

[July 27, 1905.]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 31.

TORONTO, CANADA, THURSDAY, AUGUST 17, 1905.

[No. 31.]

Honest Principles and Sterling Values



We endeavor to deal honestly with those that patronize us. We aim to give A 1 value, not only in the material we sell, but in the trimmings we use. — See our special two piece suit to order (unlined coat) for \$12.

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.

CLERICAL REGISTRY AND CHOIR EXCHANGE.—THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company. There are vacancies now for Organists. Salaries—\$600 to \$1,500. For Organists—\$500 to \$1,200. — Canadian Churches can be promptly furnished with English Organists from the United States and Great Britain.

WANTED.—Assistant master for King's College School, Vancouver, B.C. Graduate, Athletic.

WANTED.—A priest desires a change. Correspondence invited. — "Clerical," Canadian Churchman Office, Toronto.

WANTED.—Rat Portage, Ont., Locum Tenens for three or four months—from September 21st. Rector, Box 229, Rat Portage, Ont.

WANTED.—A Curate in dean's or priest's orders, unmarried, of moderate views. Apply to (Archdeacon) J. K. McMORINE, Kingston, Ont.

NURSES.—St. John's Riverside Hospital—gives a two and one-half year's course. Applicants must be from 21 to 35 years of age, of sound health and good education. Address the Superintendent, Yonkers, N. Y.

CLERGYMAN WANTED.—Assistant for St. John's, Peterborough.—Able to take charge of and train vested choir.—Not over 35. Good stipend to capable, energetic man. Apply to the Rector.

WANTED.—Clergyman wanted in October for rising town and district in N. W. T., on Canadian Northern main line. Must be a good man, sound Churchman, but evangelical. Prospects very bright and work encouraging for earnest, energetic worker. Address, "N. W. T.," Canadian Churchman, Toronto, Ont.

WANTED.—Men and boys wanted to learn plumbing trade, great demand for graduates, \$4.00 to \$5.00 a day. Many complete courses in two months. Graduates admitted to Union and Master Plumbers' Association. COYNE BROS. CO. PLUMBING SCHOOLS, New York, Cincinnati, St. Louis. For free catalogue, address 239 10th Avenue, New York.

ANTHEMS and SERVICES.

We beg to announce that we have been appointed sole Canadian Agents for the universally favorite Anthems and Services of **Oleub Simper**, (England). Mr. Simper's music is easy and effective and is particularly suitable for small choirs. Over 3,000,000 copies sold. Catalogue sent on request, or sample copies cheerfully sent on approval to any organist or choirmaster requiring same.

ASHDOWN'S MUSIC STORE
143 Yonge Street, Toronto.

The Clergy House of Rest, AT CACOUNA,

will be open for the reception of guests on **July 1st, 1904.**

Charges for board, per diem, Fifty Cents

As the accommodation is limited, Clergy are invited to make an early application for rooms. Apply to

Mrs. M. Bell Irvine,
59 Grande Allee, Quebec, Que.

CANADA'S HIGH GRADE PIPE ORGANS

Tubular and Electric Pneumatic and Mechanical Actions

Also a specialty made of Reconstructing and Revoicing **Old Organs.** Electric and Water Motors supplied. Estimates furnished on application.

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

CHOP CUT

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

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



Canada Plate & Window Glass Company

Stained Glass Windows, Fancy and Figured Glass for Churches and School Rooms. Tile and Mosaic Floors and Walls. Mantles and Fire Place Fittings.

29 to 31 Richmond Street East, - Toronto, - Ontario.

COWAN'S Healthful and Nutritious Hygienic Cocoa...

Sold in 1/4 lb., 1/2 lb., and 1 lb. Tins only. Absolutely Pure.

Farm Laborers.

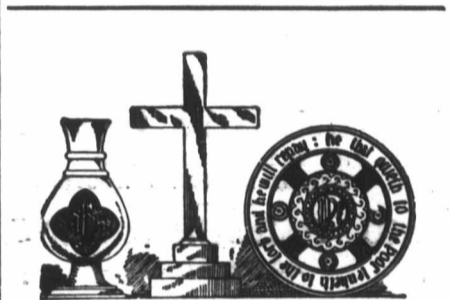
The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

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

DR. DEIMEL'S Linen Underwear

The best underwear for all weathers.

SOLD BY
GEO. HARCOURT & SON,
57 King St. West, - TORONTO



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

Memorial Windows

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

CROWN ART

Stained Glass Co., Limited
Memorial Windows and Art Stained Glass
For Churches, Public Buildings, and Dwellings. GLASS TILING A SPECIALTY.
96-98 Adelaide St. E., Toronto.
Phone Main 5006

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandeliers and Gas Fixtures.
CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
182 to 100 King William St. TORONTO, Ont.

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

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

OUTLINES OF THE LIFE OF CHRIST.

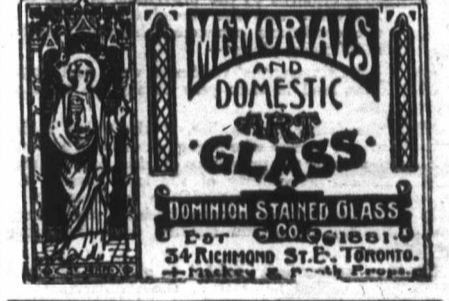
With Large New Map of Palestine.
By Professor W. SANDAY, D.D., Oxford
Post 8vo. Price \$1.25 net.
All interested in Theology will be glad to have Dr. Sanday's article, "Jesus Christ," which was originally prepared for Hastings' "Dictionary of the Bible," in this convenient form. The "Guardian" said that this treatise would "take rank as of the first importance for students of theology"; and another leading Review stated that "Dr. Sanday could have printed this article in a half-guinea volume, and we should all have had to buy it." Here, then, is the article, revised throughout; divided into chapters and sections; with an important new map of Palestine added; and issued in handsome form, for less than half that amount. Sent post paid.

UPPER CANADA TRACT SOCIETY
James M. Robertson, Depository,
102 Yonge Street, - Toronto.

Now Ready

Postpaid, 15 cents at this office or through any bookseller.
**Who Are the Higher Critics?
What is the Higher Criticism?**

By the
Rev. Dyson Hague.
A REAL HELP to Clergy and Laity who desire to understand the men and movement. Published by request.



MEMORIAL WINDOWS.

Our productions are extensively adopted.
Robert McCausland, Limited
86 Wellington St. West, TORONTO

St. Augustine Wine

Registered.
\$1.50 per Gallon.
Direct Importer of High Grade Foreign Wines, etc. All goods guaranteed Pure and Genuine. Telephone Main 625.

J. C. MOOR, 433 Yonge St., Toronto



C.B.S.—Wards of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ have been organized at St. Matthew's and St. Thomas' Churches, Toronto. For further information apply to any of the following:—Rev. Father Hartley, 379 Shaw Street, Rev. Father E. L. King, Vicar St. Thomas' Church, or W. H. Fairbairn, Esq., Hon. Secretary, 24 Victoria Street, Toronto.

WESLEY HILLIS

Textile Manufacturers
Food, Stone
Tile Fabrics.
GLASS ARTISTS.

Street, LONDON, ENG.
British Museum.
Birmingham and Liverpool.



WESLEY'S SCHOOL.
School for Girls,
LLEWELLYN, ONTARIO.

and Bishop of Ontario.

in English, Languages,
Physical Culture.
Music Examinations held

from the Kindergarten to Pre-
University.
The School has justified a
new building, containing six
no Rooms, Gymnasium,
and Sleeping Apartments,
lighted by steam and lighted
electricity.

and further information
F. E. CARROLL,
Lady Principal.

College

Sept. 12th, 1905.

University of Oxford, first
University Diploma in teaching,
of departments—
B.A., University of To-

School—Miss Wood, B.A.,
Jones, L.L.A., St. Andrews,
two resident Mistresses, most-
ly or Canadian Universities,
teachers and masters.

For Matriculation at the Uni-
versity of Oxford, the Haver-
gill Diploma and for
music, and in Art of "The
y," London, England.

exceptional conversational ad-
vice a resident French Mistress,
specialists in modern lan-

given to physical training by
Boston Normal School of Physi-
cians in the College and give in-
struction in the College and afford ample
ball, cricket, etc., in summer,
full sized rink in winter.

as its own staff and is entirely
for School. The Curriculum in-
cludes elementary courses in
g, Basket Weaving and Do-

the Kindergarten and is con-
course throughout the Junior
to the Bursar.

NADA COLLEGE

ed in 1829.

TO, ONT.
Y W. AUDEN, M.A.,
Sixth Form Master at
Edinburgh.

open for the Autumn term on
13th, 1905, at 10 a.m.
atory Department for boys
and 13, with separate staff and

nds. Separate infirmary with
nurse.
versity. Royal Military Col-
very facility for cultivation of

France Scholarship Sat-
1905. Special scholarships
particulars, address
Upper Canada College,
Toronto, Ont.

"ST. AUGUSTINE"

(Registered)
The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50
Cases, 24 Pints, \$5.50
F. O. B. BRANTFORD.

J. S. HAMILTON & CO., BRANTFORD, Ont.
Manufacturers and Proprietors.

GEO. W. COOLEY

Importer of 567 Yonge St.

High-Class Wines & Spirits for Medicinal use.

Telephone, North 89. Sacramental Wine.



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 2 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 1/4 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 Clause (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. CORRY

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.

A Physician's Testimony for Labatt's Ale.

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

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449.

Established 1856.

Office and Yard, PRINCESS STREET DOCK Telephone No. 190

P Burns & Co. Wholesale and Retail Dealers in Coal and Wood

Head Office, 38 King St. West, Toronto. Telephone 121 & 122

J. W. PARKIN PHOTOGRAPHER

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

THE OXFORD PRESS

THE OLD ESTABLISHED CHURCH PRINTING HOUSE.

GEO. PARKER & SONS, PROPRIETORS.

42 Adelaide St. W., Toronto, Can. Phone, Main 1597.

The York County LOAN & SAVINGS Co.

It is not so much the 3% interest we pay as the plan by which we encourage systematic and steady saving that makes our shareholders so successful as money accumulators.—Sums from 25c. and upwards received.—Head Office, 243 Roncesvalles Avenue, Toronto.—JOSEPH PHILLIPS, President.

Business Bringing Printing.

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

MONETARY TIMES PRINTERY,
62 Church Street, Toronto. Telephone Main 1485.

The Choice of Good Shoes

here is both exceptionally and surprisingly large.

Take for example our "Hagar Shoes;

they are better, by a dollar or more, than any other shoes at the price.

H. & C. BLACHFORD,
114 Yonge Street, Toronto.

"A book which no clergyman and no thoughtful layman can afford to do without."

Year Book

and Clergy List of the Church of England in the Dominion of Canada. Price - - 25 Cents.

The issue for 1905 contains portraits and sketches of the Right Rev. Samuel Pritchard Matheson, D.D., Lord Bishop of Rupert's Land; the late Bishop Baldwin, of Huron; and the late Most Rev. Robert Machray, D.C.L., Primate of all Canada. It also contains descriptions and statistics of the Dioceses, list of Educational, Missionary and Church Institutions, as well as a complete list of the Bishops and Clergy with date of ordination, etc.

All Church people will find the YEAR BOOK an indispensable guide to Church Work in Canada.

J. P. CLOUGHIER, PUBLISHER,
77 Victoria St., TORONTO.

Dominion Line Steamships

MONTREAL to LIVERPOOL

Sailing every Saturday at day-light.

The S.S. "CANADA" holds the record of having made the fastest passage between Great Britain and Canada, viz.,—5 days, 23 hours, 48 minutes. The S.S. "CANADA" and S.S. "DOMINION" have very fine accommodation for all classes of passengers.

To Europe in Comfort At Moderate Rates

TO CLERGYMEN, STUDENTS AND OTHERS spend your vacation in Europe.

S.S. "OTTAWA" (formerly the White Star Line S.S. "GERMANIC"), S.S. "KENSINGTON," S.S. "SOUTHWARD."

To Liverpool, \$42.50 and \$45.00. To London, \$45.00 and \$47.50, according to steamer.

These steamers carry only one class of cabin passengers, namely, Second Cabin, to whom will be given the accommodation situated in the best part of the vessel. This accommodation includes Promenade Decks, Smoke Rooms, Ladies' Rooms, etc., all amidships, and meets the requirements of that section of the travelling public, who, while wanting the best the steamer affords, do not care to pay the higher rates demanded for such in the ships having two classes of cabins.

For all information apply to Local Agents, or to DOMINION LINE, 17 St. Sacramento St., Montreal.

GRAND TRUNK RAILWAY SYSTEM SUMMER VACATION RESORTS

Muskoka Lakes Temagami
Lake of Bays Magnetawan River
Georgian Bay Kawartha Lakes
Upper Lakes Thousand Islands
Quebec, Portland, Old Orchard, Me.
White Mountains

All reached via the Grand Trunk Railway the "TOURIST ROUTE OF AMERICA."

Direct connection with all boat lines. Tourist tickets on sale daily to all resorts.

PACIFIC COAST EXCURSION \$66.75

From Toronto to Portland, Oregon. Lewis & Clark Exposition, with special side trips to California points.

Tickets on sale daily. Valid for 90 days.

For tickets, illustrated literature and full information call on Agents.

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

Sporting

GOODS

INDOOR EXERCISERS
FOILS
PUNCHING BAGS
BOXING GLOVES
PING PONG SETS
AIR RIFLES
Etc.

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

OUR Advance Shipments of the New Suitings and New Gownings

contain many very fine exhibitions of the new shades and latest weaves—correct for Autumn and Winter Wear.

JOHN CATTO & SON

King Street—opposite the Post-Office. Established 1864. TORONTO.

Western Assurance Co'y

Assets, over\$3,300,000
Annual Income, over ..\$3,890,000
HEAD OFFICE,
Cor. Scott & Wellington Streets TORONTO

HON. GEO. A. COX, President. J. J. KENNY, Managing Dir.
C. C. FOSTER, Secretary.

BELLE EWART



The Best for Your Home

Absolutely pure, clear as crystal, hard, solid and cheap.

Order your supply to-day—it will prove a paying investment.

BELLE EWART ICE CO.

5 MELINDA ST. (Globe Building).
Telephones: MAIN 14, 1947, 2933.



CHURCH FURNITURE SCHOOL DESKS THE GLOBE FURNITURE CO. LIMITED WALKERVILLE, ONTARIO

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BEST MENEELY & CO. WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

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

TORONTO
Subscription
NOTICE—
Toronto owing
ADVANCE \$1.50.
ADVERTISING
ADVERTISING
medium for
Church Jour
BIRTHS, MA
Deaths, etc.
THE PAPER
a Family Pap
Canada, and s
CHANGE OF
not only the
also the one t
DISCONTIN
received, it v
tinue the pu
dollars per an
RECEIPTS—
tion is paid, i
postage statu
or four week
CHECKS—C
cents.
CORRESPON
of the CANA
than Friday
Address all
Phone
Offices—
LESSO
Morning
Evening
Morning
Evening
S
Morning
Evening
Morning
Evening
Appro
days aft
F.R.C.O
St. Jam
are tak
many of
ND
Holy
Proce
Offer
Child
Gene
TE
Holy
Proc
Offer
Child
Gene
A Sug
Now
the w
the m
though
their g
the fir
thank
good
to be
and i
full w
Plans
"T
marin
breec
ing c
sprea
the a

August 17, 1905.]

Canadian Churchman.

TORONTO, THURSDAY, AUG. 17, 1905.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS

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

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

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

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

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

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

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

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

Address all communications,

FRANK WOOTTEN

Phone 4643 Main. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

August 20—Ninth Sunday after Trinity.
Morning—1 Kings 10, 10 25; 1 Cor. 11 to 26.
Evening—1 Kings 11, 10 15, or 11, 26; Mat. 26, 57.
August 27—Tenth Sunday after Trinity.
Morning—1 Kings 12; 1 Cor. 7, 25.
Evening—1 Kings 13 or 17; Mark 2, 10 to 23.
September 3—Eleventh Sunday after Trinity.
Morning—1 Kings 18; 1 Cor. 12, 28 & 13.
Evening—1 Kings 19 or 21; Mark 6, 14 to 30.
September 10—Twelfth Sunday after Trinity.
Morning—1 Kings 22, 10 41; 2 Cor. 1, 23-2, 14.
Evening—2 Kings 2, 10 16, or 4, 8 to 38; Mark 10, 10 to 32.

Appropriate Hymns for Ninth and Tenth Sundays after Trinity, 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:

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 512, 518.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

A Suggestion.

Now that vacation is moving on apace and the wearied bodies are growing stronger and the minds that sorely needed rest, change of thought and relaxation of effort are recovering their grasp and tone, we venture to suggest that the first fruits of the vacation harvest be made a thank-offering to the Church. How sorely our good mother needs the best that we can bring to her from quickened spirit, mind refreshed and invigorated body her faithful children know full well.

Plans.

