number of lectures or offers of instruction from that staff. If Mr. Chadwick meant the Western University, when he wrote Huron College, it would be well for him to inform himself accurately of the facts about which he writes before giving his name and influence to questionable statements about Huron College.

C. CAMERON WALLER.



THE CANADIAN CHURCH HYMNAL.

Sir,—I have noticed a rather lively discussion in your columns about the name of the new hymnal in course of compilation. Whether the joint committee reconsider the name they gave it and select a new one or not, and whether they gave it a long name or a short one, a euphonious name or a cacophonious one, we may be sure of this, that "the man on the street," the ordinary Churchman, and Churchwoman, will always call it just exactly what it really is, namely "The Canadian Church Hymnal." Print in the title page, and stamp on the cover any name you like, the book will always be known by the shortest combination of words than can possibly represent what the book is.

A. W. S.



M.S.C.C. AND W.A.

Sir,—May I add a word or two to Mrs. Bell Irvine's timely reply to the strictures of Mr. Forster Bliss? I should like to point out that although the Woman's Auxiliary is a very large organization, with a network of diocesan and local branches from one end of the Dominion to the other, not one single dollar is expended upon its management. No salaries and no office or travelling expenses have to be met before its gatherings, (mostly in small coins earned by the self-denial of its members) find their way into the channels authorized by the Board of the M. S. C. C. It is all heart work from first to last, with not even one indirect glance towards any possible "loaves and fishes." Moreover in his illogical arraignment of the W. A. Mr. Forster Bliss seems to have overlooked the fact that a very large proportion of the members of the W. A. contribute to Missions, not only through their own treasurer, but also through the offertory plates of their churches, placing in the M. S. C. C. envelopes provided for the purpose, the sums which they have promised to give monthly or yearly. "Eliminate the large percentage of the women" who contribute directly through the M.S.C.C. and I venture to agree with your correspondent that the managers of its finances may possibly find themselves as he predicts "deeper

in the hole" next December. But surely the work of the Woman's Auxiliary is not merely a matter of dollars and cents. It is of large educational value, and has by God's blessing done pioneer work for the M. S. C. C. by infusing missionary zeal and imparting missionary information throughout Canada. If its methods are in need of defence, I believe the defence will, in good time, come from the men in the field, whom it has helped and who, we are told, "weep while we rejoice."

A LIFE MEMBER OF THE W. A.



PRAYERS FOR THE DEAD.

Sir,—I do not wish to prolong the controversy, but would like to say a few more words on "Prayers for the Dead." "It is appointed unto men once to die, but after that the judgment," or in the Revised version, "and after this cometh judgment." There is no hint here of any intermediate Purgatory, either under that name or the more attractive one of "Paradise." There is nothing in the Bible or the Prayer Book to hinder us from believing that the soul of one who dies, does immediately after death meet the souls of all who have died before, and all who will die after him, as well as those who are on earth at the great day, at the bar of judgment; "before" and "after" as respects lapse of time here on earth, but not necessarily before and after in the conditions of those mysterious realms where time shall be no more; conditions which we can no more understand here than we can by searching "find out God" and "discover the Almighty to perfection." I do not by any means say that the idea I have tried to present is my own doctrine, or that of the Church of England. She wisely refrains from trying to define what is inexplicable to mortal ken, except to a certain extent in the solitary instance of the Athanasian Creed.

The poem contributed by "G." is a beautiful and touching one, but it does not embody a doctrine or illustrate a practice sanctioned by the Reformed Church of England. David of old ceased praying and fasting when his child was dead. Mr. Hartley repeats the stock Roman argument in favour of the Romish doctrine of Purgatory, and in doing so confirms my claim that a belief in that doctrine and prayers for the dead are logically inseparable. In doing so he flings at me the not very polite *argumentum ad hominem*, suggesting that better men than I should shrink at the thought of being good enough to enter Heaven as I am. What right has he or the "Catholic Church," to whose authority he appeals, to limit God's mercy or to say that the Apostle was mistaken when he declared that the blood of Christ cleanseth from all sin. I do not say it is wrong in the sense of wicked to pray for the dead, as the Very Rev. Dean Paget understands me. I only say it is like many other medieval errors and superstitions, one that caused many gross evils and abuses, "a fond thing vainly invented," and inconsistent with true faith in the atoning merits of Christ. I have myself lost dear ones, young and old, who have died in the Lord, and my faith tells me they are with Him. If I thought they were still in need of prayers, so far from the "joy and peace," (to quote from the Dean) which I now experience, it seems to me there would be life-long gloom and anxiety. Their state calls for thanksgiving, and not prayer; and this I glory in saying is distinctly and repeatedly recognized in the formularies of my Church. Surely the Dean does not think that visionary book, Chambers' "After Death," a popular one, or one fit to influence the beliefs of Churchmen! Finally, I would refer my reverend friends and your readers generally to a little book not long published, "The Blessed Dead; Do they need our Prayers?" by Rev. Hugh Falloon, with preface by Rev. Prebendary Webb-Peploe, published by C. Murray & Co., 11 Ludgate Square, London, E. C., at the low price of one shilling and three pence. It discusses the question in judicial fairness, and in a most loving Christian spirit.

CHURCHMAN NO. 2.



PRAYERS FOR THE DEAD.

Sir,—"Churchman No. 3" is evidently one of those who believe in doing nothing more than is barely necessary either for his own or his brother's salvation or spiritual well-being. The Gospel of salvation is a Gospel of love, whether we read it in our Bible or see it in Christ and His Apostles. Both He and they teach us that love is eternal—it does not end with the grave. He who taught us to love our brethren also taught us to pray for them. Prayer for the departed is not necessary to salvation, but it is an evidence of love, and an act of faith in God's continued grace and mercy. "Freely ye have received, freely give." The love of God is given to us not to store up selfishly in our own hearts, but to pay out, and by paying out we receive more. God is not the God of the dead, but of the living, our departed friends in Christ are still members of His body the Church, and they doubtless pray for us whether we believe it or not. The Communion of Saints is an article of the Creed which is sadly misunderstood and ignored to-day and a great deal of solid religion is lost thereby. Because the Church of Rome has erred in this as in some other doctrines is no reason why we should reject what is truly catholic, helpful and holy.

F. H. HARTLEY.

CURIOSITIES OF THE BIBLE.

Sir,—The Bible contains 3,566,480 letters and 773,746 words. The word "and" occurs 46,277 times, and the word "Lord" occurs 1,855 times. The word "reverend" occurs but once, in which it can be found in the 9th verse of the 111th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter "J." The 19th chapter of the Second Book of Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 55th verse of the 11th of St. John.

JAMES—



M.S.C.C. AND W.A.

