

Canadian Churchman

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

Vol. 32.

TORONTO, CANADA, THURSDAY, MAY 10, 1906.

No. 19.

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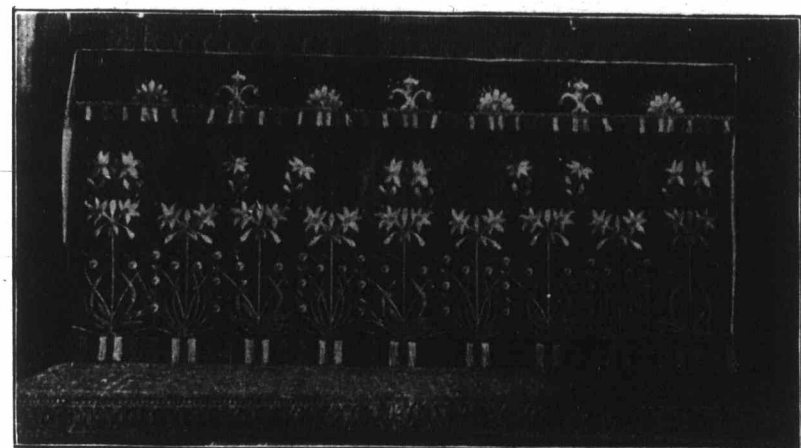
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**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS.**

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

ENTRY.
 Entry may be made personally at the local land office or the district in which the land is situated.

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 residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(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 8 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 Land 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

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Phone Main 4643.
Offices—Union Block, 367

Lessons for Su

May 13th—F
 Morning—Deut. 4, to 23
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May 20—F
 Morning—Deuteronomy
 Evening—Deuteronomy

May 27—F
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 Evening—Deuteronomy

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Appropriate Hymns
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 Albert Ham, F.R.C.
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 numbers are taken
 Modern, many of
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 Holy Communio
 Processional: 22
 Offertory: 138,
 Children's Hym
 General Hymns

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Unruly Wills.

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Canadian Churchman.

TORONTO, THURSDAY, MAY 10, 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.

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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.

May 13th—Fourth Sunday after Easter.
Morning—Deut. 4, 10 to 23; John 3, 22.
Evening—Deut. 4, 23 to 41, or 5; 1 Tim. 1, 18, & 2.

May 20—Fifth Sunday after Easter.
Morning—Deuteronomy 6; John 6, 41.
Evening—Deuteronomy 9 or 10; 2 Tim. 3.

May 27—First Sunday after Ascension.
Morning—Deuteronomy 16, to 18; Romans 8, to 18.
Evening—Deuteronomy 34, or Joshua 1; Hebrews 2 and 3 to 7.

June 3—Whitsunday.
Morning—Deuteronomy 16, to 18; Romans 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21.

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

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 239, 243, 292.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 295.

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 274.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

Unruly Wills.

At the bottom of the world's troubles lies an unruly will. Like the motive power beneath Vesuvius, the greater its energy the more disastrous and widespread its malign work. It degrades affection, pollutes life, and, if persisted in, wrecks the soul. There is but one Power to whom man can go with "a sure and certain hope" of succour in this dreadful ailment; and to that benign Being our noble Collect appeals. Would that we could, each and all, to life's end, love the thing which He commands and desire that which He doth promise. We would not then fail, even here, "among the sundry and manifold changes of the world," to find a foretaste of those "true joys," of which hereafter we shall enjoy the fulfilment.

A Road from Rome.

We gather from the "Literary Digest" that a book which will interest many has been pub-

lished by the Baroness von Zedertz, entitled "The Double Doctrine of the Church of Rome." The authoress is one of two sisters named Caldwell, of Louisville, who, like so many converts, gave great sums to the Roman Church, but who had the unusual courage of their convictions, and left it eighteen months ago. An example which many would like to follow, but find that they are unable to break the social and conventional fetters which are woven round them. There is great interest in the struggles of individual souls in their records in seeking after, not God so much, as what they think is God's Kingdom upon earth. The books on "Roads to Rome and Roads from Rome" show the varying phases of human ingenuity. Often very sad is this quest in seeking for or in creating an ideal. The close contact with the working of the Vatican has repelled the authoress and her sister. She writes: "Among the uninitiated members of the Church, numbering both humble priests and laymen, are to be found types of the truest, purest Christians"; but "Romanism must be traced to its source, the College of Cardinals and the Propaganda." Others have felt, though few express in writing, the same shattering of ideals. The desire to reform exists, even, it is rumoured, among the Cardinals, though these rumours are not allowed to assume tangible form. Mrs. Humphrey Ward in "Eleanor," and Mr. Bagot, a Roman Catholic, in his novels, try to reach the general public, who seek for information in story books, but who would never take up a controversial volume. As we write to-day we read of the condemnation of Fogazzaro's novel, "Il Santo," and the insertion of it on the "Index Expurgatorius" having caused a great sensation in Rome. Fogazzaro is not only an eminent living Italian novelist, but a deeply religious man. It seems that in "Il Santo" he made one of his characters suggest reforms in the Church in its own interest, and intimated that the Pope would be willing to make them, but that the Vatican was stronger than he.

Heresy.

The arguments of some of the defenders of unsound Churchmen would be diverting on the score of their sophistry were it not for their own inherent unsound and mischievous tendency. It is a spurious travesty of liberty to urge, even in general terms, that a man who, after years of thought and study, preceded by deliberate choice, in the most solemn and public manner, affirms that he believes certain defined doctrines, and pledges his word that he will maintain them—is quite within his rights—during his occupancy of the authoritative position which his affirmation and vow and ordination based thereon helped him to obtain; and also during his enjoyment of the emoluments thereof to virtually turn to the right about and express his doubt or unbelief in one or more of the very doctrines which at the outset he affirmed he believed, and vowed he would maintain and defend. There is a path of honour and a path of dishonour. The man who has sworn to serve the king, who eats his salt and receives his money, is to be commended so long as he is loyal to his king and faithful in his service. When he begins to doubt and waver, and to impugn this and that regulation, and to deny what he began by affirming, and proceeds to unsettle the views of others, and to lessen their fealty and regard for authority, and himself still goes on living at the expense of the king, we fail to see the ground for commendation. There is a wide difference between the exercise of legitimate liberty and the advocacy of an indefensible license. One is, in such a case, reminded of the strong words of Burke: "If our religious tenets should ever want a further elucidation, we shall

not call on Atheism to explain them." There is such a thing as heresy to-day. Those who aim at defending it cannot claim to be either sound Churchmen or faithful Christians.

Youth.

At this time of the year, it may be, the mind is more susceptible to the influence of the things that are new and fresh and vigorous than at any other season. Be that as it may, there can be no question that one of the prime needs of our Church in this young and growing country is youth, with its buoyant hope, brimming enthusiasm, abounding energy. In an old tree there is solidity, strength, dignity, but there is also an ever-increasing volume of dead wood. You see it in the bark, in the stem, in the branches. On the contrary, the young and healthy tree is sound, pliant and vigorous from its deepest root to its topmost branch; reaching out, below and above ground; rich with an abundance of life sap, a picture of beauty and energy, replete with the promise of greater things for many a year to come. Youth must have its way in the old Church of this New Land of ours. If we are to be great in accomplishing great things in these growing, expanding days, youth must bear the burden, youth must make the pace. We need have no fear that there will ever be a lack of age in the seats of authority within the Church. We have great need to fear that we may have too little of the hopefulness, enthusiasm, and infectious energy of youth. The Church in this rapidly expanding New World wants an abundant supply of the new wine of youth.

The Cost of Living.

Old-fashioned people and those with fixed incomes have had several rude shocks lately. The cost of living and the low interest for money obtainable from safe securities has sadly curtailed the enjoyment of life to elderly spinsters and to widows with families. Even our saving treasurer in Ontario has agreed to a general increase of salaries, and where one set of public officers have their pay raised all the others follow suit; that is, those who live on the proceeds of taxation. Private enterprises are quite different; and sometimes, alas! the changes are unfavourable. The publishers of Church papers do not find it possible to raise their subscription rates, and the clergy are only "passing rich" at best. Of those public officers who have apparently the poorest "pull" the Governmental officers, President and secretaries, at Washington are strangely the chief. For instance, the secretary who has charge of the Panama Canal, one of many of national importance, receives eight thousand dollars a year, while the auditors of the canal get ten thousand, and, of course, the other officers in proportion. But apparently there is to be a general readjustment, including, of course, the Senators and Representatives in Congress.

The "Wages" of Members of Parliament.

A writer in the "Spectator," strongly opposed to the payment of the Members of the House of Commons out of the public money, gives some rather cogent reasons for his opinion. He urges the waste involved in paying £300 a year to men who do not need it, and possibly would not claim it; the loss of dignity incurred by the House of Commons—"the master of the State"—becoming its own paymaster; and furthermore, that, as the unskilled, unorganized labourers outnumber the skilled and organized, such a provision, so far from securing the better representation of labourers, would only open the door to the schemes of the professional politician. He suggests reverting rather to "the old consti-

10, 1906.]
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tutional usage, under which members were paid what was termed their "wages" by the constituencies who sent them to Parliament." The farthing or half-farthing rate necessary for this purpose would be readily paid by those who felt that a man who chanced to lack independent means was yet the man of their choice. The curious fact is also mentioned that the custom of paying wages to members only died out, was never really abolished, and were a friendly test action brought the claim would in all probability prove a legal one.

Australian Development.

An impression exists that the Constitution adopted by the Australian Commonwealth has not proved a success. We are, therefore, pleased to find that the Provinces or States of New South Wales, Victoria and South Australia have agreed upon an enterprise which must have an immense result in the development of the interior. It is proposed to construct locks on the Murray and Murrumbidge Rivers so as to conserve their waters and utilize them for irrigation and navigation. The result ought to be as beneficial as storing the Nile. The details are being arranged, but the estimated cost is eleven millions of dollars, and doubtless the real expenditure will greatly exceed it. The benefits ought to exceed and justify any reasonable outlay.

Life Assurance.

The Armstrong Committee of the New York Legislature has had the unusual experience of a successful investigation, and its suggested legislation, shown to be necessary, passed into law practically unaltered. The members of this committee deserve all credit for their faithful, hard work. These Acts will form a valuable example, upon which our investigating commission may frame their suggestions. The demand for a complete investigation now comes from the companies themselves, as they deem the investigation at Ottawa has stopped at the point where their defence would have been put in. We still feel that it is a doubtful gain to show that the past management of our companies may have been irregular. The effect will be to create popular distrust and suspicion, and possibly loss to the insured. We believe a strengthened inspection staff, perhaps aided for a year or two by an extra force so as to give all our companies a house-cleaning, followed by amended rules of discipline, will do all that is needed without causing sensational and harmful panic.

A Question of Fair Play.

In the general hue and cry raised on the important subject of public and private rights acquired by corporations it is well to remember that those who are seeking most strenuously to advocate the rights of the public should not overlook the fact that a corporation has "rights" which it would be manifestly unfair and unjust to ignore or subvert. There are some traits of the British character overseas that might with advantage be encouraged to take deeper root and be more sincerely cultivated in our New World. One of them is the love of fair play. When a man by his brains, energy and force of character, after it may be, years of patient toil and remarkable enterprise, succeeds in founding a great industry, providing a merchantable investment for capital, the employment of a large amount of labour, and resulting in the development of a public utility of vast proportions, and then, in the ordinary course of business, looks for a profit commensurate with the importance of the undertaking, and the time, labour, skill and capital involved, is it fair, we ask, not by force of arms, but by appeals to public interest and by force of the public vote to attempt to compel him to "stand and deliver?" If the comparatively few men in the community of great financial ability and business enterprise are to

CANADIAN CHURCHMAN.

be allowed to build up such projects until they are on the eve of completion, and then are to be hampered by public attack and to run the risk of having the rights they have so laboriously acquired expropriated, the inference may not unfairly be drawn that individual enterprise on a large scale will sustain a serious handicap and the credit of the country for fair play be jeopardized. By all means let us assert and safeguard the rights of the public; but let us be careful at the same time to be just and fair to the individual, to whose foresight, energy and ability we are indebted for giving practical value to the subject of such rights and converting it into a great public utility.

A Canadian at Marathon.

Over a course of about twenty-six miles in length, which bears the name of the famous struggle in which Miltiades led the Athenians to victory over the Persians, a young Canadian has won a bloodless victory in a road race which was open to the world. We cannot help taking a pardonable pride in an event which has given prominence to the name of our country on such a memorable occasion and in such notable historic surroundings. We are glad that in perhaps the chief event of the annual games by which modern Greece seeks to perpetuate the memory and emulate the manly prowess of her athletes, renowned in classic story, the young Hamiltonian, Sherring, won for himself, his country and the Empire, of which she forms a part, such unusual distinction.

The Belief of Israel.

We do not realize, on reading our Bibles, how the Jews apply to themselves, "scattered and peeled," the lamentations and the prophecies which we are taught were fulfilled in Jesus. It is seldom that we hear that in addition they also apply the other portions of the Old Testament as illustrating their own history and the truth of Scripture and prophecy. At the great Passover service Rabbi de Sola, of Montreal, took for his text, "Touch not mine anointed, and do my prophets no harm." He said that the world had yet to learn that man cannot defy God with impunity. The will of the Almighty was that Israel should be treated justly and benevolently. How lightly the world esteemed the words of the Jew to-day. The Russian persecution was bad enough. Its toleration by other nations was still worse. The record of history proved that every nation failing to treat Israel justly and benevolently had been blotted out. The hand of the Almighty had not been shortened. He had crushed Egypt, Assyria, Babylon, Greece, Rome and Spain, and He would assuredly not permit even the mightiest of modern empires to defy Him with impunity. The celebration of the 3,218th Passover should convince the Jew that he need have no fear for the future. When Russia had been added to the list of powers blotted out by the Lord of Hosts: when inhumanity and intolerance had been universally recognized and treated as an anachronism, Israel would flourish—the anointed of God, the prophet whose words alone voiced the words of the Most High.

MUCH CRY AND LITTLE WOOL.

Somebody once remarked to the writer that the Church of England did the greatest amount of talking to the least amount of work of any religious body in existence. The Synod season is now approaching, with its floods of talk, and often very disproportionate and inadequate results. The fountains of slumbering oratory will be unsealed, and the "ecclesiastical statesman" will once more revel in the delight of hearing his own sweet voice. How the Church compares in this matter with the other religious

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bodies we are not now prepared to say, but this is certain that time is inexcusably wasted in our Synods on an appalling scale. Of every Synod, from the Atlantic to the Pacific, the same complaint is heard, that the work is only half done, and imperfectly done at that, with a wearisome expenditure of talk. The blame for this state of things, however, cannot be fairly laid to the charge of the Church at large. It is due to two causes: defective rules of debate and the insatiable passion for making long speeches, in season and out of season, characteristic of a certain ubiquitous class of men, who "will not down" under any milder pressure than some cast-iron rule, inexorably applied. Every Synod has this type of men, who, with a determined indifference to popular feeling worthy of a better cause, persist in repeatedly inflicting themselves upon their fellow Synods-men, apparently for the mere pleasure of the thing. Then there is the self-appointed guardian of procedure, who is eternally rising to points of order, precipitating long and exasperating discussions upon some subject that not one in ten of the members in general understand, or care to understand. Little wonder that two or three days of this kind of thing is enough for the average Synods-man, and that after salving his conscience by attending the opening services, and hearing the Bishop's charge and the annual reports, he begins to cast about for a colourable excuse to slip away and get back to his farm or his merchandise. A few men practically monopolize the business of the Synod. He feels that he is not in it. His interest evaporates, and, although he would like to contribute to the discussion, he lacks the self-assertion necessary to force his way into the charmed circle. And so he goes his way, imbued with a feeling akin to disgust with the whole proceedings, and the Synod dwindles away to a mere handful, and finally adjourns, with half its work half done. A simple and effective remedy for this most unsatisfactory state of things would, in our opinion, be found in the adoption of a system widely in vogue in the States in their Conventions, of closing the discussion of certain questions at a fixed time by motion. A member rises and moves that the debate then in progress be closed at a certain hour, which he names, and that the speeches be limited to, say, five minutes; no one to speak more than once, except the mover in his final reply. By this plan everyone, who cares to do so, gets a chance to say something; and many valuable contributions, now lost under our present absurd system of virtually allowing certain individuals to monopolize the whole debate, would be made to the discussion. At every one of our Synods there are dozens of men who are simply choked off from the debates. They cannot face the Synod, wearied almost beyond endurance by interminable harangues and frantically yelling for the taking of a vote. Under a time limit these discreditables scenes would never occur. The debate would close automatically, and everyone would have had his say. Members would not go away in despair of being able to get a word in edgeways. Their interest would be sustained, and our Synods, instead of melting away before they had got fairly to work, as is the case now, would hold together and finish their business in a business-like manner.

FROM WEEK TO WEEK

Spectator's Comments on Questions of Public Interest.

The reports which come to us from many members of the Board of Management all agree in declaring the recent meeting in Toronto to be the most thoroughgoing and satisfactory one on record. It was not all sunshine or all mutual admiration, but, as one might expect from gentlemen of the standing of its members, there appears to have been no bitterness such as would

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rankle in the hearts of. There was evidently a possibility and a boldness of desirable. "Spectator" share of the hard knowledge is not disposed to extraordinary thing if he with him. He has no effort he tries to think that so that he may say just the occasion calls for, favour. We cannot remember which we care recently expressed our of sharpness it must be phrases had already the same matters with It is not necessary for confidence in the good the gentlemen who known for that. What that good-natured, easy in Church committees were not producing, feel that the attitude its recent meeting, towards convincing to awake and master of In any case, "Spectator" work which the Board to satisfy himself, independent or popular, sound in policy.

Human nature is tremendous earthquake cisco to a heap of ruin which followed in catastrophe have still over the world. Many multitudes who have parted with all calamity has been on has drawn upon it the sympathy of the Golden Gate has smaller towns and dred miles down the fate, and their citizen loss, namely, all the sympathy goes all pouring in by the destruction are being in various parts of being forwarded by a family will be through fire in Seattle must make the best have no world-wide and no provident, with what is needed perchance for a generosity called forth the greater suffering hardly think so. considerable amount on the affliction to come to their large quantities of coming, and men erosity. The dis: one of many people help their neighbors impressed upon the scores of families little or no attention

Mr. Robert Reid provided the necessary dollar prize, to be Diocesan College effectively and in of the Church. In a few days ago a institution. Mr.

say, but this wasted in our every Synod, he same comonly half done, a wearisome for this state ly laid to the is due to two and the in speeches, in istic of a cer who will not re than some Every Synod a determined thy of a better ing themselfs parently for the n there is the edure, who is r, precipitating ns upon some ie members in lerstand. Little of this kind of e Synods-man, nce by attend l hearing the at reports, he rable excuse to rm or his mer-monopolize the s that he is not nd, although he discussion, he y to force his d so he goes hi to disgust with Synod dwindles finally adjourns, simple and effe-factory state of e found in the n vogue in the closing the dis-a fixed time by moves that the sed at a certain the speeches be no one to speak over in his final who cares to do thing; and many t under our pe-allowing certain e whole debate, on. At every one s of men who are tes. They cannot st beyond endur-s and frantically te. Under a time nes would never se automatically. his say. Members of being able to fir interest would instead of melting ly to work, as is gether and finish ke manner.

WEEK

uestions of Public to us from many nagement all agree ing in Toronto to nd satisfactory one shine or all mutual expect from gentle- members, there ap-ness such as would

frankle in the hearts of those who felt its sting. There was evidently a consciousness of respon-sibility and a boldness of utterance that are most desirable. "Spectator" did not escape a fair share of the hard knocks that were going, but he is not disposed to complain. It would be an extraordinary thing if he carried the entire public with him: He has no enemies on the Board, and he tries to think that he has no friends either, so that he may say just what in his judgment the occasion calls for, without fear and without favour. We cannot recall anything in our con-tributions which we care to withdraw. If we have recently expressed ourselves with some degree of sharpness it must be remembered that gentler phrases had already been employed regarding the same matters without any apparent effect. It is not necessary for us to express our astute confidence in the good faith of the Board, for the gentlemen who compose it are too well known for that. What we have feared is that that good-natured, easy-going attitude so familiar in Church committees would not produce, and were not producing, the results we desired. We feel that the attitude of the Board, assumed at its recent meeting, ought to go a long way towards convincing the public that it is wide awake and master of the details of its work. In any case, "Spectator" desires to help on the work which the Board represents, but he tries to satisfy himself, not that this or that is expedient or popular, but whether it is right and sound in policy.

Human nature is peculiarly constituted. The tremendous earthquake which shook San Francisco to a heap of ruins and the devastating fire which followed in its wake to complete the catastrophe have stirred the hearts of men all over the world. Many lives have been lost, and multitudes who have escaped with their lives have parted with all their possessions. The whole calamity has been on such a huge scale that it has drawn upon it the eyes of the world and the sympathy of the same. But the city of the Golden Gate has not been the only sufferer. Smaller towns and villages for more than a hundred miles down the coast have met the same fate, and their citizens have suffered the same loss, namely, all they possessed. But the world's sympathy goes all to San Francisco. Money is pouring in by the million, schemes for recon-struction are being backed by the wealth of men in various parts of the country, and supplies are being forwarded by the train-load. To-morrow a family will be left homeless and destitute through fire in Seattle or New York, and they must make the best of the situation. They will have no world-wide sympathy to sustain them, and no provident, generous hand to supply them with what is needful. They will suffer alone, save perchance for a few personal friends. Is gener-osity called forth by a great disaster due to the greater suffering of individuals affected? We hardly think so. The ordinary man requires a considerable amount of emphasis to be placed on the affliction of others before he is moved to come to their rescue. When trouble comes in large quantities the needed stimulant is forth-coming, and men are stirred to unselfish gener-osity. The disaster at San Francisco is but one of many proofs of the readiness of men to help their neighbours when the need of help is impressed upon them. But the pity is that the scores of families who suffer individually have little or no attention paid to them.

Mr. Robert Reford, of Montreal, recently pro-vided the necessary endowment for a hundred dollar prize, to be awarded to the student in the Diocesan College, Montreal, who could most effectively and intelligently render the services of the Church. It was awarded for the first time a few days ago at the annual convocation of that institution. Mr. Reford has evidently observed

a very weak point in the education of our Ang-lican clergy, and been impressed with the im-portance of correcting it. So much of the devo-tional and educational influence of our services depend upon the reader, one wonders that so little attention has been paid to the subject. Effective reading must be based upon an intelli-gent understanding of what is read, and it must be done in a way to direct the attention or stimu-late the feelings in the direction contemplated, and away altogether from the reader. There is no one "best" way of reading, but effectiveness may vary as widely as the personalities of the readers. It is the duty of every clergyman to do his utmost in this as in other directions to represent our Church at its best.

In offering prizes in our theological colleges we would like to see a new system introduced. The plan of giving but one prize in each subject seems to us to limit the usefulness of rewards. The single prize usually goes to the man who needs no stimulus for work, and those who might be stimulated to greater effort usually realize from the outset that they are not in the running. The purpose of premium giving is, therefore, largely negated. We would suggest that prizes be offered to every student who reached a certain standard of proficiency. Let the standard be fixed high enough to guarantee effective work and then bestow some reward upon every man who reaches that standard. This offers a fair opportunity to everyone, and would, in our judg-ment, secure a higher average of efficiency.

Spectator.

THE BOOK OF COMMON PRAISE.

The second series of meetings of the Compilation Com-mittee opened at 10 a.m., at the school-house of the Church of the Redeemer, Toronto, on Tuesday 24th April, the Lord Bishop of Ottawa, in the chair. The Vice-Chairman, the Bishop of Huron, was also present, and the Bishop of Tor-onto and Algoma, the Rev. Canons Crawford and Welch, the Rev. Prof. Clark, Rev. Dr. F. G. Scott, Rev. Dyson Hague, and Rev. F. G. Plummer, and Messrs. James Ed-mund Jones, W. B. Carroll, and E. G. Henderson. A reso-lution of sympathy with the family of the late Very Rev. Dean Partridge, was passed and directed to be forwarded to his widow. Rev. A. G. H. Dicker, of St. John, N.B., was appointed to fill the vacancy on the committee.