"The wind bloweth where it listeth" but the mariner spreads his sail to catch the favouring breeze. The miller fills his hopper with the moving corn whilst the wheels go round. The maid spreads her washed garments on the line when the air is bright and warm. And all nature

moves to wondrous ends by forethought and by plan—when time and season are most propitious. Now then is the time—when renewed, refreshed and invigorated—for each individual Churchman, old or young, man or woman, boy or girl, to begin and forecast some clear, definite decided plan of work—in one or more of the varied departments of Church endeavour—to be put in action as soon as your holidays are over. To be formed wisely, begun resolutely and carried out with dogged perseverance and unflinching patience.

The Result.

"Truth," says Hare, "endues man's purposes with somewhat of immutability." Each person who thus resolves, and plans, and after the fashion of our Church—with "quietness and confidence" begins to put the plan in action cannot fail to realize, now and here, that such resolve, and plan, and work, partake measurably of that divine characteristic of immutability which is inherent in all true Church work, and ever will be. Need any one ask what the result will be—more, far more infants, young people, and adults, will be brought to baptism. The confirmation class will rapidly increase. The Sunday School will be enlarged in pupils and teachers. The congregation will grow in number, earnestness and zeal. And the communicants will not only rejoice in their own special blessings but will seek out others to share the sacred feast. Each and every department of Church life will be kindled with a new enthusiasm. And men will begin to realize that the old Church is instinct with new life, and is putting forth her strength as in the days of old.

Organists.

The harp which David touched with subtle skill and whose strains blended so sweetly and movingly in his song of praise, and all the varied instruments which lent their aid to the solemn worship of the sanctuary in the olden time have given place to the deep, rich, full-toned organ—the king of instruments. How large a part this marvel of mechanical skill plays in the service of the church! We have become so habituated to its tones, and so dependent upon its aid, that when anything goes wrong with the mechanism and its voice is even momentarily stilled, it seems as though the brightness, joyousness and fullness of the service had suffered an eclipse—which is removed only when its noble tones again restore our confidence and with their wondrous compass, richness, and power—move our hearts, quicken our spirits, and give to our devotion that full and adequate expression which without their aid it would sorely lack. We much fear that our satisfaction and delight with the organ begins and ends in thought of the instrument itself. We should never forget how much we owe to the man whose masterly skill and expression, and exalted and devout spirit—representing often the laborious and exacting toil of a lifetime, and the high cultivation of no ordinary gifts of intellect, taste, and judgment—informs, uplifts and adorns the voice of praise and gladness, as well as the sad and solemn outpouring of our vocal and instrumental worship in church.

Church Club.

In the Diocese of Toronto a few years ago a society composed of clergymen and laymen was founded with the above title. Like some new things—for a time it flourished vigorously. The founders were mainly men of unusual energy, well informed in the needs of the Church, and ambitious and aggressive, in a progressive and

politic way, in striving to draw the attention of Churchmen to these needs and in promoting what they deemed to be necessary reforms. One of the methods of the club was to have papers prepared on subjects of a reforming character by persons who were specially interested in them. The reading of such papers was followed by a general discussion, which in some instances led up to a resolution on the subject. It was intended that the paper, discussion, and resolution would pave the way for a more timely, intelligent and well informed treatment of such subjects in Synod than was possible under ordinary circumstances. The Church Club of which we speak did excellent work in its way. For some cause, however, it may have been that the clergy and laity were somewhat unequally yoked together, and there was a consequent lack of concentration, spontaneity and definiteness. The Club, like Bruin, went into winter quarters and has taken a long course of hibernation. There is unquestionably a field, and a need, for a vigorous, aggressive and progressive Church Club in each Diocese of the Dominion. As the clergy and laity seem to have a tendency to fall asleep in each other's arms when off regular duty, we would like to hear of a few earnest laymen in each diocese getting together, before the long winter evenings begin, and founding a chain of lay Church clubs within the Canadian Church.

Warnings.

Quite recently Lord Kitchener wrote in strong terms of work which was urgent and necessary for the defence of India. More recently Lord Roberts spoke his mind with startling frankness on the indifference of the British people to steps which were imperatively requisite for the protection of the Empire. Here in Canada the Church Militant is expending a large amount of time and energy in advocating reforms of one kind and another, such as a new book of common prayer, a new hymn book, etc., etc. Let us beware lest this longing for reforms merely keeps us moving round a circle at the axis of which is written in large letters the word "form." The old-fashioned sling and the smooth pebble from the brook in the puny hand of David did good work against more modern weapons in the strong hand of Goliath. It is a well-known fact that the inferior workman constantly complains of his tools. Where the spirit of David is behind the old weapons as good work is being done in the Church to-day, we make bold to say, as could be done by those forged by the most ardent reformers amongst us. The weapons for this warfare are not like mere human arms which have from time to time to be new patterned and forged by man. It is not so much the gun as the man behind the gun to whom we must look for results.

Plain Preaching.

We want more clear, plain, straightforward preaching from our pulpits. Our people come to church not merely to have their ears tickled but to get comfort, sympathy, succour, above all, good, sound doctrinal instruction. This should be given them not in a perfunctory or formal way, with learned dulness or complacent dryness. Clear thinking and clear speaking imply clear conception and clear conviction on the part of the speaker. They imply as well intense, intelligent and progressive cultivation of the powers of mind, heart and speech. And their constant adaptation to the end in view: the winning men out of the world into the Church and fitting and guiding them to do likewise, as they have opportunity, to their fellowmen. No

ting

DOOR
CERCISERS
HLS
)NCHING
IGS
)XING
LOVES
NG PONG
ITS
R RIFLES
TC.

Son, Limited,
a Sts. Toronto.

R
hipments

itings

wnings

ry fine exhibi-
v shades and
rrect for

nd
Wear.

O & SON

the Post-Office,
TORONTO.

rn
surance
y

....\$3,300,000
ver...\$3,890,000

702,
linton Streets
NTO

J. J. KENNY,
Managing Dir.
Secretary.

EWART



for
ur Home

as ar crystal, hard,
to-day—it will prove

ART ICE CO.
(Globe Building).
N 14, 1947, 2933.

H FURNITURE

COL DESKS

BE FURNITURE
CO LIMITED

KERVILLE, ONTARIO

SINCE 1826 BELLS
5,000
& OTHER PUREST BEST
Y & CO. GENUINE
DY, N. Y. BELL-METAL
ATALOGUE & PRICES FREE

g any adver-
desirable you
n The Cana-
in.

light task this. And he who undertakes it lightly will find that he has made the great mistake of his life.

Sunday Eve Preparation.

"The Bishop of Birmingham has been speaking a word in season. We all wish to see the Eucharist given its rightful place as the chief act of worship." But, continues the Pretoria Kingdom, "the Bishop points out that what is needed in order to secure this is an effort to resist the late Saturday nights by all means in our power—one of the most irreligious tendencies of our time," the practice is called by the good Bishop. "We know of a certain Parish in the west riding of Yorkshire where Saturday night was always carefully observed by a bright choral evensong followed by a short preparation service for the Eucharist next morning. The result was most satisfactory. Folk made a real effort to get their 'fettling' and shopping done in the afternoon, came to the evensong service, and early on Sunday morning a large and increasing number of devout and well-prepared communicants commenced the Lord's Day at the Lord's own service. This Saturday night is worth our thinking about." It is indeed well worth thinking about and being acted on. Where the Church clergy manfully, self-denyingly and consistently lead the way in loyal and devout preparation for communion the people are bound to follow and the privilege and blessing will be mutual and influential.

Early Sunday Service.

"We are glad to see that the question of Sunday observance continues to occupy public attention both here and in England," says the Irish Church Gazette. "The question is whether in city churches an 8 o'clock celebration of Holy Communion and a long service beginning at 11.30 sufficiently meet the needs of city trippers legitimately desirous of obtaining much needed fresh air in the country on their one day of rest? Referring to an old Dublin almanac for 1789 we find that at four Churches in the city there were early services every Sunday for those unable to attend at a later hour, consisting of matins and sermon on three Sundays and Holy Communion on one Sunday in the month. Arrangements were also made between the clergy of four adjoining parishes by which an early service consisting of matins, sermon, and Holy Communion was provided every Sunday at one of the four Churches. The needs of the working classes in this respect are certainly not less than in 1789, but the reduced number of clergy renders the problem more difficult. We are, however, in a position to state that at least one Dublin Vicar is prepared to hold service at 9.30 or 10 a.m. every Sunday, provided a sufficient number intimate their wish for it." This is a subject well worthy of consideration by the Canadian Church. It is gracious and courteous to meet the reasonable and proper needs of our people in a matter where the laws of the spirit and of health call for common observance.

COMMON HONESTY.

Not a year, may we not fairly say not a month goes by, without some striking case of wrongdoing being made public by the press. Now it is some individual in whom trust has been reposed who proves himself unscrupulous and untrustworthy, and again the search-light of truth is turned on some corporation, and neglect, misconduct, and not seldom fraud and speculation stand out in naked repulsiveness and not only the well-to-do suddenly find their capital and income seriously diminished but the widow and the orphan not seldom are driven to the wall. The cause of this grievous wrong-doing is not far to seek. It was typified in the dawning

days of the history of the elder world in the memorable image modelled by man for his own false worship, the golden calf. It is fostered to-day by false pride and has for its motive power, lust for gold. The craving for wealth—as wealth; the love of pleasure—for itself alone; the ambition to get on in society for the sake of the supposed distinction society confers on her successful votaries, are all influential motives with the actors in this absorbing play which is to them so attractive with alluring promise, but which, to the informed onlooker is but the prelude to the inevitable drama ending within the closed door of the asylum or penitentiary; or in the moral wreck, "seen and known of all men," who like his brother offender of the olden time is here and there found seeking sanctuary in the Church and thus salving his conscience for a life largely disfigured by wrong-doing and robbery, and a selfishness ruthless and unprincipled. The wrong such men do to the cause of true religion by their hypocrisy and deceit is irreparable. They give point to the infidel sneer, and cause many an honest, manly man to decline to attend Church, where such men have been permitted to become prominent figures. The Church is wide open to the dishonest and unscrupulous, not as a shelter and screen for their hypocrisy and wrong-doing but to enable them to change their heart and life—to cease to do evil and learn to do well. It would be better for the Church, and the world too, had more of the clergy the courage and candour of the sturdy English rector, who when a man of this type wished to engage him in a discussion on the mysteries of religion, said to him: "Sir, the proper time for discussing such matters is after you have proved your sincerity, by sorrow and repentance for your past life, and by honestly trying to lead a better life, and not before." The Church alone offers the true antidote for these grievous moral diseases which mar our public and private life. The downward course of many a man may readily be traced from the time when becoming more and more absorbed in making money; seeking prominence in public or social life; or in the gratification of pleasure; little by little the principles taught by the Church from childhood to maturity are stilled, and the means of grace neglected. Then gradually the life, that at the start was so pure and promising, is borne on by the tide of its besetting sin with ever increasing velocity, until relatives, friends, and the world at large are shocked by the grievous and deplorable shipwreck with which it ends. These are, indeed, testing times in which we live. No mere lip service and empty profession will help to stem the tide of hypocrisy, fraud, deceit. A firm, well rooted faith, reformed by sound doctrine; perpetually sustained and nourished by the means of grace; strengthened and enlarged by personal conviction and experience, can alone carry a man from victory to victory in the battle of life and enable him to help others along the rugged pathway, which is beset with pitfalls for the ambitious, the weak, irresolute, vain, self-confident and unwary. The proper time to begin this work is at the mother's knee, and it should only end with life itself.

A CANADIAN CHURCH HYMNAL.

We are indeed pleased that the suggestion made in these columns that due and ample notice of important matters to be brought before the General Synod should be given, so that not only the Synod members, but the whole body of Churchmen throughout Canada, should directly or indirectly be advised of them, is already bearing fruit. We have received from Mr. J. E. Jones, of Toronto, who is taking an active part in the movement for the compilation of a new Church Hymnal, a printed copy of a notice of motion in form suggested by the local Hymnal

Committee of the Diocese of Toronto, and an accompanying letter elucidating the notice and requesting the recipient to consider it carefully and to send the writer any suggestions as to form, or substance, that may occur to the reader. This is a wise and helpful step and cannot fail to arouse a general interest in the subject matter of the notice. We sincerely hope that as the hymnology of our Church forms such a large, important and attractive part of its noble service of praise the minds of Church people, especially of those who have taste, talent and skill in music and poetry will be attracted and enlisted in this laudable object and that there will be a large and satisfactory response to Mr. Jones' letter. It is indeed a fact as stated therein that such replies, as are above indicated, "will not only help and guide those who wish to introduce the motion in the best form and wisest manner . . . but they will also serve to economize the time and facilitate and guide the deliberations of the Synod itself." We feel this matter to be of sufficient importance to warrant us in giving our readers the full text of the notice of motion, which is as follows:— "Mr. James Edmund Jones will move, seconded by Ven. Archdeacon Fortin, the adoption of the following resolution, to be considered clause by clause: 1. That it is in the best interests of the Church of England in Canada that there be only one hymnal in common use in the public services of the Church. 2. That the General Synod do authorize and direct the compilation and publication of such hymnal. 3. That, the Upper House concurring, a joint committee be appointed to consider and deal with this matter, and such committee shall be charged with the active and executive duties arising out of such compilation and publication, with power to appoint an executive committee to transact the business thereof. 4. That such joint General Committee do appoint a "Compilation Committee" whose duty it shall be to prepare a draft hymnal for submission to the members of the Joint Committee. 5. That in the appointment of members of the Compilation Committee the General Committee be not restricted to the members of this Synod. 6. That the Compilation Committee do submit the draft hymnal for suggestions and criticism to such diocesan committees as may be authorized to act in this matter. 7. That the copyright in the hymnal be vested in the General Synod, and that the royalties or profits arising from any agreement that may be made be paid to the Treasurer of this Synod, to be deposited to the credit of a fund to be known as the "Superannuation Fund," to be administered as this Synod may hereafter direct, the expenses of the General and Compilation Committees to be a first charge upon such fund. 8. That the Compilation Committee shall as far as possible secure the advice and co-operation of the members of the General Committee during the prosecution of the work, and shall submit to them the final draft, and the draft as finally settled shall be submitted to the Upper House for approval and authorization before it is published." As we have already expressed our approval, in a general sense of the step contemplated by the above motion, we do not think it necessary at present to discuss its details further than to distinctly urge that the Compilation Committee should be thoroughly representative. There will of course be diversity of opinion, not only on the general proposition, but the methods by which it is sought to be brought about. Each important step in advance, whether in Church or State, has to go through the ordeal of full and free discussion. It is well that this is the case. No more courteous acknowledgment of the business-like and progressive action of those actively engaged in promoting the proposed publication, in presenting their views, and notice of motion freely and frankly for consideration by our Church people,

so opportu
Synod, cou
sion of vic
is well wo
fail to be
come may

The col
has been
glimpse o
up at the
contains
seven m
incipient
possibiliti
able in so
tain than
committe
that wor
we half
resolution
should h
be includ
announcement.
the work
the stirri
the rank
something
situation
members
opinion
resolutio
antiquate

It is v
observes
paper i
Toronto
the joir
by the l
ation of
Prayer,
of both
publish
Prayer
are req
country
almost
of Syn
eminen
serious
the rec
we hav
now ge
he will
momen
and w
our lit
imple
necessi
in this
tion.
the g
Negati
nothin
consci
ment
time l
the sit
make
necess
beginn
condu
this n
isfy u
must
is but

f Toronto, and an
ng the notice and
to consider it
er any suggestions
may occur to the
lful step and can-
nterest in the sub-
sincerely hope that
urch forms such a
e part of its noble
e Church people,
e taste, talent and
ll be attracted and
object and that
and satisfactory
It is indeed a fact
plies, as are above
p and guide those
otion in the best
but they will
time and facilitate
f the Synod itself."
fficient importance
eaders the full text
ch is as follows:—
will move, seconded
the adoption of the
nsidered clause by
est interests of the
that there be only
the public services
General Synod do
nilation and pub-
That, the Upper
mittee be appointed
ith this matter,
hall be charged
cutive duties aris-
nd publication, with
committee to tran-
4. That such joint
int a "Compilation
ll be to prepare a
to the members of
in the appointment
ion Committee the
stricted to the mem-
That the Com-
submit the draft
and criticism to
s as may be
atter. 7. That the
sted in the General
s or profits arising
y be made be paid
od, to be deposited
be known as the
be administered as
ct, the expenses of
1 Committees to be
. 8. That the Com-
ir as possible secure
of the members of
g the prosecution of
to them the final
ly settled shall be
se for approval and
lished." As we have
oval, in a general
ated by the above
necessary at present
r than to distinctly
committee should be
There will of course
only on the general
ds by which it is
ut. Each important
Church or State, has
full and free discus-
the case. No more
of the business-like
se actively engaged
ublication, in present-
f motion freely and
our Church people,

so opportunely before the session of the General Synod, could be made, than by a general expression of view on the subject in all its bearings. It is well worthy of it and such discussion cannot fail to be useful and helpful whatever the outcome may be.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The convening circular of the General Synod has been issued and the first faint official glimpse of the character of the work to be taken up at the coming session is now obtainable. It contains twelve notices of motion and twenty-seven memorials and petitions. In these incipient forms of church legislation lie great possibilities. But the document is more remarkable in some respects, for what it does not contain than what it does. The great work of the committee and the legislation resulting from that work are of course altogether absent, and we half suspect that there are some important resolutions in the pockets of delegates which should have been forwarded to the Secretary to be included in the circular, rather than left to be announced for the first time in the course of the session. We have reiterated our conviction that the work of the Church needs greater publicity, the stirring up of wider interest and activity in the rank and file of its members, in the hope that something may be done this session to meet the situation. Correspondence with prominent members of Synod reveals the fact that our opinion is widely shared and it needs only a resolution to be presented to have the present antiquated system of privacy abolished.

