

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, MAY 25, 1905.

[No. 21.]

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Rector St. Luke's, Kingston, Ont.

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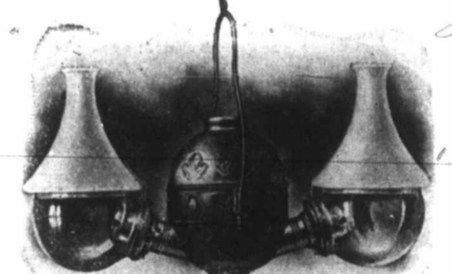
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Contents:—Chapter I. Introductory. —II. Survey of Conditions. —III. The Early Ministry. —IV. Teaching and Miracles. V. The Later Ministry.—VI. The Messianic Crisis. —VII. Supplemental Matter: The Nativity and Infancy.—VIII. The Verdict of History.

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Farm Laborers.

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

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

18, 1905.]
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THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. C.

Deputy Minister of the Interior.

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

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Canadian Churchman.

TORONTO, THURSDAY, MAY 25, 1905.

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(If paid strictly in Advance, \$1.00.)

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

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

Address all communications,
FRANK WOOTEN
Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

May 28—Fifth Sunday after Easter.
Morning—Deut. 6; John 11, to 17.
Evening—Deut. 9, or 10; Heb. 3, 7-4, 14.
June 4—Sunday after Ascension.
Morning—Deut. 30; John 15.
Evening—Deut. 34, or Jos. 7; Heb. 10, 19.
June 11—Whitsunday.
Morning—Deut. 16, to 18; Rom. 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24-19, 21.
June 18—Trinity Sunday.
Morning—Isai. 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

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

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

THE SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 235, 295, 299.

A Clean, New Broom.

We all remember the old proverb: "A new broom sweeps clean." Most of our readers will remember the futile and, we might almost say, farcical, ventures of the officials under the Ross Government of Ontario at getting the requisite evidence and putting the law in force for the purpose of closing a well-known pool room in Toronto Junction. It reminded one of the royal procession of the King of Spain, who, as every child knows, marched up the hill and then marched down again. Premier Whitney told a large and representative morality and temperance delegation, which waited on him shortly after he had assumed the Premiership, with characteristic frankness and candour, that his Government would enforce the existing law. How promptly and well he has kept his promise—the speedy prosecution and conviction of the promoters of this illegal resort, and the surrender of its charter, prove. The skillful defence of one of the ablest criminal lawyers in the Province was of no avail against a determined Government, an efficient law, and a courageous and capable prosecutor.

tion of the promoters of this illegal resort, and the surrender of its charter, prove. The skillful defence of one of the ablest criminal lawyers in the Province was of no avail against a determined Government, an efficient law, and a courageous and capable prosecutor.

The North-West Passage.

It is a matter of romantic interest that in Capt. Amundsen, the old home of the Vikings should have sent into the vast untravelled ice seas of the remote north a discoverer whose genius and daring appear to have solved one of the most perplexing problems which has vexed the minds of scientific investigators; the existence of a North-West Passage. This brave Norwegian is a worthy descendant of those daring navigators, whose keels first touched the New England and Nova Scotian shores some nine centuries ago. Entering the Arctic sea from the east, Amundsen appears to have succeeded, after two years of effort, marked, no doubt, by thrilling episodes of adventure, privation, and endurance, in opening communication with the Pacific Coast, as the Norwegian Consul at San Francisco has been instructed to forward him supplies. At Point Victory, he found the cairn covering the record of Sir John Franklin's voyages. He also appears to have verified the position of the magnetic pole, indicated by Captain John Ross, in 1831, on the west side of Boothia Felix. The world will await the completion of Amundsen's voyage, and the telling of its story, with absorbing interest.

High Living.

By telegraphic report from over sea, we learn that Society is now earnestly following the lead long ago set by King Edward against long dinners and rich dishes. This is a sane and wholesome move in the right direction. It will reduce extravagance, increase health, and put in practice the maxim of the classic poet: A sound mind in a sound body. A physician in large practice, speaking of the death of an upright and able judge, after a very short illness, said: "Neglect of the laws of health in the matter of diet and exercise had so impaired his strength that he could not withstand the strain of sudden and severe illness." Short dinners, simple food, and even moderate exercise are better insurers of valuable lives than big insurance policies. The community, as well as the family, receive the benefit, in the former case, of the prolonged life, able service, and cherished companionship of the man, whereas in the latter case there but remains to the family the financial provision made possible by his death. There are worse things in the world than "plain living and high thinking." Were this the rule, appendicitis would soon be relegated to the limbo of blood-letting and some other surgical practices of the past.

The British Church Congress.

After a good deal of delay in deciding upon the place at which to hold this year's Church Congress, the committee which was appointed after Weymouth was chosen has prepared an outline programme. They have secured three able preachers for the opening services—the Bishops of London, Durham, and Birmingham. The subjects for discussion are well varied in scope and useful in character, such as: "Christianity and Wealth," "Temperance," "The Permanent Value of the Old Testament," "Revivals," "Christian Marriage," "Lay Work," "Church Work," "Conscience," and "The Church and the Sick."—There is good reason to anticipate a most successful Congress. It is said to be the experience of many Congress-goers that the happiest Congresses are often those held in the smaller towns. The Congress, we believe, has never before been held in the diocese of Salisbury.

Music in Worship.

A correspondent in "Church Bells," amongst other good things, has this to say on the above subject: The chaste and thrilling rendering of the English form of Divine service, as it may be heard in our stately cathedrals, provides a medium of public worship which need not distress the most fastidious dilettante, but may, on the other hand, cultivate a finer appreciation of the sacred words of Holy Writ, and the incomparable Liturgy, which British Christians have used, in whole or in part, for more than a thousand years. An important feature of the English Church service is the responsive part it assigns to the congregation, but if the responses are left to the choir, that advantage is lost, and people lapse into that passivity which is one of the faults of Methodism, or allow themselves to become mere outer-court worshippers, as the R.C. laity mostly are, after the manner of the Jews. The veil of the Temple is now rent from top to bottom, and it is the right of every Christian to enter into the Holy place of prayer and praise and adoration, for all are priests unto God—or may be. Musical members should patiently and perseveringly exert their influence and talent to increase religious emotion in the Church as a whole, and the Church should encourage and foster such efforts by their support, their sympathy, and their conciliation. An individual possessed of any artistic talent is in duty bound to cultivate it. The Church is one body, and as a body she is endowed with musical members, which constitute a faculty she is responsible for utilizing properly, and if she does so she will be the better here and hereafter. If music quickens emotion, and emotion makes worship real and earnest, the effect of this will ultimately reach the least susceptible member of the body.

Expression in Music.

If choirs are careless and thoughtless in rendering simple psalms and hymns, they have only themselves to thank if their claims receive little or no consideration from the congregation. It is shocking to persons of artistic temperament to hear a burst of jaunty noise on such a line as

"Within the hallowed acre."

Well might the departed return and raise a protest! But music is a potent means of grace in private devotion as well as in public worship. Oppressed with care, and harried by the perplexing problems of life and doctrine, the Christian sits down and strikes the first chord of a favourite hymn-tune. He is hard and dry as the summer water-course, but as he muses his heart is lifted into the spirit of the words before him, and he sings:

"My God, how wonderful Thou art,
Thy majesty how bright,
How beautiful Thy mercy-seat,
In depths of burning light"

"How dread are Thine eternal years,
O, Everlasting Lord,
By prostrate spirits day and night,
Incessantly adored."

"Yet I may love Thee, too, O Lord,
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart."

"Father of Jesus, love's reward,
What rapture will it be,
Prostrate before Thy Throne to lie,
And gaze and gaze on Thee."

While he sings the springs of his being open, and the rivers flow till a torrent rushes through his arid soul, bringing hope and joy and peace in believing. What cares he then for the conclusions of "Higher Criticism," or for inferences from broken pots and cracked slabs from Babylon, or

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W. P. FRASER,
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Egyptian hieroglyphics? Let the shadows flee away, he has the substance. Faith must vanish into sight. If the letter dieth the spirit giveth life. His heart is purified by faith.

"Though earth against his soul engage,
And hellish darts be hurled,
Now he can smile at Satan's rage,
And face a frowning world."

Temperance Work Among the Sikhs.

The "Broad Arrow" gives the following curious and interesting information regarding the formation of a Temperance Society among the Sikhs: "The temperance movement now appears to be spreading among the Sikhs, the soldiers of which sect have hitherto always drawn, and thoroughly enjoyed, their issue of rum in the field. At a meeting recently held in Patiala, a Sikh mahaut quoted from the Sikh scriptures to show that the use of intoxicants should not be permitted to the followers of the Gurus, and it seems to have been unanimously resolved that a Sikh Temperance Society should be at once started in the Indian army, and that the military authorities be asked to discontinue the issue of rum to Sikh soldiers. It is curious that this new reading of the Grault should only now be brought to light; for years past the Sikhs have taken liquor, while the Malwa Sikhs are also large consumers of opium and of 'post' (an infusion of poppy heads), and the Manjha Sikhs of 'bhang,' tobacco, or rather snuff, was always prohibited by Govind Singh, the last of the Gurus, but in the works of Macgregor, Malcolm, Cunningham, and Bonarjee, and in the more recent histories of the Sikhs, written by Sir John Gordon, or published as a handbook by the military department of the Government of India, there is curiously enough no mention of whether intoxicants in any form are either permitted or prohibited to the followers of the Khalsa."

The Transvaal Constitution.

The new Constitution for the Transvaal, which was recently promulgated, will be of general interest to Canadians, and represents a fair compromise between the claims of Boer and Briton. It gives the Transvaal a large measure of self-government, but withholds complete self-government until time has well tested the value of the present experiment. Executive control still rests in the hands of the Crown. For legislative purposes the new colony may be said to be autonomous. The new Chamber will be made up of not less than thirty members elected by the people, and of not more than nine official members. The latter element will be unable, therefore, to bar popular legislation, but will often be in a position to prevent objectionable measures from being forced through the Chamber by small majorities. The debates in the new Legislature are to be delivered in English, but by permission of the President, members may address the Assembly in the Dutch tongue.

CHRISTIANITY: A REVELATION.

Dr. Langtry, one of the sturdiest upholders of Christianity as a revelation of God to man, has crossed swords with Dr. Goldwin Smith, who recently, in the *New York Sun*, by implication, wrote of "Christianity ceasing to be a revelation." The doughty theologian has, to the astonishment of every one, like the stranger knight at the tournament in *Ivanhoe*, hardly advanced up the lists, and touched the shield of the distinguished scholar with his lance so strongly that it rang again. Unlike his romantic prototype, *Bevis*; *Du* *Guilbert*, who rather welcomed than deprecated the vigour of his challenger, the literary champion avoids the contest in a short letter to the press, on the score of the tone and temper of the attack; and after impugning its veracity and justice, declines "to discuss the most serious of all subjects with anyone who cannot restrain his temper." One

cannot help thinking that to charge lack of veracity, justice and temper to an opponent is not the best evidence of a perfectly controlled temper in the person making the charge. It is indeed strange that the repeated attacks made on the orthodox Christian faith, on the plea of what the assailants term "honest doubt," are so frequently permitted to pass unchallenged. Leaving Dr. Langtry's "tone and temper" out of consideration, surely Dr. Goldwin Smith, having regard to "the truth," at which he aims, must admit that the conclusions of the great scientific scholars, cited by Dr. Langtry, from Professor Virchow down, some of them of worldwide reputation as thinkers, investigators, and specialists, ought to receive due consideration from all sensible and candid readers," even though such testimony may present as truth conclusions that are totally at variance with what is accepted, supported and proclaimed to be truth by himself. Dr. Langtry, it is true is a hard hitter and when discussing "the most serious of all subjects," does it with all his might. It cannot fairly be said that it is a habit of the learned Doctor to "strike below the belt," or to attempt to take a mean or unfair advantage of an opponent. Does Dr. Goldwin Smith expect the intelligent and honest Christian readers of the following proposition to as calmly and complacently consider it a plain statement of generally admitted fact: "Moreover, the fall being a myth, as it is now allowed almost on all hands to be, there is no ground for the incarnation and the atonement, a disclosure which in itself is fatal to the dogmatic and traditional creed of Christendom." When an attempt is made openly, or overtly, to remove a neighbour's landmark, or what is a far graver matter, to remove the foundations on which the faith of Christendom has been built; or to disparage and decry them or obscure them with a mist of doubtful assumptions; and when such gratuitous attacks have repeatedly been made upon the solemn and cherished beliefs of hundreds of thousands of his fellow-men, the assailant need not be surprised at the warmth and vigour with which his attack is repelled by a manly and straightforward divine, whose life has been mainly spent in teaching the vital truths, which are so ruthlessly called in question. The most accomplished scholarship, and consummate style, even though they be superadded to a moral life, and a benevolent disposition, are insufficient for the tremendous task of reasoning spiritual religion out of the world, and rearing in its place an altar for the worship of pure morality. No! there is one question from which there is no escape. To it each living man must give a definite answer. It was propounded by the Divine Man Himself about Himself. "What think ye of Christ?" is the question of questions. The character of our Lord was well described long years ago by a learned scholar as: "The essence of man's moral nature, clothed with a personality so vivid and intense as to excite, through all ages, the most intense affection, yet divested of all those peculiar characteristics, the accidents of place and time, by which human personalities are marked." "What other notion than this," asks the writer, "can philosophy form of Divinity manifest on earth?" How can we accept this Divinity, manifest on earth, and reject the claims He made for Himself, the demands He made upon us, and the faith which He made the corner-stone of the "house not built with hands?" On the foundation of belief in this human personality, this personal Divinity, the Church has, through the long centuries which have passed since He graced this lowly earth with His Divine presence, erected her stately cathedrals, her parish churches, and wayside chapels, wherein, until He comes again, continually ascends the solemn prayer, the hymn of praise and the devout belief. And reverently she partakes of those sacred emblems of her Lord's passion. Content with nothing less, rejoicing in the Divine revelation accorded

*On Some Supposed Consequences of the Doctrine of Historical Progress: A Lecture. By Goldwin Smith, M.A., 1861. P. 15

her, she calmly, steadfastly, proceeds in the appointed way, fighting a good fight, finishing her course, keeping the faith, ever looking and longing for the coming of the Bridegroom, who will again reveal Himself, at the appointed time, and in a new and exalted character.