Sir,—In further support of the statement advanced in my former letter that when the W.A. was strong the M.S. C.C. was weak, I will give you the result of a careful examination of some of the statistics of this diocese (Ottawa.) It is a highly favoured diocese in many respects, not least among which is the recognition on the part of the leaders of the W.A. that their society is subject to the guidance and direction of an authority constituted not by themselves but by the Church. Hence the influence of Bishop and clergy in our diocesan and parochial W.A. There are exceptions however to the recognition of this principle and these exceptions support my contention. While the diocese as a whole has always sent in more than its apportionment to M.S.C.C., it does not follow that there have been no parishes in default. In these parishes I find my proof. I have taken eight principal ones where the shortage aggregates \$457. In these eight parishes the W. A. numbers 558 members and they contributed \$457 to their own funds, exactly the amount of the M. S. C. C. shortage, and an average of 82 cents per head of W. A. members. On the other hand I take, but six parishes in which the surplus for the M. S. C. C. aggregates \$275, and the W. A. members 598 members, but their contribution to W. A. funds amounts only to \$363, or an average of 61 cents per member. In the former class of parishes where the W. A. influence appears to be paramount, to the great loss of M. S. C.C. support, I find one parish where the M. S. C. C. asked for \$30, and received \$10, while the W.A. raised for its funds \$32. In another the M. S. C. C. asked for \$30, received \$14, and the W. A. secured for its work \$60. Another where the M. S. C. C. asked for \$110, obtained \$71, and the W. A. gathered in \$71 also, for its work. Another where the M.S.C.C. thought to obtain \$60, received only \$20, and the W. A. raked in \$25 more. Thus the M. S. C.C. and the W. A. clearly appear to be competitive societies, one succeeding when the other fails. Now the M. S. C. C. in the past three years has failed to obtain the sum it called upon the Church to raise. Consequently grants had to be pared down to meet the deficiency. I am not questioning the importance in the abstract of the work so enthusiastically advocated and so successfully financed by the women of the auxiliary, but I am concerned to know that the very essence of missionary operations, viz., the maintenance of Bishops and other Missionaries in the field, is endangered by the policy which we appear to have adopted. While the work of the W. A. may have ample funds for its support, the vital work of the M. S. C. C. may be, and has been crippled for want of funds. We are divided, and other religious bodies step in and profit thereby. Our Bishops call to us from the great West with almost the cry of despair, "send us men or we cannot meet the incoming tide of settlers." We have not money available for such an object, vital though it be, and we substitute matrons, superintendents, bales and what not, and the vast horde of settlers sweep in and are met by the men commissioned by other religious bodies to welcome them, and the Church in the West is thus beginning to repeat with fatal accuracy the old and disgraceful story of the Church in Ontario. This is my view of the situation. I may be wrong. A frank, kindly and charitable discussion in your columns may enlighten me and others who entertain views similar to those I have expressed. I need say but little regarding the Dorcas work of the Auxiliary. To me it appears a great waste of money. It is for the Bishops in Saskatchewan, Keewatin, Algoma and other dioceses to say whether they could not manage with less bales and more money. Ten thousand dollars a year in cash should be a welcome addition to the funds of the dioceses in the west, and five thousand dollars might provide them with a sufficiency of bales. I am inclined to believe that at the present time some of the dioceses have more bales than they know what to do with, therefore the money invested in them is wasted. I know the work for bales is interesting to many parochial branches. It need not be curtailed. It may continue to be a channel through which women may make their offering of loving work. I would be the last one to underestimate the value of such offerings. The good women at the head of the W. A. can surely devise some mode of sale for the contents of all bales not needed in the west. Some sort of central depot in each eastern diocese where bales might be shipped from parochial branches and sold, the proceeds being sent to the M. S. C. C. as a cash contribution from the W. A. to such dioceses as they might choose to designate. On the main question however, my opinions are very strongly entrenched, though I trust not on the principle of the Irishman who was open to conviction, but "would like to see the man or woman who could convince him." I shall shortly have information from the Church in England and the United States as to the position

there of women's work in the Missionary Society. I can scarcely believe any other branch of the Church has established a missionary auxiliary on the basis of the W. A. in Canada. I am inclined to believe it must be a rare specimen, the special product of this Canada of ours.

FORSTER BLISS.

March 20th, 1906.

TRINITY COLLEGE—REMOVAL TO QUEEN'S PARK.

Sir,—The following is a copy of a memorial to the Corporation of Trinity College now being circulated for signatures among the graduates and other friends of Trinity College. Any to whom this memorial may not have been sent and who would like to append their names thereto are requested to write at once on reading this to the Rev. Canon Ingles, M.A., 17 Elm Grove Ave., Parkdale, to this effect, and their names will be added.

To the Corporation of Trinity College:

Gentlemen,—We have been asked to express our opinion upon the question of the removal of Trinity College from its present location to Queen's Park. We find difficulty in giving an answer to such a proposition and respectfully submit to you, in a general way, our views in regard to it.

1. We are convinced that so far federation has proved itself, or is likely to prove itself the benefit and cause of growth its advocates have hoped for. The step proposed is not an unexpected one. We have always believed that should Trinity College give up her status as a university, and finally enter into a confederation of colleges connected with the University of Toronto, such a step would become inevitable. But having the doubt above expressed we think it the highest wisdom to exercise extreme care lest anything be done which in the future may limit the freedom now enjoyed or endanger the possibility of rescinding the action already taken and rendering it more difficult at the end of the four years allowed for experiment, to retrace the steps that have been made.

We further think it well to consider seriously whether the University of Toronto is in such a sound educational condition as to justify Trinity College in such a permanent association with the State University as would be necessitated by the abandonment of her present buildings.

2. Before the step now proposed be taken we think it well that we should strive to foresee what the probable effects upon the minds of the community at large may be. We believe that the spectacle of two Church Colleges having different schools of theology and opposed to each other will have a most injurious effect upon the Church's influence and that the Church will suffer the usual fate of a house divided against itself. The Church has already suffered much from this unhappy state of things and closer proximity will further accentuate it. The end must be the survival of the one most successful in catering to and acquiring popularity. This possibly may be gained not by truth-teaching faithfulness but by skill and willingness to pander to public ignorance and prejudice.

So far we have spoken with reference especially to Christian teaching which we take to be Church teaching and for which Trinity College was founded.

We almost think, unalterably opposed as we are, to all aberrations from the Faith of the Holy Catholic Church, that the thought of such a pitiable spectacle of the Church's weakness might justify an amalgamation with any existing rival college, hoping that as the years pass by a better and fuller conception of truth may be developed. The College exists for the purpose of bringing all its students under distinctively Anglican teaching and influence, and this because we believe this teaching and influence lead to truth.

We deprecate any change or relaxation of any rule which would modify or destroy this distinctive feature of her character.

3. As to University work, we believe that there is growing up everywhere a considerable change of opinion as to what it should be, and that there are distinct evidences that thoughtful men are favouring a return to old methods. Specialized work does not tend to full development of mind. It rather narrows than broadens the intellect. A man may be well versed in some one line of technical knowledge and yet be very ignorant of the greater knowledge and by his very training have lost all interest in it.

What we hold to be real university training we believe also to be the best equipment for men who intend to devote themselves afterwards to some special line of research. We believe that within a reasonable time there will be a demand for this university work, and that as wealth increases there will be an increasing number of people who will be prepared to support it.

Trinity College, under such circumstances, with her Royal Charter and her independent position might have the opportunity of meeting a great need and of accomplishing the destiny intended by her founders of building up sound learning and Christian education.