It is with no small satisfaction that Spectator observes the following resolution on the agenda paper in the name of Dr. J. A. Worrell, of Toronto. "That the Upper House concurring, the joint committee of both Houses appointed by the last Session of the Synod, for the preparation of an appendix to the Book of Common Prayer, be discharged and that a joint committee of both Houses be appointed to prepare and publish an edition of the Book of Common Prayer with such additions and adaptations as are required by the needs of the Church in this country." This resolution coming as it does almost at the very beginning of the regular work of Synod, and being put forward by a gifted and eminent delegate, will secure that direct and serious consideration of the whole question of the reconstruction of the Prayer Book for which we have so often pleaded. Every delegate must now go up to this great assembly conscious that he will be called upon to say yea or nay to the momentous question whether or not an honest and whole-hearted effort will be made to adjust our liturgy to make it "more consecutive and simpler," and more truly express our devotional necessities. We venture to say that Churchmen in this country have never faced a graver question. Let no man cast his vote without realizing the great responsibility resting upon him. Negative this resolution and frankly we see nothing but confusion ahead. We see a Church conscious of the necessity of liturgical adjustment and openly confessing it, and at the same time limply proclaiming its impotence to meet the situation. Will the insertion of an appendix make our services more consecutive? Will the necessity to whisk back and forth from the beginning to the end of the Prayer Book while conducting services conduce to simplicity? Does this method of handling the problem really satisfy us on any vital point? Questions like these must be answered satisfactorily or "their labour is but lost who build."

We would once more venture to ask why not face the whole problem now? Why not act with a view to finality rather than a temporary concession to public opinion? We have tried to turn these questions over in our mind and look at them from every point of view, but we remain strongly of the opinion that the line indicated by Dr. Worrell's resolution is the only proper one. Every argument we have heard advanced against Prayer Book revision now will hold good twenty-five, fifty or a hundred years hence with as much force as to-day. Is it a great undertaking, then when will it be less? Do we halt because men think differently upon theological questions, then we ask when will men think alike? Do we hold that our successors will be wiser, braver, more faithful than we, then what are we doing to render such a condition possible, A shrinking from duty on the part of the ancestor is not conducive to virtue in posterity. The magnitude of the work in our opinion is easily exaggerated. The trail has already been blazed by our sister Church of the United States and our work ought to be comparatively easy. The Prayer Book of the American Church is distinctively American only in its state prayers and perhaps some of the occasional services. We cannot worship God as distinctively Canadians or Americans but children of a common Father. We are not called upon to sit down to compile an entirely new liturgy which we, as citizens of Canada, may call all our very own, but to recast what we already have with a view to more perfect devotional expression. By this we mean that the Canadian Church cannot differ to any appreciable extent in the expression of religious emotions from other sections of the Church Catholic. For morning and evening prayer and the celebration of the Lord's Supper we have now all that is necessary. What is wanted is that it should be recast, simplified and the overlapping eliminated. We are quite aware that it is no small undertaking to bring the Church into agreement upon a re-adjusted liturgy but we should shrink from no task that will advance the Kingdom of God and promote the Church. Time will not render the difficulties of the problem any less trying. Nor do we see the slightest chance of complete theological agreement in the future. While men think for themselves we will have differences. There are not lacking signs that the line of cleavage within the Church of the future will be much more radical than that which exists to-day. We shall gain nothing by delay.

There is one point in Dr. Worrell's admirable resolution to which we take exception. He proposes to ask that a "joint committee be appointed to prepare and publish an edition of the Book of Common Prayer." It is from the word "publish" we dissent. The words "to publish" used in connection with books means to set in circulation, to place in the market. Why this haste when such great issues are at stake? Why should the whole Canadian Church be asked to pin its faith to the wisdom of a committee and authorize it not only to prepare but also give forth to the world the liturgy according to which this Church should worship? Every other committee has to have the confirmation of Synod for its findings. Is it possible that the assent of the Church should not be required for the work of the committee charged with the most sacred duties that can be placed upon the shoulders of men? It would seem to us that even if a committee were capable of performing such a work with almost ideal perfection it would be but common wisdom to seek the approval of the whole Church before the results of their labours were made the standard of public worship. For more than a hundred years we have used the present Prayer Book in this country without the slightest alteration, how comes it then, if we propose to remodel it or add an

appendix, we cannot wait for another session of Synod to look at the work that is proposed to be issued in the name and for the use of the whole Church? In this desire for haste Dr. Worrell is certainly not alone. Every proposition we have seen connected with the subject in the General Synod has indicated the same desire for rapid treatment. In the convening circular for the approaching Synod Mr. F. E. Hodgins, of Toronto, has a notice of motion referring to the Prayer Book. The purport of this resolution is not to revise our present services, nor yet to make any additions in the form of an appendix, but to have the proposed additions bound up with the Prayer Book in their appropriate places. This committee is "to secure the publishing of the same at as early a date as possible." At the last session of Synod, Canon Welch, by resolution, asked that a joint committee of both Houses be appointed to 'publish' an edition of the Book of Common Prayer, etc." Mr. Matthew Wilson's amendment included this phrase, "that the Upper House be respectfully requested to take such action as may be deemed necessary to prepare a plan for the issue of such Canadian Prayer Book." Mr. Harris' sub-amendment provided "that the Upper House be respectfully requested to take such action as by it be deemed necessary to procure the issue of such appendix." The House of Bishops in a message to the Lower House, approving of the preparation of an appendix, provided that when the committee had completed their work and the results of their labour had been passed on to the Bishops of the whole Canadian Church and approved by a majority of them "the same may be published as an appendix to the Book of Common Prayer." Now the committee appointed numbered twenty-three members and there are twenty-one Bishops in the Canadian Church. If, therefore, twelve members of that committee had agreed upon an appendix, and this met with the approval of eleven Bishops the Book of Common Prayer in use in Canada would be something different from what it is to-day.

The point that we wish to emphasize in connection with any alterations of the Prayer Book, whatever they may be, is this: It is one thing to compile or revise, it is another to get the assent and approval of the Church to the compilation or revision. It is one thing to have criticism before the book is authorized and another to have it rent in twain after it has become the legalized standard of public worship. It is immensely important not only to get the best but to have the people give their assent before it is made law. The American Church, if we remember aright, took twelve years to complete the revision of its Prayer Book and for three years before it was finally confirmed the services were printed in pamphlet form and used in the Churches so that the test of actual use might be applied. They had wisdom on their committee, but the wisest will make slips. Why then should the Canadian Church be in such a panic to rush through a work that ought to be done in the calmest possible manner, and given to the public from time to time as it progresses that the committee might receive suggestions. Besides all this how is a new Prayer Book or an appendix to an old one to become binding upon the Church unless a canon is passed to that effect? If this be necessary then a canon on worship after being passed at one session of Synod must stand to be confirmed at a subsequent session before it takes effect. Despite, therefore, the array of eminent Churchmen whom we have quoted as apparently favouring undue haste in the treatment of the Prayer Book we are of the opinion that both the canons of the Church and ordinary prudence call for greater deliberation.

We understand that the Synod of the Province of Rupert's Land will shortly assemble in regular session at Winnipeg. Perhaps the subject of greatest public interest, we certainly hope not of greatest public importance, will be the final settlement of the method of electing the Metropolitan. We are not disposed to attach a very great deal of importance to the office of Metropolitan or Archbishop in this country. Whatever importance may be associated with such a position comes from the quality and calibre of the man who occupies it, and not from the office. You may call the Bishop of Rupert's Land, presiding Bishop, Archbishop or Primate, it really matters not, and if a great man is called to the post great things may happen, but if a small man is called then the greatest title or the greatest dignity you may heap upon him will not avail to sustain the hoped-for greatness. We have really never been able to see the supposed necessity of having the Metropolitan anchored to one centre because that centre happened to have the largest population. Any plan you please almost is a centre in these days of the telephone, rapid transit and wonderful mail facilities. If it be good to have as Metropolitan the Bishop of a given see would not the same reasons hold good in support of the position that the greatest city in Canada should always have the Primate? To-day the office of Primate of All Canada flits back and forth across the continent; do the friends who see the future welfare of the Church in the West bound up with the retention of the Archbishop's chair in Winnipeg, also see that in the interests of the whole Church the Primate's chair must remain in Montreal? The value of the office, however, does not lie in the precedence it gives the officer, nor the place where the official throne is set up, nor yet the number of people to be found in the given city, but almost entirely in the man. The methods that will conduce most fully to the selection of the best available man for Metropolitan and Archbishop of Rupert's Land are the methods we should say to adopt. The Diocese of Rupert's Land in making choice of a Bishop must surely think first of its own diocesan needs. No one can be very much surprised if Churchmen in other dioceses in the Province should think they are quite as well qualified to have something to say in the matter of who should be the presiding Bishop, as the men of Rupert's Land. We all know that the same problem has been threshed out in Eastern Canada, and we are safe in saying that nothing would now induce the Diocese of Montreal to surrender its freedom of action in the choice of its own Bishop. Nor have we any ground for thinking that the Bishops of the Province of Canada are less favourably situated to find the best man for the highest office in their gift. We trust that Rupert's Land will wisely settle this question. Now is the time to do it rather than risk the possibility of repeating the recent painful conditions.

SPECTATOR.

THE CANADIAN CHURCH HYMN BOOK.

(Article 2, by Rev. Dyson Hague.)

Why do we want a Canadian Church Hymnal? The answer is short and simple. Because unity in this matter is a desideratum, and none of the many Church Hymn Books in use in the various Churches in Canada at present would be satisfactory to all. If that is the case, why should we not adapt one of the best known English Hymn Books, or accept it as it is with an appendix of fifty or seventy-five tunes and chants more specially suitable to our Canadian Church life. This is possible and feasible, and if it were done there can be no doubt that of the three books, the Ancient and Modern, the Church

Hymns and the Hymnal Companion, the last edition (1903, S. P. C. K.) of the Church Hymns would be the one most likely to secure a majority vote. But it has many objectionable features. The ancient Church hymn words and the plain song tunes are largely dead wood, and many of the Saints' Days and Litany tunes are utterly unfit for the average Canadian Churches. The worst things in all these English Hymn-Books are the tunes specially composed by the editor and his friends. Even when Sullivan and Stainer and Barnby and Monk sit down in cold blood to write a tune to order it is a poor sort of thing. A tune like a hymn must be an inspiration. Over two hundred of those tunes could be left out without tears. Then so many of them are set in too high keys. Many of the tunes in A or A flat would be better sung in Canada if they were in G. In the American Church Hymnal, for instance: "Now thank we all our God" is set in F, in the English Church hymns it is in G; Wareham is in B flat; in American Hymnal, 35th edition, in A sharp. Another thing is that many of the favourite tunes on this continent familiar to Canadians and Americans alike are not known in England, the ideals there being apparently rather in the German direction which is heavy and dull, strong in harmony, but weak in melody. The English Church Hymnals are largely dominated too by the extremist type of ecclesiastical musical culture, stately, classical, cold. They smack of Oxford and the Cathedral throughout.

There are not a few Churchmen therefore in this country who have faith enough to believe that a Canadian Hymnal could be produced which would at once tend to greater edification and popularity; that by the exercise of patience, sagacity and charity, a reasonable and working unity could be secured; and more than that that such a Hymn Book would financially be a success, and a valuable asset to the Church.

For our own part we believe this entirely and we are sure that a Hymn Book with the following features would spring, if not into immediate at least, into wide and ultimately permanent popularity.

First—The grand old standard hymns universally beloved by Church people, and for that matter by all good Christian people in the English speaking world, invariably wedded to those grand and well-known tunes which have universally established themselves in popular favour, and are endeared to all by a thousand hallowed associations. Of these there are not more than 300 to 400, or say 450 to 500 at most.

Second—The now almost universally accepted standard order. That is hymns for morning and evening first; the Church year with its seasons, sacraments and saints' days, etc.; next; then general hymns, children's, special, etc.; tending less and less to multiply the special, and more and more to multiply the general which could be arranged alphabetically, adding as a popular feature about fifty favourite and universally singable chants, a few offertory sentence settings, and fifteen or twenty short and sensible and simple anthems. So many of the country churches unable to afford chant books and anthems would hail this feature with delight.

Third—The elimination of a large number of the never or rarely sung tunes, and the rarely or never used hymns. We have the folly and wisdom of all the revisions of the fifty or so hymnals to teach us, and besides that we have the knowledge of Canadian conditions. Say what we may there is this fact to face us now and for many years to come, that in this Canada of ours probably seventy-five per cent. of our people will live in poor city, small town, village and country parishes; and that in many of these Churches there is and must be a non-professional organist, a choir either voluntary or not highly trained, with a congregation of people of that very average and ordinary sort that is entirely

averse to the trouble of acquiring difficult tunes, and entirely unable to master a tune that even the choir would not sing unless they had the music, and a big organ at their back.

When there are so many better and more likely to be popular hymns and tunes why freight the book therefore with so many of these hymns with uncared for words and unconscionable tunes. Of course the word popular is somewhat hazy, and the word favourite equally indeterminate. But after all solvitur cantando. One has only to give out the hymn to see what is a popular tune and what is not. Take, for instance, "Sun of my Soul." In the Ancient and Modern there are three tunes to it all good musically. But the first two, Abends and Keble, however beautiful and delightful to the musically cultured will never be to Canadian Churchmen the grand old universally well-known tune that Hursley is. Or take "Fight the Good Fight," Harding's tune Foel Fras in the Hymnal Companion is a fine tune; so is Hatton's Duke St. in the Church hymns; but it never has, it never will catch the Churchman's ear and spring into popularity like the Ancient and Modern, or the Church Hymns' tune, Pentecost. Or take, "Peace, Perfect Peace," there is a very nice tune to it in Church Hymns by Lucas, but it will never be as popular as the well-known tune of Caldbeck. It may be silly, it is probably very stupid of our people, but if the one tune is given out and played the people don't and won't sing it; yet if you give out the hymn with the well-known tune (Pax Tecum) everybody is glad and at once takes it up. You can't deny this and perhaps you can't analyze or explain it. But it is a fact. Now it's no use attempting to educate the people up to liking these unpopular and unlikeable tunes. You cannot educate the average Canadian Churchman to unattainable English standards. What we must study in this country is the requirement of ordinary Canadian parishes, and very very ordinary parishes. In England, English Cathedral organists, and Cathedral choirs, and Cathedral standards have ruled and do rule, but it would be lamentable if they ruled out here. We do not want to turn back the tide of musical advance. We want dignity for the dignified, but for the masses we must also have a certain number of the best and most attractive melodies, easy to learn, and delightful to sing.

It is especially important also that in the children's hymns section, in addition to the present standard ones common to Ancient and Modern, Hymnal Companion and Church Hymns, there should be a wise and good selection of really popular and favourite children's hymns, such as "I think when I read," "When Mothers of Salem," "Saviour like a Shepherd lead us," "I want to be like Jesus," "When He Cometh," "Come Children Join to Sing," and "Jesus We Love to Meet," to the Spanish tune. "Whither Pilgrims Are You Going," a lovely tune, and easily adapted to any double, 8s. 7s. by leaving out lines 7 and 8 of music.

In the list of children's hymns could be included (for the sake of the tunes largely) such hymns as "Stand Up, Stand Up, for Jesus," "Saviour, Thy Dying Love," "What a Friend We Have in Jesus," "Jesus, Saviour Pilot Me," "Jesus Saves" (a very taking tune and stirring words). We lay stress upon these children's hymns because we are persuaded that it is of the highest importance that children of the Church of Canada should learn to use in the Sunday School the hymnal that is in use in the Church. It is a pity that there are so many Sunday School Hymnals and selections in use in the Church throughout Canada. If we had in our Canadian Church Hymn Book about fifty standard Sunday School children's hymns, the Hymnal would become at once the universal Church Sunday School book in Canada. It would displace all others and every clergyman in Canada would hold up both hands for such

ring difficult tunes,
a tune that even
less they had the
ir back.