The systematic examination of the different editions of the three standard Church hymnals, Ancient and Modern, Church Hymns, and Hymnal Companion, was completed, and it was found that by omitting from each those hymns for which there is apparently no demand in Canada, a com-bined book of about 650 hymns resulted. In every case of real doubt a hymn was included rather than excluded, but the whole draft will be reconsidered, and if possible the number cut down at the next meeting. No decision was arrived at as to the number of hymns to be included in the final draft. A report was brought in showing the size of standard hymnals, including those of other Christian bodies: Ancient and Modern, 637 hymns; Ancient and Modern, new edition, 643 hymns; Church Hymns, 1881, 592 hymns; Church Hymns, 1903, 658 hymns; Hymnal Companion, 1877, 550 hymns; Hymnal Companion, 1890, 600 hymns; American Church Hymnal, 1892, 679 hymns; Irish Church Hymnal, 1893, 642 hymns; Canadian Presbyterian (Psalms and Hymns), 1897, 743 hymns; Scotch Presbyterian Hymn-ary, 1901, 650 hymns; Canadian Methodist, 1894, 936 hymns; English Methodist, 1904, 981 hymns; American Methodist Episcopal, 1905, 748 hymns; English Baptist, (in use in Canada), 1906, 802 hymns; English Congregational, 1887, 775 hymns. The committee's labours were somewhat inter-fered with by the session of the Mission Board, and the work of digesting the immense mass of material and sug-gestions which is before the committee could not be suf-ficiently completed to enable the committee after three days' strenuous labour to give out any final and definite infor-mation. The work will be continued at the next meeting, which will last a full week, and will be held from 21st to 28th August next, at Cacouna, P.Q. The "Churchman" has, however, obtained some in-teresting details which will enable its readers to judge how systematically and painstakingly the committee is endeavouring to follow out the policy of "unity by inclusion" which it has adopted. The "remarks and suggestions" in the voting circulars showed more than anything else a wide-spread need of more children's, missionary, and parochial mission hymns, the last named being also asked for use more or less occasionally in "back settlements," and in places where congregations have not yet been trained to the more cultured poetry and music of our Church. As to children's hymns, the best in the small collection in Ancient and Modern, will, of course, be retained, but it is likely that a

few like "There is a green hill," which are very generally sung by adults also, will be transferred to the heading of "General Hymns," so that their use will be unrestricted. In the index of first lines, and in the other indexes, these will be indicated to be for use also by children. Out of the mass of carols a few standards were chosen, "Carol, sweetly carol," "In the field with their flocks abiding," "Noel," etc. An effort will be made to group the hymns so that hymns for very little children may not be confounded with hymns for older scholars. Special consideration was given to hymns for missions. The good old ones were re-tained, and hymns like "Fling out the Banner," "Coming, Coming," "The love of Christ constraineth," "Christ for the world we sing," "Where are the reapers," "The Master comes," "Send Thou O Lord to every place," "Sow the seed beside all waters," etc., were added, so that the hymnal will, it is hoped, answer all the requirements of our mis-sionary societies. "Yield not to temptation," "I am Thine, O Lord," "Jesus, Saviour, pilot me," "There is life for a look," "Pass me not, O gentle Saviour," and hymns of that literary and musical character will enable our clergy to supply the wants of those whose tastes have hitherto been overlooked by our church hymnals, but these hymns will all be grouped together in a section at the end of the book, so that those who do not desire to use them can easily refrain from doing so. The Irish Hymnal was found to be a store-house of fine material, both of words and music. Hymns like "God reveals His presence," set to a magnificent Ger-man tune by Neander; Whittier's "When on my day of life the night is falling," and "Dear Lord and Father of Man-kind;" Kipling's Recessional, etc., will add greatly to the literary and musical treasures of the hymnal. The Cana-dian Presbyterian Hymnal, the most successful of all recent hymnals, was carefully studied, and many valuable hymns chosen from it, "O love that will not let me go," "Who is on the Lord's side?" "How firm a foundation," "O, little town of Bethlehem," etc. The American Hymnal will furnish "Ancient of Days," "We march, we march," and many others. The Musical Committee report a scheme whereby a wealth of alternative tunes will be secured with a minimum expense of music printing. It is proposed to group the hymns under each heading according to metre, and the General Hymns in like manner, so that, by way of illustration, four common metre tunes may be printed, two on left-hand page and two on right, with cross refer-ences, and two or more hymns printed underneath. One at least of the tunes will be old and familiar to absolutely everyone, so that every hymn will be singable. In some cases the different standard Church hymnals have wedded different tunes to the same hymn. This scheme will enable the committee to relieve themselves from the charge of divorcing hymns from their proper tunes. For instance, "Praise to the Holiest" may be printed on the left-hand page with "Gerontius" marked as "first tune," on the right-hand page, "Jesus, these eyes have never seen," with "Sawley" marked as "second tune." Each hymn has thus two tunes, and both those who now use "Sawley," and those who now use "Gerontius," ought to be satisfied. Some original contributions were received in verse and music, and although the committee had not time to complete their ex-amination of them, they found several which may ultimately be declared worthy of a place in the Hymnal. All music will be finally revised by the expert musician that will be engaged as musical editor. The Convener was requested to divide up among the members of the committee the duty of careful examination of standard hymnals of other re-ligious bodies, so that each may receive proper and complete study. The committee is receiving encouragement and as-sistance from all quarters. It would be quite impossible to give a list of the persons who by their suggestions and advice are rendering great service to the Church. Such eminent musicians as Dr. Ham, Canon Roberts, Mr. Percy Illsley, Mr. W. E. Fairclough, Mr. A. R. Blackburn, and others, are interesting themselves in the detail of the work. Although the vote has been a great help in the choice of hymns, the committee is trying to exercise a wise discretion in interpret-ing it. They find that many hymns that might well give place for more helpful hymns have secured votes by reason of being set to catchy tunes, while others have secured few votes owing to their being set to dismal or unsingable tunes. The members of the General Hymnal Committee, and the various Diocesan Hymnal Committees will, during the next three years be asked to criticise the draft hymnal when finally prepared. In the meantime, the Compilation Com-mittee ask for the sympathy and the prayers of the Church in the enormous task they have undertaken. They cannot hope to please everyone, but they do expect to produce a hymnal more generally useful than any now in use in our Church. They are not hampered by having to follow as closely as possible a former edition of the hymnal, but set out on an entirely new book with the hope that in it will be found all that is best in existing hymnals. A section for "Hymns chiefly for private use" will be provided so that a place may be found for certain hymns which, though not suited for public use are yet well-known, and are useful for sick rooms and other private occasions. The hymnal will be as rich in metrical litanies as Hymns Ancient and Modern. The number of hymns for Lent will be greatly increased. At the request of the committee a copy of this issue of the "Churchman" is sent to every clergyman in Canada, who is asked to show it to his choir-master, and to others who are interested, so that as far as possible the Church may be kept informed of the progress being made by the committee in the great work entrusted to them.

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—Leaving Wawanese, Man., the next place called at was Belmont, where every preparation had been made by Rev. R. H. L. Girling, for a good meeting of his men. This is a regular settlement of men and families from England, and a great number of men were called upon by the Travelling Secretary, including the manager of the bank, a number of men at the different hotels, and a lot of men working on a construction train, who were spoken to in their boarding car. A very inspiring service was held in Christ Church in the evening, about fifty men were present, and both the incumbent and Mr. Thomas made stirring addresses. A new chapter is now in active work at Belmont, one new member being admitted on the occasion of the visit. One of the men was present at the recent successful conference in Winnipeg, and as a result the work of this Chapter will go forward with great energy. Somerset was next visited, and the clergyman, Rev. W. H. G. Battershill was called upon, and the Brotherhood work carefully explained to him, and literature left with him. At the present time there is no prospect of a chapter being formed, in Somerset, as it is a small parish, but steps will be taken to establish a chapter in Swan Lake, the adjoining parish, which is also under the charge of Mr. Battershill. A run was made the next day to Carman, Rev. E. A. Davis was at the station to again welcome the Travelling Secretary, and the men of his parish were looked up. A Chapter had been formed as a result of previous visit, but not much corporate work had been done, owing to a number of local reasons, but the men were ready to take up definite work once more, and after hearing an earnest address from Mr. Thomas, who spoke specially about the Ottawa Convention, and the conferences at London and Winnipeg, as illustrating the steady growth of the Brotherhood, the men elected new officers, and entered upon an active service, one of the members present being an old Brotherhood man from Nelson, B.C. There are special opportunities for carrying on Brotherhood work in Carman, and good work is expected from St. John's Chapter. Good Friday service was attended at Carman, Rev. E. A. Davis preaching an impressive sermon and an opportunity was given for meeting some of the men of the parish before leaving for Winnipeg. Saturday and Easter Sunday was spent in Winnipeg, the former day being entirely given up to correspondence, and a great number of letters being disposed of, Easter Sunday, Holy Communion service was attended at St. Peter's Church at 8.30, and also morning service at same church, two Brotherhood men being met amongst the congregation, Mr. Lancaster, Director of Chapter at St. Mary's, Ont., and a member of St. Agnes Chapter, Carberry. Two real active chapters are at work at St. Peter's, Winnipeg, and the rector, Rev. S. Fea, is a most enthusiastic Brotherhood clergyman. Evening service was attended at All Saints' Church, the Travelling Secretary meeting an old friend in the rector of Rev. F. C. C. Heathcote, (formerly rector of St. Clement's, Toronto), and being warmly welcomed by an old member of Dominion Council, Mr. W. P. Sweatman. After service an excellent meeting of Brotherhood men was held in All Saints' vestry, thirty-five men being present, comprising members from All Saints', Christ Church, and Holy Trinity Chapters. An address was given by the Travelling Secretary, and as it was the last meeting in Winnipeg, the men were specially interested in getting all information possible, and a great number of questions were asked and answered by the Travelling Secretary. This was quite an inspiring meeting, and made a distinct impression, by its earnestness, upon every man present, and on saying "good-bye," one felt that he was leaving personal friends. On leaving Winnipeg it can safely be said that the city is full of Brotherhood activity, the men all have just the right idea as to the work, they thoroughly understand the value of chapters meeting each other, and of members being real brothers, a really efficient local council, (under a model chairman and very active secretary), is hard at work, and the outlook ahead is of the brightest and perhaps what is of the greatest importance, the clergy of the city are giving their valued assistance towards the extension of the work. Gladstone was next visited, Rev. E. Edmonds kindly allowing the Travelling Secretary to speak to the men at the regular Easter meeting, and as a result a chapter of eight or ten good earnest men will be formed at Gladstone in a week or so. This is a real good point for Brotherhood work, and a beautiful new church building has been recently erected.

The regular monthly meeting of the Toronto Western District Brotherhood of St. Andrew was held on Thursday evening, the 26th April, in the school-house of St. Mary Magdalene. Mr. T. L. Johnstone presided, and there was an excellent attendance. Descriptions of Fire Hall services were given by Mr. Catto and Mr. H. G. Kingstone, and the daily life of a soldier in barracks was graphically described by the Rev. Mr. Spencer, an army chaplain. The work at Stanley Barracks was reported upon by Mr. Hutchinson. Very encouraging reports were given by all the chapters present. A concert is to be given at Stanley Barracks under the auspices of this Western District, and it is hoped that many Brotherhood men may be present. It is the intention to make a very substantial present of books to the library there during the concert.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—St. John the Baptist.—The Lord Bishop presided at the annual meeting of the members of this Cathedral Parish, held at the Synod Hall on Tuesday, April 24th. A number of resolutions were unanimously passed, thanking the Bishop for the deep interest that he has always taken in matters relating to the parish. The wardens were then elected as follows:—Cathedral, Mr. G. W. Gosling, rector's; Mr. E. H. Davey, people's. St. Michael's, Mr. A. Snow, rector's; Mr. Ewing, people's. The stipend of the rector was increased from \$1,800 to \$2,000, and the curate's fund increased \$300. The following were chosen vestrymen:—Sir W. V. Whiteway, Sir W. H. Horwood; Messrs. S. G. Collier, Geo. A. Hutchings, C. McK. Harvey, J. Outeridge, W. B. Grieve, J. Furneaux, Geo. A. Davey, F. D. Lilly, J. Withers, and W. W. Blackall. The accounts submitted by Mr. E. H. Davey showed a healthy condition of the parish finances. A finance committee and other committees were appointed. The selecting of a rector was left in the hands of the Bishop.

The Cathedral Branch C.E.T.S. held a special meeting lately, at which important matters were transacted. The chief item of the evening was the adoption of the new by-laws which have been several months under consideration. Under these new rules, the general business of the society will be conducted by an Executive Committee, and all meetings of the Branch will be devoted to some definite temperance work. The officers of the C.E.T.S. are very sanguine that their society under the new by-laws will take on a new lease of life, and do much better work in the future for the glorious cause of temperance.

St. Mary's.—Wardens, F. W. Le Messurier, G. W. Ellis.

NOVA SCOTIA.

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

Halifax.—St. James' Church, Charlottetown, P.E.I., held a bazaar in Easter Week, from which they realized \$350. The Rev. Canon Shreve, of Sherbrooke, P.Q., has been visiting friends in P.E.I.

The Rev. Chas. De Wolford White, rector of Kentville, N.S., has now fully recovered from his recent illness, and has gone to visit Shelbourne, his native place, of which his great-grandfather, Capt. Gideon White, an United Empire Loyalist, was the founder, his grandfather, the late Rev. Dr. White, rector for sixty-two years, and his father, representative in the Dominion Parliament for two terms.

The Church School for boys at Windsor, N.S., is full to overflowing; and the girls' school at Edgehill, is enjoying great prosperity. The latter still remains under the business management of the founder, Dr. Hinde, who has now entered upon the eighties, and is in vigorous health.

Drastic measures for the reorganization of King's College, Windsor, it is likely, will shortly be adopted. The attendance this year is about equal to last. There is no prospect of amalgamation with Dalhousie. It is now generally understood that it would be impossible to procure the necessary Act from the Legislature, voiding the trust. The University is certain to continue under some form, but the change of attitude of the president has been a severe blow. Future developments will be watched with interest.

A fine chime of bells has been installed in the Truro parish church. This is the second in the diocese, Lunenburg, possessing another set of chimes presented by Col. Kaulbach, brother of the Archdeacon. The Truro church is the only stone edifice in the diocese. At least 99 per cent. of the remainder are of wood.

The Rev. W. C. Wilson has returned from a tour in the United States, where he collected \$3,000 for his Cottage Hospital at Springhill. The institution which now accommodates thirty-five patients, is greatly prospering, and has now an endowment of about \$75,000, sufficient with the patients' fees, for its present support, Mr. Wilson, however, hopes to enlarge it before long. His work is, we believe, unique in Canada. As yet, however, almost every dollar of the funds have been raised in the States.

The Halifax City Council are still demurring about the sale of certain lots to the Cathedral Corporation. It is hoped that they may eventually be secured. They are admirably situated, and are contiguous to both the business and residential sections of the city, and command a fine view of the harbour. The Venerable Dean Gilpin, who spent the winter in the West Indies, continues, we are pleased to learn, in good health.

St. Luke's Cathedral.—After Evensong on Monday, April 30th in St. Luke's Hall, in the presence of a number of the

members of the congregation, a farewell was taken of the Rev. H. P. A. Abbott, who for the past two years had been curate of the parish. At the request of the vestry clerk, Mr. A. B. Wiswell, the Very Rev. the Dean took the chair and made a presentation to Mr. Abbott on behalf of the congregation, which consisted of a handsome travelling bag and a purse containing money, with which Mr. Abbott could, at his own discretion, purchase a private Communion Service. Mr. Wiswell, in the course of a few remarks, on behalf of the wardens, spoke most kindly of Mr. Abbott, and of the work which he had accomplished during his residence in Halifax. The Very Rev. Dean Gilpin, in making the presentation, made a most touching address. Mr. Abbott was doing right in obeying the call to a broader field. His manifold gifts, his loyalty and his modesty were all touched upon in the words that brought tears to the eyes of many present. The Rev. H. P. Abbott said he could hardly trust himself to reply. His two years in Halifax were most pleasant. As there is reciprocity in all things so there is reciprocity in love. He loved all the members of the congregation. He did not know that they cared for him, but he knew it now. The Dean alluded to him as a worthy son of a worthy sire. That was one of the best testimonials he could receive. On coming in and going out among the congregation he heard many kind words concerning the work of his father, particularly among the poor of the congregation. The last two months had been trying ones to him, but he felt it was his duty to accept the call to Montreal. His thoughts would ever be with St. Luke's and he would visit the city whenever an opportunity offered. The Rev. Canon Bullock, and Rev. K. C. Hind spoke feelingly, as did also Miss James, on behalf of the ladies of the congregation.

Liverpool.—The financial statement which was presented at the Easter vestry meeting shows receipts of \$1,218.57, and an expenditure of \$1,152.58.

Truro.—St. John's.—The thirtieth anniversary of the marriage of the Ven. Archdeacon and Mrs. Kaulbach was very happily and appropriately celebrated on Thursday evening, the 26th ult., when a large number of the parishioners gathered together in the crypt of the church, which had been completely transformed for the occasion, by means of handsome decorations of various kinds from an ordinary, plain-looking room into a very beautiful and attractive parlour. In the absence of the selected Chairman, W. D. Dimock, who was suffering from severe cold, Mr. R. A. Tremaine was chosen to preside over the gathering; and when the people had well assembled, he called all to order, made most timely and felicitous introductory remarks, and called on Warden C. E. Bentley to read an address to the worthy couple, in whose honour they had all gathered. Mr. Bentley, with a few prefatory remarks read the following address:—"To the Venerable J. A. Kaulbach, M.A., D.D., rector of St. John's Church, Truro, Archdeacon of Nova Scotia, and Mrs. Kaulbach. Beloved friends:—Your parishioners gladly embrace the opportunity given us by the completion, on this day, of the thirtieth year of your married life, to congratulate you both on the happy event. For over thirty years you, Reverend Sir, have presided over the destinies of the Church of England in this parish with marked ability and success. You have led your flock forward, step by step, till it speedily outgrew the capacity of the old church in which some of us worshipped when you first began your ministry here, to the erection and completion in all its details—its Baptistery and crown of costly chimes—of the beautiful stone edifice in which we now assemble for prayer and praise. This alone is an enduring monument of your zeal and good judgment in all church matters, but there are many other undertakings in the outlying districts within your parochial sphere, completed, which also tell you of your labours and success. We are, too, fully aware of the fact that Mrs. Kaulbach, your ever faithful wife, has in many ways during all these years contributed much to this uniform success of your ministry. But more than all this, you have both, by a steady and unwavering course of kindness, and large, open-hearted generosity, and active help to all, high and low, rich and poor, in their various trials and difficulties, spiritual and temporal, invaded our hearts and affections, and endeared you to us in so many countless ways, that the enumeration of them all would fill many a page in the history of the past thirty years of this parish. In the larger field of the whole Diocese of Nova Scotia, you Sir, as Archdeacon of Nova Scotia, have often had the burden and direction of the entire Church, and in the interregnum of the Bishops have had to preside at the Councils of the See, and always with marked acceptability and fairness. It is well known that in this department of your clerical duties, you have had many difficult situations to face, and laborious work to discharge, and we rejoice to know these have always been met and overcome with happy results and profit to the Church. After so many years of active life and labour in this parish, and this Provincial See, as well as in the Church at large throughout this wide Dominion of Canada, and an active participation in its various councils year after year, prompting in every way within your power its growing life, and strengthening with all your ability its splendid vitality and militant force which it has to-day, we rejoice and thank God that you are still given the necessary strength of mind and heart to continue with unabated vigour as a faithful soldier and servant this glorious Heaven-sent work. After reviewing the past, and recalling all you have accomplished, both for the Church and for your flock in

dividually, we can only feel proud and thankful, and full of health and happiness, for the faithful toil in the service of God, which has been spared to you both, and a number, and the shadowy heralds of bright and rosy conclusion we ask you, in marriage, to accept from us as a reminder of our good-will attachment to you both world-wide undertakings in the doctrine of Christ among men. Truro, T. S. H. Harris, wardens, Saint John's Church, Truro.

At the reference in the occasion, Mrs. Cummings, light, unveiled a magnificent with mercurial pendulum Birks, Montreal. This clove a suitable inscription, set given to Archdeacon and of St. John's, Truro, on wedding day. The Ven. and appropriate reply, in most warmly on behalf of their very kindly expression and in the course of a son the work done in the par immediately after the speech, Mr. Matthews's chimes of Mendelssohn's to the good-fellowship a Congratulations were shown Mrs. Kaulbach, both a bride of thirty years as a bride could be. Light evening, a specialty joyable evening was brought forth "God Save the

Sydney, N.B.—A large and lay delegates of the held on April 30th, for to represent the Rural the Governors of King' of the affairs of the C fully stated as well as reorganization on existed to the election, the Rev. C. W. Verne meeting was noteworthy representation of the case.

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Fredericton.—Miss left \$2,500 to the Bishop of a pipe organ for money can be raised. If these conditions c to the Parish Church

Andrew H. Dur

Three Rivers.—St. V. Gandin. The firm a satisfactory one.

Wm. Bennett B
James Carmic

Montreal.—The f. of the Diocesan elected for the Willis; Clerical Vice-President, Mr. G. O. T. Bruce; Rev. Dr. E. I. Rex Mr. G. H. Jenkins, Bacon, the Rev. H. G. O. T. Bruce.

St. James' the of his stay in this presented by the n a gold chain as a and as an evidence sentation was made

dividually, we can only from our heart say that we are proud and thankful, and trust and pray that many years of health and happiness, many years of honourable and faithful toil in the service of our Heavenly Father, may yet be spared to you both, and as the days and years increase in number, and the shadows lengthen, may they only be the heralds of bright and rosy sunsets to long and peaceful days. I conclude we ask you, on this happy return day of your marriage, to accept from us, your parishioners, this clock, as a reminder of our goodwill and wishes, and our ever faithful attachment to you both, and loyal workers in the great world-wide undertaking in teaching and showing the principles of the doctrine of Christ, and the spread of His Kingdom among men. Truro, April 26th, 1906. C. E. Bentley, T. S. H. Harris, wardens. On behalf of the parishioners of Saint John's Church, Truro, N.S."

At the reference in the address to a souvenir of the occasion, Mrs. Cummings, amid the bright glare of a flashlight, unveiled a magnificent At French gilt bronze clock, with mercurial pendulum, from the well-known firm of Birks, Montreal. This clock, which is a beautiful one, bore a suitable inscription, setting forth the fact that it was given to Archdeacon and Mrs. Kaulbach by the parishioners of St. John's, Truro, on the 30th anniversary of their wedding day. The Ven. Archdeacon made a most felicitous and appropriate reply, in which he thanked the parishioners most warmly on behalf of Mrs. Kaulbach and himself for their very kindly expression, and handsome and useful gift, and in the course of a somewhat lengthy address he reviewed the work done in the parish since he first took charge of it. Immediately after the conclusion of the Archdeacon's speech, Mr. Matthews gave a splendid rendering on the chimes of Mendelssohn's Wedding March, that added much to the good-fellowship and merry-making of the evening. Congratulations were showered upon the Archdeacon and Mrs. Kaulbach, both were exceedingly pleased; and the bride of thirty years ago looked as bright and as happy as a bride could be. Light refreshments were served during the evening, a specialty being bridal ice-creams. A most enjoyable evening was brought to a close by the chimes pealing forth "God Save the King."

Sydney, N.B.—A largely attended meeting of the clergy and lay delegates of the Rural Deanery of Sydney was held on April 30th, for the purpose of electing a Governor to represent the Rural Deanery of Sydney on the Board of the Governors of King's College. A considerable discussion of the affairs of the College took place, the position being fully stated as well as the possibility of another attempt at reorganization on existing lines. The meeting then proceeded to the election, which resulted in the selection of the Rev. C. W. Vernon, editor of "Church Work." The meeting was noteworthy, inasmuch as there was a larger representation of the laity than has ever before been the case.

