

Canadian Churchman

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

VOL. 32.

TORONTO, CANADA, THURSDAY, MARCH 22, 1906.

No. 12.

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**THE CANADIAN NORTH-WEST
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 REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 2 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 to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa—the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior

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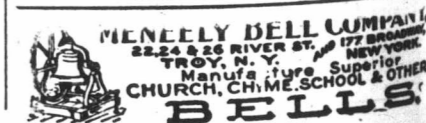
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Lessons for Sun

March 25—F

Morning—Genesis 3, 10 to 11

Evening—Isaiah 52, 7 to 10

April 1—F

Morning—Exodus 3; Lu

Evening—Exodus 5 or 6,

April 8—S

Morning—Exodus 9; M

Evening—Exodus 10 or 11

April

Morning—Exodus 12, 10

Evening—Exodus 12, 29,

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

FOURTH

Holy Communion
 Processional: 89,
 Offertory: 86, 251
 Children's Hymn
 General Hymns:

FIFTH

Holy Communion
 Processional: 96,
 Offertory: 213, 2
 Children's Hymn
 General Hymns:

Grace

Is a very jewel space it takes. It is wise enough to in its ordinary ser thoughts, and bright form, charm of meaning that app power. "What in well are the work are in spite of gr ing into God's fa holiness and seel devout theologa may in a measure stored up for thos ed out by the col

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TORONTO, THURSDAY, MARCH 22, 1906.

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Lessons for Sundays and Holy Days.

March 25—Fourth Sunday in Lent.

Morning—Genesis 3, to 16; Genesis 42; Luke 1, 46.
Evening—Isaiah 52, 7 to 13; Gen. 43 or 45; 1 Cor. 15, to 35.

April 1—Fifth Sunday in Lent.

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

April 8—Sixth Sunday in Lent

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

April 15—Easter Day.

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

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

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 86, 256, 362, 523.
Children's Hymns: 331, 332, 335, 473.
General Hymns: 91, 92, 94, 213.

FIFTH SUNDAY IN LENT.

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

Grace

Is a very jewel amongst words. Small in the space it takes. Easy to speak and spell; but who is wise enough to fathom its meaning? Even in its ordinary sense it is suggestive of pleasant thoughts, and brings before the mind beauty of form, charm of manner, sweetness or disposition, excellence of character. But it is its spiritual meaning that appeals to man with a mysterious power. "What in me is good, and all that I do well are the work of grace. My sins and failures are in spite of grace. To grace I owe my calling into God's family, and my power to grow in holiness and seek the things above," writes a devout theologian. From this standpoint we may in a measure see what wealth of comfort is stored up for those who seek it in the way pointed out by the collect.

Our National Standing.

In connection with the intended visit of the Governor-General to New York it may be in order to refer to the very gratifying change in the attitude of leading men in the States towards Canada. Formerly they treated Canada with a kindly good humoured contempt, accompanied by constant invitations to better ourselves and join the Union. But Canada had no more liking for the Union than decent English labourers have, and the invitation was passed by. Still it was repeated, and came from people of every class. It irritated and stung, and the worst of it was that it could not be resented, as it was perfectly plain that the rudeness was unintentional, they simply knew no better. The attitude was the result of false ideas derived from school books compiled by ignorant and prejudiced authors. A very few years ago a friend who had to visit the chief eastern cities and met all sorts of leading men said that his visit would have been delightful if he had not been thus constantly insulted. Even at a great entertainment at the White House Mr. Justice Brewer had the bad taste to repeat the time-worn tag to our leading statesmen. But time brings its revenges. Canada is steadily acquiring a more solid position in the eyes of the world, with, we regret, too much self-assertion. There is no necessity to be pushful. But apart from material advancement on our part, our neighbours are beginning to realize that their boasted constitution is not the only, probably not the best, form of liberty in the world; certainly a system which appoints presidents and governors of States every four years and make them autocrats and dictators during their reigns is open to grave doubt.

Fair Weather Guides.

The Founder of the Church was a missionary in the most rugged and exacting sense of the term; so was the great Apostle to the Gentiles. The Disciples, Apostles, and leaders of the early Church were missionaries, indeed. Many distinguished Bishops and clergy of our branch of the Church were taught in the stern and testing school of the mission field to endure hardness and prove what manner of men they were—in the grapple with spiritual and temporal difficulties. There is no more practical and useful training for a young clergyman than is to be found in the field of duty in the North-West or amongst the rocks or riversides of our outlying territories. Let him go on the land; go to nature; seek out man in the rough, and prove himself to be a real help in shaping for higher ends. The young man who, by choice, begins his clerical life in this way is laying a better foundation than he wots of. He will, if he be a true workman and worthy of his high calling, in due time find that he has been quietly, yet surely, laying the best foundation for future usefulness in the faithful discharge of his daily duty, and the steady progress of his work for the Church in the face of obstacles, which a less resolute spirit than his would have failed to overcome. We are having too many "fair weather guides" turned out of our theological colleges for the good of the Church. Let our Bishops turn them one and all out into the fallow ground. Two or three years' training and testing in the mission fields of the various dioceses will show what they are made of and what good they have got from their college training; and the whole life of the Church will be strengthened as by a wholesome spiritual tonic.

The Study of Geography.

In the stir for educational reform on both sides of the Atlantic, the somewhat lightly esteemed study of geography seems likely to receive a fairer appreciation than hitherto. A "branch of the Teachers' Guild of Great Britain and Ireland" in Scotland has passed certain resolutions emphasizing among other things—"the important and high educational value of the study of geography;" urging that in all written examinations—"a place of greater importance be assigned to the subject of geography;" and that in "one, at least, of the Scottish universities there should be established a chair of geography and commerce"—following, perhaps, the wise example set by the Oxford School of Geography. Such training will surely be of value to the treaty-making diplomatists of the future.

Law Gone Mad.

A short time ago a man calling himself Hoch was hanged in Chicago for murder. He is said to have been a criminal of the meanest type. His aim was robbery, but incidental to this were bigamy and murder. He married, perhaps, a score of women, stole from all of them, and killed such as he could not rid himself of in some more convenient way. As to his guilt of the murder for which he was tried, there was not even the element of doubt, while as to many others there was a moral certainty. Up to his execution efforts were made to have him respited on technical grounds. Now the lawyers declare that they will go ahead exactly as though Hoch were living, and that if they can establish the existence of a technical defect in the procedure they will cause the indictment for murder of every official involved in the execution. Of course, such indictments would be a silly waste of time, but they might cause annoyance and expense.

Loyalty to the Church.

We pride ourselves on our loyalty to our Monarch, our Empire, our Canada. Do we equally pride ourselves on our loyalty to our Church? If we do not there must be something radically wrong either with our profession or practice. It is all very well to find fault with the profession or practice of our neighbour; but there is another man whose convictions and conduct it would be much more profitable to most scrupulously scrutinize and that is my own. When we first set our own house in order then time is ripe for rapping at our neighbour's door and offering him the assistance we are persuaded he deplorably needs. How different the life and progress of the Church would be were each member of its members for one week to determine faithfully to live up to his ideal of what his life should be as a true Churchman, and to begin the work by resolutely curbing his own tongue and temper. Loyalty to self includes loyalty to your neighbour, and to your Church.

The Age of Men.

It is years since a leading English statesman and scientist, Sir William Molesworth, drew attention to the subject by asserting that no matter what was claimed no human being reached the age of a hundred. He said that examination of records where they existed disproved the claims of age, which, he said, were often the result of senile vanity. Since his day it has been shown conclusively that he was mistaken, but we were unprepared to be told by the Montreal "Herald" that there is living in that city a Mr. Timothy Collins now in his 110th year, with little trace of physical infirmity and with unimpaired

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paired intellectual vigour. It is claimed that he was born at Skibereen, near Cork, Ireland, in August 1797, and removed to Canada when about twenty years of age. After spending a short time in Montreal, he passed on to New York, the strenuousness of such a journey being scarcely conceivable in the present day. Suffice to say that the trip partially by boat and partially overland necessitated several weeks of wearisome travel. After a stay of about three years in the American metropolis, Mr. Collins returned to Montreal and was for a time engaged in business. His reminiscences of the early days are of decided interest. Practically the whole business section of the city was at that time situated near St. Francois Xavier Street. Flowing in the present location of Craig Street was a river of considerable proportions, which, at its intersection with Bleury Street, was spanned by a bridge. Few, of course, of the buildings of that period remain. Mr. Collins was in attendance at the opening entertainment in the Theatre Royal, the pioneer among Montreal play-houses. It was situated in the east wing of the Bonsecours market. Mr. Collins was married while in New York and had a family of ten children, three of whom reside in Montreal. The claim of age, even if ten years were deducted, is very unusual, but its unique character is such as to justify enquiries in Ireland, New York and Montreal.

Church Statistics.

From statistics recently issued we learn that the total voluntary offerings of the Mother Church for the year which ended with Easter 1905, were more than £8,000,000. Of this amount £2,290,247 was collected for general purposes. The largest items under this head were £772,000 for foreign and £654,000 for home missions, £504,000 for philanthropic work and £230,000 for educational work and charitable assistance to the clergy and widows and orphans. Of this total amount £5,500,000 will go for parochial purposes, such as £713,000 for assistant clergy, £341,000 for the maintenance of elementary schools, £198,000 to school buildings, £187,000 for Sunday Schools, £1,724,724 for church buildings, £538,668 for the support of the poor, and £1,412,309 for the maintenance of Church services. Before a fair opinion can be offered on these statistics, one would require to know the way in which the money had been expended, and so far as possible the outcome in the advancement of the Church's work along the line of expenditure.

The Political Wisdom of the Bible.

A recent English writer comments upon the "political wisdom of the Bible." He points out the early recognition by the Jews that all good things alike were the "gift of God." They regarded courage and chivalry, righteous judgment and showing mercy to the poor, sound common sense in ordinary matters, as no less coming "down from above" than the gift of religious poetry. He notes the direction to Moses, when the burden of Israel grew too much for him to bear, to choose "Able men, such as fear God, men of truth, hating covetousness" to judge all smaller matters; the wisdom and foresight shown by Samuel, both in his protest against the change which he dreaded, and in his loyal acceptance of it when made. Political wisdom no less than patriotism is in the pathetic pleading of the "elders of Israel" with the headstrong Rehoboam. Is there no suggestion for those who are concerned for the future in the closing words of the paper? "Teach the children history and teach them the moral law, this is the constant injunction of law-giver and prophet alike. . . . Bring to their remembrance all the incidents of the growth of their nation, set before them the Commandments of God, the eternal distinction between right and wrong.

. . . But can the dry bones of ethics and history be made to live in the hearts of the sons and daughters of the nation so as to become a political inspiration? Not, as we believe, without the vivifying breath of religion. "Where there is no vision the people perish." "Motive force lies only in an inspired idea."

Personal Grievances and Hobbies.

A capital rule in debate bars the use of personalities. There is a germ thought in this rule which should wield a powerful influence on the conduct of the deliberative discussions of our Church Synods. The time of session is comparatively short. The importance of the business to be transacted makes it essential that no portion of that time should be wasted in unavailing discussion. No member of a Synod—it matters not what may be his power of speech, or force of character—should be permitted to occupy an unreasonable portion of the time of the Synod in prolonging the discussion of a personal grievance or hobby. The common sense of the members should be united in a firm stand in this regard. Fair play and free discussion have their legitimate limits in the discussions which are carried on in all deliberative assemblies. But there is a limit which personal grievances and oft ridden hobbies must not be allowed to pass, even when strong appeals are made to enlist class prejudice or party feeling in their support of their advocate; that limit is indicated by the exercise of common sense, guided by impartial judgment and full information on the subject under discussion. Not a Synod passes without a serious loss of valuable time, which cannot be recalled. Neither the good of the Church nor its due progress can be promoted by the undue discussion of the grievances or hobbies of individual members. It is trifling with time and opportunity to say that any one member should be allowed to go on for hour after hour, and even day after day, with such discussion. The good of the Church must be paramount to the determination of any individual to subject it to his will. Let us have fair play by all means. But fair play to the Church as well as to the individual.

Cottar Unrest in the Highlands.

Conditions of country life all over the United Kingdom and Ireland are changing with the pressure of the times and the difficulty of making a living. Attention has recently been directed to the smaller islands on the west of Scotland by the seizure about six weeks ago of the Island of Vatersay and its division into crofts by crofters crowding in from the adjacent land of Barra. Their example has been followed by the seizure of two farms in South Uist and the division of one into twenty-one holdings and another into thirty. In fact more or less organized division of the arable lands, which were formerly villages, but are now parts of large farms seems likely to be attempted whether lawful or not.

Daily Prayer.

An anecdote in a newspaper recalls the fact that daily prayer was a much more real thing in the early days of the last century than we fear it is in these later years, notwithstanding the many and varied "revivals." No one ever accused the great Duke of Wellington of doing anything but standing in the old paths. Sixty years ago visitors to London were in the habit of going to the Chapel Royal, St. James', for early service at eight o'clock, not, we fear in every case out of devotion, but to see and hear the Duke, who was known to be a most regular attendant. The story, which is now printed, refers to one of these occasions, when the visitor in 1848 found the Duke reading the alternate verses of the Psalms of the day. He was frail,

his utterance was thick and indistinct and at times he stammered slightly and yet his voice filled the chapel. This is recalled, as we have heard of other incidents, but never of such an appropriate one. The Duke read: "Forsake me not, O, God, in mine old age, when I am gray-headed, until I have showed Thy strength unto this generation, and Thy power to all them that are yet for to come." The late Sir John Beverley Robinson was a favourite of the Duke's and thanks to that intimacy Trinity College possesses the Wellington scholarships, a fact seldom remembered. Writing of the Duke in 1845 Sir John said: "I could not but look on him with intense interest while he was speaking—his honest language, his open bearing, and then the recollection of the career he had had."

CHURCH-GOING.

As each New Year brings to men's minds with impressive clearness and significance the comparative shortness of life, and the urgent need of setting our house in order and forming good resolves; so each Lenten season gives us an excellent opportunity—coming, as it does, so soon after the beginning of the year—of testing the thoroughness of our moral house-cleaning and the sincerity of the new resolutions. Like the second-wind to the runner in a race it enables the earnest Churchman to put forth new and determined effort and with patience and perseverance to quicken his spiritual pace. The Lenten season is in a peculiar sense a time of revival. The Church in its calm and ordered service provides the requisite outline and it affectionately invites its sincere and loyal members to come apart from the cares, labours and pleasures of the world for a while, and to cultivate anew habits of reverence and devotion. The charge has been made, that through indifference and unbelief, men have come to neglect the services of the Church and to leave them to be mainly attended by women. We are not curious to consider this charge or to compile statistics with reference to it. We honestly conceive it to be founded on a misapprehension of the deep-seated religious convictions of the great bulk of the men of our Church. A misapprehension which receives colour from the quiet and unostentatious manner in which they entertain their convictions, and from the engrossing character of the daily duties which fill up their thronged and busy lives in these days of strenuous competition in every walk of life. In proof of our conviction we say that in any large assembly where the verity of the Christian faith is called in question there would be an immediate and absolute response, which would convince the most callous doubter of the intense earnestness of the religious belief of the vast majority of the audience. To these laborious, faithful and earnest men the Church has opened her doors during Lent and offered them that spiritual solace, strength and refreshment of which they stand so much in need. By a judicious and timely ordering of their affairs at this time many have been enabled to set apart a portion of their time for attending her services and have been strengthened by the individual benefit received, the comfort and satisfaction of joining in worship with others; and above all at the direct and indirect aid they have thus been enabled to extend to many a weak and erring brother. We have much pleasure in commending to our readers the following rules for Church-going from one of the most distinguished Churchmen of modern times, the Right Hon. W. E. Gladstone:—"On your way to church. On your way to the Lord's house be thoughtful, be silent, or say but little, and that little, good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious. In church. Kneel down very

humbly and pray. Speak in prayer; remember which you have come, who are coming in, no matters nothing to you attend to yourself. Faith on the holy service; do needs a severe struggle vain thoughts. The blessing you if you persevere. kneeling and pray. Be till you are outside. Even when prayer is over as you go through way home. Be careful will soon slip back in where you have been Resolve and strive to

FELI

There is possibly in which each of its me his fellow-members. the Federal Parliame: dividual preference a tain. As each indiv measurably differs f bour, so does each greater or lesser deg ing, judging, acting. family, and the secu united effort of all i common good, at t the special preferen essential point of vie by the Archbishop c to a meeting of mstitute in London citizenship, in which to think of themse as members of a l and common aims. by the Church and stored in tl dren, when they tism they become spiritual body holi joined together by each other. It req to enable one to re good this bond of C integrity is maintai practice of its dutie and how formal ar by their neglect. C Agnosticism, and i on all sides. The But it may be que from without are i cay within. Am worldliness, hypoc are rotten branche of life, and nothi more swiftly and more freely cours fibre than the revi heart of the Divin

FROM

Spectator's Comm

Spring is surel of this, for we ha able evidence. A pavement is to be ing their prowess tering into endl reconciliations. testimony to the ments within a we not recall the

humbly and pray. Spend the time that remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed spirit will strengthen you if you persevere. After Church. Remain kneeling and pray. Be intent; speak to no one till you are outside. The church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard. On your way home. Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been and what you have done. Resolve and strive to lead a better life."