7 better and more
and tunes why
h so many of these
ls and unconscion-
d popular is some-
favourite equally
solvitur cantando.
hymn to see what
is not. Take, for

In the Ancient
unes to it all good
Abends and Keble,
ul to the musically
nadian Churchmen
ll-known tune that
Good Fight;" Hard-

ymnal Companion
s Duke St. in the
has, it never will
and spring into
nd Modern, or the
st. Or take, "Peace,
ry nice tune to be
but it will never be
tune of Caldbeck,
very stupid of our
is given out and
won't sing it; yet
ith the well-known
is glad and at once
this and perhaps
it. But it is a fact.

educate the people
nd unlikeable tunes,
average Canadian
English standards.
his country is the
Canadian parishes,
hes. In England,
s, and Cathedral
rds have ruled and
ntable if they ruled
o turn back the tide
nt dignity for the
we must also have
and most attractive
delightful to sing.

also that in the
dition to the pre-
n to Ancient and
ion and Church
ise and good selec-
favourite children's
en I read," "When
ur like a Shepherd
Jesus," "When He
Join to Sing," and
to the Spanish tune,
u Going," a lovely
any double, 8s. 7s.
of music.

hymns could be
tunes largely) such
id Up, for Jesus,"
"What a Friend
Saviour Pilot Me,"
ng tune and stirring
on these children's
suaded that it is of
rat children of the
learn to use in the
that is in use in the
there are so many
l selections in use in
ada. If we had in
n Book about fifty
children's hymns, the
once the universal
ok in Canada. It
nd every clergyman
both hands for such

a book. But there must be simple and taking
tunes that children will love, not merely hymns
and tunes that good old maids, and most excel-
lent bachelor musicians think they should be
taught to love. Look at the Presbyterians!
They have no children's hymn books, not they.
They have been wise and sensible in their gen-
eration, and have included in their Church hymn
book a splendid collection of children's hymns.
The selection of hymns also, as we said before,
for parochial missions and for diocesan, Can-
adian and foreign missions could be greatly
improved upon. Why should not each hymn
have a tune that an ordinary congregation could
sing at an ordinary meeting with fervor and
delight? Is there anything more dismal than to
see the kind volunteer organist for the occasion
hunting fussily all over the book to get a tune
that anybody can sing, as is so often the case
nowadays.

Fourth—Quality rather than quantity, and
common sense versus old-fashioned and un-
reasonable tradition in the number of tunes. We
have never been able to understand why in a
Church Hymnal every hymn should have a
separate tune. Why should not the rule of some
of the American Hymnals be followed, of hav-
ing only one tune to two or three hymns of the
same metre, printed on the same page? For
instance, hymns 396, 397, 398 in Church Hymns
are all common metres, all begin with the word
"Father," and none of them (we think we are
safe in saying this) are wedded to any common
metre tune. Why not have one tune, and that
an absolutely well-known one, such as St. Peter
or Tallis printed on the top of the page to serve
the three? When there are two or three com-
mon metre, two or three short metre following
one another or together on the same page, or
opposite one another, why not make it an
invariable rule to have one of those tunes, a
well-known favourite, so that the country organ-
ist, or the so easily embarrassed or nervous
voluntary player at the missionary meeting
should find at least one of the tunes which she
could play, and the people can take up and sing?

Having carefully gone over for the last fifteen
years and played almost every tune in about
fifteen to twenty well-known English and Can-
adian and American Hymnals, we are amazed to
find that in almost every hymnal there is a sec-
tion of sometimes four, six, or as many as eight
tunes in as many or half as many pages, that
are absolutely unknown tunes that is, in the wide
sense of the term. They may of course be
known locally by certain congregations, or cer-
tain organists, but they are not of the universally
known character. In one word, if three or four
common metre hymns follow one another one
of the tunes should be of the character of St.
Peter, Tallis, Old Winchester, Martyrdom, or
Belmont or if a long metre of the character of
Melcomb, Hursley or Old Hundred; if a 7s.
one of those taking tunes like Innocents, St.
Bees, or University College. In one word, there
should be more repetition of the standard tunes;
repeat them over and over again as they do in
the American Hymnal. Why there they have a
tune like Beatitudo five times! A tune that in
the Ancient and Modern is only once (438).
Repeat them over and over again; far better to
have St. Peter and Tallis and Old Winchester
to a dozen different common metre hymns (pro-
vided of course always that the hymns are not
already wedded in popular usage to any other
tunes) than have a dozen tunes that simply lie
there in the book not used and unusable. As
long as the present English standard prevails
the singing in the Church of England in this
country will be confined to a certain extent to
the choir and the musically elect. One is more
and more amazed at the number of tunes that no
ordinary congregation can take up, and as long as
these tunes are there they will be sung by the
choir, and the people will stand and refuse to
sing.

In conclusion, of course the writer is aware of
the thousand and one different views that will
be taken in these matters by a thousand and one
different Churchmen. But his faith is this that
we are now old enough, strong enough, and
competent enough, if we are only united enough,
to have a genuine and universally popular Can-
adian Church Hymnal. It will be a hymn book
specially suited to all Churches in Canada—a
hymn book that will be the Church book, the
children's hymn book, and, if possible, the Church
chant and anthem book; a hymn book governed
by Canadian standards; a hymn book that will
have all the best of the best, none of the worst
of the worst, few of the fads of extremists and
faddists, and as little as possible of the doubtful
and undesirable elements of all other hymnals.

BROTHERHOOD OF ST. ANDREW.

General Secretary: Fred W. Thomas,
23 Scott Street, Toronto.

New junior chapters have been formed at St.
Paul's, Almonte, St. Peter's, Winnipeg, St.
Luke's, Hamilton, and an intermediate chapter has
been formed at St. Mark's, Hamilton, making
three chapters of the Brotherhood in active work
in that parish.

Rev. Professor Jenks, of Trinity College, took
charge of the Brotherhood dock service last
Sunday. This service has been kept up for some
years by the Toronto men, members coming
from different chapters each Sunday during the
summer season.

A very interesting meeting was held in St.
Anne's Schoolhouse, Toronto, on Sunday, the
23rd, when fifty men and boys met together
to hear addresses on Brotherhood work by
Hubert Carleton, M.A., travelling secretary for
United States, and Fred W. Thomas, travelling
secretary for Canada. Rev. R. M. Millman,
curate of St. Anne's, introduced the speakers, and
afterwards thanked them on behalf of the senior
and junior chapters of that parish. Mr. Carleton
gave an admirable "talk" to the boys, showing
the different kinds of Brotherhood work a boy
can do, and pointing out that a boy is not really
a Christian boy unless he is trying to influence
some other boy to lead the same life. Mr.
Thomas dwelt upon the importance of doing little
things well, and urged the men to remember that
the best kind of Brotherhood work was very often
in doing the everyday things of life as in God's
sight, to make use of every opportunity of in-
fluencing men.

A letter from the active secretary of St. Mat-
thew's Chapter, Winnipeg, Mr. J. H. Bolz,
speaks of considerable activity in that city. The
men are getting into the good habit of visiting
each other's chapter meetings, and Mr. Bolz has
been very active in this respect himself, having
visited St. Luke's and St. Philip's, and having
taken some steps towards interesting the men
of St. James Parish, so that chapters in the two
latter parishes can be looked for shortly.

An interesting letter is to hand from Allan H.
Wetmore, of St. John, N.B. (well known for
his active work when in Toronto), giving partic-
ulars of Brotherhood work in that city. He is
connected with St. James' Chapter, which,
though small, is doing good work, and Mr. Wet-
more is working with his usual energy to bring
St. John right to the front.

Considerable interest continues to be taken
in the approaching Dominion Convention at
Ottawa on October 5, 6, 7, and 8, a number of
letters coming to hand from members in
different parts of Canada stating that they will
be there, or will try and make arrangements.

The Travelling Secretary spoke at St.
Matthew's junior meeting in Toronto lately, and
also at a meeting at St. Anne's, and at senior and
junior chapters of St. Luke's, and on Friday,

28th July, was present at Balmy Beach, where
steps were taken to form a new chapter.

The recent Convention in England was a most
successful one, and, according to "St. Andrew
Work," just to hand, definite steps have been
taken towards starting a forward movement for
England and Wales. The work of the Brother-
hood of St. Andrew, together with the letter from
the Archbishop of Canterbury, addressed to Lord
Nelson, the president, is to be sent to every
clergyman in England and Wales, to be followed
up (on request) with a visit from the General
Secretary.

Two active members have removed from St.
Matthew's Chapter—Brandon to Winnipeg, and
one has also gone from same chapter to Wols-
ley. In each case they will carry on Brother-
hood work in the new ground.

Two hundred copies of the St. Andrew's Cross,
each for July and August, are being distributed
throughout Canada by the Ottawa men, so that
Convention may be well advertised.

C. E. Baynes Reed, Dominion Council mem-
ber, of Brockville, writes that they will send a
good delegation from that place to Ottawa.

A probationary junior chapter has been formed
at St. Thomas' Church, St. Catharines, the
rector, Rev. N. F. Perry, writing that eight mem-
bers have joined and have entered upon work,
with Wilson Dunlop as director and Russell
Moore, secretary.

There is every prospect of the formation of a
chapter at Church of the Ascension, Toronto, the
newly-appointed rector, Rev. W. H. Bance, B.A.,
in a recent letter, stating that he takes a keen in-
terest in the work, and desires to promote its best
interests. It is to be hoped that at an early date
Ascension Church will take its place with the
other Toronto churches, who have active
chapters, both seniors and juniors.

At the English convention of Brotherhood of
St. Andrew, the Archbishop of the West Indies,
the Bishops of Croydon and St. Alban's, Arch-
deacon of Southwalk and Rev. R. Nevitt, of
Toronto, spoke. There are in England eighty-
eight senior chapters in active work, besides
nineteen probationary chapters and eleven junior
departments.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Spanish Ship Bay.—St. Mary's Parish.—The
Bishop of the Diocese lately paid a very welcome
visit to this parish and confirmed 68 candidates.

MONTREAL.

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

Chambly.—St. Stephen's.—On Saturday, the
23rd July, the members of the Ladies' Aid were
well rewarded for their indefatigable efforts to
make their annual social and sale of work a suc-
cess. The hall was very prettily decorated.
The Chambly Brass Band gave selections during
the evening. The total received from all sources
amounted to \$220.

Abbotsford.—Rev. H. E. Horsey, M.A., B.D.,
whose resignation as rector of St. Paul's Church
came into effect on July 1st, has accepted the
rectorship of the Amherst Park Church, in Mont-
real. The Abbotsford branch of the Woman's
Auxiliary at its closing meeting on June 22nd
presented Mr. and Mrs. Horsey with a very ap-
preciative address and a sum of money in gold,
contained in a beautiful souvenir of Abbotsford.

St. George's.—Sunday weddings are of rare occurrence in Canada, but the other Sunday a young English couple were married in this church by the Revd. H. P. Plumpre. The bride had just arrived from England.

ONTARIO.

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

Kingston.—St. Paul's.—The Rev. Mr. Lipton, the new curate, preached his first sermon last Sunday evening, August 13th. The pointing of the church has just been completed at a cost of a little over \$200.

The excursion per steamer Aletha to Alexandria Bay on Thursday of last week, under the auspices of the Brotherhood of St. Andrew connected with this church, was a great success. The steamer took on over 200 people here and picked up others at Morrisburg, Iroquois, Prescott and Brockville.

St. James'.—Rev. Charles Masters, curate of this church, has resigned to become rector of the church at Shelburne, Ontario, in the Diocese of Huron. Mr. Masters will give up his duties here on the first of November. His departure will be much regretted, for during his stay here he had made a considerable place for himself among the members of the congregation.

The Venerable Archdeacon Daykin, who was rector of All Saints' Church, in this city, and later incumbent of Mattawa, will come to this city to spend his declining days. He will aid the Venerable Archdeacon McMorine at St. James'.

The Rev. T. W. Savary, of Winnipeg, formerly curate of St. James', and his bride, have been visiting here on their wedding trip. A reception was tendered them at St. James' Parsonage, after which they left for Annapolis, N.S., to visit Mr. Savary's father, Judge Savary.

The Bishop of Nova Scotia, Right Revd. C. L. Worrell, D.D., will hold confirmation in St. Luke's and St. Mark's, Barriefield, his two old parishes, early in September. He will be welcomed back, as he was always beloved by these two churches.

St. George's Cathedral.—Canon Starr returned on Saturday from an interesting canoe trip with Roderick Mackenzie, of the Bank of Montreal, and his son and daughter. The party started at the head waters of Lake Metapedia and paddled the whole course of the Metapedia River and part of the Restigouche, finishing at Dalhousie, in the Bay of Chaleur. The Canon reports the beauty of the Metapedia Valley and the kindness of the settlers as unsurpassed. Moose and cariboo are quite plentiful and the fishing fairly good, especially the brook trout. The party caught two small salmon at the Restigouche, and ran some fifty rapids in the course of the journey. Mr. Mackenzie continued on to St. John, N.B., to spend the remainder of his holidays.

The funeral of the late R. W. Barker, last Post Office Inspector of Kingston, London and Toronto, took place from the residence of Col. Gordon, corner of King and Union streets, to St. Paul's Church, of which he was an old member, being at one time choirmaster and member of the synod.

The funeral of the late Colonel Montizambert took place to St. George's Cathedral, of which he had been a faithful member. With measured beat and muffled drums the band of the 14th Regiment played the solemn dirge. The remains were met at the entrance of St. George's Cathedral by the Very Rev. the Dean of Ontario, who preceded the casket up the aisle reciting sentences from the burial service. A file of the Canadian Engineers carried the coffin. The choir was present and rendered music in keeping with the occasion. The Rev. Canons Grout and Lewin were also present at the service. After

the service the remains were taken to Catarauqui Cemetery.

Elgin.—Work has been commenced on the repairs to be made to the church here.

Barriefield.—St. Mark's.—There was a meeting held in the church last week, at which it was decided to erect a parsonage for Rev. Dr. Nimo, and also a parish room at a cost of \$3,200. The committee are at present busy canvassing members of the church and others to raise the amount.

Augusta.—The Bishop of Ontario has appointed Rev. Alfred Bareham, now rector of Holy Trinity Church, St. Martin's, New Brunswick, to the parish of Augusta, to take charge October 7th, in place of Rev. E. Scammell, of Maitland, retired upon superannuation allowance.

Carleton Place.—We are pleased to hear that the Rev. Canon Burke, who has been seriously ill, is much improved in health and thought to be out of danger.

OTTAWA.

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

Arnprior.—Rev. T. J. Stiles, rector of Emmanuel Church, is now at Charleston Lake, where he will spend a holiday. His family are also away, and the rectory is temporarily closed. On the eve of his departure Mr. Stiles was treated to a very pleasant surprise—the receipt of a purse of gold from his parishioners, together with the following address: "Arnprior, July 22nd, 1905. Rev. T. J. Stiles, R.D. Dear Friend and Rector,—As you are shortly to take a needed vacation, a number of your parishioners wish to take this opportunity of expressing to you their high appreciation of you as our rector, and your continued efforts on our behalf, as shown in your sincere devotion to the spiritual interests of those under your charge. And we cannot let the opportunity pass without asking you to accept the accompanying purse, as a slight evidence of our love and esteem; and trust that your health will be greatly benefited by a complete rest and change from your arduous duties; and that you may be long spared to labour amongst us in the cause of Him whom you serve and whose you are. With every good wish for yourself and your loving wife and family, believe us, on behalf of the congregation, your loving parishioners, T. H. Grout, John A. Barr."

Ashton.—Rev. Mr. Butler, the rector, with a full load of friends in his Mikado to a fine team, drove in early Friday morning to Brockville. All participated in the pleasures of the Thousand Island trip, leaving Brockville again at eleven in his merry-all. Mr. Butler visits that vast St. Lawrence panorama each year and so renews his health and spirits.

TORONTO.

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

St. Clement's.—Rev. J. Bushell, assistant rector of St. Paul's Cathedral, London, Ontario, has wired his acceptance of the rectorship of this church, left vacant through the resignation of Rev. F. C. Heathcote, who has gone to Winnipeg. Rev. Mr. Bushell, who will assume his duties in September, was born in Ireland, and was educated at Trinity. Rev. Mr. Coles, of Jamaica, will be in charge of the parish until the installation of the new rector.

Whitby.—All Saints'.—Sunday, July 30th, the services were of special interest, and gave the

rector and members of the congregation much pleasure, as through the energy of the Young People's Association and the generous response of the congregation the edifice was lighted for the first service with electricity, which adds greatly to the already fine interior of the church. Then, to add to this pleasure, all were so delighted to have Rev. J. S. Broughall, M.A., assistant rector of St. Stephen's Church, Toronto, in their midst as special preacher for both services. His earnest discourses were most attentively listened to by his former parishioners and friends who were present, and ever remember him with great affection. Mr. Broughall was rector of this parish for six years, where, as he assured the congregation, he "spent six of the happiest years of his life." The music reflected great credit on the organist, Miss D. Sawler, and the choir.