FAIR CRITICISM.

One of the main props of the state is "His Majesty's loyal Opposition," whose duty and privilege it is to searchingly, we might almost say unsparingly, criticize the methods and measures of His Majesty's equally loyal Government. A keen, strong, trenchant scrutiny of the policy of a Government, and the fruit of that policy, in all its details, and in each varied stage of growth, from the seed of suggestion to the matured development of an act of Parliament, is a high, honorable and beneficial duty imposed by constitutional usage on that responsible body of representatives, whose seat in Parliament is at the left of the Speaker. And in proportion to the ability, candour and fearlessness, with which that duty is discharged, is the efficiency of the opposition manifested, and in due time its important services recognized and rewarded by the sovereign people, whose mandate it obeys. This habit of critical scrutiny obtains in each department of progressive and successful life, whether it be agricultural, professional, commercial, industrial, or what not. The broad-minded, energetic, up-to-date farmer, or stock raiser, is keenly alert to honest and intelligent criticism, from whatever source it may come. He carefully scans the columns of the agricultural papers for new and helpful suggestions; discusses new methods and appliances with his neighbours; thoroughly examines the improvements offered for inspection at the fall fairs and shrewdly argues with the exhibitors their merits and demerits. And month by month and year by year, with a mind as keen and searching as his own plough-share, critically scrutinizes with a view to improvement, each and every detail of each department of his manifold work, whether it be soil, seed, crop, implement, stock, or market, demand or price. One might go the round of all the callings with almost wearisome iteration, and show how large a part honest, capable and intelligent criticism plays in the long and varied round of energetic and prosperous endeavour. To come nearer home, who can deny that a large, very large part, of the admitted progress in Church affairs of recent years has been initiated and stimulated by the persistent, unsparing criticism of lethargy in men and methods; and of the smug complacency with which too many of us were content to sit with folded hands while the weeds foregathered, the soil needed better tilling, and the vines more care and pruning, in the Lord's vineyard. We cannot afford to be indifferent or neglectful in this important branch of our duty. As the good gardener now lets not a day pass without watching and tending the tender growth in each part of his garden, and with good judgment weeds and digs, and where necessary thins out, and prunes, so must we carefully watch and study, and deal with each department of Church activity, not with a captious or unwise spirit, but with a regard to true efficiency, reasonable growth, and possible results. It is sometimes necessary to trim a shrub which is making too much wood, or to lop the wings of a bird which makes too high a flight, with a view to a more sound, stable and satisfactory growth in each case. But let the necessary and sometimes painful operation be done prudently, even tenderly, in the spirit of the gentle angler, Izaak Walton, whose genial memory some of us always recall at this time of the year, who counselled his brother angler to thread his worm as though he loved him. We cannot better leave this subject than by commending to our readers, and for that part to our writers, the wise words in "Guesses at Truth," on "Esthetical Criticism," which are directly applicable to the subject we are considering: "That portion is the most beneficial, practically, which discusses details with

precision." In some other way on the same subject, referred to: "It is in deference up and stiffer one presumes being infallible, and re

FR Spectator's

The subject bearing on it so direct, forth as a lively, that Splice attention to criticize attitude which hitherto take brave words: correspond have heard heroic faint of this subject, the same making is organization society, is faces it ev holds. Is proof that so, then in pronounced

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precision." It may not be out of place to quote some other wise and gentle words which appear on the same page as those to which we have referred: "It is pleasant to find a great writer showing deference to one of low degree; not bristling up and stiffening, as men are apt to do, when any one presumes to hint the possibility of their not being infallible; but listening patiently to objections, and ready to allow them their weight."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The subject of temperance is so important, its bearing on the lives of the people of this country so direct, the necessity for the Church standing forth as a leader in high ethical ideals so imperative, that Spectator ventures once more to call public attention to it. He has had occasion already to criticize the disjointed, limp and ineffective attitude which the Anglican Church in Canada has hitherto taken on this subject. We have heard brave words in Synod, but we have not observed corresponding activity after Synod dissolution. We have heard all shades of heroic courage and unheroic faint-heartedness mingled in the discussion of this subject, but they all apparently amount to the same thing when the opportunity for speech-making is past. How pitiable it is when a great organization, commissioned to reclaim and sustain society, is so inert in presence of a danger that faces it everywhere, possibly in our own households. Is there a word of encouragement or reproof that will stir us to becoming activity? If so, then in the name of all that is sacred, let it be pronounced.

It is not so much with the past, as the future, we are now concerned. The Church was asleep while other matters called, and in the course of time an awakening came. Inactivity was replaced by energy, and deeds have been following close on the heels of words. It shall even be so with the great problem of temperance, if only a few men of courage will take it up and stand by it in the face of every opposition. The coming session of the General Synod must be made fruitful in various channels of public leadership, and this is one of them. Three years ago the one great achievement to accomplish, and in fact accomplished, was the inauguration of the General Missionary Society. That work will have to receive a good deal of attention, of course, at the next session, but it does not stand alone in its demands upon the time of Synod. Other matters affecting the welfare of the Church and the people, must share with missionary schemes the consideration of our delegates. Is there any policy on which the Anglican Church in Canada can unite in promoting the cause of temperance? That is the question.

We have on a former occasion indicated the method which in our judgment would best serve to formulate public opinion on this question. The initiative lies primarily with the Committee on Temperance appointed three years ago. Much depends upon the efficiency with which this committee does its work; and activity in the committee depends upon the quality of its chairman. In constructing a policy, it is important to have an ideal, and also a working plan. The ideal may not be realized in a generation, but all the while important results are effected which make for the desired issue. For example, the ideal may be the absolute annihilation of the liquor trade, or it may be the control of that trade in such a way that the element of private gain is eliminated. But so far as we can see, neither of these alternatives is likely to be established for many years. Sentiment in Canada is strongly against prohibition and a widespread public sentiment cannot be changed in a day. There is really little or no sentiment in regard to state owned, or municipal owned, bars and saloons

for the simple reason that little is known of the details of such a scheme, or the result of experiments already made. If the Church adopts one or other of these propositions, it must do so with the consciousness that it has before it a long and arduous undertaking. But what Church or what representatives of the Church are worth their salt if they are not prepared to work and wait? The world would be in a pitiable condition if it had had no men who were ready to undertake, and persist in reforms, the fruits of which they were not likely to see.

If the ideal, whatever it may be, is far off and the interval beset with many difficulties, there is yet much useful work to be done meanwhile. The Committee on Temperance might outline our duty in this respect. It could seek to pledge the members of Synod and ultimately the whole Church to what reasonably lies in their power as citizens, namely, to assist in having the existing laws regarding the sale of liquor more fully observed. It could pledge the clergy of the Church to do what they can to persuade the young not to tamper with a habit that has strewn the world with the wreckage of promising lives. It could seek to incorporate this instruction more fully into the work of the Sunday school and the teaching of the confirmation classes. It might ask for the appointment of one or more Sundays in the year when throughout the country temperance would be the theme from every pulpit. It could promote Church of England temperance societies, and the organization of anti-treating leagues. These are some of the features that would in our opinion enter with propriety into the consideration of the committee referred to. Let us endeavour to come to some conclusion in regard both to an ideal and a working plan. We know of no way in which the whole Church can be aroused so effectively and its co-operation enlisted so completely as a submission of a draft report of the Committee on Temperance to each Diocesan Synod. Each Synod should be asked to criticize and amend the report as it may deem best, and offer such suggestions as may be helpful in arriving at a policy that will commend itself to the Church generally. This work ought to be done on a large scale, not only in our own Church, but in co-operation with all churches and all men of good-will. We would venture to remind the committee that if it hopes to receive any diocesan assistance in its important work, it will have to move rapidly, since Diocesan Synods will soon be a thing of the past for this year.

We notice that the Board of Management has hitherto made no financial statement regarding its official magazine. There appears to have been a sum of six hundred dollars paid each year for two years out of the general funds towards the maintenance of that publication; why not lay before the contributors to missionary work a full statement of the magazine's financial condition? When there is no expense for editing, it would seem to the ordinary observer that some means might be found to cover expenditure by receipts without calling upon funds that may be so useful in other directions. If a grant is made it might go towards the enlargement and improvement of the magazine. Why continue forwarding it to people who are not sufficiently interested in it to pay the small subscription price? In any case we feel sure the public will demand a financial statement which ought to be included in the Year Book of the society.

It is altogether gratifying to learn that the diocese of Toronto has raised the minimum salary of its missionaries to \$900. It is not much of an income, to be sure, on which to support a family and sustain a home, but it is so much better than what most if not all of our Eastern dioceses have done for their clergy, that it seems really munificent. We learn that the diocese of Montreal has added a substantial sum to the stipends of its mission-

aries, but not the full amount contemplated by the canon. In time, no doubt, our Eastern Canadian missionaries will be honoured by us as much as those who work elsewhere. Let no diocese imagine for a moment that it has won any right to public applause on account of its gifts, unless it has first taken care of its own diocesan household.

SPECTATOR.

The Churchwoman.

OTTAWA.

Ottawa.—The annual meeting of the Woman's Auxiliary of the diocese will be held from May 31st to June 3rd. The monthly meeting was held in Lauder Hall, Mrs. Tilton, president, occupying the chair. The reports for the month were received and were generally very satisfactory. The board is in a much better condition this year than last. The general fund is larger and the reports of the committees, showed a growth in their various departments. Most of the committees will meet before the annual meeting. The receipts of the Junior Auxiliary during the month were \$108.25, and those of the Children's Auxiliary, \$30. The secretary of the Extra-Cent-a-Day Fund gave a very gratifying report. There is now in the treasury \$56.10, of which \$29.71 was raised in April. There has been an increase of twenty-four subscribers to the Leaflet, and now 147 people take this journal. The Dorcas secretary reported that ten and a half bales had been sent out, valued at \$185.29. The secretary read a letter from Mr. Alder Bliss regarding the convention of the Brotherhood of St. Andrew, which will be held here next October. The board decided to furnish luncheon to the delegates. A letter was received from the Congregational Missionary Society asking that the Anglican body send in a list to the librarian of the new public library, of the missionary books they would like kept. The lists will be filled out. Preparations were made for sending programmes and instructions to delegates, to each branch, regarding the annual meeting. One happy item was the introduction of Mrs. McCullough as a life member. This honour was recently conferred on her by the St. Alban's branch of which she is a member. The president spoke of the honour it was to bestow a life membership on a member, and said that this board had not as many life members as was the case in other dioceses. Life membership certificates have just been printed and were shown to the members Monday for the first time. They are attractively printed, and it was decided to have them filled out and presented, framed, to the life members by the board.

St. Alban's.—Mrs. Bogert presided at the meeting of the Woman's Auxiliary of this church, when the Dorcas secretary reported a bale of clothing, groceries, quilts, medicine, etc., valued at \$26.60, shipped to St. Peter's Mission, Lesser Slave Lake, and the literature secretary reported five new subscriptions to the Leaflet, making a total of seventy. The annual report of the general Dorcas secretary was read, and some arrangements were made for the diocesan annual meeting. Miss Yielding was appointed convener of the Billeting Committee.

Christ Church Cathedral.—The Rev. Lennox Smith gave an interesting address upon the Mission of Help to South Africa, at the meeting of the Woman's Auxiliary. This mission was a remarkable English enterprise after the Boer War, with the object of assisting in reconciliation, and embraced some forty clergy and several bishops. Some arrangements for the coming diocesan annual meeting were made, Mrs. Lindsay being appointed convener of the Billeting Committee, and Mrs. Lindsay, Mrs. C. J. Anderson, Mrs. Samson and Mrs. Greene, a committee to have charge of the luncheon arrangements.

NIAGARA.

The Woman's Auxiliary held its annual meeting the first of this month in Christ Church Cathedral. There was a large attendance of delegates, and the meeting was one of the most successful in the history of the organization. Mrs. Du Moulin, honorary president, delivered her annual address, which was responded to by Mrs. Barnum, of Cayuga, and reports of the parochial branches were received. The officers elected were as follows: Mrs. Du Moulin, honorary president; Mrs. Leather, president; Mrs. Wade and Mrs. Sutherland, vice-presidents; Miss Amy C. Gaviller, recording secretary; Miss Ambrose, corresponding secretary; Mrs. F. F. Dalley, secretary of the Dorcas society; Mrs. Houston, organizing secretary; Mrs. John Webster, secretary-treasurer of the Literature Committee; Mrs. William Webster, treasurer; Mrs. J. M. Stewart, editor of the Leaflet; Mrs. C. S. Scott, secretary-treasurer of the Extra-Cent-a-Day Fund; Misses Slater, Wilcox, Gladys Gates, and Snider, and Mrs. Grossman and Mrs. Carpenter, Literature Committee. Greetings were received from the dioceses of Huron, Toronto, Montreal, and from Miss Carter, Quebec, treasurer of the General Board. Mrs. Willoughby Cummings, Toronto, editor-in-chief of the Leaflet, wrote complimenting the auxiliary on the good work it had done for the paper. The trustees of the estate of the late Lieut.-Col. McLaren notified the auxiliary that the Colonel had left \$5,000 for the Mary McLaren Memorial Fund, the interest from which the auxiliary is at liberty to vote to anything it wishes. The following were elected members of the General Board of Management: Miss Ambrose, Mesdames Webster, Houston, Dalley, Gates, Glassco, and Sutherland. A large gathering was in Association Hall at the annual missionary meeting. Bishop Du Moulin presided, and one of the speakers was His Lordship's son, Rev. Frank Du Moulin, of Chicago. His subject was: "Opportunities of Mission Work." The other speakers were Rev. C. M. F. Jeffery, Diocesan Agent of Rupert's Land, and Bishop Williams, of Huron diocese. Bishop Williams urged the evangelizing of China and Japan, where the opportunities at present were very great. The life membership fees were voted to three divinity students in the diocese of Algoma, and to a hospital at Shoal Lake, B.C. Mrs. Charles Lemon was appointed convener of a committee, whose duty it will be to visit the members of the auxiliary who come from outside points to be treated in the hospitals of the city. In the future the convener of the Literature Committee and an editor of the Leaflet will be co-elected. Mrs. Bristol, Oakville, gave an interesting address on the annual meeting of 1905. The ladies accepted all the financial pledges just the same as last year, and will vote in addition \$50 to the Widows' and Orphans' Fund. Mrs. F. Glassco, diocesan secretary for the junior branches, had an interesting report on the juvenile work. There are seventeen branches on the roll, with 554 members, a decrease of 85. The city branches were responsible for 52 of the decrease. The total receipts amounted to \$406.23, only \$13.72 less than last year. The funds were used for missionary work. The financial statement of the Literature Committee was presented by Mrs. Webster, and it showed the receipts to be \$264.33, with a surplus of \$112.77. The report of Miss Fannie S. Houston, organizing secretary, showed that the auxiliary was holding its own with reference to membership.