4. Before making a reply to the letter addressed to us we think that a full statement of the financial condition of Trinity College should be given us. We cherish the hope that there may not be an insufficiency of funds, counting her present endowment and such supplementary funds as have or may be raised. She will, we are persuaded, better fulfil the aim of her foundation by withdrawing from federation and organizing a limited curriculum in Arts and

Divinity, which would offer a thorough liberal education without attempting to cover so wide a range of subjects as is at present provided for.

We further ask for information as to the method of making the contemplated change concerning the buildings and how they are to be provided, also an accurate list of the present students, showing separately those in Divinity and Arts, specifying further of these latter the number of prospective students in Divinity, the members of St. Hilda's College, the number of Anglicans and non-Anglicans, special students, and any other facts that may be helpful in giving an accurate conception of the present position of the college.

We conclude by saying that we feel surprised that so little time has been allowed in which a reply might be given. So serious a question should, in our judgment, be settled only after mature consideration. We beg to assert our deep loyalty to our beloved University and our most earnest desire to promote her welfare. We hope to see her grow strong and vigorous, honoured and valued, as she has been in the past, a stronghold of loyal Churchmanship and the home of sound learning.

In accordance, therefore, with the foregoing and until full information is forthcoming and free discussion allowed, we desire this memorial to express disapproval of the proposition to remove to Queen's Park.

HYMNAL COMMITTEE.

Extracts from Correspondence Received by the Compilation Committee of the Book of Common Prayer.

We use second tune for "The Royal Banners."—Rev. I. N. Kerr, Dudswell, P.Q.

Many hymns in A. and M. are unused on account of the unsuitableness of the music.—Rev. W. H. Naylor, Shawville, P.Q.

"All hail the power" is set too high in A. and M.—Rev. Frank Charters, Montreal.

We use "Coronation" sometimes for "All hail the power."—Rev. Albert Stevens, Coaticook, P.Q.

Please omit third verse, "O Paradise."—Rev. A. W. Smithers, Riverside, N.B.; Rev. A. G. H. Dicker, St. John, N.B.

Bishop Medley's tune for "The Radiant Morn." Rarely use chant for "Abide with me." St. Crispin for "Just as I am."—Rev. P. Owen-Jones, St. John, N.B.

I beg to refer you to index of selections suitable for Gospels, Epistles and Lessons, compiled by Rev. James Leonard Francis.—Rev. R. P. Langford, St. Andrew's, N.B.

Second tune (Smart's), A. and M., for "Hark, hark, my soul."—Rev. G. F. Scovil, St. John, N.B.

The Appendix to A. and M. has proved of little value for general use.—Rev. C. F. Wiggins, Sackville, N.B.

We recommend tunes in Hutchin's American Hymnal and in Canadian Presbyterian Hymnal.—Rev. J. R. de W. Cowie, Hampton, N.B.

Tune for "O voice of the Beloved" (500, A. and M.) is too intricate.—Rev. G. L. Freebern, Waterford, N.B.; Rev. Clarence R. Quinn, Mount Whately, N.B.

Children's hymns in Canadian Presbyterian Hymnal are very full and varied.—Rev. W. B. Armstrong, Petitoctiac, N.B.

Tunes too high. More missionary and children's hymns.—Rev. R. J. Coleman, Campbellton, N.B.

More hymns for Advent, children, burial of dead and missions.—Rev. J. Spencer, Gagetown, N.B.

St. Asaph for "See the Conqueror."—Rev. H. Stowe-Wainwright, Kingston, N.B.

"Brightest and best," "Holy offerings," "It came upon the midnight."—Rev. C. P. Hannington, Hampton, N.B.

Sullivan's tune for "Nearer, my God."—Rev. A. B. Murray, Stanley, N.B.

Stuttgart for "Jesus calls us."—Rev. H. Montgomery, Fredericton, N.B.

Hanover for "O worship the King."—Rev. J. H. Hooper, Bathurst, N.B.

Leominster for "A few more years." I suggest "Hush, blessed are the dead," "Bread of the world," etc.—Rev. L. A. Hoyt, St. John, N.B.

L. Mason's tune for "From Greenland's," etc.—Rev. F. M. C. Bedell, Andover, N.B.

Christmas carols wanted.—Rev. Wm. J. Bate, Dalhousie, N.B.

Abends, Hursley and Hesperus for "Sun of my soul."—Rev. R. P. McKim, St. John, N.B.

Ember and Rogation hymns needed.—Rev. G. A. Kuhring, St. John, N.B.

The Old Hundredth for "Now that the daylight fills the sky."—Rev. Geo. Backhurst, Arichat, C.B.

A. and M. 507 is too long.—Rev. L. Amor, Windsor, N.S.

DEPOSITS

ABSOLUTE SECURITY.

The first consideration with every prudent depositor, absolute security, is assured by the Corporation's large Paid-up Capital and Reserve amounting to more than Eight Million Dollars. Its investments exceed Twenty-five Million Dollars. The Corporation is one of the oldest, largest and strongest in Canada or the United States. Its exceptionally strong financial position constitutes it an unusually safe

DEPOSITORY FOR SAVINGS.

While the Corporation does not do a speculative business of buying and selling Stocks and Bonds, and about ninety per cent. of its Investments are in mortgages on real estate, it maintains an unusually large percentage in proportion to its deposits in a form immediately available to meet the claims of its depositors. It held on 31st December, 1905, in Cash and Immediately Available Assets \$2,393,970.47, and about SEVENTY PER CENT. of its deposits.

CANADA PERMANENT MORTGAGE CORPORATION, TORONTO ST. TORONTO.

BEYOND.

It seemeth such a little way to me
Across to that strange country—the Beyond,
And yet, not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand;
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.

I often think but for our veiled eyes
We should find Heaven right about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead
And join the lost ones, so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
The seal of death set on some well-loved face
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one 'over there,'
One more to make the strange Beyond seem fair."

And so for me there is no sting of death;
And so the grave has lost its victory.
It is but crossing—with abated breath
And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.
—Ella Wheeler Wilcox.

SIMPLY TURNING DOWN A GLASS.

A clergyman was once invited to the birthday dinner of one of his parishoners. As he seated himself at the dinner table, and saw the beautiful old lady wearing her eighty years as a crown, surrounded by her children and her children's children, there seemed not a discordant note in the song of harmony. When the waiter began to pass the champagne, he thought shall I decline, but before his plate was reached he had decided to adhere to his usual custom, and quietly turned down his glass, too busily absorbed in conversation to observe that two others around the festal board did the same thing. A few hours later he found himself in the drawing-room in conversation alone with the widowed daughter of the household. She said to him: "I am going to take the liberty of commending you for refusing the wine at dinner; you did not know that the sharp eyes of that young lad just opposite you were watching you most closely."

He told her of his hesitation, and said: "I thought, does not this seem churlish: I am invited here to honour a dear old lady, shall I not be considered very rude to refuse to drink her health, but I am so glad if my determination to abide by my general habit helped you; tell me about it."