FREDERICTON.

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

Fredericton.—Miss R. Frances Fisher, of this city, has left \$2,500 to the Bishop of Fredericton for the purchasing of a pipe organ for the Cathedral, provided that enough money can be raised for a good organ and surpliced choir. If these conditions cannot be carried out, the money goes to the Parish Church, towards a pipe organ.

QUEBEC.

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

Three Rivers.—St. James'—Wardens, A. R. Rennie, G. V. Gandin. The financial report proved to be in every way a satisfactory one.

MONTREAL.

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

Montreal.—The following officers of the Montreal Branch of the Diocesan Sunday School Association have been elected for the ensuing year:—President, the Rev. J. J. Willis; Clerical Vice-President, the Rev. H. E. Horsey; Lay Vice-President, Mr. H. J. Webster; Secretary, the Rev. G. O. T. Bruce; Treasurer, Miss Thomas; Executive, the Rev. Dr. E. I. Rexford, Mr. R. H. Buchanan, Miss Leders, Mr. G. H. Jenkins, Miss Phillips, Mr. G. Robbins, Mr. S. Bacon, the Rev. H. P. Plumtre, Miss Finnie, and the Rev. G. O. T. Bruce.

St. James' the Apostle.—On the evening of the last day of his stay in this city, the Rev. H. A. Brooke, M.A., was presented by the members of the choir of this church with a gold chain as a mark of their appreciation of his services, and as an evidence of his popularity with them. The presentation was made by Mr. J. A. Wright, who is one of the

senior members of the choir, and an address was read by Mr. Richard Roberts, the choirmaster. Mr. Brooke, in acknowledgment of the gift, made a brief and appropriate reply.

St. Martin's.—Thirty-one candidates, sixteen being men and boys, were presented to Bishop Carmichael for Confirmation at the service held on Wednesday evening, May 2nd, in this church. In speaking of the Holy Communion, the Bishop warned the candidates against the modern antagonism to anything of the nature of mystery in religion, and pointed out that of necessity, true religion is permeated with mystery.

Diocesan Theological College.—The annual convention exercises were held on Monday evening, April 30th, when the Rev. N. P. Yates, B.A., President of the Alumni Association took the chair. The Rev. Principal Rexford read his annual report in which he said, inter alia, that the past year had been one of great encouragement. The health of the students had been good, the work done satisfactory, and the results of the examinations showed a high per cent., especially in the final year. Dr. Rexford showed what an aid the students had been to the city churches, having taken complete or part charge of 728 services in Montreal in the past year. It was clear how much valuable practical experience the students must have gained through this work. The Diocesan Students' Missionary Society had also accomplished excellent work in the past session. The work at Amherst Park had terminated last year, as far as the society was concerned. The College Society then being free to take up work in a new field, had decided to hold a church service in Rosemount. This work was begun in January, and would be carried on throughout the summer. The members of the society had supplied at services held in the Protestant Infants' Home, the General Hospital, and in the Ladies' Benevolent Institution. Besides this, a mission study class on China had been held every Sunday morning. In mentioning the gifts of the many kind friends of the College, the Principal referred to those prizes donated by Mrs. M. H. Gault, the Rev. W. B. Heeve, B.A., and the special prize given by Mr. Robert Reford for the reverent and effective reading of the Church service, for which prize Mr. Reford had established a two thousand dollar fund. The excellent results in the competition for this prize showed how valuable an adjunct it was to the prize-list of the College. Besides this, a scholarship of \$100 a year had been promised as an aid to desirable candidates for the university. The students had sent representatives to two missionary conferences during the past session. In December two men were sent to the convention of the Church Students' Missionary Society, which met at Cambridge, Mass., and while there made a pledge of \$50 from the society towards the support of Dr. Huntingdon in China. Then, in February, a representative was sent to the Student Volunteer Convention at Nashville, Tennessee. The most urgent need of the Church in Canada to-day was men, and adequate means to train them, rather than mere money given to missions. An earnest appeal for men came from Bishop Newnham, of Saskatchewan. Each church in the diocese, the Principal urged, should do its part in supporting the training school for the much needed men, and not leave all contributions to individuals. Thirteen of the twenty churches in Montreal Diocese were manned by graduates of the College, and the churches should realize their responsibility in furthering the work of gaining new recruits. In closing, Dr. Rexford thanked those who had kindly donated prizes to the students, and also Mrs. A. F. Gault, who had renovated the College chapel. At the close of the Principal's address, Mr. E. E. Dawson read the valedictory address, and then the Rev. Dr. Tucker spoke. The prizes were then distributed, including the Gault gold medal for the aggregate, to the Rev. J. E. Fee, M.A. Testamurs were granted to the Rev. Mr. Fee, and to Mr. E. E. Dawson. Bishop Carmichael brought the convocation to a close by thanking Dr. Tucker for his address, and also Dean Moyses, Dr. Johnson, and Dr. Caldwell, for the honour they had conferred upon the College by being present as representatives of the University.

ONTARIO.

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

Pictou.—The adjourned vestry meeting and congregational reunion held on Monday evening, April 30th, was well attended. The Rev. W. L. Armitage opened the meeting as usual, with prayer. The people's warden had distributed printed copies of the auditor's statement, and he went over it carefully in detail, and answered any questions it called forth. Sidesmen and an advisory board were appointed for the ensuing year. Reports were read by the secretaries of the following societies:—Woman's Auxiliary, J. W. A., Guild, Chancel Guild, Church Boys' Brigade, Sunday School, Brotherhood of St. Andrew, and the choir. The vicar in his address spoke of the good work done by all of the societies, and urged those who have not identified themselves with one or more to do so, not only for the benefit accruing to the Church, but for the greater benefit to themselves. He made a strong plea either for a superintendent for the Sunday School or a teacher for a Man's Bible Class. Statistics were given in reference to the number of marriages, baptisms, burials, and communicants, and of services held during the year. At the close of the meet-

ing tea and cake were served, and a social hour spent. On the following day a sale of aprons, handkerchiefs, and home-made dainties was held by the Guild, and was very successful.

Leeds Rear.—St. John's.—A nice pulpit has been placed in this church through the efforts of the Ladies' Guild of the parish, and at the suggestion of the present rector in memory of the late rector, Rev. G. Metzler, B.A. Two of our faithful have been just called away by God, Mr. Peter Hendrick, aged 77 years, and Mrs. Wm. Flood, aged 29 years. We shall miss them very much, but their memories will long live with us. The canvass of the parish made by the rector last January was such a success that now a handsome, modern up-to-date rectory of solid brick is being built at a cost of \$3,000, exclusive of heating and "Bee work." Our Lenten offerings amounted to \$31.50 for the M.S.C.C., and were sent to the Diocesan Treasurer, Dr. Rogers, K.C. Our collection for Diocesan Mission Fund was sent to Canon Grout, and amounted to \$250. For the "Archbishop Lewis Memorial" we sent to treasurer for same, \$11. Besides the above we sent the usual annual offerings for the Widows' and Orphans' Fund, Superannuation Fund, and Jews' Society. The stable and carriage shed built last summer, and the cement walks laid at St. Luke's, Syndhurst, have been paid for in full. Eight families of the "Rothschild Emigration Scheme" are now settled with different farmers in this parish. More are expected. They are all Church of England people of a desirable type.

Kingston.—St. James'—The Rev. Charles Masters, formerly curate of this church, preached on Sunday evening, April 29th. The members of the congregation were pleased to have the opportunity of hearing him again. The Rev. G. Johnston, who is engaged in doing missionary work amongst the French in the Province of Quebec, preached in this church recently, and in the course of his remarks gave an interesting account of the work which is being done in that Province by the Sabrevois Mission.

St. Luke's.—Mrs. Betts, who for the past fifteen years has been the faithful and efficient choir-leader in St. Paul's Church in this city, has been appointed leader of the choir in this church.

At the meeting of the Kingston Clerical Club, on Tuesday, May 1st, being the first regular meeting since the death of the founder, and first president, the late lamented Dean of Ontario, a minute of the letter of condolence recently issued by the club through the secretary and directed to the bereaved family, was read, the clergy respectfully standing. The high estimation in which the Dean was held by his brethren is indicated in the sympathetic warmth of the language employed, and the deep regret on all sides felt and manifested at his unlooked for and sudden departure. Subjoined is an extract from the expression of the sentiments of the club with regard to the late Very Rev. Buxton Birbeck Smith, Doctor of Divinity, rector of Kingston, and Dean of Ontario, which speaks for itself: "With devout thankfulness to God we recognize in him the workmanship of Christ, in his gentle and gracious personality, his complete and patient absorption in his work, his calm and consistent adherence to principle, his absolute avoidance of all that could irritate in feeling word or tone, his administrative wisdom, his large-hearted co-operation in all philanthropic measures, his tactful sympathy as a friend, a counsellor, a consoler, and above all his reverent, practical and supreme allegiance to Him who is King of kings and Lord of lords."

Brockville.—St. Peter's.—In recognition of the life work of the late Ven. Thomas Bedford-Jones, Archdeacon of Ontario Diocese, and rector of this church, at the time of his death, friends here have started a popular subscription to place a memorial window in St. George's Cathedral, Kingston. The movement has the assent of Bishop Mills.

Belleville.—St. Thomas.—A meeting of the congregation was held on Saturday evening, the 21st ult., in the school-house, the rector, the Rev. G. R. Beamish, presiding. In the course of an excellent speech, he explained the object of the gathering, namely, to lay before the people the great need of a suitable parish building, with a properly equipped Sunday School Guild rooms, chapel, library, kitchen, and all things necessary for parish work. His Lordship Bishop Mills, who was present, then addressed the meeting, giving his hearty approbation to the scheme. Encouraging addresses were also given by Mr. Williams, Mr. Hungerford, and Mr. Nyland. A short programme of piano and vocal music, excellently rendered by Mr. Spooner, Mr. Holloway, the Misses Ackerill, Milburn and Sills, contributed to the pleasure of the evening, after which refreshments were served to all present.

On the following morning the Bishop held a Confirmation in the church, the sacred edifice being crowded. Forty candidates were presented to the Bishop by the rector for the apostolic rite.

St. John's.—On the evening of the same day in the presence of a large congregation, the Bishop confirmed four candidates. His Lordship was assisted in the service by the Revs. Canon Bogert and A. L. Green.

Christ Church.—On Sunday evening, April 29th, the Lord Bishop of the Diocese held a Confirmation in this church in

the presence of a large congregation, on which occasion twenty-four candidates were presented by the rector, the Rev. R. C. Blagrave, to the Bishop. The Bishop was assisted in the service by the rector and the Revs. Rural Dean Armstrong, A. L. Geen, and W. Fleming. At all of the Confirmation services held by the Bishop in this town His Lordship delivered very appropriate addresses. Nearly all of the candidates presented at this church were adults.

Trenton.—St. George's.—The adjourned vestry meeting was held on Monday evening, April 23rd. Wardens, B. H. Siddall, W. Booth; delegates to Synod, R. H. Spencer. Receipts, \$2,720.00; disbursements, \$2,456.00. Hearty votes of thanks were passed to the officers of the church as well as to the officers and members of the various Parochial Societies and Guilds.

Napanee.—St. Mary Magdalene.—There was a good attendance of the members of the congregation at the annual Easter vestry meeting. The rector, the Rev. Canon Jarvis, presided. People's warden, J. F. C. Warden. It was decided to petition the Lord Bishop of the Diocese to consecrate the church on the first of June next. At a meeting of the congregation which was held directly after the close of the vestry meeting, Mr. H. B. Sherwood was re-elected delegate to the Synod for the three years next ensuing.

Newboro'.—St. Mary's.—Wardens, J. H. Butler, Dr. Preston; delegate to Synod, Dr. Preston. The work of the past year has been eminently satisfactory. The contributions from all sources were unprecedented in the history of the parish. A very hearty vote of thanks was passed to the Ladies' Aid of the parish, through whose devoted efforts many improvements had been effected, notably in lowering of what debt remained on the rectory, bath rooms, tables in vestry, etc.

Merrickville.—This parish is prospering in every way. In Burritt's Rapids, the Sunday collections during the past year have greatly increased. In Merrickville, over \$1,600 is in the treasurer's hands for the new church which is to be built next year, while subscriptions extending over the next three years bring the Building Fund up to over and above the sum of \$6,000. At the Easter vestry meeting, Messrs. G. S. Seelor and W. H. Newman were appointed wardens in Merrickville, whilst Messrs. D. Donohue and B. Percival were appointed to serve as wardens for the ensuing year at Burritt's Rapids. The delegates to Synod for the whole parish are Messrs. R. W. Watchoun, C. W. Postlewaite, and T. A. Kidd. There were 181 communicants on Easter Day.

South Lake.—Herald Angel.—The re-opening of this church on Sunday, April 22nd, enlisted the interest of the community in general. At the morning service there was a celebration of the Holy Communion, the Rev. Rural Dean Elliott being celebrant, who also preached an eloquent and instructive discourse, listened to with close attention by a large congregation. In the evening the sacred edifice was filled beyond its seating capacity. It was a hearty service. The incumbent was assisted by the Rural Dean, and the Rev. Dr. Nimmo. The latter delivered a stirring and eloquent sermon. Both preachers spoke highly of the lovely appearance of the renovated interior, which has actually undergone a complete transformation. A pleasing aspect of the matter was revealed at the Easter vestry meeting, when it was made known that the church was free from debt. The two offertories amounted to \$15.80.

OTTAWA.

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

Ottawa.—Sunday, the 29th ult., was Missionary Sunday in this diocese, and the city pulpits were occupied in the majority of cases by distinguished visitors who were particularly well qualified to set before the people the needs and claims of the great missionary work entrusted to the Church in Canada, both in the domestic and foreign fields. Large congregations marked the day both morning and evening, and the indications are that the city, and it is believed the diocese as a whole, retain its enviable reputation of having always given in excess of its apportionment. The principal preachers and the churches they officiated in were as follows:—Right Rev. Bishop of Algoma, Christ Church Cathedral, St. John's and St. Barnabas; Right Rev. Bishop of Keewatin, St. Alban's, Grace Church, and Ottawa East; Rev. Dr. Tucker, St. George's, and All Saints'; Rev. Dr. Symonds, of Montreal, Christ Church Cathedral, and St. George's; Rev. J. Cooper Robinson, St. Matthew's and Grace Church; Rev. Arthur Lea, All Saints', and St. Luke's; Rev. Rural Dean Saddington, of Richmond, St. John's and St. Matthias, Hintonburg; Rev. E. A. Anderson, St. Alban's and Billings Bridge; Rev. Canon Kittson, St. Margaret's, Janeville; Rev. W. P. Reeve, of Kemptville, St. Bartholomews, St. Matthew's, and Anglesa Square Mission; Rev. W. Netten, of Port Elmsley, St. Luke's and St. Margaret's, Janeville; Rev. E. H. Copp, St. Matthias, Hintonburg; Rev. Dr. Symonds also addressed a large gathering in the Y.M.C.A. in the afternoon.

St. Matthew's.—The adjourned vestry meeting was held on May 3rd, and was largely attended, many ladies showing by their presence an active interest in the temporal affairs of the Church. The financial reports indicated a healthy condition of things, all current liabilities being met, and a substantial reduction made in the debt. The enlargement of the church was discussed at length, and finally referred to an advisory board to take such action as would seem suitable. F. H. Gisborne was appointed rector's warden, S. C. Thompson elected people's warden, and Dr. A. A. Weagant delegate to Synod for three years. The other two delegates are F. H. Gisborne and G. W. Dawson.

St. Matthew's Athletic Association held its first annual concert on April 23rd, in St. John's Hall, and scored a big success. The entertainment was given the best of support by affiliated associations and friends. At the request of the chairman, Mr. Frank Beard, President of the Anglican Amateur Athletic Association of Ottawa, addressed the audience during the intermission on the aims of the Association. The latter, he said, was practically an executive committee consisting of the representatives from each parochial Athletic Association. The aims of the organization, he said, were:—First, to indicate in all members, and particularly the boys, the vital importance of cleanliness in the trust and highest sense of the word, as it is felt by all that if our boys are clean in their sports they will, in later years, be clean, upright and honest in whatever path of life they may choose to follow. Second, to inculcate in all members, and each parish in the city of Ottawa, and its immediate vicinity of Athletic Associations composed of boys and young men, such associations to have, as far as possible, having due regard to local conditions, a uniform constitution. Third, to promote a friendly rivalry between the several parochial associations by arranging a series of matches in as many branches of sport as possible, thus creating an esprit de corps amongst the young men and boys of each of the clubs belonging to the several churches, which, I fear, has existed but little, if at all, in the past. Mr. Beard spoke of the good work already accomplished by the Association, and commended very highly Mr. T. Alder Bliss, of All Saints' Church, and Mr. H. Gerald Wade, of St. Matthew's, for their valuable work in organizing the Association. The address was very well received. Mr. H. Gerald Wade, President of St. Matthew's Athletic Association, occupied the chair. There were representatives attending from Christ Church Cathedral, All Saints' Church, St. Margaret's, St. George's, St. Barnabas, and St. Luke's Athletic Associations.

Christ Church Cathedral.—The adjourned Easter vestry meeting took place on Monday evening, April 23rd. Wardens, A. E. Fripp, H. P. Hill; delegate to Synod, J. Bishop. Receipts, \$10,753. The Easter offertory amounted to \$1,084. The advisability of having the pews in the church free was suggested by Mr. Orde, and there was a discussion upon this subject. They have always been paid for but there is a feeling in some directions that it would be wiser—both from a financial standpoint and for the general good of the Church—to make a change. A committee will look into this matter later on.

St. Alban's.—The financial statement presented at the adjourned vestry meeting showed the best results in many years. H. J. Bronskill appointed rector's warden, and E. F. Jarvis people's warden. The retiring people's warden, J. F. Shaw, was cordially thanked for his services.

Trinity.—The reports presented at the annual vestry meeting (adjourned), were considered satisfactory. John Kelly was elected delegate to Synod for the ensuing three years. The other delegates are John J. Smyth and Richard Dowler. The Children's Annual Sale of Work and entertainment will be held next Saturday, the 12th inst.

St. Luke's.—The Young People's Society installed the following officers on the 2nd inst.:—President, Mr. Arnott; Vice-President, Miss G. Wilson; Secretary, Miss L. Bottrell; Treasurer, W. J. Hall; Councillors, Miss Phoebe Read, Miss Brady, Miss Cheetham, Miss Gerard, Mr. Cheetham, Mr. McCleneghan; after the installation of officers a capital musical programme was enjoyed. The society proposes giving a concert on the 22nd inst., and holding a picnic on Victoria Day.

St. George's.—The rector, Rev. J. M. Snowdon, is at present in the Old Country enjoying a well deserved holiday. Rev. George P. Woolcombe, assistant rector, is in charge in the meantime.

Grace Church.—The adjourned vestry meeting of this church was held on Monday evening, April 30th, Rev. J. F. Gorman, the rector, presiding. The officers elected are practically the same as last year. Captain Maclenahan was again asked to act as rector's warden, and Mr. H. G. Stanley, as people's warden. Both consented to do so. With the addition of one or two new members the sidemen were re-elected, as were also the auditors and vestry clerk. The Easter collection amounted to \$1,275, and including this the receipts were larger than during other years. The financial statement shows that when most outstanding accounts are met there will be a deficit for the year of about \$300, but there are outstanding pew rents to be paid which will, when collected, almost cancel this.

The Anglican Amateur Athletic Association held its second cross-country run on the 28th inst., and the boys turned out in good numbers. The committee has decided to hold two more runs this spring, and continue them in

the fall; at the close of the season a cup will be awarded to the club winning most points in the aggregate in the over fifteen class, and another to the under fifteen top notchers. The Central Executive announces a concert in Lauder Hall on the 15th inst. The baseball season opens on the 19th, when the first game in both senior and junior schedules will be played on the Exhibition Grounds.

Hungerford Station.—Holy Trinity.—Wardens, G. Dowdall, J. Beatty.

Cornwall.—Trinity.—At the adjourned vestry meeting held on Monday evening, April 23rd, the new rector, the Rev. T. J. Stiles presided. Wardens, G. A. Stiles, J. Sugden. The stipend of the rector was fixed at \$1,200 for the coming year, to include interest on the Endowment Fund, and income from rents. It was decided to give Rev. E. W. B. Richards, curate, who has been practically in charge of the parish since his appointment in November last, the sum of \$50 in addition to the stipend promised, in consideration of his faithful service, which was feelingly alluded to by several speakers. Mr. Richards expressed briefly his appreciation of the kindly feelings which prompted the gift, and the meeting came to a close.

Eganville.—St. John's.—The Rev. W. H. Green, the rector of the parish, has issued a letter to his parishioners in which he gives a resume of the affairs of the parish during the past year, in which he finds much cause for encouragement.

Almonte.—St. Paul's.—The annual Easter vestry meeting was held on Tuesday, April 24th, the rector, the Rev. Rural Dean Bliss, presiding. Wardens, J. A. Thompson, H. H. Cole. The financial statement of the warden was declared to be the best in many years. The rector was asked by the people's warden and by Mr. B. Rosamond, to accept the assurance of the sincere regard of the congregation who recognized the growth and prosperity of the parish was largely due to his earnestness and leadership. The rector thanked them, expressing appreciation of their great kindness, but did not wish so much credit to be given him. He could do nothing without the hearty and sympathetic co-operation of the people, and that they were giving without stint. He thanked them fully as warmly as they were thanking him. The wardens' report shows the parish to be free of all debt, and with a good balance to credit. The basement of the church has been completely renovated and waterworks and electric light installed in the rectory. The number of communicants at Easter was 183, an increase over any previous year.

TORONTO.

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

The Lord Bishop of the diocese on Wednesday, May 3rd, licensed the following gentlemen, who had been duly ordained to the diaconate on the previous Sunday by the Bishop of Selkirk, viz., the Rev. A. J. Vale, to the curacy of St. Paul's Church, Lindsay, to have charge of Cameron and Cambray; the Rev. T. W. Murphy to Bowmanville, and the Rev. J. R. Maclean to St. Matthew's, Toronto.

The Bishop of the diocese has sent the following letter to the members of the Executive Committee of the Diocese of Toronto:

"Beloved Brethren,—The eighth section of the Constitution of the Diocesan Synod makes provision for the election of a Suffragan and Coadjutor Bishop whenever the Bishop of the diocese shall, by writing, signify to the Synod, through its Executive Committee, that he is desirous of the nomination of such Suffragan and Coadjutor. I feel strongly persuaded that the time has arrived when it is not only expedient, but my plain duty, to avail myself of this provision. The grounds which have brought me to this conviction are, that during the past year I have several times found myself incapacitated by illness from discharging the special active duties of the Episcopal office, and I am warned that at my time of life such disability is likely to recur. Several of my brother Bishops have been more than kind in coming to my aid and taking for me such Confirmations and Ordinations as I have been unable to undertake. But it is plainly neither fair nor safe to rely upon this recourse to voluntary help. My medical adviser pronounces me as quite fit to exercise all duties of administration and oversight, but the more arduous duties, which tax the physical endurance and nervous strength, are those which only a Bishop can discharge. In addition to this it will be a very great gain to have the benefit of a second judgment in all matters affecting the interests of the diocese. I, therefore, ask you, brethren, to give notice, according to the rules of the Synod, of the election of a Suffragan and Coadjutor Bishop at the next ensuing session, to be proceeded with immediately after the reading of the minutes of the last Synod, and before any other business is proceeded with. I take this most important step under the profoundest sense of its responsibility and with the most earnest prayer that the Holy Spirit of God will overrule all the proceedings, that they may be conducted by all engaged in them in a spirit of brotherly concord and

(Continued on page 317.)