FREDERICTON.

St. John's.—The second annual meeting of the Diocesan Board of the Woman's Auxiliary of New Brunswick was held on Tuesday, May 2nd. It was opened by a celebration of the Holy Communion at 9.30 in Trinity church, followed by a business meeting in the school-room at 10.30. The attendance was large, delegates being present from St. Mary's, Kingsclear, Gagetown, St. Andrew's,

St. Stephen, Norton and Rothesay, as well as from the city branches. After the singing of a hymn, litany and roll call, the president welcomed all in a most excellent address, which was much appreciated, after which the diocesan and parochial reports were called for. These reports were most encouraging, and being acted upon by the meeting and received, the morning session closed with a hymn, collection and prayer. The afternoon meeting was opened at three o'clock by the singing of hymn 16: "Take My Life," and prayer by the president, after which the diocesan secretary read her most excellent report, in which she made it quite plain to all that the work of the branches is not only to get ready and send out bales, but to take up all the "pledges" possible for foreign work, as well as doing all we can for our own diocese. The diocesan secretary also reports eight bales having been sent out during the year, containing 814 new garments, a large number of good second-hand clothes, besides a lot of canned goods and groceries, which have been most thankfully received and acknowledged. The cost of the bales was \$216. Ten bales are called for for this year's work. Perhaps the most pleasing feature of the afternoon was the presentation of the "life membership" to the president, Mrs. Walker, who made a feeling reply. The next business being the voting on where the money for the life membership, \$25, should go, resulted in an almost unanimous vote for a font for Mr. Simondson's church, at Glassville, Aberdeen. The \$25 will just cover the expenses of the font, which will be the means, no doubt, of bringing many little ones into our beloved Church. The election of officers being the next business, Mrs. J. R. Armstrong moved that the same officers be retained for another year, and as that was the decided opinion of all the W.A. members present, it was done. Mrs. Davidson moved, and Mrs. Robertson seconded, a vote of thanks to the president for her excellent opening address, which was passed by a standing vote. Thanks were also returned to the rector, church wardens and vestry of Trinity Church for the use of the church and school-room, and to Mr. Smith for so beautifully inscribing the roll book, and after a hymn, the rector pronounced the Benediction. A most interesting missionary meeting was held in the evening and was largely attended.

ONTARIO.

Portsmouth.—The branch of the Woman's Auxiliary met last week to pack its bale for the North-West. Rev. J. O. Crisp presided over the meeting, and in the course of his address referred in glowing terms to the great work done by Miss Dora Allen for the parish of St. John's, since its earliest days, and for the W.A. since its beginning some years ago. To the bales sent out by this branch Miss Allen has yearly contributed a supply of knitting which in itself would make a bale, and has been most generous in gifts of money and of time. As a mark of her faithful and life-long work, the branch gave her a life membership in the W.A., the gold cross of membership, and the \$25, in its package tied with the auxiliary's colors, red, being given by Mrs. Straubenzie, the president, and Mrs. J. B. Walkem. Miss Allen, who has but lately recovered from a long illness, was much overcome. After the presentation the Doxology was sung. Tea was served at the close, the Misses Crisp, Miss Constance Cooke, and Miss Edith Straubenzie looking after it. Miss Annie Muckleston, of the Cathedral, and Miss Dupuy, of St. James' Church, life-long friends of Miss Allen, were present from the city.

ANSWER TO ENQUIRY.

Sir,—The name of the author of the lines beginning, "Child of the Sun," etc., is Samuel Rogers, born 1762, died 1856. There are two more lines not given in the letter in the "Canadian Churchman." J. M.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. Johns.—The annual meeting of the members of the cathedral parish took place in the Synod Hall, the Rev. G. Bolt, M.A., being in the chair. After the reading of minutes and the presentation of reports, a resolution of regret at the resignation of the rector, the Rev. Canon Cartwright, was passed. The churchwardens for the ensuing year are: Cathedral—Mr. E. H. Davey (people's); Mr. W. Gosling (rector's). Mission Church—Mr. A. Ewing (people's); Mr. N. Snow (rector's). Vestry—Rt. Hon. Sir W. V. Whiteway, Sir W. H. Horwood, C.J.; Messrs. J. Outerbridge, W. B. Grieve, G. A. Hutchings, C. McK. Harvey, G. Davey, F. D. Lilly, J. E. Furneaux, W. W. Blackall, A. O. Hayward, J. W. Withers. The various other committees were then elected. The nomination of a rector was discussed, but it was decided to leave the matter to a later meeting, to be called by the wardens.

NOVA SCOTIA.

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

Halifax.—St. George's.—The rector, the Rev. H. W. Cunningham, left on the 11th of this month for a six weeks' trip for the benefit of his health. During his absence his duties will be taken by the Rev. W. C. Wilson, of Spring Hill. St. Paul's.—Bishop Worrell held Confirmation in this church, when eighty-seven candidates were presented. There were many noteworthy features, the number of adults and of men; another, the number of married people, 17; another still, the number brought up outside the Church of England, 15 of the whole, and, most noteworthy of all, the number of adults, 45, and of men, 22.

FREDERICTON.

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

St. John.—St. Luke's.—A social was held on the evening of May 11th in honour of the tenth anniversary of the clergyman, the Rev. R. P. McKim. A large number of Church members and other friends of the rev. gentleman were present, and spent an evening which will not soon be forgotten. A very select programme was carried out, at the close of which the clergyman was presented with a beautiful silver Communion service, and Mrs. McKim with a mahogany parlor stand, accompanied by an address. Mr. McKim replied in a very feeling manner, acknowledging his mistakes and shortcomings, and thanking his church members heartily for the strong support they had given him all through these years of his pastorate here. At the close of the evening refreshments were served by the ladies of the church.

QUEBEC.

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

Quebec.—The Diocesan Synod will meet in this city on Wednesday, the 14th of June.

Higher Criticism.—The following circular has been issued by Bishop's College, Lennoxville, in reference to this subject:

"Dear Sir,—In view of our special relations with the clergy (and particularly of the younger among them) we venture to address you about

a circular for signature, cal Criticism. (1, 2, 3, and 5 call for much (4) is open to the statement truth of the Resurrection erally, open without 'gravid' sider such a with the Cre we feel it reverent and ment. We the signature cal or critic; seemingly th land upon t the Virgin of the then towards one Church's to when comp; and state of in England, aging to be the historic (d) that de upon the I widely resu to either th are excepti lish scholar because th it seemed and certain it in any w in England us to keep Church on other, both freedom. not be ind yours sinc University Dean of t sity of Bi

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D.D., Bishop,

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Quebec, P.Q.

will meet in this June. ing circular has Lennoxville, in

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a circular forwarded to clergymen of our Church for signature, and entitled 'The Clergy and Biblical Criticism.' Without discussing the heads (1, 2, 3, and 5) of the circular (although 3 might call for much criticism), we note at once that (4) is open to the gravest objection. To sign the statement there made would be to leave the truth of the Virgin Birth of our Lord, of the Resurrection and of the miraculous element generally, open questions not to be taught as facts without 'grave responsibility and peril.' We consider such a position incompatible for any man with the Creed of the Church, and for ourselves we feel it incompatible with the results of reverent and critical study of the New Testament. We wish also to note (a) that few of the signatures attached are those of leading Biblical or critical scholars; (b) that the circular is seemingly the outcome of late discussion in England upon the full acceptance and teaching of the Virgin Birth, following the prompt action of the then Bishop of Worcester (Dr. Gore) towards one of his clergy, who departed from the Church's teaching upon that point; (c) that when compared with the past the present trend and state of New Testament Criticism, especially in England, is encouraging rather than discouraging to believers in historic Christianity and the historic validity of the New Testament; (d) that departures from the Church's teaching upon the Person and Life of Christ have not widely resulted from critical methods as applied to either the Old or New Testament, and, indeed, are exceptional in the cases of our leading English scholars. We have ventured to address you because the wording of the circular did not, as it seemed to us, make plain its real intention and certain effects, and because we do not think it in any way represents general clerical opinion in England. The leaders of thought there teach us to keep, in face of those who distrust the Church on the one hand or reverent study on the other, both our historic faith and our intellectual freedom. For these reasons we trust you will not be induced to sign the circular. We are, Sir, yours sincerely, J. P. Whitney, Principal of the University of Bishop's College. F. J. Allnatt, Dean of the Faculty of Theology in the University of Bishop's College."

Lennoxville.—Election of a New Principal of Bishop's College.—The Easter meeting of the corporation of Bishop's College, Lennoxville, held on Tuesday, May 9th inst., resulted in the election of the Rev. Thomas Brace Wait, M.A., of Lincoln College, Oxford, a first class man in honours in modern history, a successful teacher, as well as an able administrator and leader of men. Besides history and English, Mr. Wait has a wide and accurate knowledge of modern languages and literatures. The decision of corporation was only arrived at after a large amount of labour and consideration, and after personal interviews; for, first of all, the corporation meeting of last December appointed a committee to make known the need, and to seek for candidates. This was done by sending a letter containing full particulars to Bishops and centres of education in Canada, England and the United States. This letter appeared moreover in a recent issue of the Canadian Churchman, and the result was that many suitable men were named and approached, both in Canada and the Motherland. From these the committee submitted to the Easter meeting of corporation a list of seventeen candidates, with their testimonials, and at the same time especially recommended three, and presented concerning them the fullest particulars, and thus eventually, the Rev. T. B. Waitt was elected, with the understanding that he would assume his new position next September. Mr. Waitt came very near to being elected principal five years ago, when Dr. Whitney was elected; and very curiously he was brought to the notice of the committee this time quite in a new way, and without any seeking on his own part on either occasion, for five years

ago he was named by the Bishop of Salisbury, and now by the Junior Clergy Missionary Association of England. Mr. Waitt knows something of Canada. He is just over forty years of age, and is unmarried. He will bring a widowed sister, who has resided in Canada, to assist him at the lodge. He has three brothers in Manitoba. After holding an important position at Weymouth College, whence many of his pupils went forth and obtained the highest distinctions at Oxford and elsewhere, and after managing a house in connection with the college to the great satisfaction of all concerned, Mr. Waitt was years ago offered the professorship of history at Trinity College, Toronto; but this offer he declined on being nominated by Dr. Wordsworth, Bishop of Salisbury, to be a missionary of his Diocesan Society of St. Andrew, to take care of parishes vacant by death or other causes, and in a few years Mr. Waitt rose to be appointed warden of the society, an office he held until he was chosen by the Bishop of Bristol to be vicar of St. Jude's, Bristol, his present position. There are, no doubt, many of our readers who take a deep interest in the advance both of religion and education in Canada who will earnestly trust that the Rev. T. B. Waitt will prove to be a great and helpful addition to our ranks, and that his labours will be blessed with all that is best in the way of progress and success.

MONTREAL.

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

Montreal.—The Church of England laymen of this diocese have organized a Church club. Its main objects are to promote the study of the history and doctrine of the Church, to stimulate the efforts of Churchmen for her welfare, and for the maintenance of the faith, to bind more closely together the laymen of the diocese, and to strengthen the hands of the Bishop. The constitution provides that any baptized layman of the Church of England shall be eligible for membership, but that admission to holy orders shall, ipso facto, terminate membership. The regular meetings shall be held on the last Wednesday of the months of October, November, December, January, February and March, subject to change if the date fall on a Church or a legal holiday. The annual meeting is to be held on the last Wednesday in April. In the by-laws it is stated that the entrance fee shall be \$5, and the annual dues of members residing in the city of Montreal shall be \$3; of other members, \$1. These dues shall be reckoned from October 1st to September 30th, and shall be paid each year by the last day of December. The following have been appointed officers: President, Sir Melbourne Tait, Christ Church Cathedral; vice-president, Mr. Geo. E. Drummond, St. George's Church; secretary-treasurer, Mr. Robt. Meredith, St. John's Church. Committee—Mr. J. G. Brock, Church of the Advent; Mr. F. W. Evans, St. Mathias'; Mr. T. Montgomery, St. Stephen's; Mr. J. R. Meeker, St. Martin's; Mr. W. McWood, Grace Church, and Mr. Edgar Judge, St. James'. Of this committee the first two are elected for three years, the second two for two years, and the third two for one year. Considerable interest has been manifested in these meetings, and the club starts with an Executive and membership embracing the most influential members of the leading churches in Montreal. At the close of the meeting votes of thanks were passed to Mr. Geo. Hadrill for his services as acting secretary, and to Messrs. F. W. Evans, J. G. Brock and Robt. Meredith, who acted as a sub-committee to draw up the constitution and by-laws.

Church of the Ascension.—At the adjourned vestry meeting the warden's account showed receipts, \$1,673.80; disbursements, \$1,622.48, leaving a balance of \$51.32 in hand. Encouraging reports were received from the secretaries of the various branches of parochial work. Wardens,

Wm. Perry and Wm. Schmidt; delegates, J. C. Warmington and H. Webber. The rector in his address said the new church had cost something like \$16,000, and to meet all their liabilities they needed to raise for all Church purposes between \$2,500 and \$3,000 a year. This sum would meet interest and provide for sinking fund to extinguish their debt of \$8,500.