FELLOWSHIP.

There is possibly no organization on earth in which each of its members sees eye to eye with his fellow-members. From the family circle to the Federal Parliament it will be found that individual preference and diversity of opinion obtain. As each individual in form and feature measurably differs from his brother or neighbour, so does each differ from the other to a greater or lesser degree in their mode of thinking, judging, acting. But the strength of the family, and the security of the State lie in the united effort of all its members to maintain the common good, at the sacrifice, if need be, of the special preference of the individual. This essential point of view was recently emphasized by the Archbishop of Canterbury in an address to a meeting of men at the Polytechnic Institute in London on the duties of Christian citizenship, in which, the Primate said they were to think of themselves, not as individuals, but as members of a body having common duties and common aims. This fundamental truth is by the Church impressed on the mind and stored in the memory of her children, when they are taught that in baptism they become members of a great spiritual body holding a common belief and joined together by a united love to God and to each other. It requires but slight consideration to enable one to realize how great a power for good this bond of Church-fellowship is, when its integrity is maintained by resolute and constant practice of its duties in thought, word and deed, and how formal and ineffective it may become by their neglect. Open and secret sin, Atheism, Agnosticism, and indifference beset the Church on all sides. These are her natural enemies. But it may be questioned whether their attacks from without are more destructive than the decay within. Ambition, envy, pride, self-will, worldliness, hypocrisy, these, and such as these, are rotten branches to be removed from the tree of life, and nothing will do this needful work more swiftly and surely, and send the vital sap more freely coursing through every twig and fibre than the reviving power in each individual heart of the Divine love for the brethren.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Spring is surely upon us. We are convinced of this, for we have before our eyes the indisputable evidence. Around every dry spot on the pavement is to be found a crowd of boys proving their prowess with marbles or tops and entering into endless disputations and eventual reconciliations. The girls, too, are adding their testimony to the season by marvelous movements within a revolving skipping rope. Can we not recall the days when we, ourselves, en-

tered into these things heart and soul? They were for the time being the only things worth while. The joy to be found therein filled the day with exciting expectations, made the restraints of school an incident in the greater things that availed us outside, and pervaded our slumbers with shadowy dreams. When we were children we spoke, and thought and played as children, but when we became men and women we put away childish things and were filled with manly and womanly ambitions. At one period of life the top, or kite, or doll, or skipping rope were all important to our happiness, at another they are absolutely useless and intolerable. Learning and unlearning, laying hold of new things and letting go the old, this is the story of progress and of growth. Behind us our paths are strewn with the things we have abandoned. The amusements, the occupations, the ideals, the associations we thought so essential to our well-being have been supplanted by others, and yet through all there must abide the simplicity, directness, sincerity and purity of the child to make us fit for the kingdom. If we are faithful in this life we find our hold tightening on what is wholesome and true, and loosening on what is fugitive and undesirable. "When that which is perfect is come then that which is imperfect shall be done away."

There is another token of spring which comes with an unfeigned welcome, and that is the re-appearance of birds in our fields and woods. Their songs and flight bring a distinctly happy note into our lives. Before even the trees or the meadows have shown any signs of renewed vitality many birds, have come from another clime with cheerful whistle and bewitching love song to remind us of the dawn of a new day and the opening of a new season. Everything around us, we suppose, has its special interest and educational value if we only availed ourselves of the opportunities to profit by them. But for many of these things we have eyes and see not, and ears have we, but we hear not. Throughout this great Dominion there are tens of thousands of children who would be immensely benefited by having their attention called in a simple direct way to the natural phenomena around them. In the movement for nature study in our schools something has been done in this direction, but, we imagine that it, like most subjects which lead up to examinations as the climax of effort, has become too formal and too much like "book study." In this case the book and nature should go together when possible, but if we have to make choice there should be no hesitation about turning to the less exact but always interesting and helpful practice of seeing things as they are and enjoying them. It costs nothing to keep one's eyes open as he walks into the fields or through the woods, and when a boy or girl has been started out in life with this habit formed it will be an endless source of enjoyment and profit. The farm life of thousands of our Canadian children could be brightened and beautified in this way if but one man or one woman in such settlement or centre would take a little trouble to call attention to things about them, showing where and how plants grow, bloom, bear seed and scatter them, and pointing out the habits, flight, nesting instincts, songs, protective colouring of the birds in the neighbourhood. Or let the young people who have no one sufficiently interested or qualified to instruct them, save up a little money and get a book on nature study and learn more about what they have observed with their eyes. School teachers and parents and clergymen ought to encourage those things and in doing so would find great pleasure. If we are going to be on the lookout for birds we ought to keep our eyes and ears open from this onward. The chickadee, sapsucker, blue jay, nut-hatch, English sparrow have been with us all winter and already the

crow has returned. So have the purple finch and horned lark where they may be found. The junco and blue bird will soon come with scores of others. In the mating season birds are usually at their best. They put on their finest plumage and sing their sweetest songs. If we have eyes to see and possibly a field glass to help them we might be able to distinguish from a hundred to a hundred and fifty different varieties of birds in our neighbourhood, where we imagine that there are not more than perhaps a dozen. But whatever we do let us not make any fuss over our observations. Go about it quietly for the edification of ourselves and those associated with us. In doing this we turn aside from no duty, nor do we curtail our time for recreation. A run into the country with the choir boys, or Sunday School class for this purpose could not possibly do any harm and in all probability would start young people thinking and bind them in friendship and interest to teacher and clergy. We throw out these suggestions at a venture and would be glad if anywhere in this great Dominion they fell upon attentive ears.

A very remarkable assembly has recently been held in Nashville, Tennessee. It was the quadrennial convention of the Student Volunteer Missionary Movement. Seven hundred colleges and universities were represented by over 4,000 delegates. These four thousand men and women were the very best types of an oncoming generation. They are intelligent, educated, thoughtful. They have turned trained minds to ponder upon life, its ambitions, its impulses and its issue. They were not all by any means pledged to missionary activity, some had probably not even fixed ideas on religious matters. They came together to see and hear what fellow students like themselves had done in recent years for missionary enterprise. No one was allowed to publicly volunteer for missionary service. No one was allowed to use any pressure upon anyone else. It was a simple declaration of fact by those who had seen service and returned to tell of the work and its needs. There was no attempt at appealing to the emotions and the rule of the convention forbade any applause. From start to finish results were staked on the simple straightforward narration of facts, a confidence that has abundantly demonstrated its own wisdom. This organization has been in existence scarcely twenty years and yet it has on its roll of volunteers, who have actually sailed for the foreign Mission fields, 2,953 students. Few of these young men and women on entering upon their college courses had any idea of enlisting in missionary service, and not many had determined to give themselves wholly or in part to religious work. We talk about godless universities and godless education, but how comes it that nearly 3,000 young people of brains and high prospects in life can be turned from the fascinating pursuit of professions to toil in the service of the Master in foreign countries. Who says that intellectual illumination undermines the faith of men? Who would have said a quarter of a century ago that our seats of learning were the places to find men to man the Mission field? How comes it then that we lift up our voices and bewail the fact that young men are not offering themselves for the sacred ministry? Is the fault in the perverse character of our youth or is it because we do not make the issue plain?

SPECTATOR.

Every position, great or small, may be made almost as great or as little as we desire to make it, according as we make the most of it or the least of it. To do the necessary duties of any station, that is easy enough; but to gather up all its outlying opportunities; to be ready to lend a helping hand here; to give a kind word and a wise counsel there; "to fill," as we say, "our place in life instead of leaving it half empty; to be entirely in our work for the time being—this is what makes all the difference.—Dean Stanley.

The Churchwoman.

INDIA ORPHAN WORK.

Let me gratefully thank those who have kindly contributed the following gifts to this work: Mrs. Boomer, London, \$2; Friend, Owen Sound, \$15; Anon, \$2; Relief, Anon, \$3; Thekla Robinson, \$2; Mrs. Morris, "Coolmine," \$2. We read from various sources that a great wave of spiritual uplifting is sweeping over some parts of India, filling the hearts of Missionaries with thankfulness and at the same time with a sense of their great responsibility, and we in our measure share this responsibility and privilege. We must minister to those who are hungering for daily bread, and we pray earnestly that God will supply both these needs. Oh, the needs of that great, great multitude—India! Like a great, wailing prayer it echoes through the Christian world. May I conclude with a part of a letter written by the Rev. C. W. Thorne, of Aurangabad: "We look back with gratitude, we look forward with hope. Every day brings nearer the promise of the Lord's return, and for that we would watch and be ready. The darkness will pass away and the True Light be revealed from heaven, and this fair world of ours, now marred by sin, will become the abode of truth and peace. If by our toil and suffering we may have a share in hastening that time, happy are we; for above all the pleasures and vanities of fleeting age is the one set, God-given purpose, never to desist from prayer and toil, never to cease from the sacrifice of wealth and self till the Kingdom shall come and the Son of man be crowned as Lord of all the earth." May the God of Love accept our feeble efforts and grant a full increase of spiritual blessing, and may He so strengthen us by His Spirit within us that we may be better guardians of the talents committed to our care. Please address any further contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

OTTAWA.

Ottawa.—The monthly meeting of the Diocesan Board of the Woman's Auxiliary, held last week, was of unusual interest and importance. A great amount of correspondence was submitted, and the wide field covered thereby was an indication of the extensive interests participated in by the Ottawa Auxiliary. The Rev. H. Girling, of Belmont, in the Diocese of Rupert's Land, acknowledged a set of altar linen donated by the Juniors of Cornwall; and the rector of Gilbert Plains, in the same diocese, returned thanks for alms dishes sent by the children of St. Alban's. Miss Spencer, a Canadian missionary at Tokio, wrote, telling of her work and studies, and a report was received of the progress being made by a Missionary's young daughter in Saskatchewan, whose education is being provided by the Auxiliary. Mr. Geo. E. Perley, the treasurer, reported the receipts of the month to be \$220.84, and the expenditure \$198.50. The principal items in the expenditure included \$15 towards the maintenance of a blind boy, A. W. Macsary, in Palmacottah, India; \$30 for two Zenana girls, Hope Cornwall and Phoebe Hunt; \$50 for Indian work in the Diocese of New Westminster; \$8 towards the salary of the matron at Lesser Slave Lake; \$30 for the Lay Missionary at Metlakatla, Caledonia; \$24 towards the education of a Missionary's daughter in the North-West; \$25 towards the education of an Indian girl, sent to Miss Susie Sorabji, Poona, India, and \$10 towards the building fund of a church at Fusan, Corea. The treasurer of the Children's Auxiliary reported February's receipts to be \$25.65. The Extra-Cent-a-Lay Fund treasurer reported the month's receipts to be \$11.36. An urgent appeal will be sent out to all the branches for a special effort to make the annual diocesan thank-offering in May a substantial one; the proceeds will be contributed to the Superannuation Fund for Aged Clergymen. The board was gratified with the news of the re-organization of St. Barnabas' Branch of the Senior Auxiliary, with the following officers: Honorary president, Mrs. Lanpher; president, Mrs. Mills; vice-president, Mrs. W. M. Maynard; secretary, Miss Kains; Dorcas secretary, Mrs. Lyndewode Pereira. The secretary of the Babies' Branch reported seven new members during the month. The Chinese Sunday School work was favourably reported upon. At the close of the routine business an interesting address was given by the Rev. Mr. Neugewirtz, of Montreal,

CANADIAN CHURCHMAN.

[March 22, 1906.]

who is working among the Jews. For several months he has paid fortnightly visits to the capital, where services for Jews who wished to attend have been held in Anglesea Square Mission Hall. He spoke very freely of the terrible persecutions that the Jews had been subjected to in all lands, but more especially in Russia. Owing to this these people were coming to this country, where it is to be hoped that the Christians will be able to do the mission work which is so necessary to be done with these worthy people, to whom the Christians owe much. Many Jews who first scoffed at the work undertaken by Mr. Neugewirtz are now his strongest supporters, and render him all possible assistance. A clergyman has been appointed to permanently reside in Ottawa with a view to promoting Christianity among the Jews, and will begin his work on Sunday, March 25th, in Anglesea Square Mission Hall.