She said: "In a few weeks my son starts to college. We have been discussing whether he shall be a temperance man or a total abstainer while there. He has about decided to be the latter, but if you had proved yourself the former I know that arguments of many months would have been swept away at one stroke. I cannot tell you how much I thank you."

The minister says that when he went home that night he knelt down and thanked God for helping him to cast his influence on the side of right, and to help a young boy to do the same.

Not Milk for B

Don't risk baby's life by city milk. Be on the safe side.

Nestle's F

The perfect substitute for milk. Always the same. (sufficient for 8 meals) F

THE LEEHING, MILES CO., Limited

British and F

Mr. Cyril T. W. Hu M.A., has been appointed eral and Chancellor of the Sodor and Man.

It is proposed to comp tower of Lahore Cath Punjab in memory of th Archdeacon Spence Gray

The Rev. Canon Den son, rector of Birmin preach the annual C. M at St. Bride's, Fleet Stre day, April 30th.

St. William's College been acquired for the Northern Convocation. I ed in 1453, and is a b venerable building con splendid Gothic and Ja

The Rev. Edward E for sixty years rector Sussex parish of Berw died. He was born on 1815, and could lay cla eldest incumbent in the one of the oldest in E

The Bishop of Birmin ed to a large congrega Parish Church on a r morning, which was als nual Thanksgiving Sun fertories for the day an sum of £700.

The recently restored the cloister and the the printing-house wh Franklin worked was Lady-chapel of St. Bar Great, West Smithfield increased the interest in



command success you "sound mind" in a The physical system re on nutritious food in healthy and vigorous. ORANGE MEA pecially to meet the ne wheat thoroughly prepa ing over 40 per cent. of Sold by all grocers in 15c. A Premium Coupon in ev

Messages

The Right Rev

We have just

THE CH

Not Milk for Babies

Don't risk baby's life by feeding city milk. Be on the safe side. Give

Nestle's Food

The perfect substitute for mother's milk. Always the same. Sample (sufficient for 8 meals) FREE.

THE LEEMING, MILES CO., Limited, MONTREAL.

British and Foreign.

Mr. Cyril T. W. Hughes-Games, M.A., has been appointed Vicar-General and Chancellor of the Diocese of Sodor and Man.

It is proposed to complete the bell-tower of Lahore Cathedral in the Punjab in memory of the late Ven. Archdeacon Spence Gray.

The Rev. Canon Denton Thompson, rector of Birmingham, is to preach the annual C. M. S. sermon at St. Bride's, Fleet Street, on Monday, April 30th.

St. William's College, York, has been acquired for the use of the Northern Convocation. It was founded in 1453, and is a beautiful and venerable building containing some splendid Gothic and Jacobean work.

The Rev. Edward Boys Ellman, for sixty years rector of the little Sussex parish of Berwick, has just died. He was born on September 7, 1815, and could lay claim to be the eldest incumbent in the county, and one of the oldest in England.

The Bishop of Birmingham preached to a large congregation in Aston Parish Church on a recent Sunday morning, which was also the 10th annual Thanksgiving Sunday. The offerings for the day amounted to the sum of £700.

The recently restored fragment of the cloister and the discovery that the printing-house where Benjamin Franklin worked was the desecrated Lady-chapel of St. Bartholomew-the-Great, West Smithfield, have further increased the interest in this building.

The foundation stone of a new chapel at the Bishop's Hotel, Lincoln, was recently laid by the Lord Bishop of the diocese. The new building, which is to be a very handsome one, is to be of red brick, with facings of Weldon stone, and it will be roofed with red tiles.

The Rev. Ashleigh Thorp, M. A., has succeeded in further beautifying his parish church, Annagmore, Ireland, by the erection of a Holy Table and a handsome stone pulpit, designed, if we mistake not, by himself and erected under his personal supervision.

The Eton Parish Church memorial of the long vicariate of Canon Shephard has taken the form of panelling in the chancel at the back of the choir stalls. The panels, which are of classical design, are surmounted by a cresting of lilies and angels, and the whole has a very decorative effect.

About eight years ago the Rev. Sir Philip Perring and his family built the Church of All Saints, Exmouth. Miss Mary Frances Perring, daughter of Sir Philip, has now bequeathed to the Archdeacon of Exeter a sum of money to complete the design of the church by the erection of a tower.

The Rev. D. Scott, Curate of Killeel, in the Diocese of Dromore, Ireland, was recently presented with an illuminated address and a purse of sovereigns upon his leaving that parish to take up the duties of the parish of Aghalee, of which he has lately been appointed rector.

The parish church at Fobbin, Essex, has just been reopened after extensive restoration. The church dates back to the thirteenth century, and possesses a remarkable musical instrument in the shape of an ancient barrel organ, which has three barrels and can play thirty-six tunes. It is turned by the regulation handle.

One of the oddest churches is found in the redwood forests of California. It is near San Jose, and is maintained by a mining settlement, the minister working as a miner during the week. It is built in one of the hollow trees, and accommodates a congregation of twenty-five, with space for a recess chancel containing a small organ.

The friends of the Rev. J. F. Little, E. A., late Senior Curate, and Curate-in-charge of Dundalk, have recognized his untiring and conscientious discharge of his duties, and especially his efforts to establish and maintain a Children's Service on Sunday afternoons in the parish church, for Church children, by presenting him with a study chair and other useful gifts.

A white marble statue of Charles Kingsley has been unveiled by Lord Clinton at Bideford. It is eight and a half feet high, standing on a pedestal of nine and a half feet in height, and represents the Canon in his gown, with a closed book in one hand and a pen in the other. Kingsley's daughters, Mrs. Harrison (Lucas Malet) and Miss Kingsley consider the statue an excellent likeness.

A service of very great interest to members of the Church of Ireland was held this year in St. Patrick's Cathedral, Dublin, on St. Patrick's Day. It consisted of Matins and the

Advertisement for Shredded Wheat. Text: 'An "Overcoat" for your stomach. SHREDDED WHEAT gives natural warmth in a natural way by aiding digestion and supplying the body with good red blood. Health and strength in every shred. A natural remedy for all stomach and bowel disorders. Try the Biscuit for breakfast. MADE IN CANADA of best Ontario wheat. Send for the "Vital Question Cook Book," postpaid. CANADIAN SHREDDED WHEAT CO., Limited, Niagara Falls, Ont. Toronto Office, 34 Church Street.'

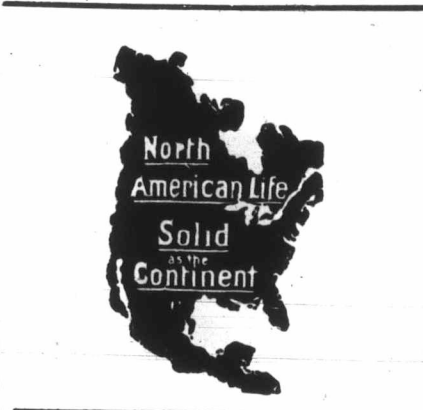
Office of the Holy Communion, omitting the Commandments and the long Exhortation with a special Collect, Epistle, and Gospel, and it was conducted throughout in the Irish (Celtic) language.