Diocesan College.—Archbishop Bond presided Thursday evening at a meeting of the corporation of the Montreal Diocesan Theological College, and there were also present: Bishop Carmichael, Dean Evans, Principal Rexford, Archdeacons Norton and Ker, Canon Renaud, Revs. N. A. F. Bourne, F. Charters, Craig, Sanders; Messrs. R. Wilson-Smith, Alex. Robertson and Dr. Johnson. Mr. R. Wilson-Smith, the honorary treasurer, submitted the financial report, which showed that while there had been an improvement in the finances, as compared with previous years, the results of the year's operations left a deficit of \$2,700. Principal Rexford presented a report on the year's work, and added that special sermons had been preached in the cathedral, St. George's, St. James the Apostle, St. Martin's, All Saints', St. Jude's and Grace Churches, with a view to interesting Churchmen in the work of the college and its financial needs. Dean Evans was re-appointed by the Archbishop as member of the Board of Governors, and the Rev. Frank Charters, retiring member, was re-elected to the same body by the corporation. The retiring lay members, Messrs. James Crathern and A. Hamilton Gault, were re-elected. The Bishop Coadjutor submitted to the corporation the generous offer by Mr. A. P. Willis of \$5,000 to establish a library memorial fund in memory of his late wife, which offer had been accepted by the Board of Governors. Mr. Willis also contributes a mural tablet, plates, etc., in connection with this gift which will cost another \$500. Votes of thanks were passed to contributors to the college funds, to the S.P.C.K. for bursaries, and to the following donors of special prizes: Messrs. R. W. Leonard, E. M. Renouf, R. H. Buchanan, George Hague, Charles Garth, Rev. Canon Ellegood, and Rev. W. B. Heeney.

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Chambly.—St. Stephen's.—At the adjourned Easter vestry meeting the rector, the Rev. J. W. Dennis, presided. The financial report presented was considered most satisfactory, showing the total receipts \$1,394.06, and expenditure \$1,193.74, which, when all liabilities are met, will leave a net balance of \$182.04. Rector's warden, Mr. J. E. Shoemaker; people's warden, Mr. B. Farrell; delegates to Synod, Mr. J. W. Howard and Mr. George Sumner.

ONTARIO.

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

Kingston.—The semi-annual session of the Rural Deanery of Frontenac began Thursday evening, May 11th, in St. Paul's Church. There was a good attendance, the local clergy being present, and in addition Rural Dean Elliott, of Cataract; Rev. Dr. Nimmo, of Barriefield; J. O. Crisp, Portsmouth; Rev. J. W. Foster, Wolfe Island; Rev. Hilliard Smith, of Sharbot Lake. The sermon was preached by Dr. Nimmo, who took as his text Isaiah 52, the return of the exiles to Jerusalem, and going on to speak of the return of the exiles from all over the world to the new Jerusalem. Friday morning early celebration was held in St. George's Cathedral, and at ten o'clock it met for transaction of business in St. George's Hall. It was decided to change the time for the annual missionary meetings from the winter months to October to suit the clergy of the country. The same allotments were recommended for the Canadian Missionary Society. Rev. Charles Masters was appointed secretary in place of Rev. Mr. Forsythe, who has removed from the country.

Kingston.—A church parade of the Garrison was held in St. George's Cathedral on Sunday last. The musical service was excellently rendered and the chancel appropriately decorated. The Rev. Canon Starr, preached an eloquent sermon from the text, "His leaf shall not wither; and whatsoever he doeth shall prosper," Psalm 1:3,—speaking of Canada's emblem, the Maple Leaf, and the ideas it suggests of Dominion, Duty, and Destiny. The attendance was so large that many civilians were unable to gain admission. The committee meetings of the diocese are being held this week and a considerable number of clergy are in attendance.

Arden.—On Sunday, May 7th, the Bishop confirmed three candidates, and afterward preached to a large congregation. An infant child of N. H. Hinchey was baptized. This service was the first in the new church. The building is not yet finished, but when completed it will be a picturesque object in the centre of the village, prettily situated on the corner of Queen and Bridge Streets.

Parham.—St. James'.—The Bishop held a Confirmation in this church on the evening of the 13th. Two candidates were confirmed. There was a good attendance, and the Bishop delivered a most impressive address.

Picton.—St. Mary Magdalene.—The adjourned vestry meeting and annual congregational reunion was held in the Parish House on Wednesday, the 10th. The reports of the churchwardens and officers of the Sunday School, Woman's Guild, Auxiliaries, etc., were read, to the satisfaction of all present. The Advisory Board and sidesmen were appointed for the ensuing year, after which refreshments were served by the Woman's Auxiliary. On Sunday, the 14th, the rector, Canon Loucks, of Kingston, preached in the morning. After expressing his pleasure at being among his people once more, and after a few words of commendation on the present prosperous condition of the parish, he preached an excellent sermon from the words, "Them also which sleep in Jesus shall God bring with Him." Miss Christine Barker sang the solo, "Just for To-day," very sweetly and clearly. In the evening the rite of Confirmation was administered by the Bishop to twenty-six candidates, mostly adults. His Lordship preached with great earnestness and much spiritual power from the words, "Have ye received the Holy Ghost since ye believed?" This congregation is of one mind in the wish that their much-loved Bishop could visit them twice a year instead of only on the annual Confirmation Sunday.

Deseronto.—St. Mark's.—Mr. R. W. Lloyd, who has for many years past been one of the most prominent workers in this congregation died very suddenly of apoplexy, on Thursday, May 11th. He was, under all circumstances, a courteous and affable gentleman whose quiet influence has left its mark upon this parish. The funeral took place from St. Mark's Church, Saturday, May 13th, and was very largely attended. The remains were placed in the vault of the Deseronto cemetery. The floral offerings were many and beautiful. Besides a wife there are two daughters and a son to mourn his loss.

OTTAWA.

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

Cornwall.—The Rev. Rural Dean Houston, having resigned the office of Rural Dean of Stormont, which includes the United Counties will be succeeded by the Rev. G. S. Anderson, rector of Morrisburg, who was nominated by the clergy of the Deanery at the Chapter meeting, held at Iroquois on May 3rd. The Rev. Mr.

Anderson will be duly appointed by the Bishop of the diocese. Rural Dean Houston was appointed by the late Archbishop Lewis twelve years ago, without nomination by the Deanery Chapter, and consequently the Bishop of Ottawa has announced that he shall still retain the title and rank of Rural Dean. The Rev. H. J. Spencer, of Winchester, was elected Chapter clerk in the place of the Rev. A. H. Whalley, resigned.

Billings' Bridge.—Trinity.—At the adjourned vestry meeting the Rev. Canon Low, D.D., presided, and a large number of the congregation were present. Improvements in the church property have been spoken of, and it was decided to raise funds for this purpose by giving a garden party. A committee was appointed to arrange details.

TORONTO.

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

Tullamore.—At the vestry meeting held in St. Mary's Church on Easter Monday Wm. Morrison was chosen rector's warden; J. O. Little, people's warden; Geo. Strong, delegate to Synod; Jos. E. Gray, vestry clerk. The congregation decided at this meeting to take down the old parsonage and erect a more modern and comfortable building. Already the work is well under way, the old building being torn down and a new site procured. Soon, it is hoped, a new house will be built much nearer the church, and more convenient in every respect.

Uxbridge.—St. Paul's.—There was a large attendance at all the services in this church on Easter Sunday. The services were very bright and hearty. The rector, the Rev. W. H. A. French, preached very able sermons. The collection in the morning amounted to \$95, and in the evening \$25. It is more than the amount asked for, and will enable the church to begin the financial year with a balance to the good. The rector, officials and congregation are to be congratulated on the interest and zeal apparent in their Easter services. At the adjourned vestry meeting the auditor's report showed a marked and encouraging financial increase over the preceding year. Dr. H. G. Park and Mr. T. F. Thompson were appointed wardens. A hearty vote of thanks was presented to the retiring wardens. A vote of thanks was resolved by the vestry to the rector for his zeal and earnest work during the past year. Votes of thanks were tendered to the Sunday School and the A.Y.P.A. for financial assistance rendered the church; to Mr. B. Vicars, for the gift of a beautifully carved organ screen; to the Woman's Auxiliary, for the gift of \$100, to be applied to the reduction of the church debt. The debt is now only \$1,000. Sidesmen for the year now entered are: Messrs. W. E. Carswell, Jas. Harrison, B. Clemence, B. Vicars, J. Reid, Geo. Cocksedge, W. Henry, W. Hickling, T. Houston, Angus McDonald, Hy. Blair, Ganton Webster, F. Dure; lay delegates, Messrs. Wm. Reynolds, W. E. Carswell and A. Bagshaw.

NIAGARA.

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

Hamilton.—The Synod of Niagara will meet in this city on the 7th June.

St. Luke's.—An Easter gift of a brass cross for the altar, to replace the one formerly in use, has been made by a parishioner. The cross, which is of chaste design, with ecclesiastical symbols, is donated anonymously.

Grimsby.—The Rev. J. Allen-Ballard, of Chippewa, has been appointed vicar of this parish, the Rev. C. R. Lee retiring from active duty.

Chippewa.—This parish will be vacant on 1st June.

Fort Erie and Bertie.—This old parish and rectory is now vacant, the rector having been superannuated.

Waterdown.—This parish will fall vacant on or about the 1st June, the rector, the Rev. A. B. Higginson, having accepted a curacy in the Diocese of Quebec. As all these parishes are old and leading ones, they will, no doubt, be filled in a very short time.

Dunnville.—St. Paul's.—Easter Vestry.—The most successful year in the history of the parish has just been ended. Total offerings from the congregation, \$1,579.27. Balance on hand, \$91. The average attendance at both services has been the highest on record. Also the number of communicants on Easter Sunday was 23 more than the highest on record. Wardens, Dr. Brown and Walter Stone. Finance Committee, S. McDonald, A. W. Hawn, G. H. Brett, G. Sheehan, R. Mussen, J. Schofield. The rector's salary was increased \$100. This is the second hundred that has been added to the rector's stipend in eighteen months. His Lordship the Bishop was here on the 17th inst., and administered the rite of confirmation to twenty candidates. There was a beautiful and impressive service.

HURON.

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

Meaford.—Christ Church.—The adjourned annual vestry meeting was held in the schoolhouse on Monday evening, the 8th inst. The attendance was large, and the reports of the rector, treasurer, Sunday School, and different societies were received with enthusiasm, solid and steady growth being shown in every department. The treasurer's report showed a balance carried forward of \$11.98, with \$70 of collectible pew rents in arrears, giving an actual cash balance of \$81.98, total receipts from all sources amounting to \$1,900 in round figures. The following officers were elected for the coming year: Rector's warden, T. R. Moore; people's warden, T. B. Rixon; sidesmen, Geo. Latonnell, A. Prest, A. W. Rixon and H. W. Bell; treasurer, F. L. MacGachen; lay delegates, Wm. Moore and Thos. Thompson; select vestry, Jas. Randle, J. D. McGee, C. T. Sutherland, R. F. White, H. Helstrop, Thos. McCarroll, L. F. Boyd, H. P. Heming, F. Abbott and F. L. MacGachen. A motion to increase the rector's stipend by the sum of \$100 was passed by a standing vote. The organist's salary was also increased by \$10. Resolutions of thanks were passed to the donors for the following gifts to the church during the past year: To Mrs. Fuller for new wallpaper for the chancel; the Misses Langton, of England, for an oak credence table, and Mr. Thos. Wood, of Mount Forest, for illuminated text for the chancel arch. Resolutions of thanks were also passed to the retiring wardens and the choir.

Walkerville.—St. Mary's.—The Bishop held a Confirmation in this church on Monday evening, the 15th. Twenty-one were confirmed.

Galt.—Another very handsome gift has been presented to the parish. Mr. James W. Woods, of Toronto, has given a new upright Nordheimer piano to the Sunday School room in memory of his father, the late James Woods, Sr., who, for over forty years, was superintendent of the school. It is deservedly appreciated by the parishioners, especially those of the Sunday School and the A.Y.P. Society, and will be used solely for parochial purposes. It is another of the many

[May 25, 1905.]

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valuable and serviceable gifts with which the parish of late has been highly favoured.

Ingersoll.—St. James'.—About seventy-five members of the Anglican Young People's Association of New St. Paul's Church, Woodstock, accompanied by Rev. Canon Farthing, paid a return visit to the young people of this church, and a very pleasant evening was spent in the schoolroom of the church, which was prettily decorated with flowers. After being cordially received by the young people and the rector, the Rev. Jas. Thompson, the visitors furnished an entertaining programme that was greatly appreciated. After the programme dainty refreshments were partaken of at small tables, and the visitors departed for home about 10.30 o'clock. Rev. Canon Farthing replied on behalf of the Woodstock young people to the address of welcome by Rev. Jas. Thompson.

Strathroy.—St. John's.—The Bishop held a Confirmation in this church on Thursday, the 11th. There was a large congregation, and twenty-four ladies and six gentlemen received the rite of Confirmation. The Bishop delivered a most earnest and powerful address upon the responsibility of living the ideal Christian life.

Blyth, Belgrave and Manchester.—Prosperity has marked the year ending Easter, 1905. The churches have been renovated. There is a handsome surplus at each of the churches, and the same wardens have been elected for the coming year. The parish enters upon a new régime from May 1st, and agrees to pay \$800 to the clergyman instead of \$625 as formerly.