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—Revelstoke, B.C., right in the Rockies, was visited, and the Chapter there found to be working ahead, although greatly reduced in number, mainly by removal to other places. From Revelstoke a very tedious trip was taken to Rossland, taking up from 8.30 a.m. to 10.30 p.m., and requiring many changes from train to boat and from boat to train. A church concert was being given on the evening of the Travelling Secretary's arrival, and some men were met there, and on the day following many men were looked up, and the question of forming a Chapter was thoroughly discussed at a meeting in Mr. C. R. Hamilton's law office. There is splendid opportunity for carrying on Brotherhood work in Rossland as so many men are living there. Next day a visit was paid to Trail, where a strong Brotherhood clergyman was met in the person of the Rev. H. St. G. Buttrum, formerly of St. Matthew's, Winnipeg. Every preparation had been made by Mr. Buttrum, and as a result a good number of men turned out in the evening and listened with every attention to the address by the Travelling Secretary. A few earnest men will form a Chapter there, and good work can be done among the hundreds of men employed in the smelter, which is the largest in Canada. Greenwood, a typical mining town, was next on the list, and although the clergyman had not received notice, as correct name was not on the list used, a "council of war" was held at once, and a number of men were called upon by the Rev. J. Leech-Porter and Mr. Thomas, and very encouraging work done. One man was found who was interested in the work in St. John, N.B., and spoke of the "old war horses" in the Brotherhood in that city, and yet another knew of the work in Scotland, and was quite intimate with Mr. Giles. Definite steps were taken towards the forming of a Chapter, and with the good material for members good, effective work should be done. Saturday and Sunday were spent at Grand Forks, Mr. Thomas addressing the evening congregation there, and afterwards meeting the men. The rector, the Rev. H. Steele, told of his having been led to enter the sacred ministry through being a member of a Chapter of the Brotherhood, and a Chapter will be formed, which will receive his hearty support. The Travelling Secretary arrived in Nelson late in the evening, and was very kindly received by the rector, the Rev. F. H. Graham, who has lately started a church club in his parish, which he thinks is better adapted to the conditions of his parish than a Brotherhood Chapter. It is to be hoped that the Brotherhood men will form an "inner circle" in this successful church club, in which they can do much good work. After a long train and boat journey the town of Cranbrook, B.C., was reached, and the Travelling Secretary was met by the Rev. Mr. Flewelling at the station, and a meeting was held in Christ Church in the evening, where the men listened with great attention to the address given, and as a result it is expected that a Chapter will shortly be formed. At Pincher, Alta., Mr. Thomas was met by an enthusiastic Brotherhood clergyman, the Rev. S. A. Lawrence, who was formerly rector of Markham, Ont., and who knows the Brotherhood thoroughly. At evening service on Wednesday night the Travelling Secretary addressed the congregation, and the clergyman added a few earnest words, speaking in the strongest way of the great good being done by the Brotherhood. Definite steps will be taken towards the formation of a Chapter at Pincher

at an early date. A thirty mile drive over the prairie in the evening brought the Travelling Secretary to Macleod, where a Chapter had been formed on the last visit. Owing to removals the Chapter has been weakened, but some new material is ready for admission, and, as the rector, the Rev. F. D. Tyner (so well known in Toronto) is so interested in the Brotherhood, a good, live Chapter will soon be working in Macleod again. One of the members was met in High River, where he is interested in Brotherhood matters there. Lethbridge was reached at the delightful hour of 1.30 the following morning, and, on calling later on the rector, the Rev. J. S. Chivers, arrangements were made for calling upon the men in company with the curate, the Rev. Mr. Jones. Fifteen men met in the evening, and the aims and objects of the Brotherhood were laid before them, and a probationary Chapter was formed. A Junior Chapter, which was formed some years ago and became dormant, will probably be revived also. Lethbridge was left at two o'clock in the morning and a change made at Macleod, where everyone "rested" from four until eight o'clock. High River was reached at noon, and Saturday and Sunday spent there. The rector, the Rev. Geo. Howeroff, is an ardent Brotherhood clergyman, having had a Chapter at his former charge, Mulgrave, N.S., and having been a member of the Chapter at Windsor, N.S., eleven years ago. The usual list of men was gone over, and they were called on, and the Travelling Secretary addressed both morning and evening congregations, as well as going out five miles in the afternoon to the mission church and addressing the congregation of twenty-eight persons. A probationary Chapter has been formed at St. Benedict's, High River.

Winnipeg.—The members of Local Council of the Brotherhood of St. Andrew in this city are at present very busy in the final arrangements for the Western conference, to be held here on March 25th and 26th. Printed circulars and cards containing a consecration prayer have been scattered broadcast among the Brotherhood men and their friends in the West. The Travelling Secretary, F. W. Thomas, is making a strong appeal to the Chapters which he is visiting on his way from the Coast to the conference, so that we are expecting quite a number of delegates from the surrounding towns. The Rev. O. Fortin, rector of Holy Trinity Church, has kindly consented to allow the conference the use of the church and schoolhouse, and all the meetings will be held here except the mass meeting, which will be held in the Y.M.C.A. auditorium on Sunday, the 25th, at 4.15 p.m. The Programme Committee are engaged on the final arrangements of their work, and it is expected that the names of the most eminent Brotherhood men, both clergy and laity, will appear on the programme, among them the Rev. Frank DuMoulin, of Chicago. At this meeting of the council the resignation of Mr. Charles Francis as secretary was accepted with much regret, as he has filled his position very faithfully, and his leaving the city will be a loss to the council and St. George's Chapter, of which he was a very active member. Mr. Francis is taking up active work as a lay reader in the West. E. A. Brown was unanimously elected secretary of the council. His address is Eugene A. Brown, St. Peter's Rectory, 367 Selkirk Avenue, Winnipeg.

Sunday School Corner.

THE SUNDAY SCHOOL TEACHER AND MISSIONS.

A very important matter on a railway is the link or coupling which connects the coaches with the engine. A very simple matter at first sight it appears to be, and yet it has taxed the ingenuity of man to perfect this apparently simple thing. What the coupling is to the train, that and much more the Sunday School teacher is to the cause of missions. The true missionary is in many instances a direct outcome of the Sunday School. No better instance of this can be afforded than in the case of the Apostle of Hudson Bay, if we may so term him, good Bishop Holden. Missions were the animating feature of his Sunday School life in Exeter, in England, both as a pupil and as a diligent teacher, and we need not give the subsequent result of that early effort. Dear teacher, cannot you make yourself the link to connect yourself with some self-sacrificing, painstaking mission? Your class will need information; and what interesting in-

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formation you can give class will need animation. Your class must act as pilot and state of our country's future well-being of the vital essential need.

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In one of our northern weeks a vacancy had of the parish, the Sun successful operation by two of the younger memorizing of the Cat was kept up with scrupularity which spoke well of the young teachers, who "feed the lambs." We same time the A.Y.P. state of existence, and were not long closed, long deprived of stated

A Few Words of

H.—In the Home.—and when thou hast sl Father which is in secret in secret, shall seeth in secret, shall Matt. 6:6. "If any of ask of God, that giveth upbraidth not; and it James 1:5.

E.—Earnestly.—"C gifts; and yet I show way (chap. 13), 1 Cor our ministering, or h ing." Rom. 12:7.

A.—Affectionately.—other, tender-hearted, even as God for Ch you." Eph. 4:32.

R.—Restfully.—"O desires, all good coun proceed, give unto which the world cannot may be set to obey also that by Thee we fear of our enemies, and quietness, through our Saviour."

T.—Tactfully.—"An must not strive, but 1 to teach, patient in 1 that oppose themselves give them repentance the truth." 2 Tim. 2:2

Home & Foreign

From our own

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Hollingworth Tull Fred

St. John.—St. Mar worth of the Rev. Dr Thursday, the 8th meeting in the vesty he has been pastor this a very practical esteem in which his in the presentation c the congregation. of all the members c was not an offering tions by a few, but sums by the general the broader exhibiti which the members their pastor. The pleasant of the n Mary's Church schc parations occupied o was a great success part of the church. Young People's As Guild, vestry, etc.— the programme may anniversary of Dr. this way much was room was handsome the Young People's was most pleasing. on with good taste to greater advanta ardson president, ar were Rev. W. H. S Rev. G. A. Kuhring Mathers, all Episco

formation you can give and share with it. Your class will need animation, and you must animate them. Your class must pass on to action, and you must act as pilot and director. In the present state of our country's prospects and for the future well-being of the Church this seems to be the vital essential need of our Sunday Schools.

An Incident.

In one of our northern towns, where for some weeks a vacancy had occurred in the rectorship of the parish, the Sunday School was kept in successful operation by the exertions of one or two of the younger female members; the memorizing of the Catechism and the Collects was kept up with scrupulous fidelity and a regularity which spoke well for the earnestness of the young teachers, who worked so faithfully to "feed the lambs." We may say that during the same time the A.Y.P.A. maintained an active state of existence, and the doors of the church were not long closed, nor was the congregation long deprived of stated services.

A Few Words on Heart Preparation.

H.—In the Home.—"Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." St. Matt. 6:6. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." St. James 1:5.

E.—Earnestly.—"Covet earnestly the best gifts; and yet I show unto you a more excellent way (chap. 13), 1 Cor. 12:31. "Let us wait on our ministering, or he that teacheth on teaching." Rom. 12:7.

A.—Affectionately.—"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

R.—Restfully.—"O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour."

T.—Tactfully.—"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:25.

Home & Foreign Church News

From our own Correspondents.

FREDERICTON.

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

St. John.—St. Mary's.—Warm tributes to the worth of the Rev. Dr. W. O. Raymond were paid Thursday, the 8th inst., at a congregational meeting in the vestry of this church, of which he has been pastor twenty-two years. Besides this a very practical expression of the love and esteem in which his people hold him was given in the presentation of a purse of \$100, the gift of the congregation. It represented the good will of all the members of his church, for the amount was not an offering made up of large contributions by a few, but was contributed in smaller sums by the general body. In this way it was the broader exhibition of the very warm feeling which the members of the congregation have for their pastor. The evening was one of the most pleasant of the many ever enjoyed in St. Mary's Church schoolroom, and while the preparations occupied only a few days, yet the result was a great success. The societies which are part of the church work—the Ladies' Guild, Young People's Association, St. Mary's Girls' Guild, vestry, etc.—took up various portions of the programme mapped out in celebration of the anniversary of Dr. Raymond's pastorate, and in this way much was accomplished. The school room was handsomely decorated with bunting by the Young People's Association, and the result was most pleasing. The work had been carried on with good taste and the room never showed to greater advantage. The Rev. Canon Richardson presided, and with him on the platform were Rev. W. H. Sampson, Rev. A. G. H. Dicker, Rev. G. A. Kuhring, Rev. Joseph Smith, Rev. R. Mathers, all Episcopal clergyman, and Rev. T. F.

Fotheringham, of St. John Presbyterian Church. The occasion of Dr. Fotheringham's presence was the fact that he is the only minister in the city who has filled continuously one pastorate longer than has Dr. Raymond. Dr. Fotheringham has been in charge of St. John (Presbyterian) Church for twenty-three years. Dr. Raymond has been rector of the church for twenty-two years. The programme included musical selections and addresses, and was greatly enjoyed. The chairman, in making the presentation, referred to the kindly feeling that had always existed between Dr. Raymond and his fellow clergymen. He was held in high regard and was looked on as the father of the Episcopal pastors in St. John in years of service. The Rev. Dr. Fotheringham, Rev. A. G. H. Dicker, and the Rev. W. H. Sampson seconded what Canon Richardson had said. They alluded to Dr. Raymond's varied activities, to what he had accomplished in literature and history, to the broadness of view and to the kindly attitude toward him on the part of his parishioners and brother ministers. Dr. Raymond, in his reply, after receiving the presentation, expressed his deep sense of gratitude. He reviewed briefly his lengthy pastorate, and by way of illustrating the length of time he has been pastor of St. Mary's, requested his son and daughter to stand on the platform. When he assumed the pastorate of St. Mary's his son was an infant and his daughter was unborn. Now the son is himself a clergyman and will be fully ordained next Sunday. Dr. Raymond was much affected by the exhibition of good will given by his people. Other features of the programme consisted of selections by St. Mary's Band, songs by J. N. Rogers, A. C. Ritchie, and banjo selections by H. Bond. Refreshments were served by the ladies, and one of the happiest evenings in the history of the parish was brought to a close by the singing of the National Anthem.

St. James'.—The Rev. J. E. Hand, curate of Trinity Church, Middleton, Conn., has been offered this parish. He received his theological training at Wycliffe College, Toronto. Mr. Hand is expected to enter upon his new duties at Easter.

Trinity.—The Bishop of the diocese held a general ordination in this church on Sunday morning, March 11th. The event was one of unusual interest. Except for the ordination of the Rev. W. P. Dunham in St. Jude's, Carleton, a year ago, no ceremony of a similar nature had taken place in this city for more than a quarter of a century. The following candidates were ordained to the diaconate and priesthood, respectively, viz., Deacon, Mr. J. W. B. Stewart; Priests, The Revs. H. F. Rigby, C. W. Forster, H. G. Allder, C. W. Nicholls and W. O. Raymond, Jr. Every seat in the church was occupied, and many were standing in the aisles when the surpliced choir entered from the cloisters, singing the processional hymn, "The Church's One Foundation." The singers were followed by the clergy, Very Rev. Dean Partridge, Rev. Canon Richardson, Rev. W. O. Raymond, and Rev. W. P. Dunham and the six candidates who took their places in pews reserved for them near to the foot of the chancel steps. The Bishop preached the sermon, and he took for his text Isaiah vi. 8, 9, upon which he founded an eloquent and impressive discourse. The Very Rev. Dean Partridge presented the candidates for ordination, the Litany was sung by the Rev. Canon Richardson, and the Gospel read by the newly-ordained deacon, the Rev. J. W. Stewart.

Dorchester.—Holy Trinity.—The Lenten session of the Shediac Deanery was held in Dorchester on March 6th, and 7th. All the clergy of the Deanery were present except the rector of Shediac, who was unavoidably detained as his letter of explanation showed. The programme of the Deanery was as follows:

Tuesday, 2.30 p.m. Business session, and reading and translating from the Greek to the English 1 Timothy vi., also general discussion of same. 7.30 p.m. Evening service in the church. Rev. E. B. Hooper, of Moncton, preacher.

Wednesday, 8 a.m., early Communion, celebrated by Rural Dean and the rector of Petitediac. 10 a.m., another session of the Chapter was held in the study of the rector; two pages of Bishop Jewel's apology was translated from Latin to English, and the marriage exhortation was read by one of the clergy, while the rest criticized manner, inflection and emphasis of reader. 2.30. Sunday School conference in the Sunday School building. Subjects, "Home and Sunday School," by the Rev. W. B. Armstrong; "Management of Sunday School," by Rev. E. B. Hooper; "Sunday School and Church," by Rural Dean Wiggins. Mr. Justice Hannington presided. 7.30 p.m., Missionary service in the

church. Addresses: "Foreign Missions," taken by the Rev. E. B. Hooper in absence of Rev. C. R. Quinn, who was called home to attend a funeral; "Home Missions," Rev. A. W. Smithers.

The people of Dorchester were greatly pleased with the public services. The clergy expressed their appreciation of the hospitality of the good people of Dorchester, remarking also that they returned to their respective parishes greatly refreshed and benefited by the couple of days spent in unison together. The next meeting of the deanery is to be held at Mt. Whatley on the Ember days of May next.

The choir of the church, consisting of about twenty members, have commenced practising their Easter selections, also for the choral union to be held in Moncton on the 2nd of May.

Misses Winnie and Laurie Stevens, who have been away visiting at St. John, are expected home this week. We will be pleased to see them in their accustomed places in choir and Sunday School.

Colonel Stevens has returned looking as usual hale and hearty, after several weeks of absence.

Over \$300 has been given by this parish during the past year towards extra parochial objects.



MONTREAL.

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

Montreal.—St. Thomas'.—This church has been sold to Mr. John Molson for the sum of \$20,000. The transfer was decided on at a special meeting of the vestry at which the rector, the Rev. Canon Renaud, presided, and a large number of members were present. It was learned subsequently that the actual price paid for the church building was ten thousand dollars, but that Mr. Molson made a donation of the additional ten thousand dollars to assist in the construction of the proposed new building which will be erected on the corner of DeLormier avenue and Sherbrooke street. The vestry decided to proceed with the construction of the new building at once, at a cost in the vicinity of twenty thousand dollars. The congregation is hopeful of being able to occupy their new church not later than October 1st, next.

The financial condition of the Diocesan Synod was shown to be most satisfactory at the last meeting of the Executive Committee. Immediately after the reading of the minutes a letter from the Rev. Principal Rexford as to the advisability of providing an outfit for newly ordained ministers was considered, and referred to a special committee. The question of printing all the canons of the Church was also left to another committee. A memorial was presented from the rectory of Onslow asking that the parish should in future have the status of a Mission. The petition was granted and the claim of the parish upon the funds was referred to the Mission Fund Plan Committee. There were present: Bishop Carmichael (presiding), the Rev. Rural Dean Carmichael, the Very Rev. Dean Evans, the Ven. Archdeacon Naylor, the Rev. Rural Dean Robinson, the Rev. Rural Dean Jenkins, the Ven. Archdeacon Ker, the Rev. Rural Dean Dart, the Rev. Rural Dean Harris, the Rev. Frank Charters, the Rev. J. H. Bell, the Rev. Canon Smith, the Ven. Archdeacon Norton, the Ven. Archdeacon Davidson, the Rev. G. Osborne Troop, the Rev. N. A. F. Bourne, the Rev. Canon Chambers, the Rev. Rural Dean Taylor, the Rev. Rural Dean Sanders, the Rev. Canon Baylis, Mr. H. J. Mudge, Mr. Richard White, Dr. T. P. Butler, Dr. Alex. Johnson, Mr. J. M. Fisk, Mr. Thomas Hunter, Mr. George Durnford, Dr. L. H. Davidson, Messrs. Edgar Judge, Lansing Lewis and Enoch Buzzell.