Columbus.—The old historic church of St. Paul's, a little west of the village of Columbus, was re-opened for divine service by the incumbent, Rev. J. Bennett Anderson, on Sunday, the 23rd ult. The reading Lesson, in line with the beautiful appearance of the church, which ranks as the pioneer church in this part of Ontario, was from 1st Chronicles, 29th chapter. The palace for the Lord of God, who has pleasure in uprightness, and the people who came to offer willingly. The subject of a most impressive discourse was taken from the Gospel of St. Luke, 14th chapter and 17th verse, "Come, for all things are now ready," referring to the grand invitation "come." The whole Trinity had repeated it to all the wandering children of men. In Isaiah 1, verse 18, the Father cried "Come, now, and let us reason together." In Matthew 11th chapter and 28th verse the Saviour said: "Come unto me all ye that labour and are heavy laden." And in Revelations 22nd chapter and 17th verse: "Where the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come, and whosoever will let him come and take the water of life freely." The attractions of the world must not come in the way of eating the Bread of Life in the Kingdom of God. The three excuses following the text were commented upon—representative excuses for all time—and must not be made as they would bring condemnation upon all who reject the Saviour of men. And the invitation was as full and free as the merits of the atoning blood, as broad as Heaven itself. All things were now ready for a formal dedication of heart and life, for instruction in the teaching of the church, the truths of religion, her doctrines and Christian life. The renewal of baptismal vows in confirmation and Holy Communion. The church was filled with friends from the Church of St. Thomas, Brooklin, Oshawa, Whitby and other places, forming a most attentive congregation, to whom this House of God was more beautiful to behold than many a more costly structure, for it had been a labour of love, a consecration of the gold, and the silver to the service of their King. And on this day of sacred memories many felt as though "the forms of the departed entered at the open door—the beloved, the true-hearted came to visit them once more." Those who fell weary with the march of life, now precious dust in the silent city of the dead. How much this house they had built meant to those early settlers in their time of toil and intensity of life while carving out a home in the wilderness? It was indeed education, life and hope for their children, who now sat in their seats and listened to its re-consecration. "Their names are living still"—the Hodgsons, Spencers, Howdens, Browns, Brights and many others. The Rev. A. H. Wright, rector of All Saints', Whitby, assisted in the services and in the celebration of Holy Communion at the close of the services. May the prospects for the united parish of Brooklin and Columbus grow plainer and

brighter, until the Church Militant shall join the Church Triumphant in the song of glory and honour and blessing. To fully complete the scheme of shingling sheds and church rectory and stables connected with both churches in the united parish of Columbus and Brooklin, including a stone foundation and raising of the church, placing furnace and new organ will require about \$1,500. Towards this sum Mr. John Cowan, of Oshawa, has sent \$600, and the friends in Columbus and Brooklin \$200. Donations may be sent to the incumbent, J. Bennett Anderson, or Dr. James Moor and Charles Spencer, wardens.

Essonville.—The Rev. E. A. Langfeldt, rector of Ashburnham, had the pleasure of spending a few days at the hospitable home of the Rev. C. R. Spencer, B.A., in this place, and while there preached at several stations of the vast Mission of Cardiff and Monmouth, of which Mr. Spencer has charge. Church people throughout the diocese will be interested to hear something of this extensive mission, especially at the present time, when the generosity of Churchmen in giving to diocesan missions has been so greatly manifested, and it will be pleasing to hear how much good and energetic work is being done now in Cardiff and Monmouth. On Sunday, July 23, Mr. Spencer and Mr. Langfeldt took duty at the eastern part of the mission, administering the Holy Communion at Cheddar, at eleven o'clock; at Deer Lake, at three o'clock, and saying Church, Deer Lake, at three o'clock, and saying evensong at Harcourt Station at 7.30 o'clock. This necessitated a drive of about 50 miles, leaving the Parsonage at Essonville at 7.30 a.m. and returning at 1.30 a.m. Monday. The service at Harcourt, a station opened by Mr. Spencer, was especially interesting. A special feature of it was the large attendance of men, some of them being Roman Catholics. The service was held in the dining-room of the boarding house. After the service four adults were baptized at their own request. Unfortunately the weather on Sunday was very bad, thunderstorms with heavy rains making the roads almost impassable, yet the services were attended. On Monday morning at seven o'clock Holy Communion was celebrated in Christ Church, Essonville, and in the evening a large congregation attended evensong, with sermon by Rev. E. A. Langfeldt. Tuesday being St. James' Day, Holy Communion was celebrated at eight o'clock in Christ Church. Rev. C. R. Spencer is a graduate in arts of Trinity College, and was ordained deacon at the last Trinity ordination. His untiring efforts to preach and minister to the people of his mission deserve every commendation. Every Sunday long distances have to be covered over almost impassable roads and hills to give to the isolated settlers the Word of Life. There are many discouragements and hardships to be borne, but God's work is faithfully done. A visit to such missions as this by the city and town clergy is not only an encouragement and pleasure to the missionary, but a blessing to the visitor, in thus coming in contact with earnest work faithfully done under sometimes trying circumstances. Mr. and Mrs. Spencer, with their little baby girl, are living in Essonville Parsonage, which is a bright and hospitable spot in that poorly settled country. May God's richest blessings crown their work for Christ. During Mr. Langfeldt's absence at Essonville, Rev. Dr. Rigby, headmaster of Trinity College School, Port Hope, preached at St. Luke's.

NIAGARA.

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

Ancaster.—A very handsome brass eagle lectern has been presented to St. John's Church by the surviving daughters of the late George Leith,

Esq., of "The Hermitage," Ancaster. It is in cherished memory of their dear parents. Mr. and Mrs. G. Leith were among the pioneers who helped to erect such a beautiful memorial of their love and zeal, as is seen in the grand and beautiful church which stands at the head of the village street, and is so admired by visitors. Their daughters have now added to the beauty and usefulness of the church the above mentioned gift. It was dedicated on Sunday morning, July 30th, by the Rector, Rev. Rural Dean C. E. Belt, M.A. This parish will shortly enter upon its 90th year, a fact which it is hoped will be fittingly marked next year. Rev. Ralph Leeming, the first resident clergyman came here in October 1816, being sent by the then Bishop of Quebec, whose diocese extended this far and farther west. The present large stone church, the successor of an old frame one which was burnt, is about 35 years old. It is Gothic in design and has eight large memorial windows. The seating capacity is about 350.

HURON.

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

Rev. W. Lowe, of Wingham, has accepted an invitation to become rector of St. Matthew's Church, East London. He will commence his work about September 1st.

Blyth, Belgrave, and Auburn.—The Bishop of Huron recently visited this parish for the purpose of confirmation. At Auburn eleven grown up people were confirmed; and thirteen persons were presented at Blyth (ten males and three females). The Bishop's discourse at Blyth was greatly appreciated by a large congregation. The subject was "Drifting," Hebrew's II., 1. The Bishop is expected to visit Belgrave at a later date.

Appointments.—The Bishop of Huron has made the following: Rev. S. F. Robinson, of Walkerton, to be rector of Strathroy; Rev. J. Edmonds, of Blyth, to be rector of Delhi; Rev. C. W. Sanders, B.A., Port Rowan, to be rector of Lucknow; Rev. Charles Masters, M.A., Kingston, to be rector of Shelburne.

Lowville.—The Rev. Stanley Wade, B.A., son of Rev. Canon Wade, of Hamilton, has been appointed to the charge of St. George's Church and St. John's Church, Nassagaweya. Mr. Wade began his duties in the parish on July 16th.

RUPERT'S LAND.

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

Winnipeg.—The Rev. G. F. Coombes, senior Canon of St. John's Cathedral has been appointed by the Archbishop Dean of Rupert's Land. The Dean has been a member of the chapter for 22 years and is an M.A. of St. John's College, Cambridge.

—It is easy to be wise without being learned. It is easier still to be learned without being wise.

—Cheerfulness is just as natural to the heart of a man in strong health as colour to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labour, or erring habits of life.—John Ruskin.

SASKATCHEWAN.

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

Prince Albert.—The Synod of the diocese convened here the last week in July, and at its various sessions the accumulated business of five years was disposed of. The proceedings commenced on Sunday morning, when church services were held in the city hall, and concluded on Wednesday evening at the same place by a special missionary meeting. Altogether some twenty clergy and thirty lay delegates were in attendance, and all matters coming up were thoroughly discussed and disposed of satisfactorily. The sessions were held in the council chamber, city hall, morning, afternoon and evening, the routine proceedings being pleasantly broken on Monday evening by an "At Home" and a reception to the visitors at Bishopsthorpe by Bishop and Mrs. Newnham, to which the members of St. Alban's congregation were invited, and turned out in numbers, spending a delightful evening together on the spacious lawn, and in vocal and instrumental music indoors. Over 200 were present. The services on Sunday in the city hall were all well attended, and proved most profitable and gratifying to all, the morning service taking the form of an ordination, when the Rev. Albert Fraser was admitted to the priesthood, the Rev. E. Matheson, of Battleford, preaching, while in the evening, to an overflowing congregation, the Rev. G. E. Lloyd, of Lloydminster, delivered an able and instructive sermon, covering the missionary needs of the Canadian West. Wednesday evening a special missionary service was held in the city hall, at which His Lordship Bishop Newnham spoke of missionary meetings as a recognized part of Synod gatherings, and pointed out the great needs of missionaries to work the vast fields of the West. Mr. Clarke outlined plans for more systematically working the mission fields, while the Rev. E. P. Davies spoke along Woman's Auxiliary lines. The Rev. John Matheson was the last speaker, making a powerful appeal for funds and missionaries to properly carry on the good work. The following is a synopsis of the Bishop's charge delivered at the opening of the Synod. A synopsis of the business transacted at the various sessions will appear later on.

Summary or Extracts of Bishop's Charge.—Reverend Brethren, and Brethren of the Laity—I bid you hearty welcome to this Synod, the first over which I have been privileged to preside, and which, I trust, may prove a stepping-stone to greater things in the onward march of the Church in this diocese. It is not easy to give utterance to the sentiments which are uppermost in my heart and mind on such a momentous occasion. There is, first of all, humble thankfulness to God, who, having called me to this position, has helped me in my work here, and has brought me in health to the end of my first year among you; and there is also gratitude to you, who have so consistently performed your promise of a hearty welcome and a loyal support during my endeavours to become acquainted with the workers and the work, and to carry on that work on the foundations laid by my able predecessors. With this thankfulness is mingled hope and confidence for the future, when I consider that it is God's work in which we are engaged, and remember what great things He has done for us in the past, and that we have Christ's own promise to be with His Church all the days. But I must confess to a good deal of diffidence and natural hesitation, if not fear, lest I shall disappoint some of you, or prove unequal to the great occasion, by failing to give the guidance and encouragement for which you, I know, are hoping. Prayer must not take the place of effort. It has been well said, we must pray as if all depended on God, and then work as if all depended upon our efforts; and I have given much careful thought, as well as earnest prayer, to this meeting of Synod. It has been often on my heart and in my mind for many months, and in my visits to all the missions of the diocese I have striven to note whatever I thought might help to make this Synod profitable. It is a memorable occasion, for not only is it the first meeting of the Synod since the completion of the separation of the Dioceses of Calgary and Saskatchewan, but also the first occasion of my meeting you assembled in Synod, and the first time I have been called upon to preside over any Synod. It is five years since you met in Synod, and very much has happened in that time. I notice that at the last Synod only nine clergy and ten of the laity answered to their names as present, and that there were only sixteen clergy then in the diocese. As the number of clergy has increased to twenty-five, and the number of organized parishes has increased also, I have great hopes that the present sessions will be much more numerously attended. You can understand that for one who has hitherto been independent of a Synod, and has been his own Synod, executive committee and treasurer, it is not altogether easy to take charge of a diocese where he has to observe the constitution and rules of a Synod. But the task has been made much easier by the loyal patience on the part of the clergy and laity, their readiness to abide by my wishes, the efficient help of an Executive Committee, ready and willing to share the responsibility, and well able to advise me, and the wise counsel of our diocesan solicitor.

In the twelve months that I have been with you I have visited all the organized missions of the diocese, and some districts where we were only just beginning our work, and a great part I have visited twice. In doing this I have travelled at least four thousand miles within the diocese, and have been comparatively little at home in Prince Albert. And while thankful for the work that is being done in the face of great difficulties by many devoted clergy and lay readers, I am painfully aware that we have fallen behind other churches, that we have not nearly enough workers

for the harvest that is waiting for us, and that often the work is imperfectly done, not necessarily from lack of diligence of the worker, but because he has to spread his effort over so large an area that he can hardly get into close personal touch with his people, without which he cannot hope for much real lasting religious and spiritual results. I have by correspondence, as well as by personal inspection of the missions, endeavoured to learn the condition of the diocese, and to ascertain what are the most pressing needs; and I feel that if our Church is to take its proper place among the people who are making their homes here, and if we are to do the work that God has set before us, we must make up our minds to greater enthusiasm, earnestness and self-sacrificing effort if God may in His goodness give us opportunity to make up for the opportunities which have been allowed to go unused. Perhaps the blame may be laid upon circumstances, the necessary attendant circumstances of a new country, a large field, a dearth of candidates for the ministry, and an ever-pressing lack of funds, and on the worldliness and materialism which is so marked a feature of our age. Let me say at once that I believe the first pressing need is a spiritual revival of God's grace within ourselves, an outpouring of the grace and power of the Holy Spirit on all of us, clergy and laity. Such a blessing has been experienced in a marked degree by many churches, dioceses and individuals in the Mother Country during the last year in answer to earnest, united prayer. Let us pray that, while others are being watered, the Diocese of Saskatchewan may not remain parched and rainless, but may receive showers of blessing, even the outpouring of the Holy Spirit, on ministers and people, on churches and individuals. I issued lately a prayer for this object, to be used in our churches and homes until the meeting of Synod. I trust it has been so used, and from the heart, and I see no reason why we should not continue to use it till the effectual, fervent prayers of God's children bring down this blessing upon those who have not yet received the Spirit of Adoption. But further remedies will doubtless occur to you. Better methods of work, wiser organization, a greater solidarity and closer fellowship between the individual factors which make the diocese, and a closer confidence and sympathy between clergy and laity; more self-denying activity of both clergy and laity; a more disinterested and simple ambition to win souls for Christ, and to extend His Kingdom on the part of the clergy; and a greater realization by the laity of their own part in this work, and a determination to do their part; a more ready and liberal giving for the support of the clergy and the spread of the Church of a portion of what God has so abundantly bestowed upon them in this favoured North-West. I am not pretending to discover these things; many have been set before you by my predecessors in office. Parochial method and organization have been provided for. The greater importance of religious teachings in our day schools I find impressed upon you both in the Bishops' charges and in resolutions of Synod, and the school ordinance makes it possible in most cases. The liberty may not be all we desire, but let us earn more by using what is already given us.

So also the Bishop in his charges and the Synod by its resolutions have directed that the laity should be taught to give more liberally, and that the missions should be advancing towards self-support. In his first charge Bishop Newnham said: "I feel that no one rightly appreciates the religion that costs him nothing, and that no one can give of his substance for the Lord's work in a true spirit without feeling his heart enlarged. . . . the clergy who overlooks this part of Gospel teaching, and fails to impress upon his people God's claim upon their substance for the support of His Church is not declaring to them the whole counsel of God." And again in his third charge: "Our people must be taught as a matter of DUTY TO GOD, from whom comes all we enjoy, to do ALL THEY CAN to contribute a DEFINITE AMOUNT for the support of them who minister to them in holy things. . . . My brethren of the clergy, let your teachings on the subject of giving be FULL AND FREQUENT. See that you set forth not only the duty, but also the dignity and privilege of giving." I do earnestly trust that the principle thus laid down by my predecessor, and accepted by vote of the Synod, will be a principle of action throughout the diocese, and that the clergy will faithfully and fearlessly teach, and the laity honestly practise the duty of hearty self-support. But the laity have another duty besides that of financial support, viz., moral support, to be shown in many ways. The laity are at last receiving their proper position in the Church at large as being an important factor and element in the Church, a NECESSARY part in the Church; and where this is recognized, there the Church is progressing. But I ask you, brethren, have you realized your responsibilities in Church work, and claimed your privilege of taking your full part in that work? As delegates to Synod, and as churchwardens or vestrymen, you are taking your part. But that is not all you can or should do if you are earnest followers of the great Head of the Church. I find a sad lack of lay workers in this diocese, of men who will teach a Bible class or in Sunday School, who will read the service, perhaps give an address in church or schoolhouse, conduct a prayer meeting, welcome new members, or hunt up the neglectful; and no church has ever prospered or can prosper where the laity leave all this to the ordained ministry. Brethren of the laity, read the Church papers. Do not forget that there is a priesthood of the laity as well as of the clergy. If you would subscribe to a Church paper, and read that paper, you would see for yourselves that a noble work is being done elsewhere by a faithful, zealous laity. There is a great reserve power stored up in the

laity, and it is our duty as clergymen to develop it and bring it out, to move mightily and social, commercial and political machinery through the Church. Spiritual gifts are not a monopoly of the clergy; the laity have them as well, the Spirit dividing to every man severally as he will; and that it is our duty to see that those spiritual gifts are not hidden in a napkin, but used for the glory of our Lord. This is the recognized principle of the St. Andrew's Brotherhood, which I should like to see at work in every parish. It recognizes that there is great work to be done by the laity, and that the laity should not be a burden on the clergy, but an actual help to them.