The late Rev. I. M. Webb.—The death of the Rev. Isaac Morrison Webb, of Brussels, occurred on Saturday, 6th Inst. at a private hospital in Toronto where he had been for the past two weeks. He was a graduate of Huron College, and was ordained deacon four years ago, and in the year following advanced to the priesthood by the late Bishop Baldwin. His first charge was in Windsor, where he was curate to Rev. Canon Hincks. He left Windsor to take up the duties of rector of St. John's Church, Brussels, which he had to resign a few months ago owing to ill-health. He was a very promising young man, and his death at the early age of twenty-eight years will be greatly mourned by his large circle of friends. He was the second son of Mr. A. Webb, of Granton. The funeral took place from his father's residence, near Granton, to Trinity Church, Birr, on Tuesday afternoon of last week. The procession was one of the largest ever seen in the township. Representatives from Brussels and a host of sympathetic friends from the city of London and surrounding district attended. The pallbearers were Rev. A. Carlisle and Messrs. Barclay, Powell, Westgate, McAndrew and McGoun, Huron College students. The service at the church was participated in by Revs. H. A. Thomas, of Lucan; G. Kilty, of Granton; Harold Langford, of Brussels; D. W. Collins, rector. A short address was given by Archdeacon Richardson, who also officiated at the grave.

Windsor.—All Saints'.—The Bishop of the diocese paid his first visit to this city on Wednesday, May 17th, and was warmly received by the Church members here upon whom he created a very favourable impression. The church at 8 o'clock was crowded to its utmost capacity to witness the confirmation of the large class of seventy-three candidates, who, upon this occasion, pledged their allegiance to Christ and the Church. This class is the largest yet confirmed by His Lordship, and numbered amongst its members many who were brought up outside the Church, amongst them being some of the most prominent men of the city. After the service, a reception was held in the

school-house, when Mr. A. Whittaker, the people's warden, took the chair, and in a few well-chosen words, welcomed the Bishop to the church, and called on Mr. J. E. D'Avignon to read the following address of welcome, which was presented to His Lordship: "Right Rev. Sir.—The members of All Saints' church, through a committee appointed for that purpose on the occasion of this your first official visit to Windsor, desire to congratulate your Lordship on your elevation to the Sacred office of Bishop, to welcome you to the western part of the diocese, and to express the pleasure felt in meeting you. We wish you a long and successful life in your important office. We have known of your successful ministrations in Stratford, and are confident that the same energy and ability will be shown in your wide sphere of usefulness. We learn with much gratification of the steady and substantial growth of the Church in Canada. In this parish, which will, on All Saints' Day, celebrate its 50th anniversary, and which has been ministered to by such distinguished clergymen as the Rev. Canon Hurst (who laid the foundation of the church), the Rev. Canon Caulfield, the Rev. G. W. H. Ramsay, and the Rev. Canon Hincks, who spent the best part of their lives in the service of the Church, and is now in charge of our beloved rector, Rev. F. A. P. Chadwick, we feel that the work of the Church is experiencing an activity and expansion exceedingly gratifying to those cognizant of the facts, and the prospects of very largely increasing our membership are very bright, one of the evidences of which is shown by the large number of candidates confirmed by your Lordship. We assure your Lordship that whenever you may visit this parish you will receive a loyal and sincere welcome. Signed on behalf of the congregation, J. E. D'Avignon, chairman of special committee." The Bishop replied very feelingly, and afterwards met the large number of Church people who had assembled in the school-house to meet their new Bishop.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Peigan Mission.—The Bishop, accompanied by Ven. Archdeacon Tims, spent Friday, April 17th, at this Mission. There was a crowded congregation of Indians. Seven Indians were confirmed. There was a celebration of the Holy Communion. The agent and his wife were among the communicants. The offertory came to \$6.65. There are now fifty-two Indian communicants on this reserve. The missionary, the Rev. W. R. Haynes, gave a very encouraging account of the Christian lives of his Indians, who are improving very fast, not only spiritually, but also from a worldly point of view. Twenty-two of them have manuscript Blackfoot prayer books, containing portions of the service, hymns, etc., which Mr. Haynes has written for them. Before he left the reserve the Bishop held the usual pow-wow, and in replying to the Indians he spoke of the contrast between the state of things when he paid his first visit to them, eighteen years ago, and their condition now. From all parts of the diocese the most encouraging accounts come of crowded Easter services, generous offerings, and greatly increased numbers receiving Holy Communion.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Archdeacon Mackay, of Saskatchewan, was in Toronto on Wednesday on his way back from England. He came out on the Ottawa, of the Dominion Line, as S.P.C.K. chaplain for the voyage. He speaks in the highest terms of this line. The Ottawa brought over six hundred steerage passengers and three hundred second class passengers, nearly all emigrants, and most of them destined for the North-West. The Archdeacon spoke of the great and increasing

interest that is now taken in the Old Country in Canada, especially as a field for emigration. Among those who are especially interesting themselves in the matter is the Salvation Army. The day before the Ottawa sailed, the Vancouver, also of the Dominion Line, left Liverpool with 1,000 emigrants for Canada. She was chartered for the trip by the Salvation Army. These emigrants were said to be of a desirable class, mostly industrious working people. A considerable proportion of them were Church people. The emigrants on the Ottawa were a mixed lot with regard to nationality, the largest proportion, however, being English, and most of them Church people. The voyage was, on the whole, favourable. Only one day there was a good deal of discomfort, owing to a strong head wind, the ship pitching heavily and the spray dashing over the decks. The Ottawa was in the ice at the entrance of the Gulf over twenty-four hours. This meant considerable delay, but it was an interesting part of the voyage. At the time six other steamers were in sight, all slowly ploughing through the ice. Several seals were seen, some of them lying apparently undisturbed on the ice as the ship passed quite near to them. Shortly after the Archdeacon reaches Prince Albert he will proceed to Lac la Rouge, about 250 miles north of Prince Albert, where he will spend the summer, chiefly occupied in building a boarding school for Indian children. The Indian Department has given a grant for the support of fifty children, and it is hoped the school will be in operation before the close of the summer. The work of building will be mostly done by the Indians. The Archdeacon himself is a practical carpenter, and his knowledge in that line will stand him in good stead, as it has often done in previous experiences of a similar kind. It is not an unworthy occupation for anyone who professes to be a follower of Him of whom it was said, "Is not this the carpenter?"

Kaslo.—At St. Mark's the volunteers attended church on Easter Day. These soldiers, in addition to the ordinary congregation, made a full church, and altogether it was a day to be remembered. At the vestry meeting Mr. R. Cockle and Mr. E. A. Brae were elected churchwardens. Financial matters were found to be in exceptionally good condition.

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Heward.—St. Andrew's Church.—Sunday, April 30th, was a red-letter day for the Church people of this parish, as they participated in the opening services of their little church which at some sacrifice they had erected to the glory of God, the only Protestant church in a district comprising thousands of square miles, while Heward is the only one of the thirteen towns from Arcola to Regina, where the Church's services are held. When less than a year ago, the present incumbent, Rev. J. H. Lackey, visited the neighborhood, it required a good deal of enquiry before a Church family could be found. The nearest railway station was about thirty-five miles away, the Regina-Arcola extension being then under construction. One or two small stores, a couple of tents, and a few small shacks marked the site of the present town, which now numbers about 200 inhabitants. After some enquiry, the clergyman was directed to the McCurdy family, two miles north of the town, as being possibly Church members. Here he received a hearty welcome, the head of the house, Mr. Samuel McCurdy, as was afterwards learned, being a veteran Church worker from Wingham, Ont., and a subscriber to the Canadian Churchman. He, with the clergyman, drove about the neighbourhood looking for members of the flock. On the following day, Sunday, twenty-five assembled at Mr. McCurdy's humble prairie home,

vacant on 1st

l parish and having been

all vacant on he Rev. A. B. y in the Dio- ishes, are old ubt, be filled

Vestry.—The of the parish ings from the on hand, \$91. vices has been mber of com- 23 more than Dr. Brown and S. McDonald, an, R. Mussen, was increased that has been hteen months. e on the 17th f confirmation a beautiful and

p, London.

adjourned an- he schoolhouse . The attend- of the rector, ferent societies old and steady partment. The ce carried for- tible pew rents sh balance of rees amounting llowing officers : Rector's war- n, T. B. Rixon; t, A. W. Rixon L. MacGachen; ios. Thompson; McGee, C. T. Ielstrop, Thos. P. Heming, F. A motion to in- ie sum of \$100 The organist's o. Resolutions ors for the fol- g the past year: er for the chan- land, for an oak Vood, of Mount he chancel arch. o passed to the

Bishop held a Monday evening, ifirmed.

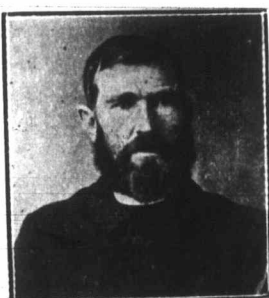
e gift has been mes W. Woods, ight Nordheimer m in memory of ds, Sr., who, for tentend of the ated by the par- e Sunday School ll be used solely ther of the many

to worship God in that service in which they and their forefathers had so often joined in grand cathedral or humble churches in older lands. Here for about three months services were held fortnightly. In the meantime, Mr. James Bishop, of Leverstock Green, near St. John's, Hertfordshire, England, a blacksmith, had arrived and built a small house at the town site. A room was placed at the disposal of the congregation, and here till the new church was opened, worship was regularly conducted. On Thursday, April 27th, Ven. Archdeacon Harding, of Indian Head, arrived in the parish and was present at the first regular vestry meeting, when the following officers were elected, viz.: Mr. S. McCurdy, incumbent's warden; Mr. George Docker, people's warden; select vestrymen, Messrs. J. Bishop, S. Rashbrooke, J. Aldrich and Percy Hopkins, with the last named as vestry clerk. It was decided to try to raise \$200 for the current year towards clerical stipend, and the hope was expressed that other parts of the vast mission would so assist as to justify the



St. Andrew's Church, Heward, Assa.

Bishop in sending another clergyman or a lay helper to divide the work with the present incumbent. Mr. George Docker, the people's warden, a merchant of the town, is a grandson of the late Mrs. George Docker, of Dunnville, Ont., whose obituary notice appeared in the Canadian Churchman of October 27th last, which shows them to be a family loyal to the Church and always ready to assist those who labour in the Master's Name. Did space permit to enumerate the families who have ably assisted in bringing about the pres-



Rev. J. H. Lackey, Incumbent, St. Andrew's Church.

ent hopeful position of the Church here, the names would be known in Eastern Canada and across the sea, as of those who are only doing in this new prairie land what they were wont to do in their former homes. The Church building was erected at a cost of about \$350, besides about \$75 of voluntary labor. It is 18 by 24 ft., with 8-foot side walls, finished inside with wooden ceiling, and containing holy table, lectern, reading desk, seats and kneelers, the inside including furniture all oiled, while the outside yet awaits a covering of paint. The Holy Table, frontals, etc., are a gift from Mrs. (Bishop) Grisdale. Gifts of holy vessels, fair linen, alms basins, and a baptismal font, with contributions towards the purchase of an organ, would be very acceptable gifts from friends who wish to aid the mission work of the West. When the building of a temporary church was spoken of, it was thought that \$200 would be sufficient, which amount was quickly subscribed in small sums by not only actual Church members, but by many others as well. It is erected on a splendid site of two lots received from the C.P.R. for a small per cent. of their value. The offertory at the three services amounted to nearly \$100 in cash and pledge cards, leaving about \$50 yet to be provided for. The initiatory service in the Church

was the baptism of Ernest Herbert Howard Fox, infant son of Mr. and Mrs. Herbert Fox, followed by a celebration of the Holy Communion at which nineteen partook. About sixty were present at the morning service, and about one hundred both afternoon and evening, a number being unable to gain admittance. Archdeacon Harding preached three powerful and impressive sermons from Ps. 95:6, and St. Matthew 28:16-20, and 1 John 3:1-4, respectively. The musical part of the services was ably rendered under the direction of Messrs. Hopkins, with Miss Bice as organist. The organ was loaned by the Methodist congregation, a kindness which was thankfully acknowledged. The incumbent was congratulated by the Archdeacon on the important work done during the past year, and the prayer of his many friends in this vast mission is that he may long be spared to labour amongst them. He was ordained deacon in Montreal by the present Archbishop, in 1892, and was priested in the following year in the same city by the late Bishop of Huron. For seven years at Glen Sutton, and nearly three years at Hemingford, he did noble work for Christ and His Church. In November, 1901, he was placed in charge of the important parish of Clearwater and Pilot Mound, Manitoba. During his short incumbency there, about \$700 of debt was cleared away, and important repairs and furnishings for church and parsonage property provided for. Not only on financial but on spiritual lines was progress to be noted, as shown by increased Church attendance and interest in other ways. A year ago the parish was divided, the second clergyman being placed at Pilot Mound as a centre, while the work has since increased, so that the present incumbent is assisted by a student this summer. At the close of the afternoon service, at Heward, a member from a railway station, about twenty miles away, made an application for the services of the Church, stating that there were at least six families to join in the request, and that others would soon be found if services were established. A similar cry comes from scores of places throughout the diocese, while many others are simply drifting from the Church of their fathers because she has failed to bring them God's message in their prairie homes. What is needed is young clergymen, with the faith of the homesteader, who builds his humble shack, breaks up the prairie sod, and for a year or two expects very little return, but looks for harvests in the future, which shall cheer his heart, and make him forget the sacrifices of his pioneer life. Not only actual Church members, but those of other communions, including a number of Lutherans, who cannot have the services, with which they were familiar in the home land, would rally to the support of the Church if she will but give them her services; while on the other hand, many of her own children will wander from the fold if neglected in the day of their need.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—St. James'.—The financial report of this church submitted at the vestry meeting, shows the church to be in a most satisfactory condition. Wardens elected, A. D. Taylor, and F. J. Bard. Delegates, A. D. Taylor, H. Hewke, and S. J. Wade.

Christ Church.—The Rev. W. A. MacClean has been appointed assistant to this church.

Victoria.—St. James'.—The church wardens' report presented to the vestry meeting was quite satisfactory. Wardens, C. Loat, and H. C. Marsh. Delegates, Messrs. Davies, Carr-Hilton, C. Loat, and H. C. Marsh.

Ven. Archdeacon Pentreath has been making a visitation of the famous Similkameen Valley for the purpose of organizing a church in the district.