We are very much pleased to see the Rev. H. C. Stuart's early days of Canadian Missionary work. We had expected to publish earlier, but circumstances ever, none the less interesting. In reading this article a suggestion made some contributor to this paper in profit, and that is to endeavor to study the history of the country, and preserve, as far as possible, the present Ontario there must be some other articles of interest. I have seen some of these and learn from them that should not be among the things that could engage

Our leading missionary work is from the pen of the Rev. H. C. Stuart, rector of Shawmont. He will lay the development of the Church of the Gatineau and of the brilliant sketch he has made of Church enterprise days when the settler point along a blazed trail of beautiful ecclesiastical of a prosperous agriculture of far-famed scenes.

It is gratifying to know that the Missionary Society see over last year at this time in future to give an account of the proceedings of the Board of the public informed of its work everywhere in the world. The work of goodwill may come from information, not from the great work in common Church are in

EARLY MISSIONARY

By Rev.

II.—D

The late Dr. Strachan was accustomed to be called the 'Kingston' of England in Upper Canada, that fittingly described even his veneration with regard to this matter. The authentic 'The Document' Sabine's Loyalists, Canada, the unpublished Canadian Archives, Hawkan's Annals of Anderson's History obituary notice written by Christian Recorder, and other imposing other imposing with interesting fact, difficult to choose a necessarily limited thing like a satisfaction of the Anglican Church whose whole life is the true Missionary which heroes are count of his career authorities just cite than a mere outline which it naturally early labours as visits of the auspices; and (3) what he regarded

[May 10, 1906.]

Missionary Department

EDITORIAL NOTES.

We are very much pleased to be able to present the Rev. H. C. Stuart's second article on the early days of Canadian Missions in this number. We had expected to publish it a couple of months earlier, but circumstances forbade it. It is, however, none the less interesting and useful to-day. In reading this article one cannot but feel that a suggestion made some time ago by a contributor to this paper might be acted upon with profit, and that is to encourage our young people to study the history of our Church in this country, and preserve, as far as possible, the links which bind the present to the past. Through Ontario there must be scattered many documents and other articles of interest which are associated with its pioneer Missionaries. To preserve these and learn from them the lessons they teach and to receive the inspiration they give should not be among the least profitable occupations that could engage our attention.

Our leading missionary article next month will be from the pen of the Venerable Archdeacon Naylor, rector of Shawville, in the Diocese of Montreal. He will lay before the Church public the development of Church work in the valleys of the Gatineau and Ottawa Rivers. In a brief and brilliant sketch he will narrate the romance of Church enterprise in that region from the days when the settlers travelled from point to point along a blazed trail until the present, when beautiful ecclesiastical edifices dot the landscape of a prosperous agricultural district and a territory of far-famed scenic grandeur.

It is gratifying to know that the income of the Missionary Society seems to show improvement over last year at this time. We hope to be able in future to give an even fuller account of the proceedings of the Board and to keep the Church public informed of its work. We are looking for articles on the missionary aspects of Church work everywhere in Canada. We trust that men of goodwill may come forward with the desired information, not for our sake, but for the sake of the great work in which we as members of a common Church are interested.

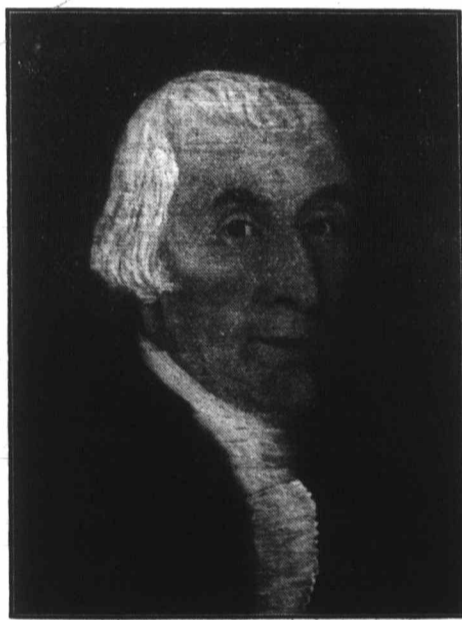
EARLY MISSION-WORK IN CANADA.

By Rev. H. C. Stuart.

II.—Dr. John Stuart.

The late Dr. Strachan, first Bishop of Toronto, was accustomed to refer to Dr. Stuart, first rector of Kingston, as "The Father of the Church of England in Upper Canada," an appellation that fittingly described the filial love, respect and even veneration with which the whole Province regarded this remarkable man three generations ago. The authentic records of his life and work in "The Documentary History of New York, Sabine's Loyalists, Canniff's Settlement of Upper Canada, the unpublished Journals of the S. P. G., Canadian Archives, the biographical notes in Hawkins' Annals of the Colonial Church, and in Anderson's History of the Colonial Church, the obituary notice written by Dr. Strachan in "The Christian Recorder" of March 1819, and numerous other important works, are so crowded with interesting facts that it is exceedingly difficult to choose matter which shall present in the necessarily limited space at my disposal anything like a satisfactory account of this veteran of the Anglican Church in the Upper Province, whose whole life exhibits, not only the spirit of the true Missionary, but also the stuff out of which heroes are always made. For a full account of his career I must refer the reader to the authorities just cited, and here attempt little more than a mere outline of the three divisions into which it naturally fell: (1) His boyhood and early labours as an Indian Missionary; (2) his visitations of the Province under Government auspices; and (3) his splendid Mission work in what he regarded as his parish of Upper Canada.

(1) Dr. John Stuart was born at Paxton, Pa., in 1740. It speaks much for the excellence of his father that his Christian name Andrew, should have been lovingly perpetuated by his descendants in Canada, generations after his decease in the United States. The most important incident recorded of his early days is that which marked his entrance into the Anglican Church. From his childhood he had been repelled by what he considered the unwarranted severity of the Shorter Catechism, which his father, as a rigid Presbyterian, required his children to repeat every Sunday evening. It is not, therefore, surprising that on being sent to a "Philadelphia college," he should have become a member of the Anglican Church. From the first he had a great desire to be a Missionary, and to labour in the vast Mission field of his own native land. But being unwilling to wound the feelings of a loved father, he kept his heart's desire in abeyance until after some years of patient waiting, his noble self-sacrifice overcame the natural scruples of his aged parent, and he was able to proceed to England for the purpose of preparing himself for ordination, fully accompanied by his father's blessing. He was ordained, both to the Diaconate and the Priesthood by Dr. Terrick, Bishop of London in 1770; and at the urgent request of Sir William Johnson, superintendent of Indian Affairs, he was appointed to the charge of the Mohawk Indians at Fort Hunter, in the Province of New York. On his arrival in his Mission, he threw himself with remarkable energy into the task of improving the morals of his people, directing his persuasive powers especially against the prevailing sin of intemperance—the predominant vice of the red men. It is pleasant to read that he was materially assisted in this work



Dr. John Stuart (1740-1811), Rector of Kingston, Canada (1785-1811), Father of the Church of England in Upper Canada. Photo by Livernois, Quebec, from painting owned by G. G. Stuart, Esq., Quebec.

by the Sachems of the tribe. His influence over the Indians was most wonderful, and it was due in every case to the real affection he felt for these dusky children of the forest. The ties of mutual regard that subsisted between him and these people were never weakened, and his beloved Mohawks held a warm place in his heart down to the last day of his life. At Fort Hunter he first met the celebrated Mohawk Chief, Joseph Brant, or Tyendinega. So assiduously did Mr. Stuart apply himself to mastering the language of his people that he was able to preach in the Mohawk tongue before he had been with them one year. With the help of Brant he translated for their use the Prayer Book and the Gospel according to St. Mark. During his residence at Fort Hunter he maintained daily services in the little stone church, built by the Government as far back at 1712, and to which good Queen Anne presented altar-plate, which is still used in the Indian Church at Brantford on the Grand River. Although the Indians were not yet altogether satisfactory, they were steadily improving. A century and a half before they had been the scourge of the St. Lawrence—the cruelty of the Rakwas (Iroquois) being still a tradition at Lake St. John; sixty years before, they had profaned their new chapel by making it a slaughter-house; but they had outgrown these savage instincts to a large extent, and the bulk of them now were enthusiastically religious. So devout were the Indians now that they always attended the daily morning and evening prayer when at home, and they had been known to travel sixty miles through the woods to communicate on Christmas Day at the Indian Church. The seven years Mr.

Stuart spent with these Indians are fully described in Fellows' Historical Notices of the Missions of the Church of England in America. The American war for independence was the cause of Mr. Stuart's coming to Canada. Being an ardent loyalist, he continued to read the prayers for the King, like his friend Dr. Inglis at New York, although this course caused him, he wrote to the S. P. G., "to incur the penalty of high treason by the new laws." So long as his Indian protectors were near he was undisturbed, but immediately on their departure, he was "made a prisoner, and ordered to depart from the Province within four days on pain of being put into close confinement. He was admitted to parole, however, and confined for three years within the limits of Schenectady. During this period his house was frequently broken into by mobs, his property plundered, and every kind of indignity offered to him." As for the historic church at Fort Hunter, it was not only "plundered by the rebels, but a barrel of rum was placed in the reading desk, and the building was used successively as a tavern, a stable, and a fort." At length his farm and everything he had were confiscated as forfeited to the State, and he was given permission to remove to Canada, on giving bail for £400, and "either sending a rebel colonel in exchange, or returning to Albany as a prisoner whenever required." The manner of his departure as related by Canniff was dramatic in an unusual degree. When he and his family were forcibly thrust from their home, they would have fared very miserably but for their faithful allies, who had heard of the threatened expulsion, and by a forced march from their distant hunting grounds, they suddenly appeared at the house of their Missionary, as well as their own lodges, to which torches had just been applied, began to blaze. Part of the Indians formed a body-guard round the Stuarts, whilst others, ignoring the fact that their own houses and belongings were burning, rushed into the church for the sacred plate and altar coverings which every Indian regarded with the greatest reverence. These were soon carried into the forest and buried in a safe place, where they remained until reclaimed at the close of the war. As soon as the party left their homes, the wife of one of the chiefs, known as Captain Jack, took Mrs. Stuart's infant from her arms, and actually weaned her own girl baby that she might nurse the white child, whose mother was too infirm at the time to care for him. This lady whose maiden name, Okill, has frequently reappeared in her descendants, was at the time of their expulsion from their home, so ill that she was with great difficulty removed to Albany. It is on record that three weeks were consumed in the passage from Crown Point to St. Johns in Lower Canada. Years afterwards when this infant had become the Venerable George Okill Stuart, Archdeacon of Upper Canada, he always paid yearly visits to the Indian Reserve on the Bay of Quinte, to see "his foster-mother and sister," as he called them, so long as they lived. Arriving at Montreal in the autumn of 1781, Mr. Stuart was appointed chaplain to the 60th Regiment, and assistant in a school. During his four years' residence in Montreal, he relieved Mr. Delisle of his English duty in the parish. At this period he made the acquaintance of the Rev. John Bethune, at that time in charge of a Presbyterian congregation in the city. Mr. Bethune, whose wife was a Churchwoman, had long been favourably disposed towards the Anglican Church, and during Mr. Stuart's residence in Montreal, always attended the services he conducted. One of this gentleman's sons became the second Bishop of Toronto, and another was the late Dean Bethune, of Montreal.

(2) The Government had long felt the necessity of having an active travelling Missionary to visit the new settlements that were springing up in various parts of the country. Many of the Indians whom Mr. Stuart had known in the Province of New York, had emigrated to Canada before the Missionary's arrival. Some of these were quartered at Lachine, some in the Bay of Quinte, some at Niagara. As Mr. Stuart knew the language of these people, it was decided that he should make a visitation to the various outposts where settlers were making their homes, and where these Indians were being located, but it was not until the summer of 1784 that arrangements were completed for carrying it into effect. This was five years before Bishop Inglis' famous visitation to Quebec and Montreal. Mr. Stuart left Montreal June 2nd, 1784, with the intention, which was completely fulfilled, of visiting all the new settlements of loyalists on the river and lakes, besides looking after the welfare of the Indians in their new homes. The journey was made by water, and in the manner beautifully described by the first Bishop of Quebec in the journal of his visitation over the same ground ten years later. There was then no settlement

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at York, or Toronto as it was subsequently called, and the party went directly to Fort Niagara, which they reached on the 18th. Lake Detroit, this place, which was on the American side of the river, was not given over to the new republic until some years later, and was then considered to be a part of Canada. The first Sunday at Fort Niagara, Mr. Stuart conducted services for the garrison, and in the afternoon "to satisfy the eager expectations of the Mohawks," he reported, "he proceeded on horseback to their village, about nine miles distant, and officiated in their church, where he baptized 78 infants and 5 adults, the latter having been instructed by the Indian clerk, who regularly reads prayers on a Sunday." "It was very affecting," he continued, "to see these affectionate people, from whom I had been separated more than seven years, assembled together in a decent and commodious Church, erected principally by themselves, with the greatest seeming devotion, and a becoming gravity. Even the windows were crowded with those who could not find room within the walls. The concourse was unusually great owing to the circumstance of the Oneidas, Cayugas and Onondagas being settled in the vicinity." Here he soon afterwards "baptized 24 more children, and married 6 couples." Particular attention should be drawn to the fact that this Indian building, poor and insignificant as it may have been, was nevertheless the first Anglican Church erected in what then constituted the Provinces of Canada, and it was built by Indians, and mostly at their own expense. Out of one hundred and seventy-three persons baptized that year by Mr. Stuart one hundred and seven were Indians. On the return trip Mr. Stuart visited Cataract, and he was so pleased with the location that when the Government proposed to appoint him to that post as chaplain to the Forces and rector of the parish, he accepted the charge without hesitation, and it is said never regretted his decision. During the summer of 1788, Mr. Stuart set out on the second visitation of his vast Mission field. The annual report of the S. P. G. for 1789, states that he, with Captain Brant and four other Mohawks, left Kingston on the 27th of May, and in nine days' reached the head of the lake about 200 miles from Kingston. The remaining 25 miles to New Oswego on the Grand River, where the Indians were now located, were made on horseback. The following Sunday he preached in the church which the Government had built there for the Indians. He baptized 65 and "married 3 couples." The number of Indians then on the Reserve was 399. He returned by way of Fort Niagara, accompanied by Brant and fifteen Mohawks. He was detained at Fort Niagara, and thus had an opportunity of conducting services the following Sunday at the garrison, when he baptized 72. Mr. Stuart's letter to the S. P. G., and which is considerably abridged in this annual report, states that the Church plate, presented to the new Indian Church by the Crown, not having arrived, he had taken with him from Kingston the plate which formerly belonged to their Church at Fort Hunter, and which we have already referred to. He also informs us that a small organ was employed in the service, but whether supplied by the Government or by private enterprise, he does not tell us. Before leaving Niagara the commanding officer, on behalf of the garrison and the principal inhabitants of the place, strongly urged him to become their resident Missionary, "promising to make him a liberal stipend with proper security for its payment." As he could give no encouragement to this appeal, it was with a heavy heart that he turned his steps homeward, feeling that he was, indeed, leaving these people like sheep in the wilderness without a shepherd. As to his other duties required by the Government it will suffice to state the fact that he was summoned to act as chaplain to the Legislative Council, both at Newark and subsequently at York. We are told that whenever he accomplished this duty, which sometimes necessitated his absence from home four or five weeks at a time, he always visited the Indians on the Grand River.

In connection with Dr. Stuart's work at Kingston as the centre of a huge parish embracing nearly the whole of the Upper Province, we learn from a State paper that in the month of July, 1785, he removed from Montreal to his new charge where he began to officiate "in a large room in the garrison." He reported that "the inhabitants and soldiers regularly attended service, and that he had sanguine hopes of a large congregation," words contrasting strangely with the report of Mr. De Montmolin, which stated that his congregation at Quebec "daily grows smaller, religion being little regarded in these parts." The same year Mr. Stuart speaks of a visit to the Bay of Quinte, where he "caused the inhabitants of the different townships to collect their children

at convenient places, and he baptized those presented to him." In the second township, sixteen miles distant from headquarters, he met "a number of families of the Church of England, who were in the habit of assembling regularly on Sundays, where Captain Hawley read prayers and a sermon." A year later he stated that "the third township had purchased a house to serve as a school and temporary church, in which a serious, discreet man read prayers on Sundays." Without interruption his Mission work went steadily on: from Cornwall on the east, 140 miles distant, to York, 150 miles westward, his regular work extended. It is stated that "he preached and baptized in every township where he could induce people to assemble for the purpose." His frequent letters to the S. P. G. contain many pleasing references to the uniform peace that subsisted among all his people who "lived together in great harmony, undisturbed by religious or political differences." "No party spirit, or difference of religious sentiments," he wrote, "interrupts that harmony which ought to subsist amongst Christians and the members of the same society." Canon Hawkins stated that Dr. Stuart "lived among his people as a father among his children; and he was loved the more the better he was known, for his life was a living example of what he preached." As an instance of his characteristic activity I may cite a letter from him to the Society, of September 7th, 1799, stating that within a year's time he had been twice to York, and preached there during five weeks, on week-days as well as Sundays. And this was in addition to his stated visits to the two Mohawk settlements at Oswego and on the Bay of Quinte. On the appointment of his friend, Dr. Inglis, of New York, as the first Bishop, of Nova Scotia, Mr. Stuart was made his commissary for Upper Canada. There is a curious entry in the civic records of Kingston, raising the question whether this promotion entitled Mr. Stuart to grant marriage licenses by his own authority! During the summer of 1789, accompanied by his newly-appointed clerical neighbour, the Rev. John Langhorn, Mr. Stuart set forth on a journey of 400 miles to attend Bishop Inglis' visitation at Quebec. The toil and cost of this journey may be conjectured from the fact that it took them five weeks to get there. When Dr. Jacob Mountain, first Bishop of Quebec, set out on his first visitation of the diocese in 1794, Mr. Stuart, who continued to be Bishop's Commissary during the remaining years of his life, met him at Montreal, and accompanied his party, not only to Kingston, but to Niagara and the Indian Reserves. An extract from the Bishop's journal, will exhibit some pleasing marks of Mr. Stuart's life and work:—Saturday, July 26, 1794.—On the following morning, we were a little detained by the rain, and a party of Indian warriors from a distant part of the country, came on a visit to their brethren at Caughnawaga, introduced themselves without ceremony into our rooms, and having paid us their respects, almost immediately went out again. But the elder of them, being told by Mr. Stuart, who speaks the Mohawk language, who I was, came back again, and fell at my feet, and with much earnestness of voice and gesture, besought my prayers for himself and his nation, as Mr. Stuart told us. These Indians were well dressed after their fashion, had the rim of the ear slit through from the top to the bottom, so that by hanging heavy ear-rings in it, it is brought down quite to the shoulder." On the road up, Mr. Stuart stopped occasionally at the houses of settlers along the banks, and according to his usual custom, baptized the children that were brought to him. The approach to Kingston and the home of Mr. Stuart are thus described by the Bishop. "The first appearance of the town is extremely striking. It breaks upon you at once, after you pass through a defile of islands, situated upon the curving shore of a deep bay, formed by the river, immediately after it passes out of Lake Ontario. It is of considerable extent, and the hanging woods, upon the hills behind it, and the shipping, floating in the basin before it, give it a very agreeable and cheerful appearance. Mr. Stuart's house, in which we were lodged, is about a mile above the town, on a neck of land running out between the basin and the lake. It has the lake in front, which comes within twenty yards of the door. It has a pretty grove of firs on one side, a garden on the other, and a neat farm behind. Nearly opposite to it are some woody islands, and the changing appearances of the lake, which sometimes breaks in rough billows on the shore, and sometimes exhibits a boundless expanse of water, smooth as glass, is sometimes covered with vessels sailing in all directions, and canoes full of Indians, paddling from island to island, and shore to shore, and sometimes presents no moving object but a solitary water-fowl, skimming over its surface, pro-

duce an alternation of lively and pensive sensations, in a high degree agreeable and interesting." Mr. Stuart had a wonderful power of attracting men to himself and also to the Church. We have already noticed that Mr. Bethune always attended the services when at Montreal. A remarkable case occurred at the beginning of the century, when Mr. Stuart's striking personality attracted the attention of a young Scotsman, tutor to the sons of the Hon. Mr. Cartwright, and who soon afterwards became a Churchman under his influence, and after a definite course of reading with him, was duly ordained by the first Bishop of Quebec. This was the late Dr. Strachan, subsequently first Bishop of Toronto. One would like to reproduce here the excellent account of Dr. Stuart, prepared by Dr. Jacob Mountain for Canon Hawkin's Annals of the Colonial Church, published by the S. P. C. K. some sixty years ago, and especially the grateful acknowledgment from the late Chief Justice Robinson, who owed his education to Dr. Stuart, who had stood a staunch friend to his family at a time of real distress. These with many other particulars that give us a fuller view of his many excellent qualities of mind and heart, must be omitted, in this sketch of his life. It should be stated, however, that in 1790 his alma mater, the University of Pennsylvania, conferred upon him the degree of D. D. It may also be well to add, in the face of conjectures and random assertions as to the source and amount of his annual stipend, that Dr. Stuart was not on the S. P. G. pay-roll, and that he received from the Government £200, stg. per annum. The concluding words on the mural tablet in St. George's Cathedral, Kingston, may fitly close this notice of an eminent servant of God whom the Church in Canada will always regard with honour and affection: "In winning souls to Christ, he seldom clothed religion in her terrors, but in her character of mercy and tenderness, striving to warm the bosoms of the cold and reckless with the convictions of his heart. Nothing morose or gloomy in his views and temper impaired the moral, persuasion and engaging pleasantness of his social intercourse. In the relations of life he was a shining light, a tender husband, an affectionate father, and a faithful friend. His congregation looked up to him with confidence and veneration, his brethren with reverence as their father, and the father of the Church in Upper Canada. Universally beloved, this intrepid herald of the Gospel gently fell asleep the 15th of August, 1811."

The family of Dr. Stuart has from the first occupied a prominent position before the world in keeping with the remarkable character of their distinguished ancestor. Among his descendants may be named, the late Dr. George Okill Stuart, Archdeacon of Upper Canada; Sir James Stuart, Bart., late Chief Justice of Lower Canada; Sir Charles James Stuart, Bart.; Major-General Edward Andrew Stuart, who served with distinction during the Crimean war, and the war with China in 1860; Sir Andrew Stuart, late Chief Justice of Quebec; G. G. Stuart, Esq., K. C., one of the leaders of the bar of the Province of Quebec, etc. The portrait which embellishes this paper was kindly provided by the gentleman last named, and is copied from a painting in his possession.

"NOTES FROM AN OLD LOG."

By Mrs. H. A. Boomer,
Widow of the late Dean Boomer.

II.

How those yellow old papers bring back the memory of old familiar faces, most of them never to be seen again on earth, but whose lives have, more or less, left fruitful records behind them. Amongst the foremost comes the kindly earnest, benevolent face of the first Bishop of Rupert's Land, Dr. Anderson, whose diocese might be said to have had no bounds, for it certainly could have claimed the whole northerly part of the continent of British North America, from the confines of the United States, covering at least two million square miles, some of it within the Arctic zone. I remember thinking of Bishop Anderson as a kind of Robinson Crusoe amongst Bishops, not only on account of his isolation, but because he seemed to be equally endowed with the faculty of making the best of things as they were and as they were not. He had such a handful of clergy, too, to help him, the exceptional few only, going forth into the wilds to carry their message. But how could they go unless they were sent, and how could their chief pastor send them forth without some practical plan for a provision for themselves and their flock? It was but pioneer work, but without pioneer work such as fell to the lot of those early

settlers, both clerical and lay, in the North-West Provinces of the big Northwest, have been much lost.



Bishop Anderson's

son was primarily a scholar, and believed that the needed factor in all work to obtain for the element, for the son and those of the Company some training than had this he, too, build fact he recognized. Some day, an old p may tell the story I believe by Mr. forties. Dr. Anderson from principal to u of that day, and his angel of the Bishop bright sons, by comforts and smooth little difficulties; the pupils, the boys of the sister school. The writer can see but probably less.