I would call the attention of the clergy and churchwardens to the rules of the Synod as to certain collections during the year, and would ask a stricter observance of them. 1. The date for each collection has been fixed by the Synod; but some of the clergy have been in the habit of altering this on their own judgment, so that the collections have been postponed more and more, till one has to be dropped out. Brethren, I ask you to keep as far as possible to the dates fixed. You may think that it is not a good time for your congregation, but if you proceed on that idea, soon no time will be a good one. The people must be educated to expect the collection at the fixed time, and to be ready for it. It will soon become natural to them, and meanwhile the present confusion will be avoided. 2. The collection having been made, you are requested to send the money to the treasurer promptly, and not to hold it for six months. The treasurer of the M.S.C.C. complains of an empty treasury, and was unable to pay any part of even the March quarter's grant to this diocese on the first of June, and at the present date I have received only about one-twelfth of the grant for this year. This made it a matter of great difficulty to me to meet the March and June payments of the clerical stipends. But if you trace this matter to its first cause, it comes from the clergy neglecting to send their collections to the treasurer of the diocese at once. 3. I would strongly advise and urge a house-to-house collection by the incumbent or his collectors in most parishes, in the case of the M.S.C.C. at least.

These matters, registrations, collections and returns are among the things into which the Rural Deans are supposed to examine from time to time. I want the office of Rural Dean to be a real active one, and to take some of the work off my own hands. I have thought it best for my first year to attend myself to many matters that should be the work of the Rural Dean, but I now desire to resign these matters to the proper officers. The holding of rural-decanal meetings should tend to lessen the congregationalism of our parishes, and that spirit of selfishness that considers that Church work begins and ends in the parish, and that each parish exists by and for itself, and should help to unite us together in one collected whole, and to make us feel that we are a diocese even when Synod is not in session. Such questions as religion in our day schools, temperance work, Synod collections, organized effort to increase the stipends of the clergy and the offerings of the people may best be considered in Rural Deaneries.

The pitiful stipends of most of the clergy have engaged much of my thought, and given me a feeling of shame for my diocese, and it is no wonder that I find it hard to procure or keep clergy. How can you ask an educated man, married or hoping to marry some day, and to provide for the education of his children, to accept a pittance of \$600, perhaps rising to \$700, and very rarely to \$800, out of which he has to keep a horse or horses, and perhaps rent a house, and to keep up an appearance of respectability? It is altogether wrong, and I shall never rest content till the rate of stipend be raised. Our own congregations MUST contribute more liberally, and this must be added to by the M.S.C.C. and friends outside the diocese to a greater degree than now. The S.P.G. and C. and C.C.S. have been ready to listen to our story of need, and kind in allowing some relaxation of the conditions attached to their grants, and the C. and C.C.S. has recognized the claim upon them for work among our many new settlers, and has relieved us of all the cost of ministering to the Britannia settlement, besides giving other aid. I must not forget the valuable grant from the Colonial Bishops' Fund, which by furnishing one-third of the price, enabled us to purchase the See House. The S.P.C.K. has by its kind grants enabled many parishes to build their churches to the glory of God. I need not say much about our work among the Indians as you have received the full printed report, and I have much else to say. I have visited all the missions, and in general can only speak of the work in terms of praise and in words of encouragement for the missionaries. But there are not enough of them to occupy properly the ground. I ought to have now at least two more clergymen engaged in Indian work. I should be glad if the Synod would revive the committee which formerly supervised the Indian work of the diocese. It can hardly be now called the C.M.S. Committee, but a committee for Indian work, and should have the supervision and advisement of all of our Indian work, including the schools and the expenditure on Indian work. It is not right that the control of the expenditure should be left in the hands of one, or even two men. This committee would be responsible to the C.M.S. for the distribution of the grants of that society, but for all expenditure outside of these grants it should account to the Synod through the Executive Committee. The boarding schools have, I believe, been doing good work, though hampered to some extent by certain faults in the present method of dealing with the Indians. I may just say that the whole Indian question is under consideration by the Indian Department and all the

churches, and I hope shortly to see such changes as will make our Indian work more economical and more successful. The long-hoped-for boarding school at Lac la Rouge is now in course of construction, the Indian Department having given a small sawmill and funds, and the Ven. Archdeacon McKay acting as engineer, architect and builder. He hopes to have the first houses ready for use by the autumn, and I have appointed the Rev. A. Fraser missionary for that district and principal of the school, the Archdeacon for the present being principal. It is the importance of this work, and the need of his presence in that work which has caused the absence from this Synod of Ven. Archdeacon McKay, an absence which we all, and I especially, regret.

The rapid growth of our population over such widely extended areas, and the difficulty of supplying this scattered population with Church services and visitation has been the subject of much anxious thought. It is not only that the necessary funds are not in sight—I should be inclined to undertake work and expect the necessary funds, but it is also that there is a dearth of clergy. I have as far as I could filled up vacant missions and opened up fresh fields by the aid of earnest lay readers, and for the summer by students from our theological colleges. Thus I have lay readers filling vacancies in three missions and occupying two new fields, and five students opening up newer, but large and promising fields. But this does not meet the whole need, for laymen cannot give the people the sacraments they hunger for, nor do missions thus served readily accept their duties as parishes, and respond to the call upon them to make organized efforts towards building a church and subscribing to the support of the missionary. In view of this I have been making careful preparations for what I think to be an absolute necessity in our present circumstances. I hope by the time the students have to return to college in the fall to have appointed a diocesan travelling and organizing missionary, whose sole work will be to visit all such infant missions or vacant parishes in constant relation; to hold services and administer the sacraments; to visit the people, and make them feel that they belong to a Church that is anxious to do all that it can for their spiritual welfare, and thus not only to exhort them to further efforts towards obtaining regular Church privileges and a slated ministry, but also by their presence and ministrations to inspire them towards the same end. I have secured the services of such a man as I think exactly fitted for the work, if I can only get the consent of the C. and C.C.S. and the M.S.C.C. to aid me in finding the necessary funds.

I am thankful that the diocese has now its Diocesan W.A. in full connection with the W.A. of the whole Canadian Church, and that there are already six parochial branches constituted. I hope the number will grow till every organized parish has its W.A. The Church owes a great debt to this valuable association of earnest Church women, and we in the West share in the debt. It is only right that we should cast in our lot with them, that we should profit by their example as we have done by their generosity, and begin to do to others as the W.A. have done by us. But I trust that during the week the W.A. will itself bring its work and its claims before you in a far abler and more convincing way than I could do. I cannot undertake to give a list of the changes in the clerical staff of the diocese during the last five years, or of the churches built or opened in that time. But since my election as your Bishop three of the clergy have left the diocese, two of them before I had arrived here. The Rev. Benj. Bean left on the plea of ill-health, and I was sorry to lose him. Once since I came has the hand of death beckoned one of our number to his eternal rest. The Rev. J. Badger was called home at the ripe age of seventy-eight years, after many years of faithful labours. He had earned rest, but he died in harness, preaching within a week of his death. You, brethren, know his work and his life far better than I, who had only seen him twice. It would be presumption on my part to praise him to you. We have received through the kindness of the C. and C.C.S. the Revs. G. E. Lloyd and D. T. Davis as fellow-workers with us, and I have lately had the partial and temporary services of two clergymen from the Old Country among the Britannia colonists. I had the pleasure of ordaining Messrs. Brown and Fraser, both for Indian work, my very first Sunday here, and Mr. W. H. English in December last for Bre-saylor. My accounts of my official acts during the year shall be brief. I have travelled approximately 3,250 miles in waggon and canoe, and several hundreds more by rail. I have visited, I believe, all the churches, many of them twice, and some thrice. I have preached 134 sermons and addresses, administered Holy Communion 42 times, administered Confirmation 18 times, confirming 192 in all, consecrated one church and opened five, ordained three deacons and three priests. The number of confirmations may seem small, but this is not because I would not go when called upon, but because in many cases there was no class prepared for Confirmation, and in some others, notably in the Indian missions, I thought the class needed some further instruction. I would rather have a few earnest, well-instructed candidates than large numbers, who either do not know or do not care what Confirmation means. And I would earnestly press upon the clergy that they make diligent search for those who have not been confirmed, that future preparation for Confirmation should be borne in mind in the religious training of the children, and that finally the actual instruction for Confirmation should extend over a long period, and should include an intelligent view of Church membership and an understanding of the meaning of the Lord's Supper, and the duty of being com-

communicants. And now, brethren, I leave you to the business before you. I trust I have not trespassed too far on your patience and your time. Keep in mind that our object here is work, not talk, to get at the truth and the wisdom of the matter, not to air our views. Do not act or vote blindly or carelessly. Let there be discussion where needed, but not for the sake of discussion; let it be calculated to throw light on the matter, and to bring about a right solution; I need hardly say, let it be conducted without heat or personal feeling, in a kindly, Christian, brotherly spirit, remembering in whose name and for whose glory we are met, and that we profess to desire and expect the guiding, sanctifying presence of the Holy Spirit. I pray that God may so bless our deliberations that they may result in the promotion of Christ's Church in this diocese. Amen.

MOOSONEE.

G. Holmes, D.D., Bishop.

Chapleau.—The week ending Sunday, May 21st, was a memorable one in the history of the Church here and the surrounding missions. His Lordship, Bishop Holmes, arrived here on Tuesday, the 16th, for his first visit, and with the object of going fully into every detail of the Church's needs in this country in order that proper plans might be perfected for carrying on the work. On Wednesday evening special missionary services were held in the church, on Friday evening a general business meeting when every phase of the work was discussed, and His Lordship obtained the opinions of those who have lived here a number of years as to just what the work calls for. On Sunday morning, in addition to the regular morning service and Holy Communion, Mr. W. T. James was ordained Deacon. The services throughout were impressive and instructive. His Lordship's ordination sermon being especially appreciated. Sunday evening the regular evening service, and Monday evening a service for the Ojibway band of Indians brought the week's services to a close. His Lordship starting Tuesday morning on his long trip to Moose Fort and the northern parts of the diocese. In addition to the services mentioned, His Lordship visited Biscotasing, holding services and getting all the information possible with regard to the Indian work in that vicinity. It may possibly interest some of your readers who are interested in missionary work to learn something of Chapleau and the portion of the Diocese of Moosonee that surrounds it. Chapleau is situated on the main line of the C. P. Railway, 615 miles west of Montreal. It is the only mission in the vast Diocese of Moosonee that has railway, post office and telegraphic communication with the outside world. It was established as a divisional point by the railway company in 1885, and has remained essentially a railway town to the present time, although there is considerable lumbering in its vicinity and quite a substantial Indian trade. The white population is about 1,000, a considerable portion of which may be classed as moving, the conditions of railway life creating an element of uncertainty that tends to prevent permanent citizenship. This is especially felt in Church work, as in a great many cases members are just getting interested and useful when they are moved to some other point. The Church was established in Chapleau in 1886 under the guidance of the Rev. J. A. Gilmour, a God-loving missionary who had braved all the hardships of the roughest kind of pioneer life in order to keep the Gospel in the van of approaching civilization, as the work of constructing the great trans-continental progressed through what had hitherto been fittingly termed the "great lone land." The mission at that time was under the jurisdiction of the Bishop of Algoma, but owing to its being within the watershed of James Bay it was transferred to the Diocese of Moosonee in 1892. During its life of twenty years the Church at Chapleau has passed through many vicissitudes, at times it being found difficult to keep the work alive, owing in a large measure to the uncertainty in membership already mentioned, but a never failing faith in God and a feeling of

fidelity and devotion to the grand old Church has made it possible for the few faithful ones to weather all storms and come victoriously through what at times appeared like overwhelming difficulties. From the colonial or home missionary standpoint it would be difficult to find a locality where vigilant progressive Church work is more urgently required than at Chapleau. Being a railway divisional point where the ever increasing and moving staff is being constantly recruited we are continuously brought in contact with young men who are just starting out in life and who of necessity are removed from the home and Church influences with which their earlier lives have been surrounded. In the majority of cases these young men are just at an age when they are to a very great extent amenable to the influences of others, and as there are at all times numerous by-ways kept invitingly open to them they readily slip away unless the influences of the Church is constantly spread out to protect them. Such conditions call for a vigilant missionary effort all the time and put to the test all the ability and means at the disposal of the few permanent members who feel themselves responsible for maintaining the work. The Indian work presents a still more difficult and complex problem, and one that unless taken properly hold of without any further delay will get beyond the ability of human effort to cope with. We believe that Bishop Holmes has the right idea of just what is needed, but it will require liberal assistance to enable him to put his plans into operation. In addition to the Indians that centre around Chapleau, about three hundred in number, there are the following points that require looking after from here: Biscotasing, Flying Post, Burnswic, Metagama, Missanabi, and Montizambert. The total population within this area can only be estimated, but will approximate fifteen hundred souls. A large percentage of those Indians are nominal members of the Church, and there are some devout Christians amongst them. It was amongst these people that the Late Rev. J. Saunders laboured so earnestly for seventeen years, and the evidences of his work are plainly visible, especially when you get back where the Indian has not been so openly subjected to the baser influences of our so-called civilization. Here lies the greatest difficulty that the Church has to overcome in connection with the Indian work. The Indian is easily brought under outside influences and as soon as he gets in touch with the white man's mode of life he seeks to imitate it, and following the broad road ever ready and open before him he embraces the vices much more readily than the virtues. It will ever be a standing rebuke to our boasted Christian spirit that in almost every country that has as yet come under the white man's influence, there are two people waiting ready to show primitive man the downward road for every one that is willing to offer his hand to lead him upwards. This is the point where the Church, if she is going to do her duty, must step in prepared and on the alert, ready to stretch out the strong arm of sympathy and compassion in a way that will protect the Indian against the evils that surround him and against himself, until his character becomes strengthened sufficiently to enable him to withstand the temptations and influences that are constantly around him. Rev. Mr. James, who has been in charge here for the past nine months, is doing excellent work and is beloved by the Church people at every point that he has been able to reach, but notwithstanding his energy and zeal he has only been able to touch the fringe of the work that the Church has before him. It would be a physical impossibility for any one man, no matter what his ability, to meet all the requirements of the Church's work in this section of the country. It is for that reason that the cry goes out from this portion of the Diocese of

Moosonee: "Come to the great north land and help us." And, dear readers, surely our cry is not going to be in vain. Surely those members of our grand old Church living in parts of our country where they are surrounded by all the gentler influences of Church and social life will not turn a deaf ear to the call from Moosonee. Our appeal is not selfish. It is simply the appeal of the infant organization burdened and staggering under a load of responsibility that is more than it is able to carry asking the parent to come to its succour and support. Friends and fellow Church people do not let the appeal be in vain.—Yours faithfully, Geo. B. Nicholson, People's Warden, St. John's, Chapleau.

Correspondence.

COPYRIGHT OF HYMNS.

Sir,—In the various communications relating to the proposed hymnal I have not noticed anything about copyright. May I ask the convener of the Toronto Committee, Mr. J. E. Jones, or anyone else who may be informed upon this subject, whether there is any possibility of "Church Hymns" and other publications refusing us the use of copyrights, and thus destroying the chance of our hymnal being a success? May I ask, too, what machinery is suggested to secure the universal adoption of the proposed Canadian hymnal? DELEGATE.

CLERGY REST.

Sir,—Will you kindly allow me to draw the attention of your readers again to the most Christ-like work which is being done by the ladies of the Church at the Clergy House of Rest at Cacouna. Here the tired clergyman may go and enjoy all the benefits of the sea breezes at a mere nominal cost for board of fifty cents per day. Those who have been to this delightful place on the St. Lawrence will know what that means; but it is to be regretted that the Diocese of Toronto has not done its part in supporting this excellent undertaking, and donations have fallen short of what they ought to be. Four tickets for transportation there and back have been forwarded to the Bishop's Commissary, which means a holiday for four of our clergy; and more will be sent if the donations warrant it. What is going to be done, however, will have to be done at once if any more are to derive benefit from it this summer. A small amount from each would mean a great deal to some who are in need of a change, but cannot afford to take it. Donations may be sent to the president of the Clergy House of Rest, Mrs. Louisa Irvine, 59 Grande Allee, Quebec.

WELL-WISHER.

CHILDREN'S HYMNS.