This valley is rich in coal, gold and copper, besides having a considerable area of fine agricultural land, and ranges for cattle. The Archdeacon travelled 200 miles by stage during his trip. At Princeton he organized the parish of St. Cuthbert, with Messrs. R. Hewat and Dr. Schon as church wardens, and A. Hewat and E. B. Hall, sidesmen. Mr. E. Waterman was elected delegate to the Synod. A lot has been secured in a very central position, and a church will be built. While there are only about 100 people in Princeton at present, the Great Northern Railroad will be graded to the town by fall, and a large increase of population is expected. Copper Mountain has immense deposits of copper, and capitalists are developing it. Coal is found everywhere, and with the advent of a railway the country around will be transformed. A Ladies' Guild was formed, with Mrs. W. D. Lyall, President; Mrs. Hewat, Secretary, and Mrs. Waterman, Treasurer. Twenty miles from Princeton is situated the mining town of Hedley, with 300 people. Here is the famous nickel plate gold mine, employing 52 men, with a large stamp mill. The mine is situated 6,000 feet above the valley where the town is built, and is one of the richest in the Province. Here the Archdeacon organized St. Mary's parish. Dr. McEwen and Mr. A. H. Brown were elected sidesmen, and Messrs. Walker, Smith, and Gladden, sidesmen. A committee of six was appointed to secure lots and subscriptions for a church. A Ladies' Guild was organized with Mrs. (Dr.) Whillans, President; Mrs. Henderson, Secretary; Mrs. Schubert, Treasurer. The services on Sunday were held in the Athletic Hall, and were well attended. As it was the first time a Church of England service has been held in the place, it was an occasion of much interest. The Archdeacon managed to get ten people together on the Saturday for a choir practice, and the stillness of the great mountains was broken for the first time with the echo of the Te Deum, and the ancient chants of the historic Church. Both parishes will be served for the present by one man, and they have been offered to the Rev. Arthur E. Brown, M.A. (Pembroke College, Oxon), late vicar of Weald, Kent, who has volunteered for missionary work in British Columbia. Mr. Brown is 39 years of age, unmarried, and has considerable experience of church work. The Archdeacon returned to his headquarters at Vancouver, after visiting several other small and scattered places, having been gone sixteen days. Three children were baptized during his visit. Holy Communion was

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administered ten at Hedley Gurney, a lad Association in to the new n guaranteed to ing year.

Vancouver.—the accounts year were so preceding year the organist. officers of th to all who h H. Newmarc Abbott, W. E

New Westence of the this city in morning the Bishop and which all p cathedral. I During the Communion of their exp stated their to be taken the confer to set apart special day the Bishop the ministe from the pi were pres Bishop Da Pentreath. Rev. C. J. Croucher, Clinton, of H. W. La Owen, B.A G. H. Wi couver; R Church, V Rev. A. D Houghton drick, of J

John I Kelownated on t porting r the Rev. rector, w Easter o this dioc By the c large inc parish, a Kelowna rectory,— who has Greene, Dublin, is very Penticto served t parish, sion Fu of Arro

Pentihas bee minster of Mr. has a their s The B Rev. T

administered to eight persons at Princeton, and ten at Hedley. Through the liberality of Mrs. Gurney, a lady connected with our Missionary Association in England, a grant has been made to the new mission work, and the people have guaranteed to supplement it by \$480 for the coming year.

Vancouver.—St. Paul's.—At the vestry meeting the accounts showed that the receipts of the year were some \$800 in excess of those of the preceding year. Votes of thanks were passed to the organist, the choir, Sunday School teachers, officers of the various societies and guilds, and to all who have assisted the church. Wardens, H. Newmarch and A. P. Watkins; delegates, H. Abbott, W. E. Knowler and A. McC. Creary.

New Westminster.—On April 27th a conference of the clergy and the Bishop was held in this city in Holy Trinity Cathedral. In the morning the clergymen breakfasted with the Bishop and Mrs. Dart at the See House, after which all partook of Holy Communion in the cathedral, Bishop Dart being the celebrant. During the conference, which was held after Communion, all the clergymen gave accounts of their experiences with their parishioners, and stated their views as to what was the best course to be taken for achieving the ends for which the conference was called. It was finally decided to set apart the Friday before Whitsunday as a special day for prayer and supplication, while the Bishop will give out a pastoral letter, which the ministers will read to their congregations from the pulpit on the following Sunday. There were present at the conference the Right Rev. Bishop Dart, D.D., D.C.L.; Ven. Archdeacon E. Pentreath, D.D.; Rev. Mark Jukes, of Chilliwack; Rev. C. J. Brenton, M.A., of Vancouver; Rev. C. Croucher, M.A., of Yale; Rev. H. G. Fiennes-Clinton, of St. James' Church, Vancouver; Rev. H. W. Laffere, B.A., of Langley; Rev. C. C. Owen, B.A., of Christ Church, Vancouver; Rev. G. H. Wilson, of St. Michael's Church, Vancouver; Rev. H. G. Underhill, of St. Paul's Church, Vancouver; Canon Hilton, of Ladner; Rev. A. D. Owen, of Surrey Centre; Rev. C. W. Houghton, of St. Barnabas', and Rev. A. Shildrick, of Holy Trinity Cathedral.

KOOTENAY.

John Dart D.D., D.C.L., Bishop in Charge.

Kelowna.—At Easter this country parish situated on the Okanagan Lake, became a self-supporting rectory, and the stipend of the vicar, the Rev. T. Greene, B.A., who now becomes rector, was raised from \$800 to \$1,000. The Easter offering, which is given to the clergy in this diocese, amounted to the large sum of \$148. By the division of some of the large ranches a large increase in population has come into the parish, and the church has gained by this influx. Kelowna has a well appointed church, with a rectory,—the latter the gift of a lady in England, who has two sons ranching in the parish. Mr. Greene, who is a graduate of Trinity College, Dublin, has been in the parish twelve years, and is very popular. The outlying stations of Penticton, Summerland, and Beachland, formerly served by him, have been formed into a separate parish, the people raising \$600, and the Mission Fund giving \$200. Rev. H. A. Solly, B.A., of Arrowhead, is about to take charge.

Penticton.—St. Saviour's Church, Penticton, has been consecrated by the Bishop of New Westminster and Kootenay. The church is the gift of Mr. and Mrs. Thos. Ellis, of Penticton. It has a stained glass window to the memory of their son Thomas, who died a few years ago. The Bishop, was assisted in the service by the Rev. T. Greene, vicar of Kelowna, who preached

in the afternoon. Mr. Ellis will build a residence for the new vicar, and gives \$120 a year during his life towards the stipend.

Nelson, B.C.—The Easter services held at St. Saviour's Church, conducted by the rector, the Rev. F. H. Graham, were a gratifying success. Communicants at the several celebrations were the largest number in the history of this progressive parish. The rector preached two powerful sermons during the day. The congregations at the morning and evening services were overflowing. In the afternoon a delightful children's service was held. The parish continues free of debt. At the vestry meeting on Easter Monday another successful financial year was shown. \$3,890.91 were raised for Church purposes during the year, while in addition to this sum, \$624.90 were collected towards the new chancel contemplated. George Johnstone was elected people's warden, and Fred. Irvine was appointed rector's warden. R. J. Steele, H. J. Marks, J. M. Lay, Frank Deacon, F. de Veber, and E. A. Crease were elected sidesmen. George Johnstone, J. M. Lay, and H. Bird, were elected lay delegates to the Synod, to be held at Nelson in June next.

NEW CALEDONIA.

F. H. DuVernet, D.D., Bishop.

Metlakatla.—St. Paul's.—On Sunday, April 16th, Bishop DuVernet confirmed 19 candidates, ten young men and nine young women of the following races: One white, three Tsimshians, four Kitishans, and six Haidas. There were nine from the Boys' Industrial School and six from the Girls' Industrial School. The language common to all these different people being English, in which all have been educated, the impressive service was in English. The candidates were prepared and presented by Rev. J. H. Keen.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Nanaimo.—The Mission Ship "Columbia" visited this port last week, when the Girls' Guild of St. Paul's Church fitted up the hospital cot. A reception was held in the afternoon, and numbers availed themselves to look at the vessel which is to carry the glad tidings of the Gospel of Christ to many a mining and lumbering camp, and carry on social and hospital work to those practically buried out of the influences of civilization. The ship is well fitted up, can make 8½ knots per hour, and with its surgeon, sky pilot, and two of a crew, goes forth with many a prayer on its errand of mercy and love.

The Bishop returned to Victoria after holding confirmation services at Comox and Cumberland on the second Sunday after Easter.

A KNOTTY PROBLEM.

A good test of a piano is its ability to remain in tune, and this problem is nearer solution in the Gourlay Piano than any other now on the market. When it is considered that the tension on the strings and pins of a seven-and-a-third octave instrument is from eighteen to twenty-two tons, the layman can realize that it is no common task to prevent these strings and pins from "giving," and thus lowering the pitch. The Gourlay has in its construction a pin block which is unaffected by temperature, and solid as Carlyle's "Frederick the Great." The string which can depend for support on a pin set like an immovable rock, need not fear the varying humors of the Weather Man.

The Reason For It.—Mellowness of tone quality in a piano is secured in part by a good sounding board, and the only way to secure a

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perfect sounding board is to adopt the expensive but thoroughly adequate method in use by the firm of Gourlay, Winter & Leeming. For the Gourlay pianos the sounding board is made of clear spruce that has been subjected to the severe eye of an expert. Every piece must be perfect, and must stand an extraordinary heat test before it is passed as suitable. Because of this care in manufacture, the piano has received unnumbered compliments on the unique sweetness and charm of its tone.

A Test of Character.—Steadfast, immovable, are words that mean something in a man's character and in a piano. The veriest tyro knows that a piano is a stringed instrument, and that the tension of these strings must be maintained if the instrument is to remain in tune. Therefore, it will be immediately apparent that the "pin-block" which sustains the entire tension of the piano must be one of the most important parts of the instrument. In the constructive excellence of its pin-block the "Gourlay" piano surpasses any other instrument of Canadian manufacture. It is manufactured of the hardest rock maple, glued together in layers, the grain of each running in a different direction from that of the adjacent layers, securing the uniform resistance obtained from non-varying end-wood: The result is that cold or heat, moisture or dryness has absolutely no effect on the position of the pins, and, therefore, goes far to keep the strings at unvarying tension.

Bridge Advantages.—Inasmuch as sounding board bridges have so much to do with the production of a resonant and sonorous tone in a piano there is particular interest in glancing at the method of manufacture. For a high-class instrument, such as the "Gourlay," the bridges are made of many thicknesses of the choicest quarter-cut maple, glued together in continuous bent form, thus avoiding the possibility of splitting under the strain of the strings. Moreover, the Gourlay has a third grand bass bridge, which has not hitherto been used in upright pianos, but which has been regarded as a prime necessity in all grands. One advantage is that the middle strings of the instrument are greatly enriched in tone, and that all sections are equalized in tone production.

Correspondence.

A WARNING.

Sir,—May I bring the following to your readers as a warning against a man who appears to be an imposter. This man pretends to be deaf and dumb. He bears a type-written appeal for assistance to bring a delicate wife to her parents in Kansas. He has a lead pencil with a holder for a nib which he sells for 25 cents, although worth only two or three cents, and generally

asks the Church of England clergymen to head a list of persons willing to purchase the pencil for 25 cents. The type-written appeal is signed by the Venerable Archdeacon Norton, of Montreal. Underneath is a declaration from the Rev. Canon Welch, of St. James', Toronto, saying that the signature of Archdeacon Norton is genuine. I gave the man assistance, but afterwards thought why did not the Archdeacon write the whole letter in his own handwriting instead of merely signing a type-written appeal. I wrote to the Archdeacon about the matter, and the following is his reply: "I have no recollection of the person mentioned in your letter, nor do I issue type-written letters. As I have been out of pastoral work for more than three years I have during that time written no recommendations, except for old personal friends."

Yours sincerely,

J. G. NORTON.

The man goes by the name of Gordon. Hoping this may be of service to your readers,
I am, faithfully, sir,

R. PERDUE

Dunnville, 19th May, 1905.

AMEN.

Sir,—The different pronunciations of the word "Amen," in my opinion, largely affects the audible and hearty congregational responding in the Church of England service which is intended by the Book of Common Prayer. The choir (which is supposed to lead) pronounce it when reading nearly the same as when singing. Many of the congregation prefer the ordinary way when reading, and will not audibly follow the choir; hence the want of co-operation. It matters little how "amen" is pronounced in churches where the responding is nearly all done by singing, for then, most of the congregation becomes an audience listening to the performance.

AN ANGLICAN OBSERVER.

FREE DISCUSSION.

Sir,—I have read with great interest and appreciation the article in the Canadian Churchman of last week on "Free Discussion." In these days the Church at large is much in need of full information on matters relating to the Diocesan Synods, the General Synod and the Missionary Society with full particulars of receipts and expenditures. It is only in this way that your thousands of readers throughout the Dominion can be placed in a proper position to intelligibly criticize what is open to criticism and to suggest necessary improvements. I trust you will continue to open your columns for full discussion of all matters relating to the Church in this growing and prosperous Dominion without fear or favour. I am sure your numerous readers will greatly appreciate and profit by it. You deserve great credit for the liberal manner in which you conduct the "Churchman," which is fair and just to all.

A CONSTANT READER.

PROVINCIAL SYNOD REPORT.

Sir,—Is it proposed to publish the minutes of the last Provincial Synod, held in October last in Montreal, or has that body gone completely out of business? It was thought that by having both secretaries in Montreal that the work would be done more quickly; but it does not appear to be any great advantage.

W. R.

LIFE OF FATHER DOLLING.

Sir,—I wish through the medium of your widely circulated paper to direct the attention of the clergy and laity of the Church to the publication of a six-penny edition of the life of Father Dolling. With the consent of the author, Rev. C. E. Osborne, the publishers, Messrs. Newnes, have arranged with the original publisher, Mr. Arnold, to bring out a special edition (complete as to matter) of the life of one of the most remarkable men of the nineteenth century. The arrangement extends to all British colonies, but not to the United States. The author and publishers aim to put the work in the hands of the thinking men among the working classes (to use the common phrase). Apart from the fact that this book is the record of the life of one who was a most devoted labourer among the poor and the outcast, it is worthy of study on account of its literary style, which has been commended by the religious and secular press of the English-speaking world.