St. John's

from time to time that field to the on the river's bank Bishop's farmer who acted as coo and she can see through the chi going to have fo of information wonder if amon peg of to-day t that mischievou back another as this little episc must always ha of the year, to those hungry y St. Cross. If it worm, it certai of the settler spare who got a little, little replenishment room. I have especial store-doors, of course where our bre its picturesque grown trees. reign, that big lined with foot whole poultry-contribution lear and birds hung suspend rows like a re readers please membered fac and out of ar faces, and so know the Wi cars and its its markets, a

[May 10, 1906.]

settlers, both clerical and lay, the development of the North-West Provinces, and the dioceses and missions of the big North-West, would assuredly have been much longer delayed. Bishop Anderson's



Bishop Anderson's Bishop's Court, Winnipeg, 1851.

son was primarily a Christian pastor, then a scholar, and believing in education as a most needed factor in all progress, he at once set to work to obtain for the young people of the settlement, for the sons and daughters of his clergy, and those of the officers of the Hudson's Bay Company some larger measure of scholastic training than had ever been possible before. In this he, too, builded upon others' foundation—a fact he recognized and was very grateful for. Some day, an old pupil of those earlier days still, may tell the story of the first school established, I believe by Mr. Macallum, as far back as the forties. Dr. Anderson filled almost every office, from principal to usher, in the St. John's College, of that day, and his sister, who was the guardian angel of the Bishop himself, of his own three bright sons, by looking after their creature comforts and smoothing over a thousand and one little difficulties; the guardian angel, also of the pupils, the boys of St. John's and the girls of the sister school, St. Cross, a field's distance off. The writer can see clearly with her mind's eye—but probably less clearly from having seen her

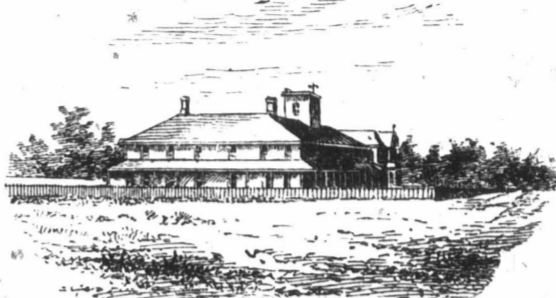


St. John's Cathedral, Winnipeg, 1851.

from time to time since—Miss Anderson crossing that field to the large outside store-room built on the river's bank followed by John Omond, the Bishop's farmer and factotum, or by his wife, who acted as cook and housekeeper for the boys; and she can see those naughty lads peeping through the chinks to find out what they were going to have for dinner, and passing on the bits of information to their comrades outside. I wonder if amongst the older folks of the Winnipeg of to-day there are any who were amongst that mischievous crowd? One thought brings back another as my pen runs over the page, and this little episode recalls the great difficulty it must always have been, especially in the spring of the year, to provide meat of any kind for those hungry young folks, both of St. John's and St. Cross. If it is the early bird which catches the worm, it certainly was those earliest at the gate of the settler who happened to have a calf to spare who got that calf, and often it was but such a little, little calf, still worth having for the replenishment of a nearly empty winter store-room. I have a mental vision of our own more especial store-room now, as I write, out of doors, of course, just opposite the old clay oven where our bread was baked and which had for its picturesque back-ground a grove of thickly-grown trees. Directly Jack Frost began to reign, that big store-room had to be packed and lined with food, which must last until spring. A whole poultry-yard had given up of its kind as its contribution to the winter's supply, and birds, lean and birds fat, birds tender and birds tough, hung suspended from the rafters; pigs stood in rows like a regiment slain by one fell blow. My readers please forgive all this digression. A remembered face suggests a remembered incident, and out of an incident grow many remembered faces, and so it may be that to those who only know the Winnipeg of to-day, with its electric cars and its telephone wires, with its parks and its markets, and its public buildings, with its many

churches, its opera houses, and its hotels, these old-time trivialities will be but dull reading. But there may be some old friend or comrade still living—left, as I am, with little but the old memories of the long ago we spent together who may for old sake's sake read with interest and share in the retrospects of the writer. After a Bishop, in due and fitting sequence, should come an Archdeacon; but the especial Archdeacon of whom I would take note to-day might with some show of reason have been mentioned before his Bishop, for he had lived and laboured amongst the Indians of the North-West before Rupert's Land was formed into a diocese, and consequently before it had any Bishop at all. One can realize what an immense relief it must have been to good Bishop Anderson to find ready to greet him on his arrival, such a Coadjutor as the Rev. W. Cochrane, Tall and stalwart of frame, big of body as of soul, I can picture, the mighty grip with which he grasped the hand of his Bishop, and what a strength to him he became from that day forth. In my childhood I had lived in a very conservative corner of conservative old England, where a butcher was a butcher, a baker was a baker, a candlestickmaker just that and nothing else, and where one looked up to the rector of one's parish as at one who had been originally constructed of more spiritual and of less human material than mere ordinary folks or he would never have become a clergyman at all. So it came almost as a shock to all my preconceived notions to learn that the very house in which we were to live, the fine big Church of St. Andrew's at the Rapids and much of the building of the smaller church and school at the Indian settlement had been either constructed wholly or helped in its building by the Venerable Archdeacon Cochrane himself, and such good work too—much of it standing to this day, even that which remains of the original old St. Cross refusing to own itself a ruin. A grand old man

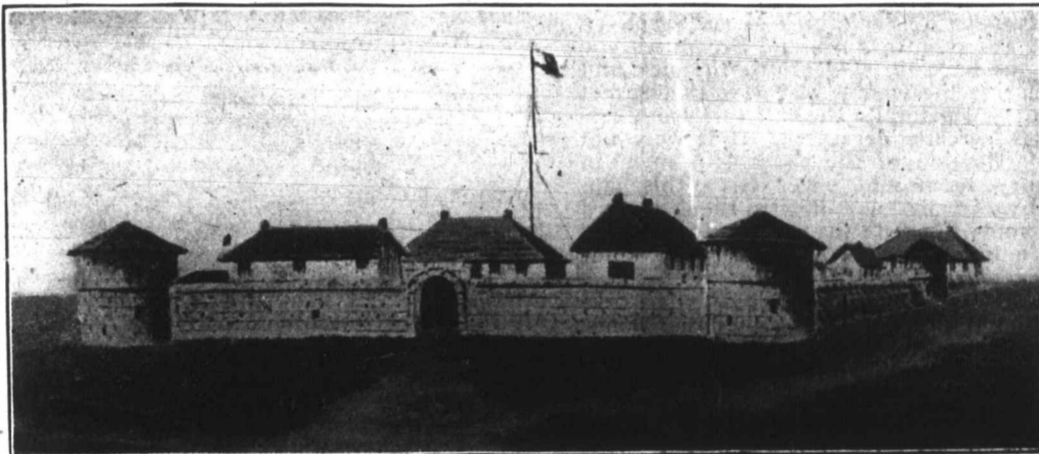
Indians at the Indian settlement. I can almost hear his voice when, after a positively stern remonstrance against what he considered had been an act of levity which could not be passed over,



St. John's College School, formerly St. Cross, Winnipeg, 1851.

the comicality of the situation and the overpowering nature of the temptation to use it suddenly took possession of his senses, and his lecture to the delinquent ended with a: "Well, get you away then, I suppose it was in ye and had to come out." There must surely be some who received and can never forget the whole-souled hospitality, not only of the Archdeacon, but of Mrs. Cochrane and their family. My early memories always include their familiar faces, all but one of whom have passed into the invisible. Both daughters of Archdeacon Cochrane married Missionaries and his son who died many years ago was a clergyman of the Diocese of Rupert's Land and for a time the head master of St. John's College.

The Governor of Hunan has recently given 2,000 taels (\$1,300) toward the China Inland Mission Hospital in Changsha.



Fort Garry, Winnipeg, in 1851.

indeed was Archdeacon Cochrane, and the Church of the North-West to-day owes much to the firm spiritual foundation laid by him in that long ago of which I speak. How many remain, I wonder, who can recall, as I do, his rugged

SOLDIERS AND THE SCRIPTURES.

About a year ago an appeal was made by Rev. J. Cooper Robinson for funds to provide our Missionaries in Nagoya with a supply of the Scriptures, and other Christian literature, for distribution among the large number of Japanese soldiers to whom they had access, on their way to and from the front and in the hospitals, in case of those who returned wounded. A number of subscribers for the "Canadian Churchman" sent contributions which were acknowledged in these columns and received most thankfully by the Missionaries to whom they were sent. Special editions of the New Testament, and the Gospels separately, were issued by the Bible Societies in Japan, part of which were donated and the rest sold very cheaply to those who wished to distribute them, so that a little money went a long way in the work. From a recent report, by the Secretary of the American Bible Society, we take the following words of appreciation from the Japanese recipients of this literature, or those who saw how it was received. It might be explained that to soldiers at the front the literature was conveyed in "comfort bags"—little cotton sacks—each of which also contained a few other articles, often most useful to a soldier, such as needles, thread, buttons, pencils, paper, etc., but, as the letters show, the Gospels were not the least appreciated articles amongst them. A considerable number of picture albums and scrap books were also furnished to the hospitals where they proved most interesting. A soldier at the front writes: "I thank you very much for sending me the books of God's word, the Gospels of Matthew and Luke. I have nothing here to comfort me but these Gospels which are my dearest friends; and I am doing my best to follow the instructions they contain." Another soldier writes: "You can hardly imagine the joy we have



Mr. W. D. Young, who spent six years as a lay helper at Herschel Island, and who has just opened up a Reading Room at Conrad City, Windy Arm, Selkirk Diocese, for the benefit of the miners.

features, breaking into a very gust of laughter when the humor of a thing struck him? I have seen a broad smile creep over his lips even as he pounded his little pulpit cushions, when he talked on familiar topics, rather than preached, to his

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experienced on the receipt of the 'comfort bags.' We especially thank you for the Gospels they contain. We are now exposed to danger and there is nothing so good as the Bible for us; for by reading it we acquaint ourselves with the salvation it offers; and it gives us more comfort and courage than a million reinforcements." A Missionary writes: "Many letters and cards are coming from those who have gone to their homes and seem to have found great comfort in the Bible. One man writes, 'Truly, it is the light of life.' One man, who has entirely recovered, and gone back to fight again, called while en route to the battlefield to thank us for the Bible, saying, 'I have had a pocket made expressly for it and I think I will be able to keep it, and it is better than all else.'" One of the Japanese war correspondents at the front writes: "I was one day visiting the commander, when word came that the 'comfort bags' had arrived, and he was expected to go and get a portion for his company. It was a sight to see the big men hold out their eager hands to draw the lots, and then cry out with joy when they opened their bags and saw what they contained. They looked so happy and childlike that it made me feel as if I was myself in Heaven." "These bags were filled with useful articles and interesting literature for their spiritual need. I can safely say that nothing can surpass these little bags in giving cheer and comfort to those who are away from home and their loved ones." (In each one was a Gospel and Tract presented by the American Bible Society. Nearly 40,000 of each were thus distributed.) One of the soldiers writes: "I am a soldier at the front. It was on the 12th of July that the 'comfort bags' were distributed. On opening mine, I found among many useful articles one thing which I could otherwise never have procured. By this I mean the Gospel sent by you; and I write to thank you especially for this book. To read these books is our greatest pleasure; far exceeding all other kinds of happiness." Transport "Yamashiro Maru," Sept. 11, 1905: "The Tracts, magazines and Scriptures you have sent us have been lent to the sick and wounded during the voyage and gave them great satisfaction; and naturally the sufferers from sea-sickness have greatly decreased. If it were not for the contribution of the benevolent men in your country we should never have this happiness, and we hardly know how to thank you. I hope that you will thank the contributors on our behalf. We hereby thank you for your kindness.—N. Nomura, Purser." Military Hospital, Hiroshima, June 12, 1905: "I hereby beg to acknowledge the receipt of Tracts, picture albums, and magazines which you have contributed for the use of the patients; also to inform you of our intention to use them in accordance with your instructions as much as possible; and at the same time cause sympathy to extend to every patient.—K. Onishi, Surgeon in Charge." Concerning the distribution of the albums in the hospitals one of the Missionaries writes: "I took the albums to the hospital and wish you could have seen the men gather round; wardens and all looking at them. When I told them I could give them but one in a room they looked disappointed; and as many as could get up would go to the one who had the book and wait his turn to get it."

Ex-Congressman H. Kirke Porter, of Pittsburgh, Pa., is about to make a tour of the world to raise \$1,500,000 for Baptist missions. This money will be used to endow schools in foreign lands.

In San Domingo there is a remarkable salt mountain, a mass of crystalline salt almost four miles long, said to contain nearly 90,000,000 tons, and to be so clear that medium-sized print can be read with ease through a block a foot thick.

The Emperor of Japan has conferred upon Miss Lyddell, a British lady, a medal with a blue ribbon in recognition of her steady devotion since 1890 to her work among the inmates of the leper asylum in Tokio. The honour is unprecedented.

The World's Oldest Ruins.—The oldest architectural ruins in the world are believed to be the rock-cut temples at Ipsampool, on the left bank of the Nile, in Nubia. The largest of these ancient temples contains fourteen apartments hewn out of solid stone. The ruins are supposed to be 4,000 years old.

The Archbishop of Canterbury has been enabled by the generosity of some lay Churchmen to establish an Oxford and Cambridge Missionary Exhibition Fund, by which boys at public schools with a vocation for missionary work, but unable, owing to lack of means to go to either university, may be enabled to do so.

Fifty-two Missionaries who are labouring along the great Congo River have lately issued a protest against the terrible state of affairs still existing in the Congo State, and they appeal in the name of justice, liberty and humanity to those who value those blessings to help in every lawful way to secure them for all the Congo people.

The Churchwoman.

OTTAWA.

Ottawa.—All Saints.—This branch of the Woman's Auxiliary held its annual meeting on the 27th ult., the Rev. A. W. MacKay presiding. The reports showed a membership of 105, and cash receipts for the year of over \$400. The Juniors have a membership of fifty. The officers elected were:—Hon. President, Mrs. J. P. Featherston; President, Mrs. T. G. Rothwell; Vice-Presidents, Mrs. Peden and Mrs. W. H. A. Fraser; Secretary, Mrs. G. D. Pope; Treasurer, Mrs. Bower; Dorcas Secretary, Mrs. Col. Toller; Box Secretary, Mrs. Palmer; Literature Secretary, Mrs. Shore; Leaflet Secretary, Mrs. Clarke; delegates to the annual meeting, Mrs. T. Alder, D. Bliss, and Mrs. Featherston; substitutes, Mrs. Davy and Mrs. Clarke.

HURON.

Brantford.—Trinity. The Ladies' Guild of this church held their meeting for election of officers on Thursday, the 26th April, which was well attended; the rector, the Rev. Rural Dean Wright, as well as the Rev. H. Wright, of Tilsonburg, being present. The reports for the year, closing April 5th, were very encouraging, especially that of the treasurer, which shows over two hundred dollars made during the year. The Guild have paid for furnishing the chancel as well as insurance premiums on the buildings, and the interest on the church debt. The fair which was held April 18th and 19th, was a great success, as was also an autograph quilt, made by the Guild which was auctioned off at the fair by Mr. Pitcher, the well-known auctioneer, who kindly gave his services, and whom the ladies desire to thank for his help. In all the proceeds of the quilt and fair amounted to about two hundred dollars. As all money on hand is to be applied on the new organ for the church, they expect to have a neat sum for that purpose. The officers are:—President, Mrs. J. E. Waterous; Vice-President, Mrs. F. Kerr; Treasurer, Mrs. J. Hallran; Secretary, Mrs. J. E. Morgan. All were re-elected for another year.

RUPERT'S LAND.

Winnipeg.—All Saints.—The annual meeting of this Branch of the Woman's Auxiliary was held on the afternoon, April 26th. The election of officers resulted as follows:—President, Mrs. Alders; First Vice-President, Mrs. Scrimmes; Second Vice-President, Mrs. Bastin; Secretary, Miss Taylor; Treasurer of W. A., Mrs. Simpson; Treasurer of Japanese Fund, Mrs. Colton; Mrs. Nichols and Mrs. Henderson, delegates to the Diocesan Woman's Auxiliary; Mrs. Black and Mrs. Stevenson, superintendents of needlework. The rector presided, and gave a most interesting address on the work for the coming year. Amongst those present, the ladies were pleased to see Mrs. Fortin, the Honorary President of the Diocesan Board, and Miss Hakon, the General Dorcas Secretary, who also gave a few ideas as to carrying on the work. Mrs. Alfred Codd sang a solo, which was very much enjoyed. Tea was served and a social half-hour spent.

TORONTO.

The twentieth annual meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the Guild Hall, McGill Street, May 2nd, 3rd, 4th, and 5th. On Tuesday evening, May 1st, a delightful reception was given for the delegates by the members of St. Alban's Cathedral Branch, greetings being extended by Mrs. Macnab, and responded to on behalf of the visitors by Mrs. Murphy, of Allandale. On Wednesday, at 10 a.m., the Holy Communion was celebrated in St. James' Church, by the Ven. Archdeacon Sweeney, assisted by the Revs. Canon Welch, Canon Cayley, Canon Broughall, Rural Dean Morley, of Bradford, Canon Dixon, Rev. C. J. James, and Rev. T. W. Paterson. A most earnest, helpful sermon was given by the rector, the Rev. Canon Welch, who chose for his text, Rev. 22:13, "I am Alpha and Omega, the Beginning and the End, the First and the Last." The communicants numbered 523, and the offertory at this service amounted to \$70.22. After the service, the officers, delegates, and members assembled in the Guild Hall, when announcements were made by the corresponding secretary. The meeting was formally opened at 2.30 p.m., by the President, with special prayers, followed by letters of greeting from Sister-Diocesan Branches, from the Second Vice-President, and the General Dorcas Secretary. Among those occupying seats upon the platform during these meetings were Mrs. Stringer, of Selkirk; Mrs. DuMoulin of Niagara; Mrs. Sullivan, Mrs. DuVernet, of Caledonia; Mrs. Gossage, of Algoma; Miss Ambrose, of Hamilton; and the Misses Allen, of Toro, Uganda, Africa. The Dorcas Secretary-Treasurer, Mrs. Banks, on behalf of the Central Dorcas Woman's Committee, presented the Rev. Canon Dixon, the new rector of Trinity Church, with a pocket Communion set, in recognition of his many kind services to the W.A. during his office as travelling missionary secretary for the diocese. The yearly report of all the Diocesan offices was submitted, and in all departments of

work very marked progress and increasing interest were shown. The receipts of the Diocesan Treasurer for the year being \$15,961.75, over \$2,600 more than last year, and the total receipts from all the treasurers amounted to over \$27,000. The total membership numbering more than 5,800; 164 Branches are enrolled against 156 last year, of these forty-two are Girls' Branches, who have increased in number from thirty-six to forty-two. The former officers were all re-elected, with the exception of the Treasurer of the E.C.D. Fund, whose resignation was received with great regret; Mrs. Grindlay being elected to the vacant position. Forty-six new life members have been enrolled this year, making a total for Toronto of 398. The result of the ballot upon the three funds to be voted upon at this meeting was as follows:—1. G. M. Williamson Memorial Fund, towards the appeal for assistance for the Mission at Windy Arm, Diocese of Selkirk. 2. Century Fund, this year to be given to Algoma Diocese; towards a church at Cobalt. 3. Life membership fees, (were divided), \$1,000 given to the Endowment Fund, Athabasca Diocese, and \$150 to Church at Biscatawing, Diocese of Moosonee. The sum of \$50, being a balance from Blackfoot pledge was voted towards the purchase of a stove for the Blackfoot Home. There being also another balance on hand from other sources of \$194.11, it was voted to the following objects:—\$25 to Corea, \$50 to the Blind School at Palamacottah, India, this amount will entirely build and furnish a room in this school which is about to be enlarged. \$25 to the school at Toro, Africa; \$24.11 to purchase a magic lantern for Rev. A. Lea, of Japan; \$20 towards the expense fund of the Literature Committee; \$25 towards Miss Cameron's salary, Lesser Slave Lake; \$25 towards Miss Ellis' salary, Selkirk Diocese. It was also resolved that the \$50 voted to the Palamacottah Blind School, be given as a loving memorial to Mrs. Reeve, who by her noble self-denying life, has done so much for Canada, that we show the effects of her example by helping those far-away afflicted ones. In the President's annual address, Miss Tilley spoke of the wonderful way the work had been blessed during the past year, of the great need for more workers in the field, and said words of encouragement and hope for the coming year. The missionary meeting held on Wednesday, May 2nd, at 8 p.m., was very largely attended, and was presided over by the Bishop of the Diocese, who congratulated the W.A. most warmly upon the successful work accomplished by them during the past year. Addresses were also given by Rev. A. Lea, of Japan; Rev. Cyril Brown, of Melanesia; Rev. Canon Dixon and Rev. C. A. Seager, who read a short synopsis of the officers' reports. The offertory amounted to \$37. The girls' meeting held on Thursday evening, May 3rd, was a most interesting one, the Guild Hall being filled with the younger members of the Auxiliary; papers were read, and discussions took place upon 1, "How to promote the Spiritual side of the work," led by St. Stephen's Branch; 2, "Proportionate giving," led by Trinity Memorial Branch; 3, "The use of missionary study," led by St. Matthias Branch. Addresses were also given by Miss Wilgress, of Mackenzie River, and Miss Allen, of Uganda. The offertory amounted to \$27.18. On Thursday afternoon, a discussion was held upon "Difficulties of missionary study," led by Mrs. Geddes, Miss Drayton, and Mrs. Griffin, who gave many helpful hints and suggestions upon this important branch of the work. The missionary chain around Africa proved most interesting, "North Africa" being taken by Mrs. Davidson and Miss Dalton; "West Africa," Mrs. Yeoman; "South Africa," Miss Lea; "Uganda," Mrs. Hoyle; "East Africa," Miss Cartwright. Two most helpful Bible readings were given, by the Rev. G. L. King, the subject being, "Christ, our Intercessor," and by Miss Osler, upon "The Outward and the Inward Life." Letters were read from Miss Trent, Mrs. Helen Hamilton, and Mrs. Waller, of Japan; from Mrs. Stocken, from Miss Wade and Miss Nesbitt. The Lord Bishop of Selkirk gave a most interesting account of the Missions in the far-away north. The Rev. A. U. De Pencier, of Brandon, spoke of the growing needs of the Church in the North-West; and Miss Allen, of Toro, Africa, told the wonderful story of the progress of Christianity in the midst of darkest Africa. Miss Kemp who is about to leave for mission work in the North-West was introduced to the meeting. The Extra-Cent-a-Day money for the month was voted at this meeting, amounting to \$78.10, to the repairs upon parsonage at Kimmount, Toronto Diocese. The Babies' Branch money for the year, which amounted to \$55.15, was given unanimously to the Bird's Nest Home in China. A very helpful conference took place on Friday, May 4th, upon all departmental work, led by the Corresponding Secretary-Treasurer, Secretary-Treasurer of Dorcas work, Secretary-Treasurer Junior Department, and the Convener of the Literature Committee. This discussion was entered into by many of those present, and is a most important feature of these annual gatherings, many useful thoughts and suggestions being interchanged. This twentieth annual meeting was brought to a close after a hearty vote of thanks to the President, for the able manner in which these meetings had been conducted, with prayer for those who are in the forefront of the mission field the wide world over, and for those who are at home, that strength, wisdom and guidance may be given according to their many needs. The annual meeting for the Juniors was held on Saturday, May 5th, in St. James' school-house, which was filled to overflowing with members of the Junior Branches. Prizes were distributed for regular attendance. Recitations given, and a most interesting address was delivered by the Rev. Arthur Lea, of Japan.