The Archdeacon of Exeter (the Ven. E. G. Sandford) has been presented by his colleagues of the Exeter Cathedral Chapter and the clergy of his Archdeaconry with a silver tray and an illuminated address, signed by the subscribers. The gifts were in recognition of his labours in connection with the recently published "Life of Archbishop Temple," and in appreciation of his work as Archdeacon for sixteen years, especially in educational and temperance affairs.

Steps are being taken by the parishioners of the Parish of Wicklow to organize a presentation to the Ven. Archdeacon Rooke, M.A., who retires after a lengthened ministry of over 53 years. It falls to the lot of but few clergymen to gain and retain for more than half a century the unbroken affection and esteem of his parishioners, Archdeacon Rooke having spent his entire ministerial life in the parish which now so deeply regrets his departure.

Advertisement for Stammerers. Text: 'STAMMERERS The Arnott Method is the only logical method for the cure of Stammering. It treats the Cause, not merely the Habit, and insures natural speech. Pamphlet, particulars and references sent on request. Address THE ARNOTT INSTITUTE BERLIN, ONT., CAN.'

Advertisement for Gillett & Johnston. Text: 'TORONTO CITY HALL GILLETT & JOHNSTON CLOCK MANUFACTURERS AND BELL FOUNDERS CROYDON, ENGLAND Makers of Clocks and Bells at— TORONTO CITY HALL, OTTAWA HOUSES OF PARLIAMENT, ST. PAUL'S CATHEDRAL, LONDON, ONT., ST. GEORGE'S CHURCH, MONTREAL, GRAND TRUNK CENTRAL OFFICES, MONTREAL, ETC., ETC.'



Everyone is Interested

In his financial welfare, present and prospective, and anything that will help toward its improvement. You can materially enhance your future welfare, and at the same time protect dependents from possible want, by securing a policy of endowment insurance with the

North American Life Assurance Company Policies issued on the non-participating system at rates as low as consistent with safety—a definite contract to pay—with unexcelled security—and no uncertainty as to result.

Head Office, Toronto, Ont. J. L. BLAIKIE, - - - President. L. GOLDMAN, A.I.A., F.C.A., Managing Director. W. B. TAYLOR, B.A., LL.B., Sec.

The Alexander Engraving Co. 16 Adelaide Street West, - Toronto Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography. Our Cuts Give Satisfaction. Samples on Application. Phone Main 2158

Memorial Windows DOMESTIC ART GLASS Cheapest and Best. Send for References. H. E. ST. GEORGE LONDON, Ont.

in answering any advertisement it is desirable you should mention The Canadian Churchman.

Beyond, o be fond; ear, ions near. lear and; m here touch my lies. ll journey ad ned about o I know. loved face me me space there, yond seem ath; ry. a sea, e shore, efore. r Wilcox. GLASS.

he birthday s he seated the beauti- as a crown, r children's ant note in aiter began shall I de- hed he had ustom, and sily absorb- two others ie thing. A he drawing- he widowed l-to him: "T nending you lid not know lad just op- closely." nd said: "I am invit- all I not be o drink her rmination to ou; tell me on starts to whether he tal abstainer d to be the If the former onths would ce. I cannot nt home that ked God for n the side of the same.

Messages from the Old Testament BY The Right Reverend Edgar Gibson, D. D. Bishop of Gloucester. We have just received another supply of this popular book. Cloth \$1.25, post paid. THE CHURCH BOOK ROOM, 23 Richmond St. West, Toronto.

The Rev. E. J. Peck, after thirty years' missionary work on a lonely island in the Arctic regions, has returned to England. He describes the station as the most lonely and inaccessible spot in the world, the only communication with the outside

EATEN OUT OF HOUSE AND HOME.

How a Confirmed Dyspeptic Developed an Appetite Like a Corn-Husker's and Cleaned Out Everything in Sight.

The wife of a leading druggist of Des Moines tells how her brother was changed from a dyspeptic without appetite to a prodigious eater.

"My brother, who is a lawyer in Chicago, came to visit me and I hardly knew him on his arrival he was so thin and run down. I had not seen him for years and was much alarmed at his appearance. He told me not to worry as he had been in this condition for years as a result of chronic dyspepsia. I asked him what he had done for it, and he said he had done everything—taken every remedy he had ever heard of and consulted doctors without number, none of them helped him. I asked him if he ever took Stuart's Dyspepsia Tablets, and he said he hadn't and what was more he wouldn't. He had sworn off taking medicine of any kind.

"I had my husband bring home a box from the store and I actually made him take one or two of the tablets after he had eaten. They made him feel so much better that he offered no further objection. He had not taken the one box before he was greatly improved and three or four boxes cured him of dyspepsia and gave him a wonderful appetite. He came near eating us out of house and home. My, but it did me good to see him eat. He gained fifteen pounds before he returned home, and he writes me that he has not been troubled with dyspepsia since."

Stuart's Dyspepsia Tablets actually do the work assigned to them. They relieve weak and overburdened stomachs of their work of digestive action. Their component parts are identical with those of the digestive fluids and secretions of the stomach and they simply take up the grind and carry on the work just the same as a good, strong, healthy stomach would do it.

On this account Stuart's Dyspepsia Tablets are perfectly natural in their action and effects. They do not cause any unnatural or violent disturbance in the stomach or bowels. They themselves digest the food and supply the system with all the nourishment contained in what is eaten and carry out Nature's plans for the sustenance and maintenance of the body.

Stuart's Dyspepsia Tablets, by thus relieving the stomach of its work, enable it to recuperate and regain its normal health and strength. Nature repairs the worn and wasted tissues just as she heals and knits the bone of a broken limb, which is of course not used during the process of repair.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. One box will frequently effect a perfect cure.

world being by means of a ship which visited the island once a year. The first church erected there was made of seal skins, but was devoured by the dogs. It was replaced by one of wood, built entirely by Mr. Peck and his assistants.

The Bishop of Winchester has stated that the repair of the Cathedral would cost £20,000 at the very least, and none of the fruits of that expenditure would be seen above ground. The Dean had collected above £9,000, and Mrs. Kyle's fund amounted to between £300 and £400.

It is hoped at an early date to provide an enlarged organ for Bristol Cathedral. The present organ is in very bad condition, and it is expected that the committee appointed for the purpose will shortly make an appeal for the necessary funds.

Bishop of London.—What happens to the individual soul when the Holy Ghost is at work there? "The flesh lusteth against the spirit, and the spirit against the flesh"; but, if the Holy Ghost is at work in the soul, each year is the spirit gaining on the flesh—every year with more control the passions and instincts are held down by an iron hand in the power of the Holy Ghost. Every year is there a deeper sense of the love of God, because the Holy Ghost cries "Abba, Father" in the heart. Every year there is a deeper sense of Jesus Christ as the One Great Reality in the world, because the Holy Ghost is taking Jesus Christ and showing Him to the soul.