St. James the Apostle.—The Rev. Canon Ellegood, the venerable and beloved rector of this church, celebrated his 82nd birthday on Friday last, the 16th inst. He received very many hearty congratulations from the members of his congregation and other friends. The reverend gentleman is still hale and hearty, and in May next will celebrate his fifty-eighth year in holy orders, and his forty-second year as rector of the Church of St. James the Apostle, which he built. He is honorary Canon of Christ Church Cathedral and the father of "vested choirs" in Canada.



Be not uneasy, discouraged, or out of humour, because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge.—Marcus Aurelius.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. Dean Smith, whilst engaged in reading the Lesson at Evensong in this Cathedral on Tuesday, the 13th inst., was seized with a fit of apoplexy. He was apparently well when he commenced reading the Lesson, but as he proceeded his voice became more and more indistinct. The Rev. Canon Starr, seeing that the Dean was unwell, arose from his desk and went over to him just in time to catch him as he tottered and would have fallen to the ground. We greatly regret to say that, by the very latest reports which have reached us just as we go to press concerning the condition of the Very Rev. Dean Smith, his illness has taken a turn for the worse, and the doctors in attendance upon him now hold out little or no hope of his ultimate recovery.

The Right Rev. Dr. Stringer, the new Bishop of Selkirk, preached in this cathedral on Wednesday evening, the 14th inst., and in the course of his address he gave an interesting account of his work in the Far North. The Bishop also made a touching and appropriate reference to the illness which has befallen the Dean and which has caused such profound sorrow to the Church people generally in this city. The Bishop returned to Toronto on Friday evening last.

St. Paul's.—There passed away to her eternal rest early on Thursday morning last, the 15th inst., a much valued member of this congregation, in the person of Mrs. Carruthers, who had attended this church since its erection. She had reached the patriarchal age of 97. The late Mrs. Carruthers was born in Ireland and was the widow of Mr. William Carruthers, who died ten years ago. During the past 76 years the deceased lady had resided in this city. Three daughters survive her, viz., Mrs. J. McKinnon, South Dakota, Mrs. W. Martin, of Chicago, and Miss Annie Carruthers, of this city. The funeral took place on Saturday last, the Ven. Archdeacon Carey officiating.

Eganville.—Since the appointment of the Rev. W. H. Green as rector of this parish, its life has been greatly revived. From small congregations of from fifty to sixty people, (this being a generous estimate), the number has greatly increased, there being at to-day's afternoon service a congregation of at least 150. Not only in this regard is improvement to be noted. The real life of a parish being fairly estimated by the number of regular communicants; here, also, the ratio of advancement is just as great. The interior of the church has been redecorated and painted, a Bishop's chair and credence table have been provided, the altar raised to its proper position above the level of the sanctuary, and a large sum of money, the proceeds of a bazaar held by the ladies of the congregation, is to be used for the purchase of a new organ, and putting modern improvements into the rectory. Collections have increased to a marked extent, and at Lake Dore Mission also, where the same satisfactory growth is in evidence and where a new drive shed has been erected, which often proves too small to give proper accommodation. A Chapter of the Brotherhood of St. Andrew has been recently organized and is doing good work with M. F. J. Carre as director, and Mr. W. W. Watson as secretary-treasurer, also a Willing Workers' Guild of some eighteen girls with the rector's daughter as president, and a branch of the Women's Guild, of which Mrs. Green is president. The Parish Hall is being utilized each evening for the entertainment of the younger boys who have been attending in goodly numbers, and with much appreciation. All this, which has been accomplished within the short space of ten months, reflects great credit on the administrative ability of the rector and the increase in the size of the congregations and communicants shows the effect of sound and perfectly straightforward Church teaching.

OTTAWA.

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

Ottawa.—St. Luke's.—The Parish Guild is holding a rummage sale at the end of this month and have organized the several committees with a view to making the occasion thoroughly successful in every way. The convenors are Messdames W. Hodgson, A. Gerard, H. W. Booth,

Geo. A. Morris, W. J. McClenaghan, W. Tremble, James Shepherd and H. F. Holmes.

St. John's.—The Children's Auxiliary held a very successful fancy sale last week, and the efforts of the little people resulted in the addition of a goodly sum to their missionary fund. The particular purpose to which the receipts are to be devoted is the education of children in the Chinese and Japanese schools of the Church Missions. Assistance is also to be sent to the children in the leper stations in the Far East.

Mr. Yellowlees, of Toronto, was in the city last week and met a number of the members of the City Clerical Guild to discuss the proposal to take a religious census of the Capital in the near future. The clergy are much in sympathy with the proposal, and will co-operate with the workers of other denominations in carrying out the scheme.

Billing's Bridge.—Trinity.—The Junior Auxiliary of this church will hold its annual meeting on the 26th inst., when members of the Diocesan Board are expected to be present and address the young people. The president, Miss Low, will also speak, and the reports of the year's work submitted and officers elected. The Parish Guild of this church enjoyed an excellent address last week from Miss Ruby Rothwell upon her experiences while teaching in South Africa after the close of the Boer war. Miss Rothwell was sent out by the Canadian Government with others at the request of the Home authorities, and her life during the twelve months she was working in the Boer schools was full of incidents of which she told the story in an entertaining manner.

Hintonburg.—St. Matthew's.—The Calendar Circle of this church will hold its semi-annual sale about the fourth week in April. The members of the circle hold weekly sewing meetings and much good is resulting in the parish from their earnest efforts.

Pembroke.—Holy Trinity.—The Woman's Guild of this parish will hold a sale of handkerchiefs and neckwear on the Saturday following Easter.

Prescott.—St. John's.—Special Lenten services are being held daily in this church. On Shrove Tuesday evening the Junior Auxiliary gave a successful entertainment which was largely attended. The programme comprised songs, dialogues, drills and the young performers acquitted themselves very creditably. The Bishop of Ottawa is preaching a course of sermons every Sunday morning during Lent, in St. John's Church. The daily services in this church are very well attended. The Rev. E. H. Capp gave an address on "Hymns and Hymn Writers" on Friday evening. The Missionary Sunday for M. S. C. C. will be April 29th, this year. Many of the local clergy have been asked to preach and some missionary Bishops are expected.

Huntley.—Large congregations were present at the services on Sunday, the 11th inst. The Sunday was a Missionary Sunday and the special address was given by Mr. T. A. Thompson, of Ramsay. The address, which was an eloquent one, was listened to with the greatest attention throughout. Mr. Thompson is but thirty-six years of age, and it requires no prophet to predict for him a rising career. In his own township he is known as a very successful farmer. He has sat in the township for nine years, and has been county councillor for one or two years. And he is not ashamed of his religion. Our legislative halls might well be filled with such men. Mr. Thompson is churchwarden and delegate to Synod from St. Paul's Church, Almonte, and has been recently licensed a lay reader for that parish.

TORONTO.

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

The Bishop of Toronto has planned an extensive list of Confirmation and other engagements, lasting from April 1st, to June 28th, and covering some fifty odd appointments. The offertory at the Confirmation services, when held on week days, is to be given towards the support of the Diocesan Cathedral.

Toronto.—Trinity.—After four years of faithful and successful work as Missionary Secretary of the Diocese of Toronto, Bishop Sweatman has appointed Canon H. C. Dixon rector of

this parish, the former rector, the Rev. T. R. O'Meara, having received the principalship of Wycliffe College in this city. Enthusiasm, energy, and unselfish devotion to duty have won for Canon Dixon the esteem of his brother Churchmen throughout the diocese in which he has laboured. The possession of those engaging qualities which have kindled in numbers of hearts a warm affection for the man, augurs well for the future of the parish to which he has been appointed. Canon Dixon had the benefit of a good business training before he took Holy Orders. To these causes may be attributed the unusual success which attended his efforts as Missionary Secretary in the Toronto Diocese. We heartily wish the worthy Canon a long and prosperous tenure of his new office and we congratulate the Church people of East Toronto on being able to reckon him as one of their resident clergy. The Rev. Canon Dixon will assume charge of the parish on the 1st of May next.

Trinity College.—A circular letter has been sent out to the graduated and subscribing patrons of this college, giving the terms of a communication from Mr. J. W. Flavelle, chairman of the University Commission, regarding the proposed removal of the college to Queen's Park. Mr. Flavelle wrote that in the judgment of the Commission the removal would be in the interests of the federation, the full benefits of which could not otherwise be enjoyed. As the remaining sections of the Queen's Park property were about to be assigned to one purpose or another, it was suggested that an early decision would enable a site to be assigned for Trinity in the event of such removal. The graduates and friends of Trinity are requested to express their views on the subject. So far as can be learned the replies so far received are favourable to the removal.

Wycliffe College.—At the final debate of the intercollege series, held in the Conservatory of Music hall, this college was again successful. University College, in the persons of Messrs. J. Blue and J. Laird, had the affirmative of the resolution "That in the best interests of the ratepayers that the corporation of the city of Toronto should own and operate the street railway." Messrs. A. R. Beverley and R. B. Grobb, M.A., represented Wycliffe on the negative. Mr. Blue, in opening the argument for the affirmative, said that the street railway was a unique public utility, a natural monopoly, and an inevitable gold mine for the present company, and that the community should benefit by the profits. Mr. Beverley pointed out that the municipality could not run the enterprise as economically or efficiently as a private company. Mr. Laird then followed with arguments to show that a commission could operate the railway as efficiently as a private company. Mr. Grobb's argument went to prove that under far more favourable conditions in Great Britain municipal ownership had increased the ratepayers' burden, and had become a menace to the whole structure of municipal credit. The judges, Messrs. F. W. Langford, B.A., T. W. McGorry, B. A., M.P.P., and Prof. W. S. McLay, M. A., decided that the negative had won. Wycliffe thus retains the championship, which she won for the first time last year.

St. Luke's.—There is a slight improvement in the condition of the Ven. Archdeacon Langtry this week.

NIAGARA.

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

Oakville.—At a banquet held recently in connection with this congregation at which the Lord Bishop of the Diocese was present, the erection of a peal of bells was suggested by Mr. John Wilson, Jr. The matter was taken up by himself and Mr. C. Armstrong, and a congregational meeting called. A canvass for subscriptions was made, and so generous was the response that a committee was appointed to arrange for the purchase of a set of ten bells, and a tower clock to strike the Westminster quarters. The committee consists of the rector, churchwardens, Messrs. J. Wilson and C. Armstrong. A further suggestion was made that, as the attendance at the Sunday School had been increasing, additional rooms were imperative, a committee was appointed to arrange for an addition to the present building and to erect classrooms and a new vestry, connecting the present handsome school room with the church itself. The committee consists of the rector, churchwardens, Messrs. F. C. Oliver, W. H. Chisholm, Mrs. C. E. Chisholm, and Miss Hagaman. It is understood that the entire outlay will be covered by subscription.

HUI

David Williams, D.D.

London.—A great pro- don, which, if successful, results. The Bishop, Mayor of London, control of Western U to a board entirely nc council and the citizens favourably, and the get that the day of the Uni come. Considering the ronto and Detroit, whi its own, the residents lieve it will be possible university at London. becomes, the better it lege, which is at the city. Anything that strengthen this univers ing to the Church, for tern clergy begin and in London. With a s largest Collegiate Insti tablished Normal Scho institutions in London, tern University and H a great educational fu

The regular monthly tive Committee of the Huron was held on T Bishop Cronyn Hall, chair at 11.30, and th ducted by the Dean. T Committee was read, Davis and R. Bayly, Brown presented a re the jubilee celebratio the nature and order served and that the th increasing the Episco directed to be present matter of the Lonc Bishop reported that in the matter and had distribution could be The Bishop gave a st: to Huron College an been taken to bring l University into closer Lordship also outline citizens' committee to a civic institution. T rected to be printed tion. Other busines ishes was transacted reports were made. to appoint a commit ing circular of Syno ters the committee :

Brantford.—Trinity committee of this cl Wright, and Messrs. A. Ward, recently s new pipe organ for which has been un time. The instrum and erected in the week in June. Th been taken, and the two manual, will be in Western Ontario gan will be between ly after the instrum organ recital will l ronto musician pres

Haysville.—Christ meeting of this brai in the church on M The meeting consist ing service, followe Wright, of Walker with hymns. The "Hidden Beauties Wright opened up vice book of Pray stantly pass unnoti hour, and the expre should continue to out our Church co tend to make our be. At the close sident, expressed Wright's visit, in ments of all. On Hamburg the life ; St. Paul were tak for his life work was dwelt upon

HURON.

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

London.—A great project is on foot in London, which, if successful, will have far-reaching results. The Bishop of Huron wrote to the Mayor of London offering to hand over all control of Western University to the city or to a board entirely non-sectarian. The city council and the citizens have received the offer favourably, and the general trend of opinion is that the day of the University's opportunity has come. Considering the big field between Toronto and Detroit, which has no university of its own, the residents of Western Ontario believe it will be possible to build up a first-class university at London. The better this university becomes, the better it will be for Huron College, which is at the door of Western University. Anything that tends to broaden and strengthen this university is an unmixed blessing to the Church, for a large number of western clergy begin and complete their education in London. With a strong medical school, the largest Collegiate Institute in Ontario, a well established Normal School, and other educational institutions in London, in addition to the Western University and Huron College, London has a great educational future before it.

The regular monthly meeting of the Executive Committee of the Synod of the Diocese of Huron was held on Thursday, March 15th, in Bishop Cronyn Hall. The Bishop took the chair at 11.30, and the usual service was conducted by the Dean. The report of the Finance Committee was read, and on motion of Dean Davis and R. Bayly, K.C., was adopted. Canon Brown presented a report of the committee on the jubilee celebration in 1907, recommending the nature and order of the services to be observed and that the thankofferings be devoted to increasing the Episcopal fund. Adopted and directed to be presented to the Synod. In the matter of the London rectory surplus, the Bishop reported that he had taken legal counsel in the matter and had been advised that the redistribution could be made only by the Synod. The Bishop gave a statement of matters relating to Huron College and of the steps which had been taken to bring both that and the Western University into closer touch with the Synod. His Lordship also outlined the steps taken by the citizens' committee to make the arts department a civic institution. The Bishop's report was directed to be printed in the minutes for distribution. Other business relating to various parishes was transacted and the regular financial reports were made. The Bishop was requested to appoint a committee to arrange the convening circular of Synod. And after minor matters the committee adjourned at 6.30 p.m.

Brantford.—Trinity.—The special musical committee of this church, the Rev. Rural Dean Wright, and Messrs. Julius Waterous and Geo. A. Ward, recently signed the contract for the new pipe organ for that church, the purchase of which has been under consideration for some time. The instrument will be built in Toronto and erected in the church here in the second week in June. The final measurements have been taken, and the instrument, which will be a two manual, will be one of the best in its class in Western Ontario. The price of the new organ will be between \$700 and \$800. Immediately after the instrument has been installed an organ recital will be given, a well known Toronto musician presiding.