HOME AND FOREIGN
(Continued from page 309)
with a single-eyed desire to
the Church in the diocese
Believe me, your faithful friend

Trinity.—The Rev. Canon living on Monday evening crowded with a large congregation belonging to the diocese, were performed by the Ven. Archdeacon of Simcoe. The Rev. Canon Baldwin, rector chose for his text Phillipian Bryan, of the Church of the Broughall, of St. Stephen's, Anne's Church, who read Cotton and Rev. Cyril Br Trinity East, assisted, the service. The choir rendered being "Oh, Give Thanks U Ham. Beautiful, cut flowers

St. Matthew's.—The rector istered in this church on the Lord Bishop of Niagara address on "Continuing St didates from St. Matthew's one from Mimico. The cl munitants numbered 331 o second Sunday after Easter single-handed in this large five years, and now, with a in a highly prosperous ec the stipend of a curate. T of rare ability and attainu experience of ministerial v of Scotland, and is lectur iversity, has been appointe portant position. He wa Stringer in Trinity Church

St. Thomas.—A special on Monday evening, Apri cussing financial matters. the members of the cong taken in the proceedings. of the Episcopal Endow mittee reported in favour off the mortgage debt on place the congregation i erection of a parish ha parochial purposes.

St. Mark's.—The Lord firmation service in this Twenty-four candidates sent to the Bishop for L. Ingles, M.A., the r

St. Peter's.—A Conf on Sunday evening last the Rev. F. Wilkinson, candidates for the apost

Trinity College.—It ha tablet to the memory o Hart and Moorhouse, v month ago, which very gloom on the college th in the college chapel, graduates have the matt tablet will be unveiled

Toronto Junction.— meeting took place on rector presiding. War delegates to Synod, W. Baird. Receipts, \$3.50 offertory on Easter Da

Weston.—St. John's of the mortgage debt purpose during the p inadvertently stated ir

Brampton.—Christ C meeting of this parish 16th, with the rector, reports of the warde People's Association : increased activity, bot of the wardens was years ago the floating By last Easter the the past year the givi to meet all expenses and leave a balance, the congregation to beautifying of the c Last year's officers w warden, E. S. Ander vestry clerk, T. G. ton, F. O. Holliss, Dennison, W. B. Thos. Morphy, Jud

[May 10, 1906.]

HOME AND FOREIGN CHURCH NEWS.
(Continued from page 312.)

with a single-eyed desire to promote the best interests of the Church in the diocese to the greater glory of God. Believe me, your faithful friend and brother,
"Arthur Toronto."

Trinity.—The Rev. Canon Dixon was inducted into this living on Monday evening, April 30th. The church was crowded with a large congregation, and some thirty clergy, belonging to the diocese, were present. The ceremony was performed by the Ven. Archdeacon Sweeny, D.D., Archdeacon of Simcoe. The sermon was preached by the Rev. Canon Baldwin, rector of All Saints', Toronto, who chose for his text Philippians 2:20. The Rev. Baruaud of the Church of the Epiphany; Rev. Dr. A. J. Bryan, of St. Stephen's, and Rev. L. E. Skey, of St. Anne's Church, who read the lessons, and Rev. T. H. Cotton and Rev. Cyril Brown, the assistant curates of Trinity East, assisted, the former being in charge of the service. The choir rendered special music, the anthem being "Oh, Give Thanks Unto the Lord," by Dr. Albert Ham. Beautiful cut flowers adorned the chancel.

St. Matthew's.—The rite of Confirmation was administered in this church on St. Mark's Day, April 25th, by the Lord Bishop of Niagara, who delivered a very forcible address on "Continuing Steadfast." There were 71 candidates from St. Matthew's, three from St. James', and one from Mimico. The church was crowded. The communicants numbered 331 on Easter Day and 153 on the second Sunday after Easter. Canon Farncomb has worked single-handed in this large and rapidly-growing parish for five years, and now, with a crowded church and the finances in a highly prosperous condition, the vestry have voted the stipend of a curate. The Rev. J. R. MacLean, a man of rare ability and attainments, who has had twelve years' experience of ministerial work in the Established Church of Scotland, and is lecturer on elocution in Toronto University, has been appointed by the Bishop to fill this important position. He was ordained deacon by Bishop Stringer in Trinity Church on Sunday, April 29th.

St. Thomas'.—A special meeting of the vestry took place on Monday evening, April 30th, for the purpose of discussing financial matters. There was a good attendance of the members of the congregation, and much interest was taken in the proceedings. It was decided to pay the balance of the Episcopal Endowment Fund. The Finance Committee reported in favour of collecting subscriptions to pay off the mortgage debt on the church building. This would place the congregation in a position to go on with the erection of a parish hall, which is greatly needed for parochial purposes.

St. Mark's.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning last. Twenty-four candidates were confirmed, they being presented to the Bishop for the apostolic rite by the Rev. C. L. Ingles, M.A., the rector.

St. Peter's.—A Confirmation was held in this church on Sunday evening last by the Bishop of the diocese, when the Rev. F. Wilkinson, the rector, presented twenty-three candidates for the apostolic rite.

Trinity College.—It has been decided to erect a suitable tablet to the memory of the two undergraduates, Messrs. Hart and Moorhouse, who lost their lives by drowning a month ago, which very sad circumstance has cast such a gloom on the college this term. The tablet is to be placed in the college chapel, and a committee of the undergraduates have the matter in hand. It is expected that the tablet will be unveiled some time during the present term.

Toronto Junction.—St. John's.—The adjourned vestry meeting took place on Monday evening, April 23rd, the rector presiding. Wardens, G. Nichols, J. G. Wright; delegates to Synod, W. B. Murray, J. Constantine, W. A. Baird. Receipts, \$3,508.81; expenditure, \$3,457.81. The offertory on Easter Day amounted to \$216.

Weston.—St. John's.—In connection with the paying off of the mortgage debt the amount collected towards this purpose during the past year was \$297, not \$27, as was inadvertently stated in our columns last week.

Brampton.—Christ Church.—The annual Easter vestry meeting of this parish was held on Monday night, April 16th, with the rector, the Rev. Wm. Walsh, presiding. The reports of the wardens, the Woman's Auxiliary, Young People's Association and the Sunday School all showed increased activity, both in work and in giving. The report of the wardens was of a very satisfactory character. Two years ago the floating debt of the church was nearly \$600. By last Easter the amount was reduced to \$300. During the past year the givings of the congregation were sufficient to meet all expenses of the year, wipe out the floating debt and leave a balance on hand of \$63. It is the intention of the congregation to undertake at once the renovation and beautifying of the church. The estimated cost is \$1,500. Last year's officers were all re-elected as follows: Rector's warden, E. S. Anderson; people's warden, Samuel Charters; vestry clerk, T. G. Sheppard; sidesmen, Messrs. John Pexton, F. O. Holliss, William Hooper, James Fletcher, E. C. Dennison, W. B. McCulla; representatives to the Synod, Thos. Morphy, Judge McGibbon, Dr. Mullin. A vote of

thanks to the organist, choir leader and members of the choir was carried heartily and unanimously.

Newcastle.—St. George's.—The Easter Day services were very bright and hearty, and attended by large and reverent congregations, who seemed to feel the joy of the Resurrection. At the vestry meeting, held in the schoolhouse on the following Monday evening, there was a large attendance, and the churchwardens' report showed a balance on hand of \$61.57; Sunday School balance on hand of \$40.68, and Cemetery Fund, \$200.76. Rector's warden, J. K. Allen, and people's, W. Foster; delegates to Synod, Dr. R. McIntosh, Thos. H. Gibson, Frank Hall.

Cobourg.—The Ruridecal Chapter of Northumberland met here on Monday and Tuesday, the 30th of April and the 1st of May. There were present the Rev. Canon Davidson, M.A., rector of Peterborough and Rural Dean; the Rev. Canon Spragge, rector of Cobourg; the Revs. I. A. Fidler, C. H. Brooks, W. Creswick and E. W. Pickford. Proceedings begun by a choral Evensong in the beautiful historic church of St. Peter. The Rev. Walter Creswick read the service, the musical portions being rendered by the splendid vested choir of over thirty voices. The lessons were read by the Rev. C. R. Brooks. A straightforward churchy sermon was preached by the Rev. A. J. Fidler, rector of Colborne, from the text, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" The sermon dwelt chiefly on the authority of the Church and on the necessity for definite, dogmatic teaching. The Holy Eucharist was offered on Tuesday morning, the Festival of St. Philip and St. James, at 7.30 a.m., the rector, the Rev. Canon Spragge, being the celebrant, and the Rural Dean the deacon. After Matins at 9.30 the Chapter met at the rectory for business. Various matters, diocesan and diocesan, were discussed, principally the question of the diocesan missionary agent, it being thought that the office might be fittingly merged into a "diocesan organizing secretary," whose duties should be not merely towards Missions, but also to visit all country parishes with a view to increasing the stipends of the clergy of self-supporting parishes. The question of preferment was discussed, and also the representation of the Diocese of Toronto in the General Synod. With regard to the question of preferment, it was emphasized that the reason why the backwoods Missions were so often unfilled was because young men felt that when once they got into the backwoods they generally had to stay there until their usefulness was gone. In connection with the representation of the diocese in the General Synod, a motion was drafted, of which the Rev. the Rural Dean will give notice at the next Diocesan Synod.

Brooklin.—St. Thomas'.—The full Easter service was held in this church by the incumbent, the Rev. John Bennett Anderson on the morning of the historic day when Christians of all lands commemorate the Saviour's resurrection, the day on which in the olden time prisoners and slaves were set free and the poor liberally provided for. The church was made beautiful with palms, foliage and blooming plants. The ministrations of the rite of Baptism to one of the members of the Confirmation class was an interesting event of the day. This was a day of remembrance. One year ago the little church was working, praying for its own resuscitation, for its requiem had almost been sung, and "Dead, long dead," inscribed upon its portals, but on this glad Easter morning the parishioners rejoiced at that which had been accomplished. A strong determination and indomitable will had declared in tones unmistakable that the church should live, and not die, and that from its sacred desk the truths of our glorious Christianity should be proclaimed; and to-day the church stands renewed, beautified, her stakes strengthened, her foundation sure. After a most satisfactory vestry, held on Monday evening, April 30th, Dr. James Moor was appointed minister's warden; Charles Spencer, people's warden; Dr. John Moor, secretary, and six young men elected sidesmen. The wardens appointed at St. Paul's, Columbus, are Messrs. William Hodgson and Robert Stork. Mr. William Hodgson has been indefatigable in his efforts in collecting money towards needed repairs in St. Paul's Church and grounds. The meeting broke up with feelings of thankfulness to Almighty God for the brighter outlook for the coming year. Both in St. Paul's, Columbus, and St. Thomas' Brooklin, a Chapter of St. Andrew's Brotherhood is to be formed in the near future. A large number of candidates, nearly all of whom are adults are awaiting the apostolic rite of Confirmation. The Ladies' Society (the Willing Workers) are doing well their part under the presidency of Mrs. J. Bennett Anderson, who, with her wide experience in Christian work in the Home Land, joins heart and hand with her husband in this new field of labour.

Creemore, Banda and Lisle.—Very satisfactory reports were presented at the Easter vestry meetings, especially in view of this being the first year of self-support. At Creemore the total money offerings were over \$675, of which \$130 was for Missions. The surplus of receipts over expenses was \$72.46, out of which a bonus of \$25 was voted to the clergyman, the Rev. A. C. Miles, with a resolution of appreciation. The harvest offering of \$44 also remains, and this will be spent in repairing and improving the church and rectory. Joseph Millie and Wm. Day are the wardens for 1906-7, and Henry Trent delegate to Synod. At Banda the receipts were nearly \$200 including \$44 for

the Porch Tower Fund and \$15.24 for Missions. In the General Fund a balance of \$13 remained. Walter Beatty and John Davis are wardens, and James Nicholson, Toronto Synod representative. At Lisle Church the total receipts were \$340.42, including \$43.10 for repairs and \$31.76 for Missions; expenditure the same. Wardens, John Morris and Geo. Kidd; Synod representative, Jas. Edmund Jones, Toronto. Total contributions by parish, \$1,216.62.

Orillia.—St. James'.—The annual vestry meeting was held in the parish house on Easter Monday evening. Wardens elected, Bruce Murphy and J. J. Hatley; delegates to Synod, Dr. A. E. Ardagh, Thos. Haywood and W. B. Tisdale. The General Purpose Fund showed receipts of \$4,720, and expenditures of \$4,620. Envelope subscriptions show an increase over last year of \$500, and over the previous year of \$870. The salary of the curate, Rev. R. A. Armstrong, was increased by \$100. This fine church, which was destroyed by fire a little over a year ago, has been completely restored and improved in every way, the organ being rebuilt and enlarged, and improved systems of heating and lighting being installed. Among the many private contributions towards the refitting of the church were a handsome carved pulpit, a lectern (in "eagle" design, the gift of the rector), two handsome brass standards for the chancel, and a complete set of chancel furniture. On Easter Sunday a handsome new east window was unveiled, the gift of Mr. W. B. Tisdale; also a mural tablet in white marble, in memory of the late Dr. Corbett. This parish has recently suffered a great loss in the death of Mrs. Greene, wife of the beloved rector. For eighteen years she had, by her bright and loving disposition and ever-ready help, endeared herself to every member of the church, and proved a very tower of strength, not only to her husband, but to the parish. A resolution, passed by the vestry, gave expression to the deep sympathy extended to Canon Greene in his sore bereavement, which was presented in engrossed form, accompanied by a substantial cheque.

NIAGARA.

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

Oakville.—St. Jude's.—On Sunday, April 29th, the Lord Bishop of Nova Scotia paid a visit to this parish, of which his father was formerly rector for thirty-five years. He preached in the church both morning and evening, and his addresses were both eloquent and instructive. There were large congregations present upon both occasions. During his visit the Bishop renewed many old acquaintances.

Port Colborne and Marshville.—Very satisfactory reports from all departments of Church work were presented at the annual vestry meetings. The wardens have about \$150 on hand, with no liabilities. The Building Committee of the new Guild Hall reported that a very valuable site had been donated by Mr. De Witt Carter, that the subscription list had reached the \$1,400 mark, and that \$800 in cash was on hand for this purpose. The vestry unanimously voted to proceed at once with the building. The rector's stipend was increased to \$1,050. On May 2nd the Lord Bishop of the diocese visited this parish, preached in his usual clear and forcible style, and confirmed forty-five persons.

Guelph.—St. George's.—The adjourned Easter vestry meeting took place on Monday evening, April 30th. Wardens, J. M. Duff, A. F. H. Jones; delegates to the Synod for three years, H. Schofield. Receipts, \$5,826.26; disbursements, \$5,749.61. The following resolution was carried by a standing vote: "That this vestry desires to place on record its sense of the heavy loss sustained by the parish, the diocese, and the Church at large through the lamented death of Mr. John M. Bond, who was for many years a churchwarden of St. George's, and was always an active, enthusiastic and generous supporter of the Church's work. This vestry desires also to convey to the widow and family of the late Mr. Bond its most sincere and respectful sympathy in their sudden and great affliction." Feeling reference was also made to the death of Mr. George Murton, who, for many years was an active member and officer of the parish, and a resolution of sympathy was carried by a standing vote.

St. James'.—At the adjourned meeting of the vestry, held on April 30th, the rector, the Rev. C. P. Sparling, announced that with the deepest regret he had decided to resign the living, he having accepted another post of work. The two churchwardens and others having spoken in terms of the warmest praise of the Rev. C. P. and Mrs. Sparling, and of the good work which they had accomplished during their three years' residence in Guelph, the meeting was adjourned. The Rev. C. P. Sparling is leaving this parish in consequence of his having accepted the offer of the rectory of St. John's, Louisville, Kentucky.

Acton West, with Rockwood.—At the Easter vestry meeting report showed a balance in hand of \$60.

Acton West.—The following were appointed churchwardens: Messrs. George Chapman and George L. Statham. The following were appointed sidesmen: Messrs. Harding, Kearnaham, Neville, Haynes, Thomas Smith, Abraham, Swindells, Bauer; vestry clerk, Joseph Lake.

Rochwood.—The following were appointed churchwardens: Messrs. George Lister and Alexander McWilliams. The following were appointed sidesmen: Messrs. John Lister, Anstee, C. Benham, Chas. Hamilton, James Hamilton, Livingstone, Lawrence, Chas. Stovel; vestry clerk, Mr. Aldous; delegates (for the two churches), George L. Statham, Wm. Stark, John Lister. The Woman's Auxiliaries at both churches are in a satisfactory condition.



HURON.

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

London.—All Saints.—The congregational sale of work, which was held quite recently in the schoolhouse for a couple of days, was most successful, the sum of \$300 being netted, and in consequence all the parishioners are feeling happy. Every organization and the congregation generally heartily co-operated and contributed to the success, but the effort was primarily due to the Woman's Guild, which has worked diligently for a year with the laudable object of substantially decreasing the debt on the rectory. Now, they enjoy the fruits of their year's labour—the pleasure of contributing \$350 to the Rectory Building Fund. The president, Mrs. D. Penwarden; vice-president, Mrs. Hogg; treasurer, Mrs. Wm. Scott; secretary, Mrs. R. H. Westby, and all the members of the Guild are to be heartily congratulated on the grand results of their labour. The A.Y.P.A., W.A., Brotherhood of St. Andrew, Sunday School and choir all helped make the sale the success it was. Each day before the sale the stall-holders and their assistants gathered around the rector for a few moments to thank God for the ideal weather, and to ask His co-operation and blessing. The record success is due to them—Divine answer, and at 7 p.m. on May 1st the little congregation met to offer their united thanks to the Giver of all good.

St. John the Evangelist.—At the adjourned vestry meeting, which was very well attended, and which was held on Monday evening, April 30th, the salary of the rector, the Rev. W. T. Hill, was raised \$100 per annum by a unanimous vote. The question of renovating and rebuilding the church was fully discussed, but no definite action will be taken until the report of Engineer Moore is received. A building fund will in all probability be established, and the idea will be presented in the form of a motion at the next meeting. Messrs. Gray and Conar were added to the list of sidesmen. It was found necessary to raise the pew rent \$1 per year.

Christ Church.—At a largely attended meeting of this congregation, which was held on Monday evening, April 30th, it was unanimously decided to take steps towards installing a new pipe organ in the church. A committee was appointed to interview the congregation and report the general opinion in two weeks, and it is believed that the report will be a very favourable one, as the sum of several hundred dollars has already been subscribed. Should it be decided to install the organ it will be a memorial to the late Rev. J. H. Moorehouse, whose memory is held dear by the people of Christ Church.

Mr. W. Swaisland, of Port Hope, formerly editor and proprietor of the Port Hope "Times," has been appointed by the Bishop and the members of the Executive Committee of the diocese to the clerkship of the Diocese of Huron.

Brooke.—St. James'.—Wardens, J. Shirley, J. Kelly; delegates to Synod, J. Shirley, W. Powell. The finances were reported to be in a prosperous condition, the surplus being sufficient to pay off the indebtedness on the rectory.

Sutonville.—Wardens, T. H. Lucas, J. H. Lucas. The erection of a new church is receiving the hearty support of the community and its success is assured.

Wanstead.—St. James'.—Wardens, W. M. Forrester, T. Lampman; delegate to Synod, N. K. Nesbitt.

Camlachie.—Christ Church.—Wardens, W. T. Core, J. B. Richardson; delegate to Synod, J. B. Richardson. A satisfactory financial report was presented.

Wisbeach.—St. Paul's.—Wardens, G. Brison, O. Tanner; delegate to Synod, G. Brison. Finances most satisfactory.

Warwick.—St. Mary's.—Wardens, J. Tanner, C. Hawkins; delegate to Synod, C. Hawkins. The churchwardens propose to build an addition to the church driving-shed; also a new fence at the rectory. Several speakers urged that the delayed memorial to the late Mr. Kingstone be proceeded with at once, and a committee was appointed for that purpose. A vote of thanks was tendered to both morning and evening choir for their services, and a vote of thanks was offered to Mrs. Shannon, of Watford, for her generous gift of handsome Communion linen. The covers have been beautifully worked by Mrs. Cox, of Warwick.

Watford.—Trinity.—Wardens, Col. Kenward, W. H. Shrapnell; delegates to Synod, Dr. J. Newell, T. Woods. Receipts, \$782.16; disbursements, \$640.03. The meeting was adjourned for one week.

CANADIAN CHURCHMAN.

[May 10, 1906.]

Wyoming.—St. John's.—Wardens, J. B. Dale, P. Parker; delegate to Synod, J. B. Dale. The financial report was a satisfactory one. The vestry gratefully acknowledged the bequest of \$200 contained in the will of the late Mr. Frank Ward towards reducing the debt on the parsonage, as also the gift of a very beautiful Communion Table from Mrs. King as a memorial to Mr. and Mrs. Frank Ward, and which was first placed in the chancel for use on Easter Sunday. This being the twentieth anniversary of the first vestry meetings held by the Rev. J. M. Gunne in this parish of Wyoming, Camlachie and Wanstead, the rev. gentleman is to be congratulated upon the "unity, peace and concord" which has prevailed since his pastorate here began, and upon the kindly relations between pastor and people which is ever noticeable.

Brantford.—Grace Church.—A very successful concert was held in the schoolhouse on the evening of April 25th. Miss Raymond is worthy of special mention for her singing. Mr. Lloyd Ames as ever did most satisfactory work, and was splendidly received. Mr. James Whittaker was suffering from a cold, and was a little at a disadvantage. His singing was good, however, and he was loudly applauded. Miss C. Davis in her recitation did splendidly, and she had to respond to an encore before the audience would let her go. The piano solos which were given by Miss E. Hartley and Miss Louise Champion were very well rendered, and also the piano duet by Mrs. R. A. Watt and Mr. Percy Owen. The concert was greatly enjoyed by all those who were present.

Trinity.—The young people of this church organized a recreation club on May 1st, with the following officers: Hon. president, Mr. J. E. Waterous; president, Mr. Sidney Roberts; vice-president, Mr. Wm. Walsh; secretary, Capt. Ward; treasurer, Miss Mabel Hurd. Executive—Misses Ash, Van Norman and Hayhurst, Messrs. Soules, Wonch, Kerr and R. Roberts. The club is well provided in the matter of grounds, and lawn tennis, bowling, etc., will be at once arranged for.

Exeter.—Trinity Memorial.—The adjourned vestry meeting of this church was held in the school hall on Monday evening, April 23rd, with the rector, the Rev. R. J. M. Perkins, in the chair. The auditors, Messrs. N. D. Hurdon and C. H. Sanders, presented their report, which proved to be most satisfactory in every detail. The total receipts amounted to \$1,620.76, with an expenditure of \$1,592.41, leaving a balance of \$28.35. The report of the Ladies' Guild was most gratifying, it being one of the banner years in the history of the society, their receipts amounting to \$350.46. Repairs to the amount of \$55 had been made to the furnace in the rectory, \$200 of the mortgage on the rectory and \$35 interest on same had been paid off during the year, all of which credit is due the ladies for their untiring efforts and zeal. The report of the other auxiliaries all show healthy progress.

St. Mary's.—The vestry meetings (the Easter meeting and the adjourned one to receive the financial statement) were well attended, Rev. Rural Dean Taylor in the chair. Messrs. E. Lancaster and T. B. Bennett were elected wardens; Messrs. W. C. Montizambert and H. Stevenson, delegates to Synod. Col. White, the late warden, gave a detailed statement of all receipts, stating that a new furnace had been put in the rectory and other improvements made. The organ debt had been all paid. The entire amount raised from all sources, including a legacy of \$500, was \$2,734.89. He stated that the church had suffered through death and removal of several good members. It came out in the general discussion that ten years ago there was a debt of \$5,000, over \$2,000 of which had been raised by the rector, who also raised over \$1,000 for the renovation of the church three years ago. This old debt was all gone, and in addition the entire property improved to the extent of another \$5,000, all of which was paid but \$340. The property is in excellent condition. The rector stated that the offerings to foreign, Canadian and diocesan missionary objects were the largest in the history of the parish.



RUPERT'S LAND.

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

Winnipeg.—St. George's.—The Easter vestry meeting was held on April 23rd. There was a large attendance thereat. Wardens, E. L. Carter, J. L. Coldwell; delegates to Synod, T. Coulter, A. Jardine, R. Magness. Receipts, \$3,502.01, with expenditure about the same.