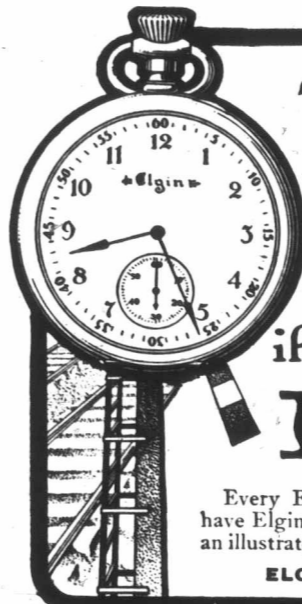
There passed away quite recently in London, England, Mother Cecile, of the Community of the Resurrection, who was widely known and greatly beloved in South Africa, where she had done so much for the Church and education. She was recognized as an expert in educational matters, and Dr. Muir, Minister of Education, had the greatest confidence in her and admired her zeal for efficiency, as well as her deeply religious character. In Grahams-town she laboured unceasingly and did not a little to tone down the bitter racial feeling. She accepted Dutch girls into her family for general education, but allowed them to go to their own pastors for religious instruction, and this was valued by Dutchmen, although, of course, there was no attempt to minimize what she looked upon as the Catholic faith. An impressive funeral service was held at St. Peter's, Eaton Square, when the Archbishop of Canterbury, the Primus of the Scottish Church, and Bishop Webb, formerly of Grahams-town, took part. The interment was at Kensal Green, where the Rev. Douglas Ellison, warden of the community, officiated.

MAGNIFICENT ORGAN.

D. W. Karn Company, Pipe organ builders, Woodstock, Ont.

Gentlemen,—I enclose programme of my recital this Saturday afternoon at the Metropolitan Church, Toronto. After trying this magnificent organ, which was built by your company, I am convinced that it is certainly one of the finest instruments on this continent, a delight to play upon. Believe me, with kind regards, (Signed) Arthur Ingham.
374 Victoria Street,
Toronto, February 16th, 1906.
World's Fair organist, St. Louis, Mo.

—Suffering becomes beautiful when any one bears great calamities with cheerfulness, and not through insensibility, but through greatness of mind.—Aristotle.



There are times when lives hang on the hand of a watch—at such times it is well if the watch be an **ELGIN**

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to **ELGIN NATIONAL WATCH CO., Elgin, Ill.**

A NEWSBOY'S BANK.

He was very little, and his clothes were ragged, and his hands were red with cold whenever he came spinning around the corner and paused before the handsome house across the way. One funny thing about it was that he never came on pleasant days, but I grew accustomed to see him take up his position and call his papers while the snow whirled around him and the wind tried its best to take him off his feet. At last I became curious, and determined to find out why he never came when the sun was shining and everything looked bright. I had only to beckon to him, and he hurried across the street with a cheerful "Here you are! A 'Record,' did you say?"

A moment later I had him before the grate, and his eyes resembled those of a great mastiff as the warmth penetrated his shivering body.

This Weather Brings Colds.

Cold one day, mild the next. This is just the kind of weather in which coughs and colds find their beginning. And who can tell the result of a neglected cold?

Colds prove dangerous, not so much because people do not know of some reliable cure, such as Dr. Chase's Syrup of Linseed and Turpentine, but rather because of neglect to make use of it.

You are not experimenting when you use this well-known family medicine, for it is the stand-by in thousands of homes, where time and again it has proven its exceptional worth.

When you make up your mind to safeguard yourself or family by the use of Dr. Chase's Syrup of Linseed and Turpentine, do not allow your druggist to persuade you into taking something on which he may have a larger profit.

You will find that Dr. Chase's Syrup of Linseed and Turpentine will not fail you in the hour of emergency; 25 cents a bottle, at all dealers, or Edmanson, Bates & Co., Toronto.

The Home Bank of Canada

8 KING ST. W. 78 CHURCH ST.
522 QUEEN ST. W.

TRANSACTS A GENERAL BANKING BUSINESS
Savings Accounts
a Specialty

Sterling Exchange Bought and Sold
Drafts issued payable at all leading points in Canada and the United States

Savings Department of Church St. and Queen St. Branches open every SATURDAY EVENING, 7 TO 9 O'CLOCK

JAMES MASON, General Manager

The Toronto General Trusts Corporation

Acts as
EXECUTOR or ADMINISTRATOR

THE Officers of the Corporation will be pleased to consult at any time with those who contemplate availing themselves of a Trust Company. All communications will be treated as strictly confidential.

Wills appointing the Corporation Executor are received FREE OF CHARGE.

J. W. LANGMUIR,
Managing Director,
59 Yonge St., Toronto.

(Branches at Ottawa and Winnipeg.)

The RELIANCE

LOAN & SAVINGS CO. of Ontario

HEAD OFFICE: TORONTO
84 KING ST. EAST.

DEPOSITS

SUBJECT TO CHEQUE WITHDRAWAL
3 per cent. interest allowed on deposits of one dollar and upwards, compounded half-yearly.

DEBENTURES issued for \$100 and upwards, for terms from 5 to 10 years; interest at 4 per cent. per annum, payable half yearly.

Moneys for the above may be forwarded by mail.

HON. JOHN DRYDEN, J. BLACKLOCK
President. Manager.

A Saving in Bar Tor

Safe and Profitable.

is both profitable addition great and help are trying on less Income.

This large sure careful business customer

Inter all Bal a year.

The Bank of

Head Office, Toronto

Capital - \$3
Reserve - 3
Assets - 33

Incorporated

"It's terribly cold,"

"Yes, rather; but worse," was the answer.

"But don't you find papers this weather?"

"Yes, sometimes; over there as fast as at the house across the street."

"Why, do your papers readily in this neighborhood?"

"No," with a distinct evident lack of business "scarce ever sell on the street."

"Why do you conclude that?"

"Do you want to know?"

"Yes, indeed," I inquired.

"Well, one day, perhaps, ago, I was most desirous to sell any papers, and if I'd known as you would have crawled and give it all up to thinkin' of all this, hows passed me, and 'He's richer'n Croesus' was a big years ago." "A big fellow." "Yes, or a pretty much the same boy—and I've heard of times that noth of the grace of God

EXAMINE either

KAR

and you will find it—made on honor or wherever the

is spoken of, worst Our Catalogue asking. Best pianos in exchange

A Savings Account in the Bank of Toronto

Safe and Profitable.

is both safe and profitable, and in addition is a very great convenience and help to all who are trying to live on less than their income.

This Bank's large resources ensure safety, and careful attention is given to the business of all customers.

Interest paid on all Balances twice a year.

The Bank of Toronto

Head Office, Toronto, Canada

Capital - \$3,500,000
Reserve - 3,900,000
Assets - 33,000,000

Incorporated - - 1855

"It's terribly cold," I began. "Yes, rather; but I've seen it worse," was the answer.

"But don't you find it hard selling papers this weather?" I continued.

"Ye-es, sometimes; then I hustle over there as fast as I can," nodding at the house across the way.

"Why, do your papers sell more readily in this neighbourhood?"

"No," with a disgusted sniff at my evident lack of business intuition; "scarce ever sell one here."

"Why do you come, then?" "Do you want to know the real reason?"

"Yes, indeed," I replied, earnestly.