Haysville.—Christ Church.—The first Lenten meeting of this branch of the A.Y.P.A. was held in the church on Monday evening, March 3rd. The meeting consisted of the usual short opening service, followed by a lecture by Rev. T. G. A. Wright, of Walkerton, which was interspersed with hymns. The subject of the lecture was "Hidden Beauties of the Prayer Book." Mr. Wright opened up the many beauties in our service book of Prayer and Praise that so constantly pass unnoticed. He spoke for over an hour, and the expressed desire of all was that he should continue to deliver such lectures throughout our Church congregations, that they would tend to make our services what they ought to be. At the close Mr. A. R. G. Smith, the president, expressed his full appreciation of Mr. Wright's visit, in which he echoed the sentiments of all. On the following evening at New Hamburg the life and first missionary journey of St. Paul were taken up. The special training for his life work for his Master, yet unknown, was dwelt upon and that Master's wonderful

dealings with His servant, faithful when known, were interestingly unfolded. So large a subject could only be touched upon in the short time allotted to it, but the rev. lecturer would have gained his object had he but incited his hearers to further study in following the great missionary in his successive journeys.

Clarksburg and Thornbury.—St. George's.—Sunday and Monday, February 4th and 5th last, were red-letter days in the history of this parish, and will not soon be forgotten by the members of this church and others who were present at the services held during the above-mentioned days, the occasion being the visit of the Venerable Archdeacon Mackenzie, D.C.L., of Brantford, for the purpose of inducting the Rev. Edward Appleyard, B.A., who was appointed to this parish last Easter, as first rector of this church. Large congregations were present at both the Sunday services, although the day was cold and stormy. Before commencing his sermon the Archdeacon, in a few words, expressed his pleasure and surprise at seeing such a beautiful House of God which the congregation had erected during recent years, and much beyond his expectations. During the evening service the Archdeacon spoke words of praise and commendation regarding the heartiness and devotional aspect of the morning service. The service of induction was held on Monday evening, a large and enthusiastic congregation being present. The Rev. T. H. Brown, rector of Christ Church, Meaford, assisted in the service. Mr. John Dickinson, people's warden, responded to the Bishop's mandate, and Mr. John Mitchell, rector's warden, presented the keys of the church. The Archdeacon preached a forceful sermon about the great responsibilities of the clergyman and congregation, and their duties in advancing our Lord's Kingdom. After the service a reception was held at the rectory, under the management of the ladies of the congregation. During the evening addresses were delivered by the Archdeacon, the rector and churchwardens, and the former was introduced to those present. A short programme by various members of the congregation was followed by refreshments. The Archdeacon, who was the guest of Mr. and Mrs. C. W. Hartman, made many friends during his visit, and will receive a hearty welcome should he ever re-visit the parish. The above mentioned services and the advance in the status of the parish are the result of the hearty response given by the people to the appeal of the Venerable Archdeacon Young, when visiting them last October.

Shelburne.—St. Paul's.—On Tuesday evening, the 13th inst., a most interesting ceremony took place in this church, in the induction of the new rector, the Rev. Charles K. Masters, M. A. The service was in charge of Archdeacon Mackenzie, D.C.L., Brantford, and assisting him in the services were Rev. E. J. Eccleston, Rev. C. W. Boldsworth, Rev. E. R. James, and Rev. F. A. Bandsfield. The church was crowded to its doors with the members and friends of the congregation. The sermon preached by the Archdeacon was an able and forceful presentation of the reciprocal duties of a pastor to his people, and the people to their pastor. A similar service was held at Primrose during the same day. At the close of the evening service a congregational reunion was held in the town hall, under the auspices of the Woman's Guild, at which Mr. Masters acted as chairman. In addition to the bountiful supper, provided by the ladies, a splendid programme was rendered. A very large number of the Primrose congregation were also present, and all voted the evening a great success in every way.

ALGOMA.

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

Port Arthur.—St. John the Evangelist.—Now that Lent is here, let us show by self-denial and good works an example to our brethren, the Nonconformists, that by so doing they may be won over to the Church which Christ founded. The debt on the Church is much on our rector's mind. Let those who can, relieve him of this anxiety as much as possible. If the men of our congregation would give up smoking and "treats," and the women would sacrifice themselves in dress and afternoon teas, it is astonishing how soon it might be paid. A sweet girl flower has passed from among us to bloom in Paradise in the person of Edith Catherine

Keefer. In failing health for about three years, she bore her sufferings with the greatest patience, and was laid to rest in sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord.

RUPERT'S LAND.

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

Springfield.—This Mission is one of the oldest in the diocese. The Rev. Pritchard was the first clergyman in charge of it. In those days the settlers were few and far apart; however, he laid the foundation of a good cause, which bore fruit in due time. Our present Archbishop, when a young man, had charge of this field. In those days the journey was very trying; it was impossible to use a vehicle; he had to ride on horse back through slough, puddles, and so on, for forty miles on Sunday. But he was casting his bread upon the waters. He probably never dreamed that, one day, he would be the successor of such a man as the late Archbishop Machray. This Mission comprises three churches, namely St. Margaret's, which is the oldest of the three churches, situated about eight miles from Winnipeg. It might be mentioned that one of the churchwardens has the honour of being a member of the Local House.

St. George's Church, which is situated on Moose Nose, is in a lovely spot, which stands about 100 feet above the level of the surrounding country, covered with oak and other trees; and at the back of the church you see a beautiful grave-yard, dotted with many costly tombstones.

Christ's Church is situated at Crook's Creek. It is a neat little building, which does honour to the place. At this place the people are very faithful and loyal to their Church. They are always at their posts, which means a great deal to a clergyman.

The Rev. G. H. Hooper, a retired clergyman, was in charge of this Mission for a number of years, spending himself for his Master. During his long stay in the field the vicarage was in the middle of a big bush, so it was a very lonesome place for the family. But things took a turn for the better under the supervision of the Rev. Butterworth, for the people sold the said old vicarage and bought a lovely house at Oak Bank—though it was unfinished at the time—but as Mr. Butterworth is a very energetic man it did not take him long to stir up the people and complete the house and have everything in good shape.

At the present time the C. P. R. is making great preparation to build a double-track, which is going to be the main line between Eastern Canada and the great North-West. In all probability the station will be only a few rods away from the village. Oak Bank has a grist mill, which does excellent work, and so it gives great satisfaction in the neighbourhood. So it makes this a promising place—in other words, a growing place. There are a few excellent quarter-sections of land available, and if a few Church people had a desire to emigrate to the West, they would do well to visit Oak Bank before they decide where to settle. The Rev. C. E. Dobbs succeeded Mr. Butterworth, and stayed here about three years. At one time the Mission had a great struggle, but happily things have changed for the better and everything seems to take life again. And I pray and hope that the Mission will be more prosperous than ever before. The Rev. A. B. Groulx is the present incumbent.

His Grace the Archbishop of Rupert's Land, held a Confirmation service here the 11th March last in two of the churches, St. Margaret's in the morning, and in Christ's Church in the evening, and preached a remarkable sermon in St. George's Church, Moose Nose, in the afternoon. His Grace preached earnest and impressive sermons. He is the right man in the right place.

QU'APPELLE.

John Grisdale, D.D., Indian Head, Sask.

Regina.—In connection with St. Paul's Institute, Regina, there has been arranged a series of "Talks" by prominent men. These "talks" take in reality the shape of lectures delivered without any of the stiffness of the lecture platform. "The work-days of God" was the subject of the first of the series, and it was given by the rector of Regina, Rev. G. C. Hill. On Tuesday, the

13th, Mr. William T. Ant, barrister, journalist, traveller, Shakespearian reciter, poetic critic and litterateur-in-general, of Regina, treated his audience with interesting "Glimpses of Other Lands"; and on Thursday, the 22nd, the Right Reverend the Lord Bishop of this diocese will give one of his very entertaining "talks" on "the early days of our Church in the North-West."

The Venerable Archdeacon McAdam Harding's programme of work before Easter reminds one that he is never so happy as when at work, and never wearies of even that most tiresome form of hard labour to be found in a diocesan itinerary. On the 8th of April he will (D.V.) induct the Rev. Rural Dean Pratt at Heward; on the following day he will hold a service and meeting at Fillmore; on the 10th he will officially visit Francis, and then go on to Weyburn and later on will take the celebration of the Holy Communion at Milestone. And this is only a sample of one week's labour; but forti et fideli nil difficile.

The latest of the leading daily newspapers published in England, such as the Newcastle-on-Tyne "Daily Chronicle," the Hereford "Times," the Banbury "Guardian," the Nottingham "Daily Guardian," the Leeds "Mercury," and those which are just to hand at the time of writing this contain an article running well into a column and a half each, signed by Professor Coard, LL.D., president of the North-Western Agricultural College, Regina; and vicar of Craik, in this diocese, entitled "How to Prosper in the Canadian North-West." It contains all that an intending settler requires to know in reference to homesteading in Canada, and the college offers a helping hand in settling, free of charge, all who are willing to help themselves upon lines laid down for their guidance. Dr. Coard writes a necessary warning in reference to English philanthropic schemes of settlement, where, he states, "at this time many philanthropically inclined individuals in England are manifesting a desire to financially assist deserving people to Canada. Unless such are prepared to find the money named in this article they will, by merely paying outward expenses, be dumping a deserving class into undeserved poverty and hardships. There are already plenty of moneyless Britishers in Canada who 'toil not, neither do they spin,' either because they are not cut out for it, or, possessing the willingness to farm, by reason of the lack of money are unable to procure the necessary things with which to till the land, the free grant of 160 acres in such cases being a real 'white elephant' to the possessor." Commenting on this in a leading article, the "Times" says: "Dr. Coard tells us plainly that such persons are not wanted, and will receive neither welcome nor co-operation on behalf of any Government organization. Any philanthropic scheme of putting people 'on the land' in Canada should, therefore, be comprehensive enough that the financial help shall be sufficient to give its proteges at least a chance of success." Already Dr. Coard has received applications from ten different towns in England for the necessary papers for securing homesteads under the auspices of his college, and in no instance will the family on arrival in the North-West possess less than \$1,500 with which to make their "start in life" in the new Province of Saskatchewan. Dr. Coard is locating all the newcomers under his own scheme in the Diocese of Qu'Appelle, and on the most desirable land in the Province, in townships 22 and 23, ranges 8 and 9, west of the third meridian. That the article will be widely read may be gathered from the fact that the aggregated one day's circulation of the papers in which it has been published exceeds forty-one millions of copies.

MACKENZIE RIVER.

W. D. Reeve, D.D., Bishop, Fort Simpson, Alta.

The sad news has been received of the death of Mrs. Reeves, the wife of the Bishop of this diocese, which occurred on the 7th inst. The sad event took place at Athabasca Landing, when the deceased lady was out driving. The horse ran away, and Mrs. Reeves was thrown out of the carriage, sustaining injuries which led shortly to her death. On behalf of ourselves and on behalf of Church people generally throughout the Dominion we beg to offer to the Bishop most sincere sympathy with him in his great and sore bereavement. We hope to give fuller details in our next issue in regard to the deceased lady, whose death will be so greatly and universally deplored by all Church people throughout the length and breadth of Canada.

Correspondence.

THE BOOK OF COMMON PRAISE.

Sir,—Might I suggest, as a proposed title for our new Canadian Church Hymnal; either that, or Hymns Modern and Ancient? That is, should a change indeed be made, of the title already set forth; as there appears to be a desire to have our new hymnal quite up-to-date; or, is the "fiat" to be like that of the Medes and Persians that changeth not?

L. S. T.

Sir,—I make a suggestion for the name or title for the proposed new Hymn-Book, "Canadian-Anglican Church Hymnal."

T. BOG.

PRAYERS FOR THE DEAD.

Sir,—Will you allow me space to present the arguments in favour of remembering the departed in our intercessions before the Throne of Grace that appeals irresistibly to all who can get beyond deep-seated sectarian prejudice, and whose one desire is to fulfil the law—to love God with all the heart, and one's neighbour as oneself. Lines entitled, "The Dear Departed," written by a Presbyterian minister.

"Shall God be wroth because we love them still,
And call upon His love to shield from ill
Our dearest, best,
And bring them home, and recompense their pain,
And cleanse their sin, if any sin remain,
And give them rest?"

"Nay, I will not believe it, I will pray—
As for the living—for the dead each day.
They will not grow.
Less meet for Heaven when followed by a prayer,
To speed them home, like summer-scented air,
From long ago.

"Who shall forbid the heart's desire to flow
Beyond the limit of the things we know?
In Heaven above,
The incense that the golden censors bear,
Is the sweet perfume from a saintly prayer
Of trust and love."

JAMES SIMONDS.

MISSIONARIES.

Sir,—There are some of your remarks which I appreciate, but I do not think that you put them with sufficient force. For instance, it is all very well to say to English people that we are glad to have land for their emigrants, and hope that they will give us some money to pay the clergy. That is not the way to put it. They find it more economical to turn the poor fellows adrift than to keep them in work-houses, and it is a debt due to us, which they owe, to pay for the clergy, and I have no hesitation in saying, and you ought to say, that the Church people in England are dishonest in not paying our missionary Bishops for the responsibilities thrown on them. But I go further. How can good English people reconcile it to their consciences to ship men, women, and children to Canada without in the same boat shipping clergy to look after them. As you say, there is the Church Army, why don't they go with them. For the very good reason that they have better billets at home. I am sorry that I am too old to go up to the new country, but I can fancy what it is, and I cannot understand how the young clergy don't make a start themselves, as their ancestors did, especially the Irish. Has the breed all disappeared? We had the Cronyns, Broughs, Floods, Sullivans, Carmichaels, but where are their successors? One reason at least in England seems to me to be that the parsons for the last forty years have been taught differently to the people, the one lot are the good old Church people who don't like the parsons' ways. Of course they go to church, but when they come here they have no society over them, and they go as they like, and more than likely bring up in the Methodists where there is the society of those who came before them. That is a hard thing; but it is true in the States, too. I mind some years ago you quoted a man writing there who wanted to know why none of the English stuck to the Church.

WM. D. PATTERSON.

DECENCY AND ORDER.

Sir,—One of your correspondents casually mentions one of the greatest needs of the Church of England in Canada—esprit de corps. This is only the natural outcome of our diocesanism and parochialism. We do need some one or something which will speak with authority to the whole Church. Either we should have one central authority as the Church of Rome has or else all should be taught that the final authority is the whole Church for Canada, the Canadian Church. If this latter is the true idea then there must be devised some method by which this Church may express her opinion, and once expressed every loyal son

should feel it his duty to acquiesce and to forward by every means in his power any plan thus agreed upon. Even a Bishop should be made to feel that his opinion or the good of his special diocese must come second to the well-being of the whole Church. In each of the different bodies around us, we find a wonderful denominational loyalty; why is it not so in the Church of England? One great reason is the woeful lack of unity of aim and purpose as well as method amongst the clergy, which creates unrest and suspicion amongst our people. Compare for instance the appointment of a new minister to one of our churches and to one of the denominational churches. In the latter he is received with open arms, with loyalty and enthusiasm, great things are expected of him and every member is ready to second his efforts to build up the congregation. How different in the Church of England. Here, the new minister feels that he is looked upon with more or less suspicion, no one will second any effort of his till it is plainly shown what is meant by it and what it tends to. The position he takes during the service, the way he kneels, holds his hands, presents the offertory, walks around the church and to and from vestry are all commented on, and often some sinister design seen in the most trivial and harmless things; this will happen whether he is High or Low or even moderate in his Churchmanship, and a man must spend the first six months winning confidence of his people, by that time enthusiasm is dead in both minister and flock, and things settle down in the old rut; having meanwhile lost several of the young adherents who could not wait for such a settlement. One need not think of doctrinal differences when one refers to such things as these; there are many things which do not involve such but which perplex our people. I myself have known of such as the following:—(a) One man began regular week-night services for his congregation, another comes to same Mission and conducts such services in Presbyterian church alternately with Presbyterian student. (b) One man wears cassock, stole and surplice, another comes who wears surplice only, sometimes not even that, and even omits Prayer Book altogether if hurried, conducting service in Presbyterian style—opening hymn, ex-tempore prayer and sermon; closing hymn and prayer. (c) One man uses full service for evening Prayer, another omits all between Absolution and Psalms for the Day, etc. Such things as these make our people ask, has not the time come for greater unity in our methods of training and for the amalgamation of our theological colleges under some head which commands the confidence of the Church of England in Canada, as a body of one who tries to be

A LOYAL CHURCHMAN.