Brandon.—St. Matthew's.—Total receipts, \$3,289.46; expenditure, \$3,113.88.

Binscarth.—This parish has voluntarily relinquished its grant of \$200, becoming from Easter last a rectory, and guaranteeing to its clergyman, the Rev. W. A. Fyles, B.A., formerly rector of Huntingdon, Que., a stipend of \$1,000. In addition, it provides with customary help from Winnipeg, for the maintenance of a student lay reader, Mr. E. M. Davies, to act as the rector's assistant in Binscarth group of missions. Mr. Davies will live at Foxwarren, and develop the Church's work more especially in this promising village, and at Lidford, where the prospects are good. Much credit is due to the Church people of this flourishing parish, for

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Paid-up Capital... \$6,000,000.00
Reserve Fund..... 2,200,000.00
Investments..... 25,241,114.55

CANADA PERMANENT
MORTGAGE CORPORATION, TORONTO ST., TORONTO.

their earnest and loyal efforts, and to the Rev. C. N. Jeffery, General Missionary, whose work in the past few days contributed in no small degree to the above happy results. This forward movement is all the more commendable because the parish is just finishing paying for a large parsonage completed last spring, while a church is now being built at Foxwarren as a memorial to the late Rev. Geo. Gill, a former pastor. We hope in a future issue to trace the history of this parish, which has grown so well upon the foundations laid by its pioneer clergy, like the Rev. Mr. Sadlier, of the South American Mission, and the Rev. Geo. Gill, whose early demise is deeply lamented.

Correspondence.

THE FRIDAY FAST.

Sir,—In a recent issue I see that a man who styles himself "An Evangelical," has written a letter concerning "The Friday Fast." He deplores the spirit of the age and condemns the unlawful practice of Friday breaking. Now Mr. "Evangelical" certainly gave one truth, although he punctuated his sentence badly, he spoke of popish (?) rules which should have read without the question mark. It appears that the writer is ignorant why the Friday Fast was continued. After the Glorious Reformation, when the people were no longer obliged to eat fish, the Government thought the demand would increase so his fast was instituted, not a Christian, but a Political fast. Archbishop Grindall in 1576 said concerning the Friday Fast, "the same is not required for any liking of Popish ceremonies heretofore vogue, (which utterly are detested), but only to maintain the mariners and navy in this land by setting men a fishing." The Ten Commandments tell us to observe one day in seven as holy, "An Evangelical" commands 200 ceremonial days. Our Church couldn't find a single epistle in the New Testament, and they had to turn to one of the lesser prophets in the Old Testament. St. Paul never commanded us to fast, but to rejoice in the Lord always. And what great good does fasting do anyway? The Greek Church is very strict about its fasts so that its members, although they observe it thoroughly, make up at Easter. "Every force has an equal and opposite reaction." The members of the Greek Church turn Easter to a day of gluttony and excess. And only too well do I remember how my brother used to swear on Fridays when we were compelled to observe it as my father used to make us do. Alas, that even in our low churches Lent and Fridays are kept, and the deluded people are taught that "heaven may be reduced by famine," and that "submission of the stomach dispenses them from that of the heart." Truly was it said that "in later times some shall fall away from the faith giving heed to seducing spirits and doctrines of devils forbidding to marry, and commanding to abstain from meats.

Edwin P. Ryle.

PRAYER FOR THE CHURCH MILITANT.

Sir,—As this is not a personal matter between Mr. Dyon Hague and a Londoner, but another manifestation of that state of lawlessness that so unhappily prevails among us, I desire also to offer some remarks on the subject. Now that I am by superannuation released from full clerical duty, I consider that I cannot better employ my time than in bearing witness to the truth through the public press. In doing so I take this definite position. I am convinced that the authorized standards of the Church of England, the Prayer-Book and Articles in their plain literal grammatical and usual sense are in entire harmony with the Word of God, I hold myself bound by the solemn vows of my ordination to hold and teach the doctrines set forth therein, and as far as possible to obey the laws of the Church. The Preface to the Prayer-Book declares that "although the keeping or omitting of a ceremony is in itself considered but a small thing, yet the wilful and contemptuous breaking of a common order and discipline is no small offence before God. Such breaches of the Rubric as Mr. Hague endeavours to justify are surely

[May 10, 1906.]

of this nature. The Rubric, orders the bread at this point of the service "accept our alms and oblations when there are none, and possibly myriads, including Decalogue, Collect, Epistle likely that Mr. Hague is There are occasions in even justifiable, for exar the Holy Communion at I reside. I neglected found that the parish su fifteen miles distant, un ministered in my ordin: the service. Again I wa woman, who though n out to church, there was not read the whole servi of the country clergy to be entirely dependa the most part insist up and regard everything Popery and Ritualism reputation, his congreg him out, and the canon gard to the exhortation invariably said, but onl Rubric, when notice ha it is obviously not int munion is the rule. I which it is not so, the ferred from the concl . . . and open his benefit of absolution." Communion service to Communion." I don' descend to take any missionary may say, with regard to this a variably to the persons and clergy, and to pu truth, according to Go a wrong thing made it? I have been a r three years, and hav Communion service, have had to pass over regret.

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Sir,—The importa it should be our of clergy as possible, s advantages, and mal make through your which I think may first place I would be always added to increase till it bec increase general cor popular with the c tion existing in the militates much agai clergyman paying i ation, say for thirt fore he reaches the nothing whatever t prived at once of t debt of some hund Now my suggestio the amount actual or children toward the gainer from l amount, together v of these payments. justice that now of the fund with ments towards it. And though these charge on the fun possible to occur is a principle that Orphans' Fund would greatly ad usefulness. For fund from the fi added to the capit more than it is, ing, and in the ments to the be connected with t in your column mittees will be i both these funds their successful young men wish in crying out ab provision is ma families in the

of this nature. The Rubric preceding the Church Militant prayer, orders the bread and wine to be placed on the table at this point of the service, and then is repeated the petition "accept our alms and oblations," and provides for occasions when there are none, and yet enjoins the prayer to be said. Possibly myriads, including some extreme ritualists omit the Decalogue, Collect, Epistle, and Gospel, and it is altogether likely that Mr. Hague is among the lawless in this respect. There are occasions in which variations are excusable, or even justifiable, for example, I was called upon to minister the Holy Communion at a church twelve miles from where I reside. I neglected to take my surplice with me, and found that the parish surplice had been left at an outstation fifteen miles distant, under these exceptional circumstances I ministered in my ordinary apparel, but I did not mutilate the service. Again I was called upon to minister to an aged woman, who though not bed-ridden, was unable to come out to church, there was no reason in her case why I should not read the whole service, and so I did. Like myself many of the country clergy are not free agents, they are made to be entirely dependant upon their congregation, who for the most part insist upon short services and short sermons, and regard everything they are not accustomed to as Popery and Ritualism, and when a clergyman gets this reputation, his congregation will either starve him or freeze him out, and the canon on failures will finish him. With regard to the exhortation, the Rubric does not require it to be invariably said, but only when, as it is said in a preceding Rubric, when notice has to be given of the Communion, and it is obviously not intended to be used when weekly Communion is the rule. In those unhappily numerous cases in which it is not so, the reason why it is not read may be inferred from the concluding words, "Let him come to me . . . and open his grief, etc., that he may receive the benefit of absolution." The Rubric distinctly limits the ante-Communion service to those occasions, "when there is no Communion." I don't know whether Mr. Hague will condescend to take any notice of what an obscure travelling missionary may say, but at any rate I will ask him, why with regard to this and kindred questions the appeal is invariably to the personal piety and learning of leading Bishops and clergy, and to public opinion, and never to the abstract truth, according to God's will revealed in Holy Scripture. Is a wrong thing made right by having a multitude to support it? I have been a missionary in the backwoods for twenty-three years, and have never had occasion to mutilate the Communion service, though for reasons I have assigned I have had to pass over many rules of the Church to my great regret.

E. Soward.

THE SUPERANUATION FUND.

Sir,—The importance of this fund is admitted by all, and it should be our object to render it as popular with the clergy as possible, so that all shall avail themselves of its advantages, and make their annual payments to it. May I make through your well-read columns just two suggestions which I think may help to promote these objects? In the first place I would suggest that the payments of the clergy be always added to the capital, thus insuring its gradual increase till it become self-supporting. This would greatly increase general confidence in the fund, and at once make it popular with the clergy. Again, let me point out a condition existing in the management of the fund that I think militates much against its popularity. Take the case of a clergyman paying into the fund from the time of his ordination, say for thirty or forty years, and dying suddenly before he reaches the age for superannuation. His family has nothing whatever to show for all that he has paid; and, deprived at once of their means of support, are saddled with a debt of some hundred dollars or more for funeral expenses. Now my suggestion is that in such a case at least one-half of the amount actually paid in to the fund be paid to the widow or children towards these expenses. The fund would still be the gainer from his annual payments of one-half of their amount, together with the accumulated interest on the whole of these payments. This plan would remove the seeming injustice that now exists, and greatly increase the popularity of the fund with those who are required to make their payments towards it, if they would derive any benefit from it. And though these cases may not occur often, so that the charge on the fund would not be great in actual practice, it is possible to occur in any particular instance. And indeed it is a principle that might well be applied to the Widows' and Orphans' Fund also, only reversing the conditions, and would greatly add to its popularity, and consequently to its usefulness. For if all the clergy had only paid into that fund from the first, and their payments had been regularly added to the capital, it would now be some \$30,000 or \$40,000 more than it is, and would in time become fully self-sustaining, and in the end enable the Synod to increase the payments to the beneficiaries. I may have missed some points connected with the subject, but think that a discussion of it in your columns before the May meetings of these committees will be in the interest of the Church generally. For both these funds are of great importance to the clergy, and their successful working is not without its influence with young men wishing to enter the ministry. There is no use in crying out about the scarcity of clergy, when no adequate provision is made for their declining years, or for their families in the case of their earlier deaths. J. M. B.

REPLY TO MR. JUSTICE HANNINGTON'S LETTER.

Sir,—Mr. Justice Hannington's letter in your issue of 19th of April, so far as his reflections upon a dignity in this diocese is concerned, are so subversive of facts and so likely to mislead the readers of your valuable paper in this diocese at this time when a special effort is being made on behalf of the needs of our diocesan missions, that I will be grateful if you will kindly allow me space in your columns for a reply; and I know of no more fitting words to begin such than those of Mr. Justice Hannington in the first few lines of his letter, "Doest thou well to be angry?" which, it seems to me, is a question the worthy judge should ask himself and seriously consider before publicly condemning a dignity of this diocese in his appeal in a St. John parish on behalf of the needs of the Diocese of Fredericton by request of an official of that parish acting for the congregation. Had the venerable judge taken the trouble to obtain information as to the appeal he refers to at first hand, and not trust to mere rumours or second-hand information, he would not, I think, have been so ready with his pen to denounce the appeal of the dignity he complains of. Suffice it to say in reply to your editorial remarks in your issue of 26th, the dignity referred to in Mr. Justice Hannington's letter was not the Bishop of the diocese, but a humble country clergyman, though a Canon of the cathedral of the Diocese of Fredericton. In an appeal made in St. James' Church, St. John, a few weeks ago I stated certain facts with regard to the efforts that were being made by our Diocesan Board of Missions in order to meet not only the needs of our own diocese, but also to meet the claims made upon us by the General Board of Missions of the M.S.C.C. for the present year, and presenting both claims as fairly as possible I urged the congregation (and it is one of the best in its missionary efforts in the diocese) to respond to the appeal sent out last August with their wonted zeal and earnestness to the utmost of their capacity of giving for the missionary work of the Church. The apportionments for the year 1906 made by our Board of Missions states that the amount required for diocesan purposes is \$26,878; and the amount required for our diocesan apportionment M.S.C.C., \$4,725; total amount required for missionary purposes, \$31,603. Of the \$26,878, the sum of \$5,097 is provided for by income from investments and the S.P.G. grant of \$1,197, leaving a balance of \$21,780 to be raised by subscriptions and collections for diocesan needs and \$4,725 by same means for M.S.C.C., which is the amount asked of us by the M.S.C.C. Board for this year. Of the apportionment of \$21,780, St. James' congregation is asked to give \$196, and of the \$4,725 for M.S.C.C. they are asked to contribute \$107. Now, when the total sum required from the diocese for both purposes and the sum allotted to St. James' congregation for each is considered it will be plainly seen that there was no desire on the part of the Board to be unfair or unjust in its appeal; and this apportionment made by our Board was the basis of my appeal for contributions, both for the diocese and M.S.C.C. As requested, however, on behalf of the congregation, I was to deal with the diocesan needs, and set them as plainly as possible before the congregation, so as to enlighten and assist them in meeting the apportionment allotted to them by our Board of Missions, and also to meet the claims made upon them by the same Board for the M.S.C.C., which means for them giving much more for the missionary work of the Church than heretofore, especially for diocesan needs. Hence, the delusion in Mr. Justice Hannington's mind and his false charges. I presume, in all charity, however, he has never set eyes on the apportionment list for this year for the parishes of this diocese for missionary purposes at home and abroad; and if St. James' congregation falls into line with the other parishes, as I believe it surely will, to raise its quota for missionary work in order to satisfy the claims of the M.S.C.C. apportionment for this diocese, what more, in the name of sanctified common sense, does he want? He knows well enough my interest in the missionary work of the Church generally, and my ready response to his appeal sent out on behalf of the S.P.G. I can tell him also that we have an active branch of the Woman's Auxiliary in this parish that has done splendid work during the past year in sending money and goods for the needy Indian children in the North-West, and that in one year we have sent out of this country parish for foreign mission work sixty dollars, so that I think I may fairly claim that I am not at all deserving of the wrathful denunciation in his letter, and that in this, his judgment, is erroneously at fault. In reply to your editorial criticism (which I am glad to see entirely agrees with the appeal made on behalf of our diocesan needs), I believe we of the Eastern Provinces are being brought face to face with a very serious problem as to how we shall enable the Church to provide for its diocesan mission needs when so many of our Church population, both old and young, are being attracted to the more promising fields and openings in our great North-West. It is gaining, we are losing, and this will go on for some time to come. It means serious loss to us, both as to the money-giving power and the congregational strength, especially in country parishes, which are more largely affected in this way than the city parishes, and the problem is how to meet this loss and keep the Church in possession of her mission fields in the East—a problem the General Synod will have to reckon with before very long. You ask, How is it that such a serious condition in the missionary

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affairs of the Church in this diocese has come about? In a few words, it has come about through the rapid withdrawal of S.P.G. grant and the emigration of Church people to the United States and the North-West. Twenty-five years ago the S.P.G. gave us nearly \$10,000; this has been reduced to a little over \$1,000. Our income from investments has decreased, owing to reduced rate of interest. Our Church population has decreased from 46,768 in 1881 to 41,767 in 1901 according to census returns for those years. This loss is chiefly due to emigration, as may be plainly seen from the fact that for even ten years only, from 1891 to 1901, the rural population of our Province has decreased over 18,000, while our cities and towns have, on the whole, barely held their own; some of them have actually decreased in population. In the face of these discouraging facts the Diocesan Board of Missions has endeavoured to carry on the work of the Church by appealing for contributions to supplement the withdrawal of S.P.G. grant and other sources of reduction of income. But the decrease of population and the old idea of looking to England for help has greatly hindered the Board in meeting the demands made upon it to keep churches open where the old people and the "stay at homes" were faithfully doing their part in keeping up and showing their sincere desire for the ministrations of their dear old Church. The Board, living in hope and looking for brighter days, has gone on along this line for some years past, until at last it finds itself over \$4,000 in debt; and, notwithstanding its strenuous efforts, at the present time there are no less than seventeen churches and fifteen mission stations closed, and about 3,000 Church people without the regular ministrations of a resident clergyman. Now, how can the Board honestly open up any of these closed Missions with such a heavy deficit on hand? Very little, if anything, can be of assistance by rearrangement of the Missions; so that it means only this, that every effort must be put forth on behalf of our diocesan needs. Lay readers are, I am thankful to say, to be sent to some of these vacant Missions during the summer months. As to the financial side, while our people as a whole who do give have done well, they will, when they realize the above facts, do still more; and we must make herculean efforts to reach those who are to be found in every diocese, the "non-givers." We as a diocese cannot, like the North-West, look for further help from England. Our home needs, so great and pressing, must, therefore, pace. Mr. Justice Hannington demands more attention than even the North-West, great as we know its needs to be; and, while the true missionary spirit means that we shall take the largest and widest views possible as to the missionary needs of the Church as a whole, it also means that we shall not be so busy studying the views, whether of the North-West or Japan or China, that we forget about our spiritually starving kinsfolk and neighbours at our own doors.

H. Montgomery.

Fredericton, N.B.

PRAYER BOOK RUBRICS.

Sir,—I have just seen a letter in the issue of April 5th, from Mr. Dyson Hague. No doubt others will answer it, as some of the statements ought not to be allowed to go without answer. If I may ask a question on the subject of that letter, namely, the omission of the Prayer for the Church Militant, it would be this:—When is the proper time for placing on the table the elements of bread and wine? The Rubric reads that "When there is a Communion, the priest shall then place upon the table so much bread and wine, as he shall think sufficient. After which done the priest shall say, "Let us pray for the whole state," etc. If the bread and wine is not placed upon the table at that time, have I any right to place them upon the table at any other time, rubrically? To my way of reading, this Rubric settles the question. When I have placed the bread and wine on the table, the Prayer for the Church Militant follows. Mr. Dyson Hague then goes on to quote a few words from the Rubric before the exhortation which follows the Prayer for the Church Militant. Why does he not give us the whole of it, and then see how his own special pleading will hold for this case, too. It runs thus:—"When the minister giveth warning for the celebration of the Holy Communion (which

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he shall always do upon the Sunday, or some Holy day immediately preceding), after the sermon or homily ended, he shall read this exhortation following." If Mr. Dyson Hague's practice, as set forth in his letter referred to is to be followed in similar cases, then, when there is no sermon, this exhortation is not, or at least need not be read. I might further point out that there may possibly be a difference between the warning in this Rubric and the notice of the Communion mentioned in a previous Rubric; the "warning" being more formal, and having reference to days of special obligation like Easter and Christmas, etc. It is always my custom on the Sunday before such occasions to read the exhortation and to read it without omissions from one end to the other, and I am inclined to think that such is the intention of the Rubric, and that we are justified in simply giving "notice" of Communion Sunday by Sunday.

H. G. Fiennes-Clinton.

A UNIQUE SERVICE.

Sir,—Last Friday evening I was present, in Christ Church, London, at what was to me a unique service. As soon as the stereopticon lamp was ready, the church lights were put out, and the hymns, the prayers and the Psalm of the day were thrown successively on the screen. The two hymns, "There is a green hill far away," and "Rock of Ages," were both beautifully illustrated, and seemed to make the words come home to us more than is usually the case, to so great an extent does the eye help the mind. Moreover, it seemed to me that the singing was heartier and more general than usual. For myself, I am always too self-conscious, or too conscious of an inflexible voice, to sing in church; but, on this occasion, I did join in, and doubtless others did so who usually feel as I do. The address, by the rector, (Rev. R. S. Howard, B.A.), on "The First Good Friday," illustrated by reproductions of Tissot's celebrated pictures of the crucifixion, was a very interesting one, and made us realize more than before the sad scenes which occurred on that memorable day. Probably, curiosity may have had something to do with the size of the congregation—there was hardly a vacant seat in the church—but that does not detract from the beauty of the service, or affect the emotions which were excited in us by being, as it were, eye-witnesses of the sufferings of our Lord. There is one point of view from which such a service can be specially approved, namely, the effect which it would have upon the young, on whose ears abstract religious teachings most frequently fall flat, because they are uninteresting and unintelligible.

A. Bisset Thom.

INCREASE OF THE EPISCOPATE.

Sir,—Though the question of the increase of the Episcopate in Ontario has not been before the public for some time, one constantly hears it referred to in private conversations. Various plans have been promulgated, but what one hears most of just now is the division of the Diocese of Toronto and Huron. Is it desirable to increase the number of dioceses in Ontario at the present time? Emphatically no! There are many questions involved, but the practical ones must govern the action of the Church. The expense of each new diocese is great. There is the endowment for the episcopal income; and all the expense of a new centre of work, such as salaries, office expenses, and so forth. Our Church-people are not wealthy, and if they were, such an expenditure seems to me to be unwise; and at the present time unstatesmanlike. All the energy of the Canadian Church must be devoted to laying strong foundations for the future building in the West. Every cent which Eastern Churchmen can raise should be sent to help our brethren there. This is the truest wisdom for the Church in the Dominion. To do this she must use self-sacrifice. Yet the desire for closer episcopal supervision that is expressed in some quarters, could be met without any increase of the cost of administration. The Dioceses of Ontario are unequal in the number of the clergy, in population, and in territory. What I would suggest for the thoughtful consideration of the Churchmen of Ontario is an equalization of the dioceses. Toronto, for instance, has 182 clergy; Huron, 157; while Ottawa has only 75, and Algoma 38. The Church population in Toronto, I quote from the last journal of the General Synod is 85,000; Huron, 55,684; whereas Ontario has 27,900; Ottawa and Niagara about the same. Toronto has 25,000 communicants; Huron, 14,519; Ontario, 9,287; Ottawa and Niagara, over 1,000 more. From these figures it will be seen that Ontario, Ottawa, and Niagara are much the same in size, population, communicants, and the number of clergy. Toronto and Huron, are the two which, it is said, need division; while Algoma is territorially large and consequently expensive to work. I would suggest that all the dioceses of the Province should be put in the crucible, and six dioceses made from them of more equal size and population. I am sure that representatives of these dioceses could devise a scheme of re-division which would be for the strengthening of the Church. Take by way of illustration, the two dioceses of Niagara and Huron. Niagara has six counties, with 84 clergy; Huron has thirteen counties with 157 clergy. Brant and Norfolk are both geographically more conveniently situated, and owing to railway connection, would be more easily worked from Hamilton than from London; Waterloo and Grey would be just as conveniently worked from Hamilton as they are from London. To

give Niagara three counties from Huron would make nine counties for Niagara, and ten for Huron; Niagara would then have 105 clergy and Huron 136. If we add Grey to Niagara as well as Brant, Norfolk and Waterloo, it would then have 117 clergy, and Huron with nine counties left would have 124. They would then be nearly equal in territory, in population, and the number of clergy. Niagara would then have 43,521 Church population, and Huron 43,508. This would give two dioceses of about equal strength. I do not say that this proposal would be the wisest, for consideration, for the conditions in the East might modify it. It is only an illustration of what I mean. I am not familiar with the details of Eastern Ontario, and would not like to suggest possible boundaries there. But if representatives from each of the six dioceses were to meet, I am sure they could evolve a scheme of re-division, which would be fairer than those at present existing. Now we see some Bishops with burdens almost too much for them to bear, but if the dioceses were equalized, each Bishop would have about the same amount of work, and each diocese would be of equal importance. Leaving out Algoma, there are 577 clergy in Ontario, which would give an average of 115 to each diocese. We could not add to Algoma, because her territorial difficulties preclude that, it would be a question whether we should not rather relieve her beloved Bishop of some of his present territory. These are details. What I suggest is to equalize the present dioceses, not to create new ones.

J. C. Farthing.

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

Sir,—In your paper of the 12th inst re M.S.C.C. and W.A. Miss Osler states: "The Bishop of Keewatin has asked the W.A. to send no bales to his diocese." This statement is not true. Three years ago in Toronto I brought up this question of bales, and asked the W.A. to have the matter looked into, as I knew that far too many bales were being sent out, but I stated very clearly that in most Indian Missions it was necessary to have a few garments to give away to old people, widows and orphans. In most Missions one bale a year is ample for this purpose, and no more should be sent. No second-hand clothing of any kind should be sent out unless it be quite good and whole. I have no wish or intention to enter into this matter, as my ideas are well known by the W.A., but I wished to correct the misstatement.

J. Lofthouse,
Bishop of Keewatin.

Toronto, April 26, 1906.