THOMAS GREENE.

Kelowna, B.C., May 8th, 1905.

CANADIAN HYMN BOOK.

Sir,—It seems quite in accord with the idea of the Canadian Edition of the Book of Common Prayer to have at the same time The Canadian Hymn Book, and as Christian unity is the key-note of our times,—I would suggest that the Hymnal Committee should cull from Canadian Hymnals already in use—as some one said the other day—Oh! "Abundant Grace" is not Anglican Grace, but so long as it is Divine Grace—why we need it always and every where so with Catholic canticles, psalms and hymns—even should they come from "peculiar people,"—so long as they are zealous of good works! Why not "hold fast to that which is good." By the way,—Mackay says, in his first address, "It should be the definite article." "God be merciful to me the sinner." Thanking Archdeacon Norton for his D. S. T.

WHAT IS DONE WITH THE MONEY?

Sir,—It has often been said, people would like to know what becomes of all the money sent into these back country missions. Speaking for what I myself know, I therefore wish to make this statement,—that I have personally collected money in Toronto and elsewhere, and received grants for mission purposes during the course of the ten years I have lived in this country, and within the same period of time, with the aid of this assistance, I have:—(1) Built a church in what is called the Hawley Settlement, named St. Andrew, and costing \$750. (2) Erected a mission room in Methuen, costing \$200. (3) Provided an organ for St. Andrew's Church, costing \$75. (4) Supplied St. Stephen's with an organ, costing \$45. (5) Another organ for St. Paul's, costing \$35. (6) Supplied another organ here in Apsley for our parish-room, at a cost of \$40. (7) Some \$50 odd has gone to the repair of St. Stephen's and St. Paul's churches respectively. Before this those churches were without organs. Every church and organ is paid for, and there is no debt on the mission, excepting \$7, owing for repairs to St. Stephen's Church. I have been purposing, sir, to send you this information for publication for some months past, and would have appended it to my last contribution, but that I did not wish to trespass further upon your space. I hope this will reach the eye of all who have so kindly helped us.

C. LORD.

A CANADIAN HYMNAL.

Sir,—Last week you kindly inserted my letter containing some suggestions as to steps which are being taken to press upon the attention of the General Synod the widespread desire of the Church for a Canadian Hymnal. Permit me to set down the more or less obvious considerations which arise, and upon which there is to a large extent practical unanimity. 1. The time has arrived for such an undertaking. The General Synod, now an active and legislative force to a greater extent than hitherto, is fully equipped to deal with a question affecting the interests of the whole Church, and diocesanism (to coin a word) and provincialism in such a matter will never again have any place in the enlarged scope of the work of our united Church. 2. The spirit of our times demands a book suited to the Canadian national spirit that has developed so remarkably during the last decade. To quote from your last fine Christmas Number—"the book (referring to a new edition of an English hymnal) is dreadfully insular and ignorant, the work of the smallest of little Englanders." Our General Synod can surely be relied upon to secure a committee of broad-minded, moderate, progressive Churchmen who will submit for adoption a collection of hymns giving to the everlasting Gospel a form and expression suited to the spirit of the times in which we live. 3. The necessity increases as the editions of books now in use multiply. It is hopeless to suggest a compromise by adopting one of the hymnals now in use. As well expect a Synod to adopt one of two candidates for Bishop when there is a "dead-lock," and party feeling runs high. A new book would not eventually increase the number, for its very purpose and result would be virtually to include and thus supplant every other, and Churchmen will have a sigh of relief when they know for certain that they will no longer be called to take part in what Dykes decades ago called "the war of hymnals." 4. Our rapidly increasing population requires that we shall not be behind other religious bodies in making our church services popular by familiarizing all our people with the same hymns. Heartiness and success in our services cannot be achieved if worshippers find unfamiliar words and tunes in different churches. 5. The church-going public as a whole do not want to be put to the expense of buying more than one hymnal. No matter how devoted clergy or choir may be to some few hymns in their particular hymnal, it is much more important that the public be sure that no matter what Anglican Church they may drop into in this wide Dominion, they may feel at once at home in using the same collection of hymns as in their own parish church. 6. Our duties to missions and other church enterprises demand that we shall see to it that the profit from the sale of hymnals goes not as now to private English publishing concerns, but to the Canadian Church. Since the recent publication of the Canadian Presbyterian Book of Praise, for example, royalties amounting to over \$22,000, have been devoted to the fund for

aged and infirm clergy. 7. The music in English hymnals is pitched too high for Canadian voices. In St. Augustine's Church, Toronto, and in other churches where congregational singing is a marked success, tunes have been systematically transposed with a result almost astonishing. Most organists cannot transpose at sight, and will not take the trouble to write the tune in a lower key; e.g., "Onward Christian Soldiers." 8. Our children should use the church hymnal, but a better and more complete selection of children's hymns should be made before this can be done. The Presbyterian Book has driven out all the American and other trash in Sunday Schools and elsewhere in the Presbyterian Church. 9. We should not be behind our neighbours to the south in progressiveness on right lines. The American Hymnal, a phenomenal success, is used in every State of the Union, and is a great source of strength to the American Church, as a Canadian Hymnal would be to ours. 10. Other church organizations have recently overcome all difficulties of a hymnal, and why not our Church also? The Presbyterians, notwithstanding the existing strong differences of opinion as to paraphrases and elimination of certain psalms, secured hearty united action. The Baptists, too, have recently issued a hymnal which is a credit and a delight. I shall with your permission next week state some further considerations that suggest themselves.

JAS. EDMUND JONES.

A VACATION OPPORTUNITY.

Sir,—The time is approaching when one's thoughts turn again to the summer holiday, and the best use that can be made of it. Among the opportunities that invite the attention of the Christian worker is one which deserves far more notice than it receives, because it is so unique—I mean the Harvard Summer School of Theology which meets in Cambridge, Mass., during July. Here among the delightful and scholarly associations of Harvard University is offered year by year a series of lectures upon Biblical and religious subjects by the foremost thinkers of our time in these departments. One reason, perhaps, that those who have only a few weeks' vacation shrink from attending the school is fear of the mental strain it may put upon them. But those of us who have been there have been most agreeably disappointed in this respect. Although the days might sometimes be hot, the lecture-room in the Semitic Museum was always breezy and comfortable, while on one or two occasions seminars were held last summer, seated around our professor out under the trees on the grass. One might study as much as he chose, but he was in no way pressed, to over-do. There were no examinations to be faced; and so there was no anxiety about one's work. Nothing, in fact, more than a pleasant stimulus to one's interest. Indeed, perhaps, more than from any severe study one feels that the benefit is derived from the charming intercourse in which he finds himself. The instructors are so open and ready to give of their best—in the most informal way, in conferences as they are called, in chance conversations between the lectures, or even in most cordial invitations to call upon them. The students one meets seem of the very best in the Christian ministry—earnest and bent on the noblest things. They come from the most various religious bodies, but differences of opinion are found to be no bar to a most cordial comradeship and harmony of spirit. Our own communion has been well represented at every session of the school, and by every type of Churchmanship. In fact one of the most helpful features it affords to the Churchman is its opportunity of contact with those of our own fold, and at the same time of a better acquaintance with other ministries. The result is that when one comes to leave at the close of his three weeks he feels himself in no way fatigued, but uplifted with new ideas and quickened with fresh enthusiasm. No one who heard the hearty ring of the doxology which, quite unplanned, but by some sudden impulse we all stood up and sang—some with tears in their eyes—as the session closed last summer, could feel that the school was sending its members home weary or worn. This summer, in view of the quickened interest in the Bible so evident everywhere, the courses of instruction are to be concentrated on that subject. Prof. Lyon, of Harvard, is to lecture on the Hebrew Monarchy from 930 to 586 B.C. Prof. Toy, on Old Testament Prophetic Thought. Prof. Torrey, of Yale University, on Deutero-Isaiah. Prof. G. F. Moore, on Jewish Literature from 200 B.C. to 100 A.D. Prof. Schechter, of the Jewish Theological Seminary of America, on Early Rabbinic Theology. Prof. H. S. Nash, of the Episcopal Theological School, on Alexandrian Theology in relation to Christianity. Prof. Roper, on Colossians and Ephesians. Prof. Fenn on the Theological Method of Jesus, and Prof. E. C. Moore, on the Relations of the New Testament Writings to other early Christian Literature. It is greatly to be hoped that many students will gather to this feast of good things, not only from the United States, but from Canada and elsewhere. Here is a chance for many a man cut off by distance or the crush of parish work from the best thought of the day, and feeling himself falling behind, to put himself at small expense abreast of it again, and at the same time not seriously interfere with his well-deserved vacation. Letters of inquiry may be addressed to the Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.

EDWARD T. CARROLL.

St. Ann's Church, Amsterdam, N.Y., April 25th, 1905.

THE ARC RUPI

Sir,—Like St. called Patmos, admiration," when your Easter numl with ten horns, incongruity,—viz: should be a roi figurehead, "havi any correspondi form." And yet the names of Becket, Cranmer ing of Tait, Bens scarcely come u adian Church is so the example c ell. In virtue of India, the lat Church in that could have do archiepiscopal f day. Again, oi Africa owe the living branch o the work of shaped their de provincial Sufri name of Selwyr order to prove New Zealand, must be rather gotten the par Machray played from Lake Sup the United St: Ocean. As M duty to perform a living exampl ones, and so over the scatt those islands, who is, to-day, and State that Richelieu, and no exaggerati with thorny qu tive Head of could do. TI United States increasing see have learnt b American Chu to the fact the shrewd, hard-l the world to of an orname

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THE ARCHBISHOPRIC OF RUPERT'S LAND.

Sir,—Like St. John in the Isle that is called Patmos, "I wondered with a great admiration," when confronted by Spectator, in your Easter number,—not indeed with a beast with ten horns, but with a far more amazing incongruity,—viz.: a Canadian Archbishop who should be a roi faineant—a mere ecclesiastical figurehead, "having a dignified title without any correspondingly dignified duties to perform." And yet Spectator must have heard the names of Augustine, Dunstan, Anselm, Becket, Cranmer, Parker, Laud, to say nothing of Tait, Benson, and Temple—names which scarcely come up to sample. But the Canadian Church is a colonial, up-to-date church, so the example of Europe does not count very well. In virtue of his being the Metropolitan of India, the late Bishop Cotton organized the Church in that land as no diocesan bishop could have done, and the results of his archiepiscopal foresight are apparent to this day. Again, our fellow Churchmen in South Africa owe their very life, as a vigorous living branch of the Anglican communion to the work of that great Metropolitan who shaped their destinies as none of his "Comprovincial Suffragans" could have done. The name of Selwyn has only to be mentioned in order to prove that the same holds true of New Zealand, and surely Spectator's memory must be rather short, if he has already forgotten the part which the late Archbishop Machray played in consolidating the Church from Lake Superior to the Rockies, and from the United States boundary to the Arctic Ocean. As Metropolitan he had a definite duty to perform and he performed it. But a living example is worth any number of dead ones, and so I point to the West Indies—over the scattered dioceses and Bishops of those islands, there presides an Archbishop who is, to-day, such a real power in Church and State that his friends call him a Modern Richelieu, and well may they do so, for it is no exaggeration to assert that he grapples with thorny questions as no one but the Executive Head of an entire Ecclesiastical Province could do. Then take our brethren in the United States; a large, influential and ever-increasing section of American Churchmen have learnt by practical experience, that the American Church suffers grievous loss owing to the fact that she has no Archbishop. These shrewd, hard-headed men would be the last in the world to trouble themselves over the lack of an ornamental figurehead. They know that



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there are important duties to be done which are not done; accordingly they desire to supply the want. Are there no large questions confronting the Canadian Church, which need to be handled by the Church's responsible representative? I am sure our eminently practical Lord Primate would never stoop to sport a dignified title with no dignified duties to correspond. In conclusion, it must be a familiar fact to your readers how one of the greatest of Archbishops was actually raised from the ranks of the laity and had to be ordained deacon, priest and bishop on three successive days. If it be not an impertinence to do so, I would wish for His Grace of Rupert's Land that he may not only resemble the great Patriarch of Milan in being promoted to the pallium without any previous diocesan experience, but that also he may resemble St. Ambrose in having many an Augustine as a seal to his episcopal ministry and that by statesmanlike foresight, and by plain practical efficiency, he may emulate the same St. Ambrose, not only wearing a dignified title but also performing dignified duties.

A. R. MACDUFF.

Santa Barbara, California.