REPLY TO MR. HARTLEY.

Sir,—I have read Mr. Hartley's letters in the "Churchman" and regret very much that he has brought up that subject and still advocates it, for instead of having a stand off from the Church of Rome such belief would bring us one step nearer. Then suppose some other person would advocate for a belief in purgatory and add a few Saints to pray to, then we would have the greater part of the Roman Catholic mode of worship. At the best life is short and is it not quite a loss of time and waste of energy to go ransacking libraries to find obscure and old musty books to help to bolster up the cause when a person could step across to the Church of Rome, where can be seen in plain print that the dead can be prayed right into Heaven. Such letters as Mr. Hartley's and the advocacy of them tends to show that the Gospel plan of salvation is not quite sufficient to bring everlasting happiness after death, when it tells us that our Lord and Saviour has promised free and full salvation without price and without money to all who will accept of it. Again, if there was a general belief in the benefit of praying for the dead, missionaries who are giving the Bible to the heathen and trying to convert them would be required to tell them that with the Bible plan of salvation should be added prayers for the dead to insure everlasting happiness hereafter. The most we have found out in regard to the spirit world is what our Lord has told us in the 16th Chapter of St. Luke, where he tells about the rich man in torment and Lazarus in happiness, how the rich man asked Abraham to send Lazarus to his five brothers then living, did he ask to have Lazarus sent to his brothers to have them pray for him to get him out of that place of torment? No, but to preach to them, to exhort them, to testify unto them, lest they also come to that place of torment. I am pleased with "Churchman No. 1" for the stand he has taken, and hope he will continue so until the end.

CHURCHMAN NO. 3.

"CHURCH COLLEGE COMBINE."

Sir,—The University Commission appointed to enquire into the management of the University of Toronto express the opinion that it would prove greatly to the interest and well-being, both of Trinity College and the University of Toronto, if Trinity could remove to Queen's Park. I hope Trinity will do this; for while the old buildings and grounds have many appealing associations for Trinity's hosts of loyal graduates, still the advantages to be gained by coming into contact with the University far outweigh all such considerations. The Commission refer to the present

as a time of "reconstruction," that that is a most opportune construction, especially for the time, as Churchmen in Ontario and why should not that "reconstruction?" It is a time for she has lately gone into city, and, I believe, must ever and now is the time to do it. tion for Huron, for the question as to the possibility of a Western University, and at time to exist in the present a time of reconstruction for her honoured head—the man so closely associated during the three colleges have in the time whole Church. Why? Because never been greatly enthused thinking that these different parties in the Church. While he represented by these colleges exaggerated, still there has been truth in it. Now what we united Church, a broad appeal strongly to the people formation of the Missionary which has done so much for unity which it represents. I that the golden opportunity Church to further cement the combination of the Church (Church college in Ontario. ences, it would not be hard a Church that is manifestly

NORTH-WEST

Sir,—As one reads the mission work in his diocese, of matter there for East. Such a word-picture shows "Priest" to ask what are we Certainly one who is at all of the case as they exist in the Canadian West would even suggest the withholding immense missions, because country with a story of the clergy. Let any one who missionaries, who thinks commensurate with the ceive from the East, the harness of a mission gain by experience what h edge of the situation as it he will be just as loud in F is for less. And, moreover after two years hunting u erness he finds that he he can agree with Dr. Sp letter to the "Canadian me give you, Mr. Editor, missionary work: I knew large Mission in Southern the Clearwater Mission into three distinct Missic square miles, and include Crystal City and the to three churches and three vices were held. Latterl vice in Baldur, a town centre of the mission. C to five services. Every miles and every alterna programme was: Breakfast of 12 miles to Pilot Mou 10 a.m., service at 11 a.p. p.m. service at St. Law water, 8 miles, Sunday S. service at 7 p.m., dinne Sunday he could partake a 12 miles drive to Ma But with the 20-mile dri the question until after of taking luncheon in laughing at him at 30, not comfortable "dining inquisitive frame of mind the wheels of the buggy, order after 70 days' 1,900 miles. There was time, and he also was his average daily driving miles a day. Please g Priest" and tell me ho the year—we have exc our parsons are not goe flesh and blood could n agree with you. Our covered from the effects years since he gave up ally ask why were not

as a time of "reconstruction," and I want to point out that that is a most opportune term. It is a time of reconstruction, especially for the three Church colleges in which we, as Churchmen in Ontario, are particularly interested and why should not that "reconstruction" take the form of "combination?" It is a time of reconstruction for Trinity for she has lately gone into affiliation with Toronto University, and, I believe, must eventually go to Queen's Park and now is the time to do it. It is a time of reconstruction for Huron, for the question has been raised in London as to the possibility of forming an undenominational Western University, and at any rate Huron cannot continue to exist in the present unsatisfactory condition. It is a time of reconstruction for Wycliffe, for she has just lost her honoured head—the man with whom Wycliffe had been so closely associated during her whole life. None of these three colleges have in the time past had the support of the whole Church. Why? Because the laity have as a whole never been greatly enthused with any of them, naturally thinking that these different colleges represented different parties in the Church. While the party spirit supposed to be represented by these colleges has been often greatly exaggerated, still there has been, it cannot be denied, some truth in it. Now what we want in Canada to-day is a united Church, a broad Church spirit. That this will appeal strongly to the people of Canada was shown by the formation of the Missionary Society, the very spirit of which has done so much for the Church in Canada by the unity which it represents. I believe that the time has come, that the golden opportunity has presented itself, for the Church to further cement that strengthening unity by the combination of the Church colleges. We only need one Church college in Ontario. Let us sink our small differences, it would not be hard to do so, and present to Canada a Church that is manifestly at unity in itself.

F. A. P. CHADWICK.

NORTH-WEST MISSION WORK.

Sir,—As one reads the letter from Archdeacon Lloyd re mission work in his diocese, we are struck with the amount of matter there for Eastern Churchmen to think over. Such a word-picture should compel men like "Ottawa Priest" to ask what are we doing to relieve the situation. Certainly one who is at all acquainted with the true facts of the case as they exist in the newly settled districts of the Canadian West would hardly be so uncharitable as to even suggest the withholding of the means of working those immense missions, because one person returns from that country with a story of the supposed neglect of one of the clergy. Let any one who is not satisfied with the Western missionaries, who thinks they are not doing a work commensurate with the amount of money they receive from the East, go out there and get into the harness of a missionary for a couple of years and gain by experience what he lacks, viz., an adequate knowledge of the situation as it exists. Then, I venture to say, he will be just as loud in his call for more funds as he now is for less. And, moreover, he will not be surprised, if after two years hunting up the straying sheep of the wilderness he finds that he has missed one. He will find that he can agree with Dr. Speechly in all that he says in his letter to the "Canadian Churchman" of March 1st. Let me give you, Mr. Editor, a few reminiscences of Western missionary work: I knew a man once who was given a large Mission in Southern Manitoba. It used to be known as the Clearwater Mission, but it is now, I believe, divided into three distinct Missions. It originally comprised 800 square miles, and included the villages of Clearwater and Crystal City and the town of Pilot Mound. There were three churches and three school-houses where Sunday services were held. Latterly he also held a week-night service in Baldur, a town 32 miles from Clearwater, the centre of the mission. On Sunday his work was equivalent to five services. Every alternate Sunday he drove 40 miles and every alternate Sunday 32 miles. His Sunday programme was: Breakfast at 7.30; after breakfast a drive of 12 miles to Pilot Mound, Sunday School and Bible class 10 a.m., service at 11 a.m.; then a drive of 20 miles for 3 p.m. service at St. Lawrence school, then back to Clearwater, 8 miles, Sunday School and Bible class at 6 p.m. and service at 7 p.m., dinner at 9 o'clock. On the alternate Sunday he could partake of dinner at 12.30, as he had only a 12 miles' drive to Marringhurst for his 3 p.m. service. But with the 20-mile drive before him, dinner was out of the question until after evening service. He tried the plan of taking luncheon in his grip, but with the mercury laughing at him at 30, 35 and often 40 below zero, it was not comfortable "dining out." One day he was in a very inquisitive frame of mind. He put on an odometer on one of the wheels of the buggy, but the horrid thing got out of order after 70 days' trial, and no wonder, it registered 1,000 miles. There was a great deal of sickness at the time, and he also was engaged in Confirmation work; but his average daily driving for the year round was about 20 miles a day. Please get your paper and pencil, "Ottawa Priest" and tell me how much that would amount to for the year—we have excellent horses in the North-West if our parsons are not good—you will, no doubt, tell me that flesh and blood could not stand such a strain, and I quite agree with you. Our friend has only now thoroughly recovered from the effects of that work, though it is now six years since he gave up the Mission. But you will naturally ask why were not other arrangements made to work

such an unwieldy Mission? Yes, that is the question. But the answer is obvious—lack of funds in the diocesan treasury. He asked his Bishop, the late Robert Machray, if the Mission could not be divided, but the answer was "No funds." And yet in that same field at that time there were three Presbyterian clergymen and four Methodists doing the work that he was doing, or trying to do. These are facts which the Eastern Church would do well to ponder over, for the above is not an isolated case, it can be multiplied many times. There are many faithful missionaries out in that Western country whose names are never mentioned in the records of heroism, who are cheerfully giving their lives and substance and laying them on the altar of missionary enterprise. But to return to our missionary. He had more to do than simply take his services on Sunday. New settlers came in, many of whom were Church-people, many also who were not, but should have been; but alas (and let "Ottawa Priest" take note), who had been neglected in the land of their birth (Ontario) and had drifted away from the old moorings and had cast themselves adrift with those "who followeth not with us." And, I may say, the West holds hundreds of such people, but they come chiefly from the rural districts of Ontario. So it is unsafe for people who live in glass houses to throw stones at others, especially if they live in log houses, because the stones bound back. I have known our friend, the missionary, after driving all day, hitch up his horses at 1 o'clock in the morning and drive 25 miles to see one sick person, and yet "Ottawa Priest" would withdraw his subscription to the Diocese of Saskatchewan where the conditions are much worse than I have described. If he does do so, he will be the loser. But there is something inexpressibly cruel in the fact that when one of our devoted servants of God after long and self-sacrificing labour has succeeded in gathering about him a congregation of the straying sheep of God to be told that he can hope for no relief, and no funds to continue the work, because his fellow-labourers in the vineyard withhold their hand from helping him. It is this short-sightedness on the part of some of our own Church people that is crippling the Church in her efforts. But we cannot help applying the old adage: "Like father, like child;" but should we not read it thus: "Like pastor, like flock?" If the pastor has even an ordinary amount of Christian zeal, the congregation will not be long in meeting every just demand made upon them. But when the pastor is indifferent as to the crying needs of the Church—that Church which is first and always a missionary Church—then the conditions which I have described, and such as the Archdeacon of Saskatchewan describes will obtain. But what will be the result? The Church, which by Divine right should be in the front rank of harvesters of the world's harvest of human souls, must step aside and see others doing the work which she has been commissioned to do by her Divine Master. May we never see that day. May the Holy Spirit move each soul—both clerical and layman—as it did in the beginning—to a renewed and consecrated effort to strengthen the hands of our Bishops and missionaries in their noble work in the mission fields of our Dominion and the whole world.

A. W. WOODS.

RE THE M. S. C. C. AND W. A.

Sir,—Allow me to say a few words in reply to Forster Bliss's letter, which appeared in the "Canadian Churchman" of March 15th, and I am very much surprised at his method of reasoning. He blames the W. A. for shortages in diocesan apportionments for M. S. C. C. purposes, and to prove his argument he makes quotations that to a great extent disprove his contentions. He claims where the W. A. is strongest that the shortages for M. S. C. C. purposes are largest, and then goes on to show that the W. A. is strongest both financially and numerically in the Diocese of Toronto, and that while Huron and Montreal are the biggest sinners against the M.S.C.C. their W.A.'s only take a second place. However, we must give due credit to the gentleman for trying to solve the reason of these shortages in several dioceses. Now, I think, that the Diocese of Huron could raise its full apportionment independent of the W. A. if the wealthy classes would do their duty, but the trouble in this diocese is too much is expected from the pennies of the poor, the poor are always here and their pennies will always be paid, but it takes a lot of mites to make up the apportionment. Then again it is hardly fair to pit weak, struggling places that are squeezed to the last cent for local purposes against strong centres that have never been squeezed to their last cent for any purpose, and the result has been that the widowed places have sent in their mites, but the mites did not make up the apportionment, while the strong centres just sent in their apportionment when they might have sent in a great deal more. It is a well-known fact that Dr. Tucker does not care for small men and small things, but why does he not get after the big men and the big things, in this diocese and touch the hearts and the pockets of the wealthy classes? There is plenty of money in this diocese if the rich would only wake up to their opportunities and responsibilities. Now, one word for the W.A., that noble band of heroines; with all due respect for Forster Bliss's better judgment we cannot believe that they waste 70 per cent. of their collections surely they have too much sense and the saintly missionaries would not allow it, on the contrary we will still believe that wherever the Gospel is preached throughout the world the glorious works of the W. A. will be proclaimed as a memorial of them.

H. J. CONDELL.

MISSION BOXES NOT SUPPLIED.

Sir,—I see by a Church paper that there is a complaint against the clergy for not replying to the letters about mission boxes required during Lent. I said I would want 75. I got only 50. To-day I got a letter from a neighbouring clergyman asking for some, as his supply gave out.

R. P.

THE PRAYER FOR "THE CHURCH MILITANT."

Sir,—In your last issue it is announced that the Rev. Dyson Hague has been appointed to lecture on Liturgics at Wycliffe College. It is evident, therefore, that he is considered an authority on the Prayer Book and its services. May I ask them (1) why, and (2) by what authority he leaves out the prayer for "the Church militant" in the Communion service, even when no other service precedes it, and the whole of the ante-Communion service when he has the Holy Communion in the evening?

LONDONER.

THE SPANISH MARRIAGE.

Sir,—May I venture timidly to correct an assertion made on this subject in your number of March 8th. The last Spanish marriage, if my memory serves me, was that of Charles II., not I., as is asserted, with Catherine of Braganza. The wife of Charles I. was Henrietta of France; and the brother of Charles II., who succeeded him, married, for his second wife, Mary of Modena, an Italian. My authorities are: Dear old Pinnock's History of England and Miss Agnes Strickland's "Lives of the Queens of England," which I regret not to have by me to verify my facts.

M. A. B.

THE SPANISH VICTORY.