MANITOBA PRICES.

Sir,—Your correspondent, "Manitoba Churchman," may be correct in fearing that my price list of the necessities of life in the Diocese of Qu'Appelle may tend to make certain clergy "hasten slowly" in offering their services for mission work in some portions of Western Canada; but this would apply only or mainly to those who put personal interests and comforts before spiritual benefits and the "cross," which all true servants of God only too willingly bear for the sake of Him who bore so much for them. My sole motive in quoting the prices I did was to demonstrate to our Eastern brethren the reasons why it requires more money to keep missionary machinery in operation in this diocese than is the case in Eastern dioceses. And "Manitoba Churchman's" facts and figures amply corroborate my statements.

Qu'Appelle Diocesan Correspondent.

A HELP IN CONFIRMATION WORK.

Rev. Canon Farthing, of Woodstock, Prolocutor of the General Synod, writes as follows in reference to the third edition of the Manual "Features of our Faith, Position and Practices," which has lately been issued from the press:—"I have most carefully gone over this Manual, and am delighted with it. It is brief, systematic, concise, and thoroughly Scriptural. The absence of the controversial spirit and the tone of earnest reverence make it a useful booklet to put into the hands of candidates for Confirmation, and also of others who need instruction about our Church. I shall certainly see that all my candidates possess a copy, and hope in the interests of the Church that it may have a wide circulation. I have ordered 100 copies." The Manual, to which Canon Farthing refers, is one of only sixteen pages, and is divided into ten chapters, dealing with such subjects as "The Gift of Confirmation," "Prayer, and the Prayer-Book," "The Holy Catholic Church," "Conversion," and "The Layman's Commission." The third edition has been re-written with a view to wider acceptability and usefulness, and contains a new chapter, "The Communion of Saints and Christian Fellowship." The book ends with the following note:—"To the Reader.—In the above pages there have been brought before you important truths, many of which are hidden from multitudes to their great loss. If you believe these truths, speak and read about them to others, as you can find opportunity, and thus begin your privileged work as a commissioned agent of the Church of the living God." The Manual is for sale by the Church Book Room, Richmond Street, Toronto, at the low price of \$2.50 per 100, so as to be available for general distribution.

REV. CANON MONTGOMERY'S APPEAL.

Sir,—Permit me a word or two in reference to the Rev. Canon Montgomery's appeal to the members of my late congregation of St. James', St. John, N.B., to divert some of their contributions devoted to North-West Missions into channels nearer home. No one would object to an appeal to a congregation to increase its offerings to Diocesan Missions, or any other worthy object, but to advise a diversion of contributions from one to another is surely both shortsighted and suicidal. Is the West receiving so much help to-day that the amount may be wisely lessened? Are the contributions of Eastern Churchmen for North-West Missions so excessive that they ought to be reduced? This Diocese of Saskatchewan received last year from Eastern Canada for all its work, Indian and White, \$3,500. Of this less than \$2,000 was available for white work. Towards this the share contributed by the Diocese of Fredericton was about \$100, just a quarter of the average grant needed to keep one ordained man in a newly organized Western mission. This year we are promised \$6,500, of which Fredericton Churchmen will contribute about \$200 to white work. Is that so much that it ought to be reduced? We need in Saskatchewan at the present moment at least thirty additional missionaries to man new districts. Will the Canon's proposal enable us to secure and to support them? The Church must be aggressive here if it is to meet the situation which it has to face. Will a reduction of means enable it to be aggressive? Would a diversion of contributions to channels nearer home prevent a repetition of the mistake which lost to the Church its rightful primacy among the religious communions of Ontario, and of the provinces by the sea? I am glad to know that the congregation of St. James', St. John, are not going to follow the Canon's advice, and divert their contributions as he suggests, but have decided to give to Western missions this year the same proportion of their missionary offerings which, by resolution of their vestry, they contributed last year. And I feel sure that the common sense of Eastern Churchmen will not allow the exaggeration of home needs to blind their eyes to the far greater and more urgent needs of these Western Dioceses, where, for the last time, so far as Canada is concerned, the Church is given her day of opportunity. It is imperative that we go forward. Retreat at this critical period would be fatal. Diversion would be suicidal.

A. D. Dewdney.

TRINITY'S SPOILIATION.

Sir,—With what joy many of Trinity's friends read of the noble stand taken by St. Hilda's, against further Church spoliation at the hands of an almost secular commission. It is not the first time in the history of God's Church, that deliverance has been wrought by women. Let us pray that here, they may prevail, and that mightily.

Churchwoman.

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

Sir,—May one dare to suggest to Mr. Bliss and those from whom he holds his "brief," that when they have succeeded in reducing the functions of the W.A. to those of a mere financial adjunct of the M.S.C.C., they will have given to it its death-blow as an organization. When the sap ceases to flow, not only doth leaves fall off and the branches wither, but the tree itself dies.

H. A. Boomer,
Provincial Life Member, W.A.

MUSICAL HELP OF OTHERS NECESSARY.

Sir,—I think that most of us were very pleased to be told, through your paper, by Mr. Jones, the Chairman of the Hymnal Committee, that the musical help of Dr. Ham, Mr. Ilsley, and others, had been asked for and obtained in their work. Such assistance is quite necessary in securing that the material used be correct as to melody and harmony, that it be real music, and good sound Church music. But with such help, faithfully used, the result of the Committee's labours should be very gratifying to the next General Synod, and the Canadian Church. One of your correspondents a few weeks ago was kind enough to intimate that my assistance was worth securing. Let me say that my little leisure time has, for some weeks past, been very fully occupied in doing musical work for the Committee, work which is a rest and relief from the drudgery of a country parish, and particularly gratifying to me, "cribbed, cabined, and confined," because though done in this corner so remote from the busy haunts of men; it is done for the Canadian Church at large.

William Roberts

—It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.

British and

A handsome brass placed in the north Ripon Cathedral in late Canon Gibbon.

The Very Rev. H. was installed as Dean Australia, in that cat the Bishop of the dio Mr. Talbot Baine pointed secretary Society in succession Rev. Dr. Brownrigg ing.

The Rev. A. E. I deacon of Brisbane, l ed chaplain of Duly the governors of the cession to Archdeac

The Rev. T. E. O of Tumut, N. S. W. was appointed by Goulburn, rector of N. S. W., and At South Coast.

At St. Mark's Pr neapolis, a very ha sive brass cross a were given by Mrs loving memory of Henrietta Welles.

The work of und end of Winchester gressing satisfact £30,000 will be ne the work of needed cathedral.

The Church Con this year at Barro cashire. A banner by Mrs. Rawnsley will be made by la who are undertaki tarily.

The Lord Mayo promised to presi which is to be ho House, on Tuesd; and at which the is to speak on "T of London."

The recumbent Mrs. Gladstone h the Gladstone r Hawarden. The as the chapel in home, is entired Henry Neville Gl

MILI
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We are now off of Founder's Sha ing under Paten property in the Write for booklet THE U. S. N. E. F. Confederation I

Mr. Henry O ten to the De: to make up th ciency of the f enlarged cathe thousand five l quired, toward has been raised

The Bishop pointed the V den, vicar of S Liverpool, Arc and the Rev. C Walton, Arche in succession t Madden.

At Trinity (Conn., three r one gift wind the Church by Col. Smith, tl

[May 10, 1906.]

British and Foreign.

A handsome brass tablet has been placed in the north transept of Ripon Cathedral in memory of the late Canon Gibbon.

The Very Rev. H. G. D. Latham was installed as Dean of Perth, West Australia, in that cathedral lately, by the Bishop of the diocese.

Mr. Talbot Baines has been appointed secretary of the National Society in succession to the Very Rev. Dr. Brownrigg, Dean of Bocking.

The Rev. A. E. David, late Archdeacon of Brisbane, has been appointed chaplain of Dulwich College by the governors of the college in succession to Archdeacon Daniell.

The Rev. T. E. O. Mill, incumbent of Tumut, N. S. W., Australia, has been appointed by the Bishop of Goulburn, rector of St. John's, Bega, N. S. W., and Archdeacon of the South Coast.

At St. Mark's Pro-Cathedral, Minneapolis, a very handsome and massive brass cross and pair of vases were given by Mrs. H. T. Welles in loving memory of her daughter, Miss Henrietta Welles.

The work of underpinning the east end of Winchester Cathedral is progressing satisfactorily. The sum of £30,000 will be needed to carry out the work of needed restoration to the cathedral.

The Church Congress is to be held this year at Barrow-in-Furness, Lancashire. A banner is being prepared by Mrs. Rawnsley of Keswick, and it will be made by ladies of the county who are undertaking the work voluntarily.

The Lord Mayor of London has promised to preside over a meeting which is to be held at the Mansion House, on Tuesday, May 15, at 2.30, and at which the Bishop of London is to speak on "The Religious Needs of London."

The recumbent effigies of Mr. and Mrs. Gladstone have been placed in the Gladstone memorial chapel at Hawarden. The effigy itself, as well as the chapel in which it will find its home, is entirely the gift of Mr. Henry Neville Gladstone.

MILLIONS IN COBALT

We are now offering a limited number of Founder's Shares in a Company owning under Patent a very promising property in the silver-bearing area. Write for booklet and full particulars. **THE M. S. NEHITT CO. ANY,** Fiscal Agents, Confederation Life Bldg., Toronto.

Mr. Henry Overton Wills has written to the Dean of Bristol offering to make up the whole of the deficiency of the fund for the proposed enlarged cathedral organ. Three thousand five hundred pounds is required, towards which only £1,700 has been raised.

The Bishop of Liverpool has appointed the Ven. Archdeacon Madden, vicar of St. Luke's, Bold Street, Liverpool, Archdeacon of Liverpool, and the Rev. Canon Spooner, vicar of Walton, Archdeacon of Warrington in succession to the Ven. Archdeacon Madden.

At Trinity Church, South Norfolk, Conn., three memorial windows and one gift window were presented to the Church by Mrs. Leslie Smith and Col. Smith, the senior warden. The



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is not accidental, but the natural result of the realization of a higher ideal in piano quality than ever before recorded in the history of Canadian piano building.

Musicians and all music lovers who are ready to acknowledge superiority have recognized its superlative qualities and voluntarily paid its unstinted praise.

WRITE FOR BOOKLET.

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subjects are "The Baptism of Jesus," "Jesus Blessing Children," "The Return of the Prodigal Son," and "Christ Driving Out the Money Changers."

At several of the New York churches the Easter offerings were unusually large. That at Grace Church amounted to \$26,600. A notable offering was that made at Holy Trinity Church, Harlem. The finance committee had asked for \$14,500 to reduce the mortgage on the parish property. Twenty thousand dollars was the amount received, one donor giving a cheque for \$10,000.

At Trinity Church, New Haven, Conn., more than \$20,000 was received on Easter Day. Amongst the gifts to the Church in Lake Placid, N. Y., were a valuable silver Communion Service for St. Hubert's-at-Newman, a solid gold emergency spoon set with a jewel for use in the Eucharist and a pair of three-branch candle-ticks. The offerings were very large and were devoted to Missions.

Amongst the gifts recently made to St. Luke's Church, Marietta, Southern Ohio, is a beautiful brass altar cross. It stands thirty inches high from a three step base. One side is richly ornamented in symbols of the Resurrection, while the other side is perfectly plain, with the exception of a Chi Rho embossed at the point of intersection. The cross is a gift from the junior warden, Mr. Tucker B. Rosworth.

An Easter gift to the Church of the Epiphany, Chicago, was a beautifully bound altar book of rare design, in white and gold, from the studio of Miss Agnes St. John, in Boston, given by her and her sister, an Epiphany communicant, in memory of their mother. Miss St. John's work took the first gold medal at St. Louis and this altar book is one of the finest specimens of her artistic skill. It will be used only on great festivals.

Prior to leaving the parish of Limehouse, of which he has been the rector for the past twelve years, the Rev. F. and Mrs. Gurdon were presented

by a number of the parishioners with a handsome polished oak roll-top desk, study chair and silver tea service. Mr. Gurdon was inducted into the living of Christ Church, Lancaster Gate, London, about the middle of last month by the Lord Bishop of London, in the presence of a very large congregation.

The Rev. W. S. Adams, curate-in-charge of Harrowbarrow in the parish of St. Dominic, Cornwall, has been accepted for service at the Government leper settlement of Emjanganana in Kaffraria, South Africa. He left England for his new sphere of work early in this month. Mr. Adams, who is a Selwyn College, Cambridge, man, was ordained in 1900 by the then Bishop of Manchester. He is very popular in Cornwall and great regret has been expressed at his departure.

Recently Mr. J. K. Gubbins, of Bruree, Ireland, passed away. No one was better known to the sporting world, as we see from the daily papers, but few of our Church readers know the other side of his character. He was a generous supporter of every good work in the parish of Kilmallock and Bruree, and was never known to refuse the incumbent (the Rev. Chancellor Hackett) his liberal support in any work undertaken. At his sole expense he re-

newed Bruree Church, had new windows put in, gave a Communion cloth, carpets, a stove, etc., to the Church, and bore all expenses connected with the parish. He was a large employer of labour, spending

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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.

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Parliament Buildings, Toronto.

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£60 a week in this way; and a most charitable gentleman to anyone who really needed, having, to the writer's knowledge, given away thousands of pounds to those needing help, and his death is deeply regretted in Kilmallock and Bruree.

Children's Department.

WHAT ONE HEROINE DID.

Several years ago a Chinese woman brought a slave girl to the hospital of the Presbyterian Mission in Canton. The girl was blind and growing lame, and her owner, fearing that she would become valueless, wanted the Missionaries to cure her.

The doctors, after an examination, reported that not only was the blindness incurable, but that it would be

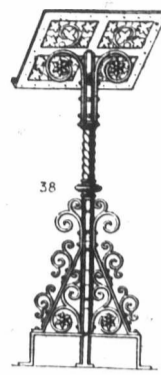
necessary to amputate a leg. The owner, on learning this, promptly abandoned her helpless property, leaving the slave upon the hands of the Mission.

The amputation was successfully performed, and when the girl was well again the Missionaries gave her light work to do about the place. But the poor cripple's troubles were not yet over. She developed leprosy, and as required by the law, had to be sent to a leper settlement.

Blind, a cripple, a leper! Yet there is one more thing to be told of her. During her life at the hospital she had learned of God, and when for the last time she passed through those friendly doors to go to the darkness and horror of the leper settlement, she went a Christian.

In two years that blind cripple had built up a band of Christians in the leper settlement, and other leper villages were sending to ask about the wonderful good news that could bring joy even to outcasts. In five years a Church had grown out of her work, and now a hospital is being planned. The poor, crippled, outcast life is today a centre of joy and service.

It is the old, old lesson that human hearts are always learning and yet have never wholly learned—that no life is so poor, so miserable, so helpless or hopeless that it may not be transformed by the power of God into a life of gladness and blessing.



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THE BAT: A FABLE.

A mouse, one time, rendered a service of some importance to one of the eagles of Jupiter. "Ask," said the grateful bird, "anything that you desire, and in the name of my master, Jove, I promise to grant it to you."

"Oh, sir," said the mouse, eagerly,

"I have long felt the mortification of living among such vulgar creatures as the beasts, and have ardently desired to associate with the more refined society of the birds. If you could but grant me wings, my happiness would be complete."

"Consider well what you ask," said the eagle, gravely. "Nature has plac-

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The company operates over one hundred tobacco plantations, from which some of the finest tobacco grown in the world is gathered.

An opportunity is now offered to the public of purchasing some of the choicest fruit, vegetable and tobacco lands at the low price of \$20 per acre, which land is bound to double in value within a short period. We have only one price, \$20 per acre. The same lands, we have no hesitation in saying, will realize over \$60 per acre within two year's time, and are unsurpassed for the profitable growing of all kinds of citrus fruits, oranges, lemons, pineapples, grape fruit and all small fruits. It has been demonstrated beyond doubt that every variety of vegetable grown in Canada is now growing on our estate, and when shipped during the winter months they bring the highest prices in the northern markets. Our property will be made a magnificent fruit orchard and a huge winter vegetable garden, requiring only ordinary effort to reap a rich reward. An orange plantation means a sure independency for life, with the least outlay of any business known. Ocean Beach is fast becoming famous for the fertility of its soil; its climate and its beautiful sandy beach and crystal waters for bathing, boating, fishing and general sport render it an ideal health resort, while as a permanent place of residence it cannot be surpassed.

The company solicits intending purchasers to visit its estate and they are bound to satisfy themselves that the land offered for sale cannot be excelled.

We quote extracts from numerous letters received from our settlers. Call and see the originals and get every information, which will be freely given.

Mr. George Fox of Ocean Beach says: I have secured land well worth \$100 per acre and am perfectly delighted with the climate.

Mr. Stephen Solley of Ocean Beach, recently of Uxbridge, Ont.: I am perfectly satisfied with my land. You can obtain every variety of soil and for all purposes. I never enjoyed such good health before as I do in Cuba.

H. Bascom, M.D., of Uxbridge: I visited your estate. The climate is perfect—simply June weather; soil of every variety is obtainable; also an abundance of pure drinking water. Prospects admirable.

Mr. E. B. Jones, Ocean Beach: I am raising every variety of vegetable grown in Canada. My orange, grape fruit, fig and other trees are doing finely.

Mr. Frank Welch, Ocean Beach: The soil is excellent, requires little or no fertilizer and no irrigation; results marvellous.

Mr. E. A. Kummel, Ocean Beach: We are clearing our 1,000-acres and are now planting large tracts in orange groves, etc. No soil to surpass this in the whole world.

Rev. J. G. Stuart, London, a practical orange-grower: We have proved that orange trees will grow and do well on this property. Our man sent me orange blossoms from our trees some days ago.

Mr. Canova, a practical orange-grower, says it is the best land in the world for an orange grove, be it large or small.

Mr. Carl Marwhan of New Liskeard, just returned from the property, says: Every variety of land can be obtained on your estate, the finest I ever saw, and the results are marvellous.

Mr. R. S. Cunliffe, merchant, of Stouffville, recently returned from Cuba, says: I have got some of the finest land I ever saw. The climate is perfect, cannot be surpassed; results are grand.

Rev. C. T. Cocking says: In my judgment no better land can be obtained for fruit-growing. The climate is delightful. The project, with development along the right lines, is bound to be a success.

Mr. A. B. Hames, of Malton, Ont., writes: I have spent over a week carefully examining the property owned by the Canada-Cuba Land and Fruit Co. and found that while there was quite a variety of soil, it seemed to be of unsurpassed fertility. I traversed a large portion of your land and consider you were singularly fortunate in selecting such a rich alluvial tract along the Salada River and other beautiful streams—land that is capable, in our humble opinion, of growing sugar-cane, tobacco, oranges, grape fruit, lemons, limes, pineapples, bananas, strawberries and other small fruit and all kinds of vegetables. Ocean Beach affords a magnificent site for a city.

Let me say in conclusion that Cuba is all right so far as climate and soil and healthfulness are concerned, and all that is needed to make it one of the most desirable places on this continent to live in is an intelligent, thrifty and God-fearing people. May the number of these greatly increase, and I expect to be one of them in the not distant future.

Yours faithfully,
A. B. HAMES.

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ed you in a cert: and you need n alone will make :

"I have consid oughly," said th certain that if I at least associat so long admired

"Very well," s so!" and, instar from the mouse bat was created.

"Alas!" said imal, "why was the humble sphe ed me to fill?"

I hoped would I vent me from ground, where

So mortified

Insure Seric

Of the many fo that which prot ons results of col this time of year, ing the victims ol

By the prompt of Linseed and the cough loose ment of the col: three days, whe: cold is three or f of the serious re: come.

Mothers insu croup by the us cine, for if given prevents the dr soon effects a th

Whooping c croup and seve brought under Chase's Syrup 25 cents a bottl son, Bates & c

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ed you in a certain grade of society, and you need not hope that wings alone will make you a bird."

"I have considered the matter thoroughly," said the mouse, "and feel certain that if I had wings I could at least associate with those I have so long admired."

"Very well," said the eagle, "be it so!" and, instantly, wings springing from the mouse's shoulders, the first bat was created.

"Alas!" said the poor, lonely animal, "why was I not contented with the humble sphere that nature intended me to fill? My very wings, that I hoped would be my pride, now prevent me from walking upon the ground, where I belong."

So mortified and disappointed was

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By the prompt use of Dr. Chase's Syrup of Linseed and Turpentine you can keep the cough loose, prevent further development of the cold and cure it up in two or three days, whereas the usual lifetime of a cold is three or four weeks, to say nothing of the serious results so frequently the outcome.

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he that henceforth he ventured out into the world no longer by daylight, but only at night, when all other creatures had retired.—St. Nicholas.

A BOY'S WHISTLE.

He was an odd-looking little figure as he came merrily whistling down the street the morning after the big snow. His nose was red, his hands were bare, his feet were in shoes several times too large and his hat was held in place by a roll of paper under the sweat-band; but he piped away like a steam whistle and carried the big snow shovel much as a marching soldier carries his rifle.

"How much?" from an imposing looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can and business is rushing. Good morning," and the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man, whose admiration and better nature had been aroused.

"Just see that little rascal make the snow fly!" he laughed to his wife, who stood at the window with him.

"Why, he's a regular snowplow; and he does it well, too!"

"What a little mite! and how comical! I wonder if he's hungry?"

She called him in as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling for 25 cents.

"I'm going to get mother a shawl for Christmas. She's wearing one you can see through, and it ain't right."

On he went with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took a shawl to the mother, and it was the husband who installed the sturdy little snow-shoveler as office-boy in a bright new uniform and with permission to whistle when he felt like it.

RULES FOR DOLLS.

"A wooden-headed doll should be careful not to hit her head against her mother's; lest she should hurt her.

"A wax doll should avoid the fire, if she wishes to preserve a good complexion.

"Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

"It is a bad plan for dolls to be stretched out on the floor, as people may tread upon them; and a doll that is trodden on is sure to go into a decline."

Madge was reading these rules to her dolly, with a very sober face. Then she laughed.

"Dolly," she said, "it's funny; but I really believe these rules are more

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for me than they are for you."—Sunday School Advocate.

THE OBEDIENCE OF A GREAT MAN.

Sir Henry Havelock attributed much of his success in after life to the training which he received from his father and mother. On one occasion his father told his son to meet him on London bridge at noon, but he forgot all about the appointment, and when he got home in the evening was surprised to find the lad not there.

"Where is Henry?" he asked of his wife.

She replied that the boy had gone to meet his father early in the day and had not been back yet.

"Why," said the father, "he must be waiting for me on London bridge! I promised to meet him there at 12 o'clock. I told him to wait for me if I was not there at that hour, but I forgot all about it."

It was now late in the evening. The father at once put his overcoat on to go in search of the lad. He lived a long way from London and it was past midnight when he reached the bridge.

Sure enough, there stood the brave boy shivering with the cold. He would not move away, although cold and tired, because his father's last words on parting had been, "Wait there for me, my boy, till I come."

Is there any wonder that a boy who could obey so well became a great and honoured man in the history of his nation?

—Whatever calamity happens, if you thank and praise God for it you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit; it heals with a word and turns all it touches into happiness.—Law.

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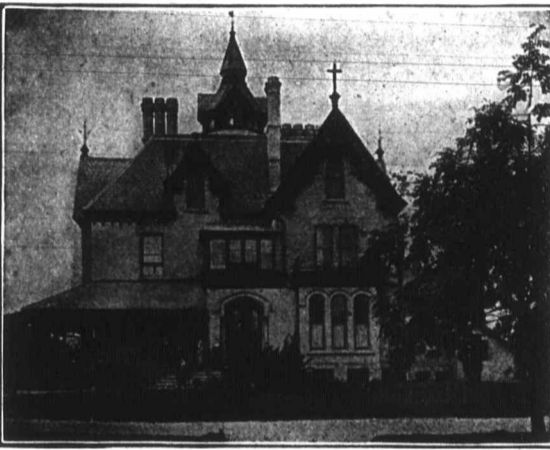
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