Sir,—Those of us who are interested in Sunday School work will not be satisfied to adopt any hymnal that does not make adequate provision for children's hymns. The S.P.C.K. "Church Hymns," which some have suggested should be adopted, contains only thirty-four children's

DIAMONDS REAL POSSESSIONS

A good Diamond is a real possession, capable of affording pleasure to the wearer and spectator. It also retains an intrinsic and remarkable value undiminished by the lapse of time, and at the present will rather increase in value than otherwise.

We secure our supply from dealers in the rough. This gives us an advantage in quality and price. We offer our customers a share of this advantage.

Commercially perfect Diamonds are not good enough for us or you.

WANLESS & Co.,

Established 1840.

168 Yonge St., Toronto.

hymns. Let us at least do as well as the Canadian Presbyterians, who have in their hymnal a fine selection of over eighty children's hymns, which, to use the language of one of their committee, "has driven all other books out of the Presbyterian Sunday Schools, and is familiarizing the children with the hymns of their Church from their earliest years." I sincerely hope that all those who are actively engaged in urging a uniform hymnal will drop all prejudices, and will furnish a selection of hymns that will meet with the spirit of the people of our Canadian Church.

T. MILLMAN, M.D.

THE REVISED CANADIAN PRAYER BOOK.

Sir,—I was delighted to read the Rev. Dyson Hague's temperate article (No. 2) on this subject. We do not want to start tampering with the text of our Prayer Book and bringing in all sorts of issues, sure to breed discord, just when we are beginning, in our new General Synod, to taste the sweets of unity. If we need a little book of extra services, which I doubt, it should be very brief, and printed as an appendix to the Prayer Book. Our people too seldom carry their Prayer Books with them to church as it is, but if they have to carry a volume containing services for mission rooms, harvest festivals, family worship, admission of deaconesses, etc., to the extent of 250 pages of reading matter, they will be more inclined to persist in their present habit than ever. A little common sense and a knowledge of liturgical forms derived from constant and devout use of our Prayer Book will enable any parish priest to adapt it to the needs of a congregation on week days or in camps and mission rooms. It is impossible for any Synod to devise a form of service that will meet every religious contingency in our new country. The Prayer Book of the Church of England in its beauty, its historical associations, and its power of Scriptural definition is the Gibraltar of British Christianity. Let us not lightly, in this age of spiritual stress, tamper with our inheritance.

FREDERICK GEORGE SCOTT.

RE CANADIAN HYMNAL.

Sir,—There seems to be so much interest aroused by your discussion on the new Canadian Hymnal that it seems only fitting that the matter should be kept alive till the meeting of the General Synod. Mr. McClure's suggestion that we should adopt the new edition of "Church Hymns" has no doubt much to commend it, but I would suggest some strong objections to such action: 1. Is the book absolutely fitted to the needs of the Canadian Church? I think not. 2. If the last edition is better than that of the H. C. and the A. and M., this only proves that we may still find room for improvement. 3. No matter how much good, and we all admit it, the S.P.C.K. may have done in the colonies and foreign lands, yet this is no valid reason for adopting their hymnal. The society would hardly expect us to adopt the book from a false sense of gratitude. 4. There is room for much advance in the way of editing a hymnal. Why should we not have a book capable of various forms? Our city churches need a large book, whereas a smaller edition would satisfy the needs of many other congregations. Hymns for missions, etc., a children's edition are all felt needs, and have been advocated by different writers. Why could not a book be arranged so that it could be bound in whole or in part. The various smaller editions might be just extracts bound up by themselves, but numbered and pagged as the larger edition. Whether using the smaller or larger edition, the number of the hymn would be the same, and the words and music would be the same, and each would then have the Church hymns in a form according to their need. For choir purposes the binding might be arranged to go with our Toronto Synod Chant Book, or an improved edition of the same. The difficulties are great in this undertaking, but I believe our Church was never in a better mood for the task, and I feel we never had men amongst us more capable of bringing the work to a successful issue.

CHAS. H. P. OWEN.

S. P. C. K. HYMNAL.

Sir,—In your last issue a correspondent gave a list of eighteen standard hymns not to be found in the last edition of "Church Hymns." He was quite right in saying the full list would be too long for publication. I will go further and say the list is nearly a hymnal of itself, and that a supplement is not feasible. Moreover, those whose judgment I can rely on tell me that the tunes are set too high, and many of them are unknown to our people. We could never hope, therefore, to make the hymnal popular without a tune book of our own—an impossible expense. Let me add a few to the list of missing hymns: "There is a Name I love to hear," "Souls of men" (Faber's grand hymn containing those two verses beginning, "For the love of God is broader than the measures of man's mind," and "There's a wideness in God's mercy like the wideness of the sea"), "One there is above all others," "The Lord my pasture shall prepare," "Revive Thy work, O Lord," "No, not despairingly," "Spirit Divine, attend our prayers," "Command Thy blessings from above," "For mercies countless as the sands," "Work, for the night is coming," "Come, ye disconsolate," "Jesu, these eyes have never seen," "I could not do without Thee," "Leader of faithful souls and Guide,"

"Lord of all power and might," "Awake, my soul, stretch every nerve," "The advent of our King," "Come to me, Lord, when first I wake," etc., and many of the 256 omitted A. and M. hymns, some of which I have mentioned. And these are excluded to make room for such hymns as

"Once more the solemn season calls
A holy fast to keep;
And now within the temple walls
Let priest and people weep."

Does anyone imagine that such hymns are of any value at the present day? Do our Canadian priests and people really mean it when they thus exhort one another to weep? As the late Bishop Fraser, of Manchester, said, in speaking of hymns not really meant and felt by the ordinary Christian, "Let people not talk such stuff." However, I may be wrong, and this and other hymns of no value to me may be found to be widely used and much prized by Canadian Churchmen, but this can, and will, be ascertained by the Compilation Committee before such hymns are perpetuated on this side of the Atlantic. I see that the American Hymnal has dropped them. The main point is to get a really representative hymn book containing only hymns and tunes that are of "tried value."

D. CREIGHTON.

JAMAICA—CANADA.

Sir,—The S.P.C.K. is unfortunate in its argument that because the little island of Jamaica has adopted "Church Hymns" the great Dominion of Canada should also. "Colonials" will be found to resent the suggestion that they are not capable of compiling a hymn book of their own. As an Englishman and a choir-master let me express the hope that we shall not lose the opportunity of compiling a hymn book with tunes set to keys suitable for Canadian voices.

WALTER SPARKS,
Choir-master St. Paul's Church, Toronto.

CHURCH SHOULD NOT PUBLISH HYMNAL.

Sir,—I am not one of those who think the Church in Canada should publish a Canadian Church Hymnal. I am strongly in favour of a hymn book being adopted by the Church at large. We talk of our narrowness of view, our provincialism and parochialism. One of the members of our Niagara Synod came out boldly and bravely at our last session in advocacy of the Church being as broad and comprehensive as possible. He is opposed to everything that tends to provincialism, and in this I quite agree with him. But strange to say, it was he who proposed in the Niagara Synod the adoption of a memorial to the General Synod in favour of a distinctively Canadian Hymnal. This, in my opinion, is a step in the wrong direction. It is a violation of the principle for which he contends. Now, there are serious objections, I think, to a new hymnal being published. One of them is this. We have no guarantee that it would be better than the books now in use, or even as good. "Hymns Ancient and Modern" and "Church Hymns" are both fine collections, and hard to be beaten. It may be true that there are hymns and tunes in them that do not meet with general acceptance, but that would be equally true of any hymnal that could be put in the market. Mr. Jones is evidently enamoured with the idea of having a new hymnal or he would have written with more delicacy of Mr. McClure and "Church Hymns" than he did in last week's issue of the Canadian Churchman. I cordially agree with my good friend, Mr. Gribble, that the wisest and best course would be to adopt "Church Hymns." That book is, as Bishop Dumoulin said at the last meeting of the Synod of the Diocese of Niagara, "A splendid collection of hymns." It is, to use Mr. Gribble's words, "Much the best hymnal that we have." Now, with the exception of the Mother Church herself, we owe a deeper debt of gratitude to the S.P.C.K. than to any other society. That society has always been a friend, has from the first fostered and helped the Church in Canada. She helps us to-day. For example. In the last three years she helped twenty-two Canadian dioceses with money grants amounting in all to more than \$49,300, to say nothing of the book grants, which are exceedingly numerous. Now, what have we done in return to show our gratitude? Very little. Let me now draw attention to another matter. Every year the S.P.C.K. transfers large sums from the profits of the sale of books to the General Fund. Thus, in the year ending March 31, 1903, she transferred \$20,000. In the following year she transferred \$25,000, and in the year just closed she transferred \$20,000; that is to say, in the last three years she transferred \$65,000 of the trading profits from the bookselling account to the General Fund, showing that, to quote the language of the society's financial statement: "In spite of the cheapness of our publications the books are still sold at a profit, which is handed over to help the charitable and missionary work of the society." Now, sir, what I want to know is this: If a Church society can offer us "liberal terms," as Mr. Jones says Mr. McClure hinted the S.P.C.K. would give us, and yet can make a profit on the transaction, which profit would be handed over to missionary and charitable work, and so be used for the advancement of the Church, why should we not deal with the society instead of giving our work into the hands of a private publisher, who, after giving us "liberal terms," would retain the rest of the profits for his

CANADA PERMANENT

MORTGAGE CORPORATION,
TORONTO STREET, — — — TORONTO.
Protects its Depositors with Assets exceeding
Twenty-Four Million Dollars

It welcomes the single dollar of the poor man or woman as much as the thousands of the wealthy. It pays interest at

Three and One-half Per Cent.

Per annum, compounded every six months, on all deposits from one dollar up. It affords its depositors every facility in withdrawing their money at any time.

own use? I need scarcely say that in helping the society, which is certainly not "dreadfully insular and ignorant, the work of the smallest of Little Englanders" in its operations, we would be indirectly helping ourselves, for the increased profits of the society would give it increased powers of usefulness, and of that increase Canada would doubtless get its full share. Some of your correspondents are not satisfied with "Church Hymns." They think it is insular, and not adapted for Canada. That does not strike me as a true objection, but even if it were, the fault could be rectified in the way that Mr. McClure suggests; and what reason have we to suppose that a new Hymnal would be any better? It might show improvements in one direction and serious defects in another. For my part, I would

"Rather bear those ills we have
Than fly to others that we know not of."

Why should we not work for one general hymnal for the Church of England and her daughter churches instead of setting ourselves to work deliberately in the opposite direction?

JOHN FLETCHER.

SCHEME OF SUNDAY SCHOOL LESSONS.

Sir,—I fully sympathize with Mr. Richardson's letter in your last issue on Sunday School lessons. There has been advocated in this diocese a system of graded lessons which, I believe, will meet the difficulty. It would be impossible in the confines of a letter to give all the arguments in favour of this plan, and, in any case, the details of the scheme may be worked out by each individual school. The underlying principle is that throughout the whole course of Sunday School work the children shall learn only such subjects and such lessons as come within the limits of their understanding. I beg to submit a scheme as a working basis which may be revised or amended. 1. Infant classes—Stories of Bible heroes. 2. Junior classes—The life of Christ, the Church Catechism. 3. Intermediate classes—Old Testament history, the Catechism explained, elementary study of the Prayer Book. 4. Senior classes—The Acts of the Apostles, early Church history, advanced study of the Prayer Book. 5. Bible classes—The Epistles, the prophets, the history and doctrine of the Church. Many teachers would qualify in one or other of these subjects, and devote their teaching to that particular branch. Others might desire to carry their scholars through the whole course. A number of text-books on these various subjects could be recommended by those in authority, not made obligatory (this is an important point) so that each clergyman could make his own selection. At the recent convention in Toronto the thought was brought prominently forward of the grandeur of so many million children studying the same lesson on the same day. It would be interesting to know how many of those children failed utterly to grasp the lesson because of their mental inability to understand it. The whole subject will be one of the most important to engage the attention of the General Synod, some of the Diocesan Synods having memorialized them along these lines. That the coming General Synod will do for Sunday Schools what the last General Synod did for missions is the prayer of many an earnest worker.

DUDLEY L. HILL.

WOMAN'S AUXILIARY.

Sir,—The last edition S.P.C.K. "Church Hymns" would never be acceptable to the Canadian Church at large, for from its meagre selection of nine missionary hymns it omits some of the best, including some of those contained in the form of service authorized by the M.S.C.C., and used by the W.A. in every branch in Canada. Take, for instance, "The love of Christ constraineth" (founded on our motto), "Awake! awake! O Christian," "Stand up, stand up for Jesus," "Take my life, and let it be," "Uprouse, ye soldiers of the cross." Moreover, other hymns are set to new or unfamiliar tunes. Should not our new Canadian hymnal be for use in all departments of our religious activity? Perhaps as our W.A. Litany is very short it could be printed in the hymnal, and in this permanent form become familiar to all the women of our Church.

W. A.

MARRIED.

SAVARY-NEVE.—On Monday, July 3rd, at St. Luke's Church, Winnipeg, by His Grace Archbishop Matheson, assisted by Rev. C. W. McKim, Rev. Thomas William Savary, B.A., Rector of St. Luke's, to Edna, daughter of Reginald Neve, Esq., of Winnipeg.

DIED.

SIMONDS.—Entered into life eternal, at Pacific Grove, California, after a short illness, June 27th, 1905, Edward, youngest and dearly loved son of the Rev. James and Anna Hill Simonds, formerly of Aylesford Rectory, Nova Scotia, in the 7th year of his age.

"If faith in Christ unite us,
Though parting gives us pain,
It cannot disunite us,
For both in Him remain."

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

The next Academic Year will begin on Wednesday, Sept. 20th, 1905. Special Students admitted and Graduate Course for Graduates of other Theological Seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

The Northern Life Assurance Company

Closed the half year showing over 25% more insurance issued than the same period last year.

Its policies just meet the wants of the people and are easily sold.

A few good producing agents can secure liberal contracts in desirable territory.

HEAD OFFICE, - LONDON, ONT.
JOHN MILNE,
Managing Director.

Established 1884. Telephone Main 1137.
COPELAND & FAIRBAIRN, House and Land Agents,
24 Victoria Street, - - Toronto,
MONEY TO LEND.
Night Telephone, North 2362.

J. C. SPENCE & SONS ARTISTS IN STAINED GLASS
37 1/2 Bleury St., - Montreal.
ESTABLISHED 1856.

Church work of all kinds. Memoria windows and leaded glass a specialty Churches decorated. Texts and scrolls supplied.

The Alexander Engraving Co.
(Successors to Moore & Alexander.)
16 Adelaide Street West, Toronto.
Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

Our Cuts give Satisfaction. Samples on Application. Phone Main 2158.

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

Designers and Manufacturers of GAS AND ELECTRIC FIXTURES

ECCLESIASTICAL BRASS WORK, - ALTAR RAILS, ETC.

The JAS. MORRISON BRASS MFG. CO., Limited, 89-97 West Adelaide St. TORONTO

ALWAYS IN A HURRY.

I know a little maiden who is always in a hurry,
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a whirlwind that is never calm or cool.
She hurries through her writing, she hurries through her sewing
Like an engine at high pressure, as if leisure were a crime;
She's always in a scramble, no matter where she's going,
And yet,—would you believe it? she never is in time!
It seems a contradiction until you know the reason;
But I'm sure you'll think it simple as I do when I state
That she never has been known to begin a thing in season,
And she's always in a hurry because she starts too late.

The amounts given in premiums at the Canadian National Exhibition for live stock figure up to a total in excess of \$30,000, of which \$11,000 is devoted to horses, \$8,000 to cattle, \$3,000 to sheep, \$2,500 to pigs, \$3,000 to poultry and pet stock, and \$4,000 to dogs.

FEARLESS AND HONEST.

A Scotch lad arrived in London, and had only a sovereign in his pocket.
"Well, Sandy," said a fellow passenger who had befriended him during the journey from Glasgow, "don't you wish that you were safe now with your mother in Scotland?"
"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."
"Well, laddie, what can you do?" asked a kind voice behind him.
"I can be loyal and true to anybody who will give me something to do," was the quick response.
A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, was passing at the moment. Sandy's fearless face caught his eye. The honest, manly ring in

Free to Mothers

Every mother, who sends us her name and address, will receive a generous free sample—enough for eight meals—of

Nestle's Food

Best for Babies.
THE LEEMING, MILES CO., Limited, MONTREAL

The search for good health is ended when you find
Abbey's Effervescent Salt

There is a good stomach and a good liver—a good appetite and a good digestion—a good day's work and a good night's sleep—for every man who takes a morning glass of Abbey's Effervescent Salt. It makes life worth living.
25c. and 60c. a bottle. At all Druggists.

Sandy's voice touched his faithful Scotch heart.

"Tell me your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow, with little money and a child to bring up. She had worked for him as long as she could, but when her health failed, she had bought his ticket for London, and had given him what little money she could spare.

"Go, and make your fortune," she said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Having heard this story, the lawyer engaged Sandy as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Many of the clients who entered the office paused to have a word with him.