Sir,—I have looked in the "Churchman" this week, but in vain, for some word of protest against the amazing affront just put upon the Anglican Communion at San Sebastien. I do not speak of Rome's demands and commands, we know what they are, we know, too, her wonted triumph and exultation, there is no surprise there; nor do I mean the perversion of one of our members, though that of one of our Royal Family, must give us all a shock. Did not a Huguenot King say that Paris was worth a mass? But the point is this, practically, though not literally in the presence of King Edward, the civil head of the English Church, tacitly if not actively with his consent and approval Rome has before the eyes of all the world stripped Anglicanism bare of even the name of Christian, and our King has bowed his head in assent. Anglican communion, Anglican confirmation, Anglican baptism have all been torn off and thrown to the winds, and ab initio an Anglican Princess has to be made a Christian. Then logically it follows, shall we confess it by our silence, unconfirmed, unbaptized, non-Christian even are we all. The King himself, our Archbishops, Bishops and priests, an unregenerate lot are we one and all, and we don't care enough about it either to deny the calumny, or admitting our evil condition to rise up and enter the way of salvation. Newspapers may cry out against interfering with enamoured lovers, or denying the right of religious conviction, etc., we don't plead guilty there, but shall we not, must we not ask from the throne downwards for honest, uncompromising loyalty to the Church from all her members.

CHAS. H. BROOKS.

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

Sir,—In your issue of the 15th inst. I see a letter from the Rev. Forster Bliss, full of complaints against the W. A., which I, as a deeply interested member, feel constrained to answer. Mr. Bliss begins by calling attention to, and regretting the shortage in, the contributions to the M. S. C. C., and holds the W. A. responsible for it! I cannot refrain from thanking him for the compliment he pays us, from which I infer that he considers the W. A. the great missionary power in the land. So far, he may be right. The great energy and enthusiasm with which the work is carried on, the prayer, the time and thought which is devoted to it, not by a central board only, but by thousands of women scattered all over the country, inclines me to agree with him in this, but when he lays the onus of the shortage upon the W. A. he will, I hope, pardon me when I say that he speaks without knowledge. There are very few women of ample independent means in this country, who can afford to give largely, and, as a matter of fact, of those few, a very small proportion take any active interest in the missionary cause. Almost all the money which the W. A. receives comes in exceedingly small sums; we cannot contribute in large amounts, and, in the majority of instances, only by exercising the strictest economy and a good deal of self-denial, can we contribute at all. But we all give something, however small, and the amount in the aggregate is fairly satisfactory. On the other hand, with a few noble and honoured exceptions, the men, who are the holders of the wealth of the country care for none of these things, like Gallio of old, they are too much engrossed with money-getting, in joining house to house and laying field to field.

to spare time or thought for anything else; and it is in this apathy and coldness that the real difficulty lies in making up the apportionment. Yet there is something to be said in extenuation of their lack of interest. They hear, it is true, the Epiphany and Ascensiontide appeals, if they happen to be in church; but, beyond that, not one item of information ever reaches them from year's end to year's end. It is the intense ignorance on the subject of missions that prevails among nine-tenths of the men—culpable ignorance, if you will, but still ignorance—which renders them so utterly supine and indifferent to this branch of God's service, and, I say it with diffidence, to a great extent our clergy are responsible for this. Let the clergy make it a duty to give missionary information to the men in their congregations. Let them rouse the men to interest and to action. Let them impress upon the men the duty of being faithful in their stewardship of the wealth God has given them. Let them convince the men of the responsibility resting upon them to use their gold for God's service and the extension of Christ's kingdom. When this is done, then, but not till then, will they offer willingly, not in the paltry thousands as they do now, but in hundreds of thousands. If it were not so sad to see such indifference I could smile when I think of their accusation. That these men, many of them of wealth, men who can give if they choose to do so—that these men should calmly and unblushingly lay the blame of this shortage upon the women! Verily history repeats itself and once more "the woman thou gavest" is shouldered with man's shortcomings. Mr. Bliss goes on to say that "one weakness to-day in missionary enterprise is largely due to there being two Missionary Societies." I am so surprised at such an assertion that, I think, it must be a misprint; for when there is no competition there is stagnation, and the friendly emulation existing between the M. S. C. C. and the W. A. is a source of strength to both, certainly not the cause of weakness in either. Mr. Bliss's sweeping condemnation of the Dorcas Department is a little unfair. He forgets, or perhaps does not know, that the general Dorcas Secretary issues only the appeals which come to her sanctioned by the Bishop or Archdeacon of the diocese. It is obvious that if these appeals are unnecessary the remedy lies in the hands of the Bishop or Archdeacon of the diocese. Why do they endorse them? That they have often been answered far too generously I readily admit. But when an appeal is made to us with all the authority of Episcopal sanction, are we to say no, those things are not necessary? Mr. Bliss does not seem to be aware, that every thing sent to Missions which is not actual cash is classed as Dorcas, and that under this head is included the large gifts towards refurnishing Lytton Hospital and Wapuskow Mission House after their destruction by fire. Altar vessels, altar linens, altar cloths, fonts, and many other things necessary for a reverent service, are also supplied in goodly numbers by the Dorcas Department. It is surely not very surprising that, among the thousands of workers, mistakes have been made. But Mr. Bliss seems to think that we rejoice in our errors in judgment and give us scant credit for any wish to improve; while the fact is that the improvement of this branch of our work is the subject uppermost in our minds at the present moment. It is keenly felt by many of our most strenuous workers that the time has come when we must readjust and, to a certain extent, reorganize the Dorcas Department to suit the changed conditions in the mission field; and this will undoubtedly be done, though it may take some time to bring all concerned into line. Mr. Bliss's remark, in the concluding paragraph of his letter, as to our handing over a large sum of money to the Board of the M. S. C. C., is a question which was amicably settled with the Board when our new Constitution was framed and need not be revived. We shall be loyal to the arrangement then made, and we have every reason to believe that the Board will also abide by it faithfully.

LOUISA IRVINE,

Vice-president of the W. A. for Ontario and Quebec.

WHO ARE IN WANT OF LABOURERS?

Dear Sir,—I have to-day received the following letter from the Rev. Rural Dean Robertson, rector of Cookshire, P.Q. I at once forward it to you for publication, hoping that some of our readers who need labourers will take steps to procure them. Some will know now best to secure the help they need: those who do not know, might write either to one of the Government Immigration Agents or to our S. P. C. K. chaplain, the Rev. Dr. Fyles, Levis, P.Q., or to the Montreal chaplain, the Rev. Canon Renand, Montreal. Mr. Robertson's own experience is, to my mind, very interesting. It shows what the clergy can do.

A. H. QUEBEC.

Quebec, 15th March, 1906.

My Lord Bishop,—Already the flow of immigrants is beginning. I have already received and placed ten, old and young. A family of eight and a single man dropped off at Cookshire on Monday, they were parts of a "Lord Rothschild" party. Last year I placed between forty and fifty. There is room for a number in the Eastern Townships, but in Ontario the farmers are suffering from a labour famine and could take thousands. The men sent out by our Church societies and other accredited organizations, are carefully selected and generally do well. If our Bishops and clergy in Ontario would make a systematic effort to receive and place these men, they would do a real service to

the Church and the country. Every clergyman in Ontario particularly could place from 25 to 100 men. I have promised to look after especially the Church Emigration Society men, and so could not promise anything definite to the Church Army Scheme. Perhaps your Lordship could do something towards a systematic plan for Quebec and Ontario. Properly carried out, with real interest and sympathy, it would result in great good.

Yours faithfully,

ALEX. H. ROBERTSON.

St Peter's Rectory, Cookshire, P.Q., 14th March, 1906.

BOOK REVIEWS.

The Ten Commandments in the Twentieth Century. By Dean Hart, of St. John's Cathedral, Denver, Colorado. pp. 62. Thirty-five cents net. New York: Thomas Whittaker.

This timely publication strikes a keynote that is welcome to the Church's ear. Each generation has its own characteristics, and we must deal with the world as it is to-day. The chapter on the Third Commandment has a useful discussion of the Jehovah and Elohim questions; and that on the Eighth Commandment is most practical in all its bearings. A short chapter entitled "A Conclusion," draws attention to the increase of crime as a result of the want of definite moral teaching to the young, and presents some startling figures as a proof.

The Holy Christ-Child.—A devotional study of the Incarnation of the Son of God. By Rev. A. C. Knowles. Twelve mo., pp. 154. Price 90 cents, net. New York: Thomas Whittaker.

This old familiar story is here told in chaste and pleasing style, but with great accuracy in its theological statements. The pervading feeling is one of intense reverence and devotion, and without the least trace of extravagance or unbalanced fancy. The chapter on the visit of the Wise Men, or the Three Kings of the East, presents the scene in a most delightful form and gives the whole subject an air of telling reality as we look at it through the mists of historic tints and traditional fancies. The Visitation, Annunciation, and so forth, are treated with a wise reserve, yet with sufficient fulness to satisfy devotional feeling. The volume will provide wholesome reading for ladies' guilds, and it cannot be studied without profit.

Rightly Instructed in God's Holy Word. By Right Rev. C. M. Beckwith, D.D., Bishop of Alabama. Twelve mo., pp. VI., 182. Price \$1.000 net. New York: Thomas Whittaker.

The work of one who is thoroughly versed in the Church's doctrine and acquainted with her children's needs. This volume is a most valuable hand-book for Church teaching and should be in every teacher's hand. Its basis is the Church Catechism regarded as a whole, and explained as the Church receives the same. The treatment of the different points is full and exact in the kindest spirit and with the desire also to convince gainsayers, so that the language is simple and easy. The first five chapters deal with the Catechism, and the sixth is of special value as giving, "The Church's Teaching on the Subject of Conversion"; the closing two are upon Confirmation and the preparation for it. There is an earnestness in all the volume that makes its arguments convincing, and the type is beautifully clear.

The Bible for the Sick.—A compilation by Henry King Hannah, rector of Trinity Church, Concord, Mass. 12 mo. 238 pp. \$1 net. New York, Thomas Whittaker.

It is a relief to see the Scripture provided in such a form that the sick can read a selected passage without fatigue, and feel that he has carried away some connected thought. Some books for meditation provide pabulum for study in an assortment of separate verses, but this one follows the more natural plan of giving individual topics, such as the story of the prodigal son, the account of the rich man and Lazarus, and so forth. The same general plan is followed in the selections from the epistles and the book of the Revelation. The result is eminently satisfactory, and the clear type is all that one can desire. The best things even in the Apocrypha are not omitted from the collection.

Whittaker's Churchman's Almanac and Parochial List. A Church calendar.

Thomas Whittaker, of New York, has sent us copies of these old, useful favourites, the one for the study table and the other for the vestry wall. The selections in the Church Almanac for showing the spirit of the Church services at

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the different seasons are judiciously made from a wide circle of literature, and are more to the purpose than many a lay library. Each week is given a page of the Almanac, and the printing is beautifully distinct in a fine clean type.

Scribner's Magazine.—The opening article in the March number of this magazine is written by Mr. Henry Norman, M.P., whose name is so well known as a traveller, especially in Russia and Japan. The article is entitled, "The Flowing Road," and it is a description of an automobile ride on the continent of Europe, covering 1,300 miles. E. S. Nadal gives some interesting anecdotes of President Lincoln in his paper, "Some Impressions of Lincoln." N. C. Wyeth contributes a frontispiece and several other pictures reproduced in colours, representing phases in the life of a cowboy. T. N. Page writes a story under the caption, "A Brother to Diogenes," the scene of which is laid in Southern California. F. Wilson gives some charming recollections of the famous actor, Joseph Jefferson. There are several short stories and poems and a further instalment of "The Tides of Barnegat."

Everybody's Magazine.—The initial article in the March number is written by J. Dennis, Jr., and is a description of the life and various business enterprises of the late Marshall Field, the great Chicago merchant. As a frontispiece this magazine also has a photograph of the deceased. T. W. Lawson, of "Frenzied Finance" fame, contributes an article entitled "The Black Flagon on the Big Three," in which he deals with the recent investigation into the affairs of the great New York insurance companies, and the scandals arising therefrom. E. Wood, in his contribution, describes "An Old Time Revival," and V. Thompson, deals in an article bearing the title "The Invisible World," with the methods and doings of those who practise the science of occultism and who call themselves spiritualists. There are a number of stories of varying length, and several poems, one of the latter by W. Irwin, entitled "The Chamber of Tranquility," being a story in verse. There is the usual article on "The Players," and further instalments of "The Stake and the Plumb Line," by Sir Gilbert Parker, M.P.; "The Spoilers," and "Soldiers of the Common Good." The number is well illustrated throughout.

Cosmopolitan Magazine.—In the current number of this magazine, S. Woods writes of Famous Forgeries, and how they were committed, showing curious legal points which were involved, which would be of interest chiefly to business men. E. Hubbard writes of "The Girl of the Middle West," and this article is profusely illustrated with pictures giving the different types of young women to be found in that portion of the United States. In an article on "The Divine Sarah," as she has been called by some, A. Dale gives a realistic description of the kind of death which should eventually overtake her. His article is entitled "The Logical Death of Sarah Bernhardt." There are in addition, some half dozen poems, several short stories, and further instalments of "The Way of an Indian," "The Story of Paul Jones," and "In the Days of the Comet." The first named is concluded in this number. A story from the pen of Sir Gilbert Parker, M.P., entitled "The Whisperer," will also be found herein. The frontispiece is a picture illustrating one of the thrilling events which are connected with this story.

That is a very lovely disposition which excuses the faults of others, albeit severe with its own, on the plea that there is some reason, unseen and unsuspected, which were it revealed, would go far to modify a harsh judgment. We are told of, or we observe in some fellow-creature, actions which our tastes or our principles condemn; or we are pained by something which a friend says or does: Let us not have patience only, but also let us be tolerant, since we cannot know the difficulties with which another must contend; nor can we estimate the weights with which another is handicapped in the race of life.



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THE LEEMING, MILES &
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British and Foreign.

The Rev. R. S. Hassard has been appointed rector of Truro and sub-dean of the cathedral by the Lord Bishop of Truro.

A new side chapel and two memorial windows have been dedicated by the Bishop of Islington in St. Stephen's Church, Hampstead.

The Bible presented to Old Bruton Church, Williamsburg, Va., by His Majesty the King will soon be resting on a beautiful lectern, the gift of President Roosevelt.

A daughter of the Rev. Canon and Mrs. Hay-Aitken was recently married in Norwich Cathedral. It is fifty-eight years since a marriage was celebrated in this cathedral.

A new clock, with Cambridge chimes, is to be placed in Ripon Cathedral tower, made from the late Lord Grimthorpe's design. The weight of the bob pendulum is to be 300 pounds.

It is proposed to spend the sum of \$1,000,000 in the erection of a new St. Thomas' Church in New York, which is to be Gothic in architecture. The final decision with regard to the plans will be made at Easter.

All Hallows' Church, Goldsmith Street, Exeter, is about to be demolished. Antiquaries and lovers of the picturesque will regret the disappearance of so ancient a foundation, which dates from A.D. 1222.

St. Michael's, Burleigh Street, Covent Garden, London, is to be pulled down, the site sold and the proceeds utilized for the building of a new church at Sutton Court, Chiswick, which is to be designated "St. Michael's."

The Bishop of Grantham recently dedicated a new organ which has been erected in Grantham Parish Church at a cost of £2,650. The in-

strument is a very fine one, and consists of three manuals and full pedals.

The Dean and Chapter of Ely are making arrangements for the celebration next October of the 800th anniversary of the consecration of their cathedral. The Archbishop of Canterbury has promised to preach in the cathedral on October 17th.

The Bishop of Ossory has appointed the Rev. Canon Senior to be treasurer of Kilkenny Cathedral, in room of the late Canon Hewson, and has also conferred the Canonry vacant by his promotion on Rev. J. L. Dwyer, incumbent of Fertagh and Eirke.

The resignation by the Rev. J. F. Bright, D.D., of the Mastership of University College, Oxford, is announced. He was elected Master in 1881 in succession to the late Dean Bradley. The college will shortly proceed to the election of a new Master.