"Well, one day, pretty near a year ago, I was most done for; couldn't sell any papers, and was about froze, and if I'd known any place to go, I would have crawled off somewhere and give it all up. While I was thinkin' of all this, a couple of fellows passed me, and one of 'em says: 'He's richer'n Cræsus now, an' to think he was a beggar only a few years ago.' 'A beggar?' says t'other fellow. 'Yes, or what amounts to pretty much the same thing—a news-boy—and I've heard him say dozens of times that nothing but luck and the grace of God would ever have

brought him through.' 'An' his house is in the next street, you say?' 'Yes, we go right past it.'

"I followed 'em till they came to the house over there, and while I stood looking at it, something seemed to say to me that if that man could build a house like that when he'd begun by being a news-boy, I could, too. Then I wondered over what the men had said. They'd gone on out of sight, and I said over and over, 'Pluck and the grace of God.' Then I made up my mind I'd got the pluck all right, and I'd ask over and over for the grace of God. I didn't know just what that was, but every time I was alone I'd just say what I could remember of the Lord's Prayer, and finish up with, 'An' give me the grace of God.'

"If you'll believe it, I begun to get along right away. I'm saving money to go to school with, and whenever I get discouraged—it's always on stormy days, you see—I just come in front of that house and think it all over, and say, 'Pluck and the grace of God,' over to myself a few times. Then I go back, and you wouldn't believe how fast the papers sell after that."

He rose, shook himself together like a big dog, and said: "I must hustle along and get rid of my papers, but I'll be round whenever I'm down in the mouth, for that house is my bank, and I come to draw on it when I'm hard up. I expect it's a deal more comfort to me than to the man that built it." And a moment later the youthful philosopher was shouting: "Hyar's your mornin' papers! 'Tribune,' 'Yerald,' and 'Record' yere!"—Ram's Horn.

—Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.

—When you find yourself alongside of another human being, settle in your mind that you will study the agreement, rather than the antagonisms and differences between you. The whole code of good manners, not to say Christian behaviour, is found in this one precept.

IF YOU HAVE Rheumatism

Out, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

EXAMINE either the interior or exterior of a

KARN PIANO

and you will find work that has conscience in it—made on honor as the saying is: Whenever or wherever the

... KARN ...

is spoken of, words of praise are always used. Our Catalogue and easy payment system for the asking. Best possible prices allowed for old pianos in exchange.

THE D. W. Karn Co. LIMITED

Manufacturers of Pianos, Reed Organs, Pipe Organs and Piano Players.

WOODSTOCK, - ONT.

Gourlay, Winter & Leeming

188 YONGE ST., TORONTO

Spring Clearing Sale of

USED PIANOS

During the winter hundreds of fine pianos are rented in good homes and are returned in the spring none the worse for a few months' use. The rental season is now drawing to a close and we must keep stock moving quickly to prevent overcrowding; hence our spring clearing sale. The bargains offered are quite exceptional and every piano is in perfect order, in fact guaranteed for five years the same as a new piano.

MASON & RISCH—Upright piano in attractive walnut case, solid polished panels, hand carved in relief, 7 octaves, trichord overstrung scale. Height, 4 ft. 2 in. Originally \$325.....Sale price **\$185**

HEINTZMAN & CO.—Upright piano by Heintzman & Co. in ebonized case, solid panels carved in relief, 7½ octaves, overstrung trichord scale. Height 4ft. 3 in. Originally \$350.....Sale price **\$189**

MORRIS—7½ octave upright piano by The Morris Co., Listowel, in walnut case with polished panels, carved in relief; has 3 pedals, double automatic fall board and full length music rack. Height 4 ft. 6 in. Originally \$350.....Sale price **\$198**

EVANS—Handsome Cabinet Grand Upright piano by Evans, Ingersoll, in burl walnut. This was a special Exhibition piano; is a very attractive instrument both in tone and appearance. Height 4ft. 9 in. Manufacturer's price, \$450.....Sale price **\$205**

MENDELSSOHN—7½ octave upright piano by The Mendelssohn Co., in rich mahogany case, full length polished panel and music desk, 3 pedals with practice muffler, ivory and ebony keys, etc. Used less than a year. Height 4 ft. 6 in. Manufacturers' price \$340. Sale price **\$238**

HOWARD—7½ octave upright piano by The R. S. Howard Co., New York, in walnut case, full length panels, music desk, Boston fall board, 3 pedals, practice muffler. Height 4 ft. 6 in. used less than six months. Manufacturers' price \$350.....Sale price **\$243**

GERHARD HEINTZMAN—7½ octave upright piano by Gerhard Heintzman, double veneered oak case in rich dark walnut color, full length music desk, carved panels, 3 pedals, etc. Height 4 ft. 6 in. Manufacturers' price \$400.....Sale price **\$259**

MENDELSSOHN—Cabinet Grand Upright piano by the Mendelssohn Co., Toronto, in rich burl walnut case, full length music desk and panels, Boston fall board, 3 pedals. The largest and finest piano made by this Co. Could not be told from new. Height 4 ft. 8 in. Manufacturers' price \$370.....Sale price **\$260**

NORDHEIMER—Cabinet Grand Upright piano by the Nordheimer Co., Toronto, in handsome burl walnut case, solid panels carved in relief. Has Wessel, Nickle & Gross action, large overstrung scale; in perfect order. Height 4 ft. 8 in. Manufacturers' price \$450.....Sale price **\$265**

GERHARD HEINTZMAN—7½ octave Cabinet Grand Upright piano by Gerhard Heintzman, in walnut case of attractive design, Wessel, Nickle & Gross action, ivory and ebony keys. Height 4 ft. 8 in. Manufacturers' price \$450.....Sale price **\$283**

GOURLAY—Cabinet Grand Upright piano of our own make in rich mahogany case with full length panels. Boston fall board, 3 pedals &c. One of these high price pianos that has been rented for less than a year and can now be purchased for.....**\$310**

TERMS OF SALE

Pianos under **\$250**—\$10 cash and **\$6** per month.
Pianos over **\$250**—\$15 cash and **\$7** per month.

A discount of 10 per cent. off these prices for cash.

If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit you.

Every piano is guaranteed for five years with five years' option of exchange for a Gourlay.

Gourlay, Winter & Leeming

188 YONGE ST., TORONTO.

ST. LUKE'S HOSPITAL,
Training School For Nurses. **CHICAGO, ILL.**

This School offers to young women of superior education and refinement a complete and comprehensive course in nursing.

For information address,
DIRECTRESS of the Training School,
St. Luke's Hospital, Chicago, Ill.

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.

Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

Edgehill, Church School for Girls
WINDSOR, NOVA SCOTIA

INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.
Lady Principal, Miss Gena Smith, (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.
Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry. Preparation for the Universities.
For Calendar apply to **DR. HIND.**

HIGHER EDUCATION FOR GIRLS
The Bishop Strachan School

(Thirty-ninth Year)
Reopens for resident pupils on Monday, January 15th and for day pupils on Tuesday, January 16th, at 9 o'clock.
PRESIDENT the Lord Bishop of Toronto.
Wykeham Hall, College Street, Toronto.
Full Matriculation course also
Elementary work.
For Calendar apply to
MISS ACRES, Lady Principal.