THE OUTLOOK

Sir,—The present education controversy in Canada, as well as that in England, afford a striking and instructive commentary upon the trend of modern democracy. In spite of the increasing liberalism of modern ecclesiastical thought there would seem to be a widening line of cleavage, a growing spirit of alienation, between politics and religion. There never was a time when the charge of "ecclesiasticism" could with less reason be levelled against Churchmen. Here and there, of course, we find ecclesiastical extremists, just as we also meet with political firebrands, but generally speaking there was never before a saner and healthier tone of religious thought, less fanaticism, less dogmatism, less self-sufficiency than at present. Churchmen are inclined less and less to emphasize differences of opinion upon non-essentials, and more and more to fall back upon fundamentals, to urge the great axioms of morality, the basal facts of conduct and experience, as the groundwork of religion; and yet the forces of secularism were never more insistent, and never more radical in their demands. Political doctrines that not many years ago would have caused the utmost dismay amongst the great majority of Christian citizens are stated to-

day as mere ordinary matters of fact. To-day in France we see the Teaching Orders driven out with bayonet and baton; in England we see organized passive resistance against the bare privilege of giving religious instruction in schools, even though that privilege is qualified and protected by a conscience clause—in schools, too, whose origin and history is inseparably connected with the Christian Church; and in Canada we see a storm of protest against the proposal to permit religious instruction for the last half-hour of the school-day in those new and semi-developed provinces of the West. If in this last instance the argument were confined to the constitutional issue alone no fault could be found, but the question has been discussed and opposed chiefly on its merits. It is difficult to view the outlook without dismay. All that the average man has to guide him in forming an opinion upon such a matter is experience—experience as recorded in history. Instances there are in which the moral life and religious principles of nations have been sapped, but such conditions have been invariably regarded as the symptoms of decay, the precursors of destruction. For all that is most virile and enduring in a nation's life is bound up with its religion. The teaching of religion is the teaching of morality, the inculcation of the practice of righteousness,—based upon the highest sanctions. Religion is the embodiment of all that is pure and noble, the striving after the good and true; and it has always been the chief, if not the only, force for the uplifting of mankind. To omit it from the nation's educational curriculum, or to evade responsibility for it, is to ignore history, to invite inefficiency, and to lower the national tone. Between politics in the hands of temperate men, and religion sanely interpreted there can be no conflict, for the one is included within the domain of the other. Religion covers the whole range of human conduct, and politics is a part of conduct; and politics has an especially close connection with religion inasmuch as it concerns emphatically one aspect of the relationship between man and man. Without religion politics must lack tone and inspiration, and all that would raise it above a mere ferment or strife of wire-pulling, chicanery, and froth. Let the question be squarely faced. Have these secular tendencies raised or lowered, I do not say the ideal, but the actual standard of national life and conduct? It seems to me that there is only one answer to this question, and it is that they have lowered it. There are many things that point to the decay of religious life in modern democracy; and not the least is the latter-day indifference to dogma. It has almost come to be regarded as a sign of imbecility to speak of dogma as a necessity of religious life. But dogma is to religion what postulates are to Euclid: It is something, not perhaps mathematically provable, yet worked out and accepted in the experience of the Church, in the Christian consciousness, and passed on as a heritage from age to age. Each age has its own problems to solve, and the issues of by-gone days, though no longer living issues to us, form none the less an unconscious part of our intellectual and religious experience. But what shall we say of the decay of home life? the great increase of divorce? the unblushing practice of race-suicide? What shall we say of the growth of irreverence? of the elimination of the idea of sacredness? What shall we say of the honeycombing of the nation by secret societies, which while professing to esteem the fraternal idea, are tending to produce such conditions as will make fraternity in its fulness impossible? The appalling growth of monster sins, sins that are unnatural, and contrary even to mere animal instincts,—not to speak of the decrease of the lesser virtues such as courtesy, reverence, and respect,—provide a basis for our worst fears. Education when secularized is not the panacea for all ills such as its champions have described it. Ecclesiasticism in its worst days, bad as it was, could never compete with secularism in this respect. Give me the darkest medievalism together with the Church of God, rather than a secularized and irreligious democracy. In the one the forces of decay are rampant, in the other we have the germ of life. The present education controversy is no mere sectarian matter in my opinion. The issue is larger than the bounds of any denominationalism. The cause of religion itself is at stake. It would be well for democracy to pause, for the course upon which it has embarked would seem to me to be fraught with serious consequences to the



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English hymnals in St. Augustine's where congregations have been most astonishing, and will not lower key; e.g. children should be more complete made before this is driven out all Schools and else. We should not be progressively on phenomenal success, is a great source Canadian Hymnal organizations have and why not withstanding the paraphrases and party united action. Hymnal which is a permission next that suggest them.

ND JONES. UNITY. ne's thoughts turn best use that can es that invite the e which deserves it is so unique—I ology which meets e among the de- vard University is upon Biblical and rs of our time in s, that those who from attending the ay put upon them. e been most agree- gh the days might e Semitic Museum le on one or two seated around our grass. One might in no way pressed, to be faced; and work. Nothing, in one's interest. In- re study one feels ming intercourse in are so open and informal way, in- nce conversations rdial invitations to eets seem of the rnest and bent on e most various re- are found to be harmony of spirit. presented at every of Churchmanship. s it affords to the with those of our better acquaintance at when one comes s he feels himself w ideas and quick- heard the hearty nned, but by some g—some with tears summer, could feel ers home weary or icken interest in rses of instruction Prof. Lyon, of w Monarchy from Testament Prophetic University, on Jewish Literature Schechter, of the on Early Rabbinic piscopal Theological tion to Christianity. ns. Prof. Fenn on Prof. E. C. Moore, e Writings to other y to be hoped that of good things, not n Canada and else- a man cut off by the best thought of nd, to put himself at at the same time l-deserved vacation. the Rev. Robert S. Mass. T. CARROLL. April 25th, 1905.

future of civilization and the race. If the tide of irreligious radicalism can only be stemmed, all will be well; but if not, the whole social fabric will be undermined and swept to destruction. The intellectual breadth of view of Christianity to-day, and its growing sympathy with Liberalism in the wider sense, the movement towards Christian Socialism, the efforts to ameliorate the conditions in cities under which the poor and fallen live, the recognition of the rights of labour, and so on,—all these are most hopeful signs. They show that Christianity is still a regenerating force, is still capable of adapting itself to the changing conditions of that democracy to which it has given birth, and that it still has a work to do, and a message for the men of to-day.

T. G. WALLACE.



THE ELEVATOR BOY.

There was a lean, freckle-faced boy, who a year or two ago ran the elevator up and down in an old shakily office building. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundation, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the top-most story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with the three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy slipped quietly away in the dusk, and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.



PRINCESS IRENE.

Lucy Perry was a little girl who liked to have her own way. She thought she knew better than any one else what was best for her, and so she was often in trouble.

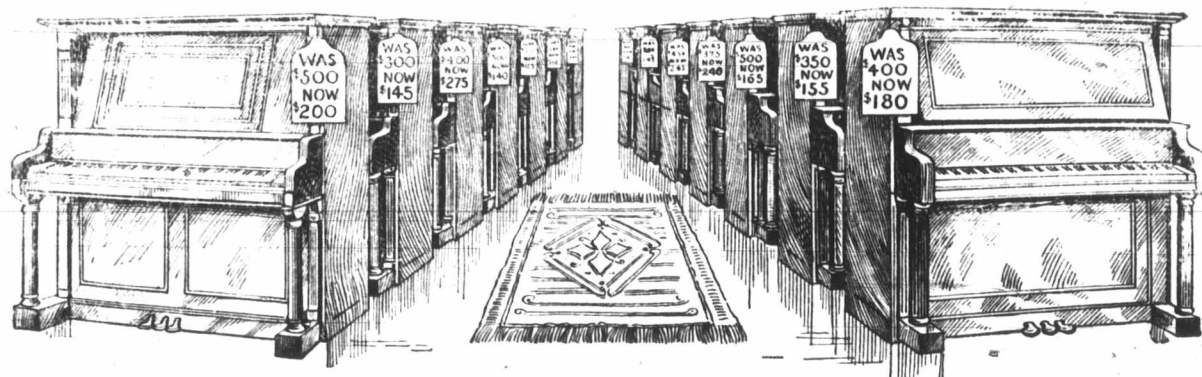
"Would you like to go with me fishing?" asked her papa.

"Oh, yes! but Princess Irene must



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- NEWCOMBE—Very Handsome 7 1-3 Octave Upright Piano, cabinet grand size, fancy burl walnut, polished panels, hand carved in relief, three pedals, etc. Manufacturers' Price, \$375. May Sale Price..... \$210
- KARN—7 1-3 Octave Upright Piano, walnut case, with full length music desk, Boston fall-board, Wessel, Nickel & Gross action. An excellent bargain. Manufacturers' Price, \$375. May Sale Price..... \$225
- MENDELSSOHN—7 1-3 Octave Upright Piano, mahogany case, full-length music desk, third or practice pedal, ivory and ebony keys. Manufacturers' Price, \$340. May Sale Price..... \$238
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go, too." Now, the Princess was a beautiful wax doll, with lovely curls, dressed in pink silk.

"Better not take the doll, Lucy," said her father. "Young ladies don't go fishing in pink silk."

Lucy was determined, and so Princess Irene accompanied them to the creek. Here she put the doll on a stone under a large tree, where she was sure it would be safe.

Suddenly she heard a loud bark, and there came Rover, dashing down to the bank, and with such force against the Princess that he knocked it over into the creek, and Lucy saw the water close over her darling.

The creek was deep at this point, and Lucy's father had to fish some time for it. When he at last drew it from the water the wig was soaked off, the paint gone from its face, and the pink silk ruined.

All the crying in the world could not restore poor Princess Irene.

Had Lucy remembered the fourth commandment she would have obeyed her father's suggestion, and the dolly would never have met with such a sad fate.

MASTER JACK DAW.

A friend had given Harry a jackdaw in a wicker cage, which he kept hanging upon a large nail outside the house. It was then only a few months old, but as he grew up Mas-

ter Jack became a most mischievous bird. The first thing he did was to peck away steadily at the wicker bars of his cage until it was nearly falling to pieces. So Harry made another cage with a stout wooden back and front and sides of thick wire. Jack couldn't pull that to pieces, although he often had a good try. He ate biscuit meal, and was also very fond of boiled potatoes, and when Harry's mother made a pie there was nothing he enjoyed more than a piece of uncooked paste. Harry used to roll the past into small pills, and Jack would swallow them so quickly that his little master often wondered he did not choke himself. When Jack got to know the household well he was allowed to come out of his cage, and would hop about the kitchen looking very important. He was exceedingly curious, and always wanted to poke his black beak into everything; and I am afraid he was a thief when he had the chance.

One evening he was allowed to come into the sitting-room because Harry had a friend to tea, and wanted him to see Master Jack's funny ways. So he came in upon Harry's finger, and looked at the strange little boy out of the corner of his round eyes, as much as to say, "Who are you, I should like to know?"

After he had allowed them to stroke his head and had screamed "Hallo!" three or four times, he was put on the back of a chair and told that if he was a good bird and kept quiet he might stay there a little while.

After that every one went on talking, and, as mother began to tell a story, they soon forgot to take much notice of Master Jack. Suddenly they were startled by a loud tearing sound. They looked round and saw that Jack, whose chair was near the wall, had pecked a piece of loose paper from it, and was tearing it off as fast as he could.

It was no use punishing him, because, of course, he could not understand, but he was spoken to in a very grave voice and given one or two pats upon his back. He really seemed to understand, for he was taken to his cage looking very sad and serious. He was not allowed in the sitting-room after that. One day Harry was left at home to take care of the house. He began to feel very dull, and thought he would like to have Jack for company. He knew his mother allowed the bird only in the kitchen, and he was by a cozy fire in the sitting-room. He did not feel at all inclined to go into the kitchen, but he wanted Jack to come in all the same. At last he gave way to temptation, and brought Jack into the room with him.

"I'll only keep him a few minutes," he said to himself, "and he can't do any harm if I watch him all the time."

Jack sat on the back of the chair looking very demure for a minute or two. All at once he flew to the table,

and, before Harry could do anything, he had picked up his mother's thimble that was lying by her work-basket and flew straight out the door with it. Harry followed him, calling, "Jack, Jack!" But Jack didn't take any notice. He flew to the back door, which Harry had left open, and through it out into the garden. There was a large water butt just outside, and Jack perched on the rim and deliberately dropped the thimble into it. When Harry saw it disappear under the dark water his heart sank, too. Then Jack went into his cage, and seemed very pleased with himself, indeed.

"Oh, you wicked bird!" cried his master.

Jack looked at him, and his small, bright eyes seemed to say, "Oh, you wicked boy, for letting me in!"

Harry tried to find the thimble, while Jack looked down at him with great interest. When he was obliged to give up the search in despair, Jack gave a loud caw of delight.

So Harry was obliged to confess the truth to his mother, and, although she was grieved by her little son's disobedience, she could not help smiling at Jack's behaviour.

Harry saved his pocket money, and gave his mother a new silver thimble, which every one was very careful to keep out of Master Jack's way.

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"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman.

"Well, sir," answered the boy, after a moment's hesitation, "I have not whispered in school once for a whole year."

"That's enough," said the gentle-

man. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."

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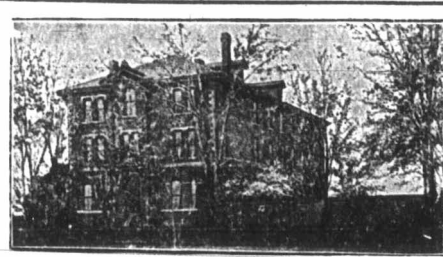
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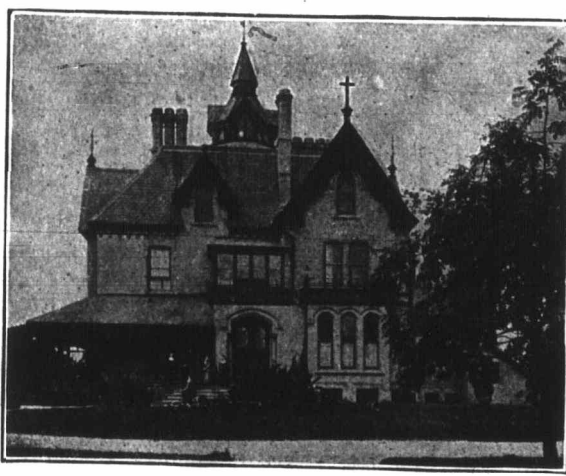
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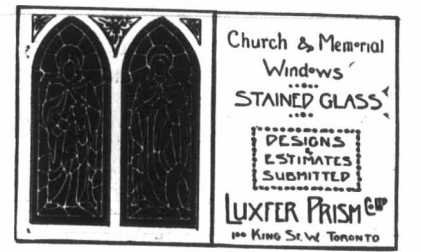


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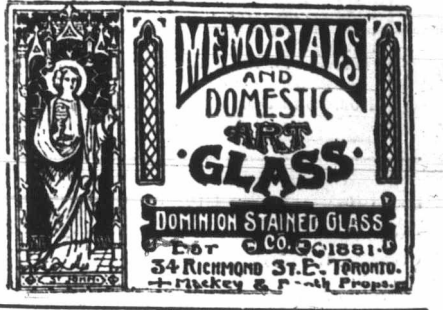
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