An old custom still prevails in many villages of ringing a church bell for five minutes at eight o'clock on Sunday morning if a sermon is to be preached at the eleven o'clock service. If no bell is rung the villagers know that no sermon will be preached, and can arrange their dinner-hour accordingly.

A portion of the spandrel of the vaulting in the north-east of the retro-choir of Winchester Cathedral closely adjoining Bishop Waynflete's chantry fell lately. This failure is in the portion of the vaulting which hitherto was believed to be the soundest, as it is on the south side. The fall was possibly caused by concussion from the work now in progress.

Mr. G. S. Boudoin, a parishioner of Grace Church, New York, has presented the parish with a gift of money whereby it will be able to add materially to the equipment of the parish church. It is proposed to pull another building down which adjoins the parish buildings and to erect on its site a new Neighbourhood House, as well as some other useful buildings.

A quaint wedding custom has been in existence for hundreds of years at Eglington, in Northumberland, England, and still prevails there. At a recent wedding in the parish church, after the ceremony the newly married couple found that a long bench had been drawn across the doorway. Over this they were compelled to jump before they could leave the building.

The Rev. Francis Doherty, M.A., was recently presented at the parsonage, Trillick, County Tyrone, on behalf of the parishioners by the churchwardens and the members of the select vestry with a silver pocket Communion service and a beautiful illuminated address on the occasion of his leaving Trillick to become the rector of the important parish of St. Clement's, Belfast.

Colonel Robert Townley Caldwell has been elected Master of Corpus Christi College, Cambridge, in succession to the late Dr. Perowne. The new Master formerly commanded the 3rd Gordon Highlanders. Colonel Caldwell was Mathematical Lecturer from 1865 to 1892, Inter-Collegiate Lecturer for Mathematical Honours from 1870 to 1883, Assistant Tutor from 1879 to 1892, and Bursar from 1871 to 1899.

Two beautiful memorial windows were recently unveiled in St. Patrick's, Ballymena, Ireland, by the Lord Bishop of Down and Connor which have been erected by the respective relatives of Messrs. James and John Ballentine and the late Misses Ballentine and the late Mr. James Corbie, J.P., of Greenzie. The memorial to the latter takes the form of a two-light stained glass window, with circular tracery work, and it has

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been placed in the south aisle. The subjects are "The Parable of the Sower" and "The Good Samaritan." The other window has for its subject "The Ascension," and it is placed in the south transept.

At the recent monthly meeting of the trustees of the Cathedral of St. John the Divine, New York, a gift of \$50,000 was reported from Mrs. Levi P. Morton, the amount to be expended for the furniture of the choir. This gift is supplementary to one of \$150,000 made by the same lady for the same general purpose last year. In all, Mr. and Mrs. Morton have given \$650,000 toward the completion and furnishing of the choir.

A new chapel abutting upon the chancel has been built in Hawarden Church, and recumbent figures of Mr. and Mrs. W. E. Gladstone are to be placed in it. Over the porch is a carved figure of St. Deiniol, to whom both Hawarden Church and Bangor Cathedral are dedicated, and after whom Mr. Gladstone's library and hostel are named. The saint became the first Bishop of Bangor in 516, but the year of his death does not appear to be known.

A manifestation of the spirit of Welsh nationalism occurred at the Chapter House, Bangor Cathedral, on a recent Monday afternoon, where a meeting of the Welsh Archidiaconal Festival Committee was held to prepare for next year's choral festival at Bangor. A resolution was proposed and carried unanimously that, as the festival was a Welsh festival, all the business in committee should be conducted in the Welsh language.

The death is announced, at the age of eighty-five, of Miss Mary Reeves, who resided at Tramore House, Douglas, near Cork. She was pre-eminently distinguished, both in her own parish and throughout the diocese, for works of charity on behalf of the poor and of generous service to the Church. Her funeral, which was conducted by the Lord Bishop of Cork and Cloyne and the Rev. Precentor Townsend, was very largely attended by the general public.

Children's Department.

WHERE THE SPARROWS BUILT.

Mr. and Mrs. Sparrow were sitting side by side upon the bough of a roadside apple tree.

"Where shall we build our new home?" asked Mr. Sparrow.

"We must not build near the home of those Jones boys," said Mrs. Sparrow, "for they all have pop-guns, and they will surely shoot us if they find a chance."

"I am afraid they will," said Mr.

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Sparrow. "I don't see what in the world boys want of pop-guns. How would they like to have someone watching them all of the time, I'd like to know, planning to pop off their heads? They'd say there was not much fun in it, I'm quite sure."

"And we must not build near the Stearns home," said Mrs. Sparrow, as she turned her head towards the pretty little farmhouse where this family lived. "I'd like to live near them; but dear me, we must not

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-45 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

think of such a thing; for there is a horse chestnut tree in their yard, and every one of those five boys has a sling-shot, and last fall, with one of those detestable little things, they killed my friend, Robin Red Breast." "Now, I have a bright thought,"

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"Every morning, for over 20 years, I never went to the toilet without fear and trembling, and I never left it without having suffered agonizing tortures. Many days I did not dare go at all, so much did I dread the terrible ordeal."



These are the exact words of a sufferer from piles, and we hear the same thing almost every day. It voices the sentiments of hundreds of thousands of others in this country to-day, for it is estimated that of every ten persons we meet in church, the street, or the theatre, seven are affected with piles.

Martyrs, and needless martyrs, too, for since the discovery of the marvelous Pyramid Pile Cure no one need suffer one moment longer. There is now no excuse for having piles, and if you continue to suffer from them you do not deserve a particle of sympathy, considering the chance we give you to prove it to your own satisfaction wholly free of cost to you.

Here is a typical case: Mr. Benjamin Shaw, Postmaster of Bland, New Mexico. He had suffered from aggravated piles for years, and was upon the eve of a serious surgical operation, believing that he had reached the limit, and that the operation offered the only possible means of relief and cure. Let us quote his own words in his letter of Oct. 31, 1905: "I was in great agony of mind and body. In the meantime, a gentleman told me of the virtue of your Pyramid remedy. I fortunately found it at a drug store, and by the next morning I did not feel that an operation was necessary, and in three days I was able to return home, and a complete cure was accomplished to my great satisfaction and the surprise of the physician."

Send to-day to the Pyramid Drug Company, 2272 Pyramid Building, Marshall, Mich., and get a sample package by return mail and then go to your druggist and get a box, the price of which is 50 cts., and get well without pain, trouble, or cutting.

said Mr. Sparrow. "We will build near the home of some boy or girl who goes to Sunday School. I have heard say that at Sunday School the children learn to be kind to everybody and to everything; so we will watch next Sunday, and see what children go to church; and then on Monday morning we will build near the home of one of these."

So that night, and the next, Mr. and Mrs. Sparrow slept under the leaves of a low-growing bush.

"It won't hurt us to go a night or two without a home," they said. "since we are to have a Sunday School boy or girl for a neighbour when we do build."

When Sunday came, a shower came also; but, for all that, Johnnie, and Fred, and Lill, and Sadie, and oh, so many boys and girls put on their waterproofs, and took their umbrellas, and started off to Sunday School.

"Now, we know who the good children are," said Mrs. Sparrow. "If these boys and girls love their Sunday School so much that the rain will not keep them away from it, they will love us birds, too, and won't try to hurt us."

So the next morning Mr. and Mrs. Sparrow built in the yard of Johnnie's home; and when Johnnie's Sunday School class met there for a birthday party, there was a whole nestful of little sparrows for them to look at; and Mamma and Papa Sparrow were not at all afraid to have them come near their babies.—Alice May Douglas.

A GIRL'S EDUCATION.

Sometimes it happens that a woman is practically compelled to play a man's part and perform a man's labour in the world; and when she does it well we honour her. But this is not her normal function; it is an exception, a dislocation of destiny. In her natural sphere we would not have her walk like a grenadier, nor shout like a sea captain. There is no more perfect heroine in Shakespeare's plays than Cordelia; and of her it is said that

"Her voice was ever soft, gentle and low, an excellent thing in woman."

'Tis an old-fashioned commendation, I know, but it has not yet lost its charm; and it is symbolical of other points of womanly excellence in the body—quiet and refined charms which we would be loath to exchange for a superficial and not particularly useful mannishness.

There is room for the same kind of discrimination, if I mistake not, in the intellectual education of a girl. Her mind is as good as the boy's mind, but there is usually a certain difference in the fibre, which suggests a possible variation in the way of working it, and in the distinctive purpose of its development.

For most girls the true purpose and the best result of education is not the mastery of some special branch, nor the acquisition of the encyclopædia of learning, but the

AT THE FIRST SIGN OF "SPRING FEVER" you should take ABBEY'S SALT.

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quickening of the imagination, so that they shall be able to comprehend more clearly and to sympathize more deeply. "The advantage of study, I suspect," wrote James Russell Lowell to a young woman for whom he felt a warm affection, "is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not what, but how to think." That is true for boys, but it is even more emphatically and importantly true for girls.

They are not going to be inventors, or discoverers, or lawyers, or philosophers, or chemists, or theologians—at least not in the majority of cases. They are going to be women; and that means that they will have a special need and use for the power of thinking in companionship. The man who is intellectual, who has some hard work of brain to do, or who is engaged with some knotty problem of knowledge, does not want

When Vitality Is at Low Ebb.

If you watch the newspapers for the next few weeks you will find that the death record is a large one, and made up largely of persons in advanced years and of weak constitution.

Vitality seems to be at low ebb at this time of year. A little over-exertion, a little unusual exposure, a little neglect of the body and health is undermined.

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training of the intelligent woman to take the place of a man or a library of science; he wants her to his labouring and often and weary mind; he sees the meaning of his encourage and enlighten sympathy. And the man and stupid does not write on the hearth, or skirts beside him; he events he needs, the business of a more thoughtful who will gently surprise his dullness, and refresh intelligence with the thinking and reading form of solid chunks but in the fine cord wisdom.

Now, it would be an ambition to attempt a particular course of study, the only means of power of sympathy. There is but one way to learn the multiplicity of irregular verbs in rules of Latin grammar as we rather stupidly meaning thereby that nothing to do with memory. But when this region of merchandise packed into the narrower fields of study, there is more teaching. The right seems to me, is to studies which are stimulating, broadening their influence, and so much for mere personal culture. The main, the old lines be called "the lit which the boys, for reason, seem to be

On this point I have interesting and hurried by the president of university.

"Another phenomenon some concern," says a increasing proportion compared with women and general cov studies women at the ascendant. So culture courses have member apiece. tendencies continue result, one for who the specially educated subjects, hitherto greatest possible velopment of the other for bread and butter men at our college butter students.' Dyke, in Harper's

IF YOU Rheum

Cut, Lumbago, Sciatica, etc. You fall to cure you, you free a trial package cured me and thousands of over 30 years or deception, but an honest test without spending money. John A. S. 306-308 Broadway

training of the intelligence and the a woman to take the place of a lexicon or a library of scientific reference; he wants her to be a friend to his labouring and often bewildered and weary mind; he wants her to see the meaning of his effort, and to encourage and enlighten it by her sympathy. And the man who is dull and stupid does not want a scornful critic on the hearth, or a professor in skirts beside him; he wants, or at all events he needs, the bright comradeship of a more thoughtful woman, who will gently surprise him out of his dullness, and refresh his starved intelligence with the fruits of her thinking and reading—not in the form of solid chunks of information, but in the fine cordial of distilled wisdom.

Now, it would be quite beyond my ambition to attempt to define a particular course of study as the best or the only means of developing this power of sympathetic intelligence. There is but one way, of course, to learn the multiplication table, the irregular verbs in French, or the rules of Latin grammar, and that is, as we rather stupidly say, "by heart," meaning thereby that the heart has nothing to do with it, but only the memory. But when we get beyond this region of mere lessons to be packed into the mind, and enter the broader fields of studies to be pursued, there is more than one way of teaching. The right way for girls, it seems to me, is to use chiefly the studies which are stimulating, liberating, broadening and balancing in their influence, and to use them not so much for mere information as for personal culture. That means, in the main, the old lines of what used to be called "the liberal arts," from which the boys, for some strange reason, seem to be falling away.

On this point I have lately read an interesting and humorous comment by the president of a Western university.

"Another phenomenon occasioning some concern," said he, "is the decreasing proportion of men, as compared with women, taking academic and general courses. In liberal studies women are rapidly winning the ascendant. Some very important culture courses have scarcely a male member apiece. . . . If present tendencies continue, two schools will result, one for women, monopolizing the specially educational and cultural subjects, hitherto regarded as of the greatest possible value in the development of choice humanity, and the other for men, teaching only 'bread and butter school girls.' The men at our colleges are 'bread and butter students.'"—Prof. Henry van Dyke, in Harper's Bazaar.

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigour and health; sulphur acts directly on the liver, and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin-disease, as this remedy."

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- DOMINION**—5 octave organ by The Dominion Co., in walnut case with high top, handsomely decorated, with burl walnut panels, has 10 stops 2 sets of reeds throughout, octave couplers, vox humana, 2 knee swells, height 6 ft. 2 ins. Original cost \$125. Sale Price **\$42**
- DOHERTY**—5 octave organ by The Doherty Co., in solid walnut case, attractively carved with music rack and extension top, lamp brackets, etc. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, height 6 ft. 5 ins. Original cost \$135. Sale price **\$43**
- KARN**—5 octave organ by D. W. Karn & Co., Woodstock, in attractive solid walnut case, handsomely carved and panelled, has 11 stops, 2 sets of reeds throughout, 2 couplers, vox humana, 2 knee swells. Original cost \$125. Sale price **\$44**
- BELL**—5 octave organ by W. Bell & Co., Guelph, in walnut case, with extension pipe top, has 11 stops, 2 sets of reeds and 1 in the bass, 2 couplers, vox humana, 2 knee swells, height 7 ft. Original cost \$150 Sale price **\$45**
- DOHERTY**—5 octave organ by Doherty & Co., in very handsome case, beautifully carved and decorated with brackets, bevelled mirror, lamp stands and music rack, has 12 stops, 8 sets of reeds in treble, 2 in bass, 2 couplers, knee swells, etc., height 7 ft. Original cost \$160. Sale price **\$53**
- DOMINION**—6 octave organ by The Dominion Organ Co., in solid walnut case, with high top, has 11 stops including couplers, vox humana, etc., 2 complete sets of reeds, 2 knee swells, mouseproof pedals, height 6 ft. 10 ins. Original cost \$140. Sale price **\$54**
- PUTMAN**—6 octave organ by W. W. Putman & Co., Staunton, Virginia, in golden oak case, handsome mirror top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, vox humana, 2 knee swells, mouseproof. Height 6 ft. 7 in. Could not be told from new Sale Price **\$56**
- BELL**—6 octave piano case organ by W. Bell & Co., in mahogany finished case with carved mirror top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, etc. Original price \$160. Sale Price **\$73**
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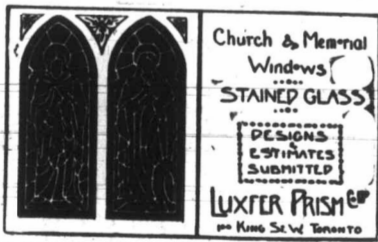
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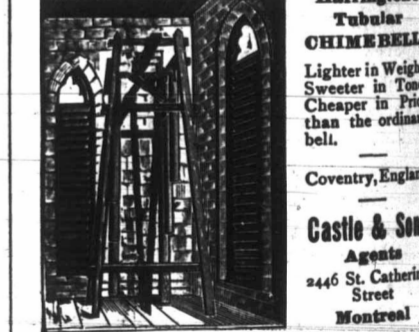
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