Ridley College, St. Catharines, Ont.

Residential School for Boys.
Lower school for boys under fourteen; completely separate and limited in number.
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M.A., D.C.L.,
Principal.

Church & Memorial Windows
STAINED GLASS
DESIGNS ESTIMATES SUBMITTED
LUXTER PRISM
100 King St. W. Toronto

MEMORIALS AND DOMESTIC GLASS
DOMINION STAINED GLASS CO. LTD.
24 Richmond St. E. Toronto

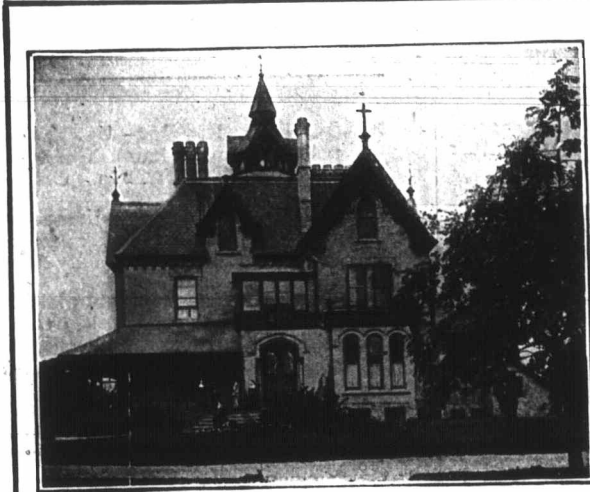
STAINED GLASS
MEMORIAL WINDOWS
BRASSES AND DECORATIONS
CASTLE & SON,
2446 St. Catherine Street, - Montreal.

Glen Mawr

651 SPADINA AVENUE, TORONTO
A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training. Offers great advantages in Music, Art, and Languages, Native French and German teachers.
Large staff of experienced residential and visiting Professors and Teachers.
Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.
For Prospectus and full information apply to
MISS VEALS, Lady Principal,

In answering any advertisement it is desirable you should mention The Canadian Churchman.



Bishop Bethune College,
OSHAWA, Ontario

Visitor, the Lord Bishop of Toronto,

Preparation for the University.
Young Children also Received.

For terms and particulars apply to the **SISTER IN CHARGE,** or to
The Sisters of St. John the Divine
Major St., Toronto

HAVERGAL LADIES' COLLEGE
TORONTO

UPPER AND LOWER SCHOOLS
GIRLS PREPARED FOR MATRICULATION

Havergal Diploma and Arts Course.

Gymnasium—Two resident gymnastic specialists from the Boston Normal School.
Large Hockey Rink and Play-grounds.
Contracts have been awarded for the erection of a new Junior School, with swimming bath, domestic science school, kindergarten departments, and all the latest appliances and equipments. To be opened September, 1906.
Twenty-seven resident staff.

For information apply to
MISS KNOX, Principal.

WESTBOURNE School for Girls

340 Bloor Street W., - TORONTO, Can.
Re-opens September 11th, 1905.

A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals,
MISS M. CURLETTE, B.A.
MISS F. E. DALLAS, Mus. Bach.



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.
KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto.

In answering any advertisement it is desirable you should mention The Canadian Churchman.

Schools of The Sisters of The Church

106 Beverley Street, Toronto, Ont., and 330 Kent Street, Ottawa, Ont.
BOARDING AND DAY SCHOOLS FOR GIRLS
Visitor: The Lord Bishop of Toronto.
TERMS MODERATE. VACANCIES FOR BOARDERS.
School re-opens Monday, January 8th, 1906.
ADDRESS—Sister in Charge.

ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.

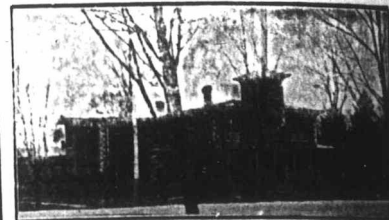
Boys Prepared for Honor Matriculation.
Reopens for BOARDERS and DAY Boys, **January 11th.** For Prospectus Apply, **M. E. MATTHEWS, Principal.**

CHURCH DAY SCHOOL
Major Street, Toronto
SISTERS S. JOHN THE DIVINE
KINDERGARTEN and ELEMENTARY DEPARTMENT

JONES AND WILLIS

Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.



ST. AGNES' SCHOOL
A Church School for Girls,
ELMPOOL, BELLEVILLE, ONTARIO.
Patron—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture.
Conservatory of Music Examinations held at the School.
Pupils taken from the Kindergarten to Preparation for the Universities.
The success of the School has justified a large addition to the building, containing six Class Rooms, Piano Rooms, Gymnasium, Swimming Bath and Sleeping Apartments. The building is heated by steam and lighted by gas and electricity.
The grounds extend over five acres.
For Prospectus and further information apply to
MISS F. E. CARROLL,
Lady Principal.
Terms Moderate.

Trinity College School
PORT HOPE, Ont.

Next Term begins
April 23rd.

For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster

Memorial Windows
Our Specialty.

The **N. T. LYON GLASS CO., Ltd.,**
141-3 CHURCH ST., - TORONTO.

Harrington's Tubular CHIMEBELLS
Lighter in Weight, Sweeter in Tone, Cheaper in Price than the ordinary bell.
Coventry, England
Castle & Son Agents
2446 St. Catherine Street Montreal

EAGLE and RAIL LECTERNS,
Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

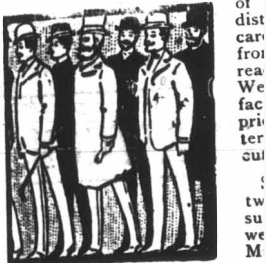
CHADWICK BROS.
Show Room, 193 East King St., Hamilton.
Factory, Oak Ave., near Barton St.
Send for Catalogue.

Church Brass Work
MEMORIAL BRASSES
RAILS, VASES
PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
133 Sparks St. OTTAWA

Can

VOL. 32.

THE PERFECT



BERKINSHAW
348 Yonge Street
Samples and self-measuring

MILLIC IN COBA

We will shortly offer for a limited number of Found a Company recently incorporated, this is your opportunity. Russell Sage's advice on stocks are cheap. Act quickly for particulars without delay.
THE S. S. NESBITT
BROKERS, ETC.
Confederation Life Bldg.

BISHOP BLYTH'S

BISHOP BLYTH, Church of England in the East, by commission from the Archbishop of Canterbury, appeals to and donations in aid of his Subscriptions received gladly given by
REV. CANON J. I. St. George's TORO

The CANADA COLD

Remedy for Canadian people.
Breaks up a cold in ONE DAY.
Absolutely harmless. Cho to take. Canada's emblem, the genuine package, 25 cents. Trade supplied by the Davidsons, Ont.

Anthems and

WE are showing a good as and **EASTER ANTHEMS** Edmund Turner and other. Send for samples on appropriate stock of Simper's Service popular services by Roland and others, published by Am London, England.

Ashdown's M
143 Yonge Street

St. August

Registered \$1.50 per Gallon (containing) \$4.50 per doz. here. Direct importer of F Telephone Main 625.

J. C. MOOR, 433 Y