He attended evening classes and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk.

After sharing his earnings with his mother he went to Scotland and brought her back with him.

By and by he studied law, and when he began to practise at the bar his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak; they instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly due to her.

FINDING THE NEXT BEST.

Ralph and Bert started out together with their cameras the morning the Prince was to be a guest of their city, hoping to catch a good snap-shot of him, as the sun was shining brightly.

'Tis Prudent to Prevent Disease

A Little Care and Attention Now May Add Years of Comfort and Happiness to Your Life.

Disease does not, as a rule, develop in a few days or a few weeks.

When you hear of people becoming victims of Bright's disease or dropping dead from heart failure you can depend on it that they have been ailing for months and years.

If you are on your guard against the first symptoms which tell of serious disease you can prevent the painful and fatal results.

When the back aches, when the bowels get constipated, when the liver becomes clogged and inactive and you suffer from indigestion you cannot afford to trust to these troubles wearing away.

A few weeks' treatment with Dr. Chase's Kidney-Liver Pills will regulate and invigorate these organs, and may save you years of suffering.

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmandson, Bates & Co., Toronto.

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

MEMORIALS

We aim at Artistic Work in Granite and Marble Monuments.

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

ANENT
TION,
TORONTO.
s exceeding
Dollars
of the poor
hundreds of
er Cent.
six months,
up. It af-
ty in with.

helping the society,
and ignorant, the
ers" in its opera-
ourselves, for the
give it increased
ase Canada would
our correspondents
They think it is
hat does not strike
re, the fault could
ure suggests; and
ew Hymnal would
ents in one direc-
my part, I would

w not of."
al hymnal for the
hurches instead of
in the opposite

IN FLETCHER.

OL LESSONS.

Richardson's letter
lessons. There has
of graded lessons
It would be im-
e all the arguments
the details of the
vidual school. The
the whole course
all learn only such
the limits of their
eme as a working
r. Infant classes
asses—The life of
mediate classes—Old
stained, elementary
lasses—The Acts of
anced study of the
istles, the prophets,
ch. Many teachers
subjects, and devote
ch. Others might
the whole course.
ous subjects could
not made obligatory
ch clergyman could
convention in To-
ntly forward of the
studying the same
interesting to know
lterly to grasp the
y to understand it.
most important to
ynod, some of the
them along these
will do for Sunday
did for missions is

DLEY L. HILL.

ARY.

rch Hymns" would
hurch at large, for
issionary hymns it
of those contained
M.S.C.C., and used
ada. Take, for in-
" (founded on our
"Stand up, stand
t be," "Uprouse, ye
r hymns are set to
our new Canadian
s of our religious
y is very short it
in this permanent
of our Church.
W. A.

But they were soon separated in the throng of people awaiting him, and did not meet again until both were on their way home over an hour later.

Bert looked dejected and decidedly cross as Ralph came up to him with beaming face.

"Why, what's the matter, Bert? Didn't you get a picture?" Ralph asked in surprise.

"Picture? No; how could I? I couldn't get near enough to see more than the top of his head myself, let alone a getting a picture. You never got one, did you?"

"Not of the Prince, no; but while the people were following him into the station I got a beauty of his carriage. 'Twas well worth taking, too, with those four white horses and all the decorations. Didn't you think so? And I got one of the crowd, too, that's going to be all right, I guess. I'm going home to develop them now."

"Well, I never thought of that," said Bert, enviously. "I was so provoked about not getting the Prince that I never took even one picture."

When Ralph's two photographs came out in a local paper the following week, to help illustrate an account of the Prince's visit, and accompanying an excellent photograph of the Prince himself, which a local photographer had taken, Bert said to himself disgustedly:

"Now why didn't I think to do that, too? I might have remembered that there's always a next best, if you can't get the best things in this world! Well, I won't be caught napping again, that's sure!"

And he went off to congratulate Ralph on his success.

Alice Miller Weeks.

SOME BOYS I'VE SEEN.

I saw a small boy stealing a ride on the back of a street car. "Not much harm in that?" Well, it is cheating, that's all.

One boy I have seen I would not recommend for any position whatever. He is bright and energetic, he has winning manners, but he is dishonest. What does he do? He cheats in little, mean ways—and thinks it's smart. He writes a note on the corner of a newspaper, and mails it at newspaper rates; he holds his railroad trip ticket in such a way that when the conductor punches it the boy gets three rides where he should have but two, and then boasts of "getting the better" of the railroad; he borrowed a pencil when he entered an office on trial, and the pencil went away in his pocket. He has no keen sense of honor, he has lost his self-respect, and, worse still, he does not know it.

"John," said a lady in the office where John was employed, "don't you live near the corner of Fifth street and West avenue?" Yes, he did. "Then will you take this parcel around there on your way home?"

John did not quite dare to say "No," but he grumbled out after the lady had turned away. "There's no money in working overtime." He never knew that one listener might have recommended him for a better

THE PROVING OF THE TRUTH.

Enquiry as to Advertisement in the Press.

Miss Jamison, of Masson, Tells a Reporter She Did Not Give Fruit-a-tives Enough Credit.

(From the Ottawa Journal.)

Many hundreds of people read and marvel at the columns of advertising matter put in the daily papers all over the world in connection with the advertisements of patent medicines. Millions of dollars are spent every year in bringing to the attention of the public the benefits to be derived by the use of the remedies, and it is to the free use of printer's ink that many notable successes have been made. These medicines are advertised in all kinds of ways, but the bulk of the money expended by the exploiters of patent medicines goes into the columns of the newspapers.

But how many people read a glowing account of good done by a patent medicine and take any trouble to find out the bona fides of the case mentioned? The writer admits being something of a sceptic in matters pertaining to patent medicines.

AN ENQUIRY MADE.

A few days ago, however, the writer happened to be stalled at Masson, or, as it is now known, Buckingham Junction, with a wait of a couple of hours for the train. Now Masson is a very pretty little village, but two hours with nothing to do to a newspaper man is a somewhat tedious proposition. The columns of the Evening Journal were carefully run through when one of the patent medicine ads caught the eye of the scribe. It was that given by Miss Jamison, of Masson, for Fruit-a-tives or Fruit Liver Tablets.



In her letter to the proprietors of this remedy under date of November 16, 1904, Miss Jamison said that she "had much pleasure in reporting to you the great benefit I have received from taking Fruit-a-tives, and I feel I cannot say too much for a medicine that has done me so much good." Continuing, Miss Jamison told of suffering from kidney trouble, that her complexion was sallow, with dark rings under the eyes, backache, indigestion, constipation and headaches every morning on getting up. Miss Jamison took the remedy, and, with careful following of the directions as to diet, after taking three boxes she

lost all her ailments and regained perfect health.

VISIT TO MISS JAMISON.

Here was just a suitable case, and favorable opportunity for the newspaper man to look into one of the cases of the genuineness of the advertisement.

Miss Florence Jamison is a charming young lady of about 22 years of age, and she had no hesitation whatever in talking of the merits of Fruit-a-tives.

"Miss Jamison," said the reporter, "I see you have been making statements over your name in the papers giving great credit to the merits of Fruit-a-tives. Might I ask you your reason for giving such a strong testimonial of the efficiency of this medicine?"

"Why, certainly," replied Miss Jamison, "I am only too happy to give you any information I can. I have said nothing about Fruit-a-tives but what is the actual fact. Following sickness and death in the family, when I had a great deal of worry and nursing, I became terribly run down and few of the neighbors thought I should ever be well again.

"I consulted the late Dr. Church and took considerable medicine, but with but poor results. In May of 1904 I started taking Fruit-a-tives, knowing that it was a patent medicine, but having a medical man's authority that it would do me good. Personally I felt it could not do me any harm, and I was prepared to do anything to do me good. I made up my mind to give the medicine a good fair chance, and with this end in view I carefully followed all the directions as to diet. I had suffered terribly with a chronic constipation which caused backaches, and I never knew what it was to get up in the morning without a headache that invariably lasted the whole day. In a very few days I felt the benefit of Fruit-a-tives, and in an incredibly short time the headaches left me and I was cured of my other ailments.

"Why," continued Miss Jamison, getting enthusiastic on the subject, "I had a sallow and muddy complexion, and look at me now! I do not take Fruit-a-tives all the time, but I always have a box handy and take them occasionally. They are worth ten times the price in my estimation if they were only used for the benefit of one's complexion. You cannot say too much for Fruit-a-tives so far as I am concerned, and I am only too pleased to give my experience with the medicine."

A LOCAL CONCERN.

The above inquiry is of more than usual interest, due to the fact that Fruit-a-tives, Limited, is a local concern, and from what is said of the medicine it is bound to become an institution of great magnitude. The medicine is made from pure fruit juices, put up in tablet form, and no difficulty is experienced in taking them. They are the product of the experience of an Ottawa physician, who combined the juices of apples, oranges, figs and prunes, making a compound which strengthens the stomach and makes the liver active. The establishment of a company and the manufacture of the tablets in

large quantities also naturally resulted in the reduction of cost of production, the result being the fact that this household remedy can now be sold for 50c. a box, or a quarter what the original cost had to be.

The sceptical writer who looked into the case of Miss Jamison does not regret the time spent on the investigation, which certainly proved that that young lady not only derived wonderful benefits from Fruit-a-tives, but that she is naturally anxious to let others who are suffering know the facts.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED)

ASSETS, \$4,000,000.

Offices: 78 CHURCH STREET, 532 QUEEN ST. WEST.

3 1/2 %

INTEREST ALLOWED ON DEPOSITS. Withdrawable by Cheque.

Office Hours: 9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m. Every Saturday Evening 7 to 9.

JAMES MASON, Managing Director.

The RELIANCE

LOAN & SAVINGS CO. of Ontario

HEAD OFFICE:

84 KING ST. EAST, TORONTO

DEPOSITS

SUBJECT TO CHEQUE WITHDRAWAL 3 1/2 per cent. interest allowed on deposits of one dollar and upwards, compounded half-yearly.

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

Moneys for the above may be forwarded by mail. HON. JOHN DRYDEN, J. BLACKLOCK, President, Manager.

The Dominion Life Assurance Co.

Head Office, Waterloo, Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older.)—It added a greater proportion to its surplus last year than any other. AGENTS WANTED. THOS. HILLIARD, Managing Director

Memorial Windows

DOMESTIC ART GLASS

Cheapest and Best. Send for References.

H. E. ST. GEORGE, LONDON, Ont.

MENEELY BELL COMPANY, 22, 24 & 26 RIVER ST., 177 BROOKLYN, N. Y. Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS

BELLS

Steel Alley Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, O.

naturally re-
of cost of pro-
being the fact
remedy can now
x, or a quarter
had to be.
who looked in-
mison does not
on the investi-
ly proved that
only derived
om Fruit-a-tives,
ly anxious to let
ering know the

**INGS AND
MPANY**

ED)
000,000.
RCH STREET.
EEN ST. WEST.
O/
/O
ON DEPOSITS.
y Cheque.
ours:
ays 9 a.m. to 1 p.m.
vening 7 to 9.
anaging Director.

NCE

SS CO. of Ontario
OFFICE: TORONTO
SITS
QUE WITHDRAWAL
t allowed on deposits
upwards, compound-
issued for \$100 and
om 5 to 10 years; in-
per annum, payable
ve may be forwarded
mail.
nt. J. BLACKLOCK,
Manager.

Assurance Co.

aterloo, Ont.
at Ottawa.
al, \$100,000.
insurance in a separ-
ainers—thus giving
their superior longe-
Its security is un-
of assets to liabilities
ia, save by one Com-
It added a greater
plus last year than
ENTS WANTED.
Managing Director

Windows

ART GLASS
Send for References.
E, LONDON, Ont.

BELL COMPANY

iver St. 177 Broad-
St. N.Y. NEW YORK.
actory Superior
HIME SCHOOL & OTHER
BELLS
LLS
School Bells. Send for
ELL Co., Hillsboro, O.



NOW

is the time to begin to save money. If you acquire the habit of saving money while you are young, you will not want when you are old.

**THE
Bank of Toronto
invites your
Savings Account**

Interest is paid on all Savings Balances twice a year.

**THE BANK OF TORONTO
ASSETS - - \$30,000,000**



**THE
UNCERTAINTY**

of existence is matched only by the certainty of life insurance. The one suggests the other as the best means of securing to the family a guaranteed provision for the comforts of life.

The unexcelled financial position of the

North American Life

suggests where the insurance should be placed.

Home Office, Toronto, Ont.

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

position, nor that his surly remark lost him the chance.

"What he wants," two men were talking of a third, "is a truck that will come right up to the job and load itself." Tom was that kind of a boy. He would do his work—yes, but in a grudging sort of way, and never in the way he was told to do it if he could possibly devise another. Unless constantly called to order, he would tip back his chair in his leisure moments, put his feet on top of the table, and drum with his fingers. Tom lost his place after a very short trial, and so will every boy who takes no pains to be as he is told or to be courteous.

Then there was Jimmie. Jimmie met me one freezing cold night when I was waiting on the corner for my car. He pulled up his thin little jacket—I could see a cotton waist under it—and stuck his hands into his pockets. "That's a brave little fellow," I said to myself.

"Waiting for the cars?" he called. Then he danced toward me and held out a key. "See," he cried, "I unlock the cars with this," and his eye shone. He saw that I understood hit bit of cheery fun, and I think he must have known that I like boys. Jimmie is a philosopher.

It is interesting to note that no fewer than 12,000 animals will be on view at one time in the buildings and on the grounds of the Canadian National Exhibition, from August 26th to September 11th. This vast total is made up of twelve or thirteen hundred horse, eight or nine hundred cattle, eleven or twelve hundred sheep and swine, eight or nine hundred dogs; and upwards of 4,000 poultry and pet stock.

THE FEAR OF THE LORD.

It is a chaste and holy fear, closely linked with godliness, which without thought of consequences hates sin and fears to commit it, because it is an offence against a loving Father. This gift as it views God as a Father produces hatred for the least sins, and sensitiveness of conscience, "a quick understanding" in discerning them, and poignant contrition for them when discovered; and consequently it leads the soul to avoid all occasions of evil, and to use all means in its power to repair the past and correct the future. It is outwardly manifested by a "recollected" manner, and habitual self-control, and when perfectly exercised terminates in the fruits of modesty, temperance, and chastity, to be detected in demeanour, and in the mode of using necessities or pleasures. Though it loses not the sense of God's fatherly love, yet it keeps down all presumptuous impulses by the recollection of His majesty and sanctity, and gives a subdued and measured character to devotional acts. —Archdeacon Hutchings.

To clean light straw hats by brushing with flowers of sulphur, moistened with lemon-juice. Rinse well with clear cold water, but do not let the hat lie in the water and get soaked.

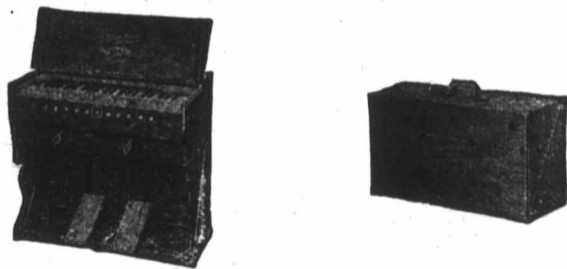


There are times when lives hang on the hand of a watch - at such times it is well if the watch be an **ELGIN**

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

Gourlay, Winter & Leeming
Toronto Hamilton Winnipeg

The Bilhorn Telescope Organ



THE PERFECT FOLDING ORGAN

The Bilhorn Telescope Organ represents the acme of perfection in portable organs. They are used with enthusiastic pleasure in almost every part of the world. They are constructed of three-ply oak, thoroughly seasoned, and will stand the severest extremes of climate.

The Bilhorn Telescope Organ is not a toy, but a perfected organ, rich in tone and substantial in construction. It provides the maximum of strength and volume with the minimum of weight and size.

The Bilhorn Telescope Organ is the easiest portable organ to handle. It is simplicity itself, requiring only four motions to open and close it, and in four seconds it can be made ready either for use or travelling. Anyone can handle it without fear of injuring the instrument.

The Bilhorn Telescope Organ is made in two sizes, one containing 39 notes, the other 49 notes. Both contain two sets of reeds throughout. The weights, dimensions and prices are as follows:

STYLE 2		PRICE, \$35.00
When Open.	When Closed.	
Width - 15 inches	Width - 11 inches	
Length - 23 1/2 "	Length - 23 1/2 "	
Height - 36 "	Height - 16 "	
to top of cover		Net weight, 29 lbs.
STYLE 3		PRICE, \$40.00
When Open.	When Closed.	
Width - 15 inches	Width - 11 inches	
Length - 29 "	Length - 29 "	
Height - 36 "	Height - 16 "	
to top of cover.		Net weight, 34 lbs.

For the purpose of creating new interest and, if possible, doubling the already large sale of these wonderful instruments, we are at present offering **A DISCOUNT FOR CASH OF 10 PER CENT. FROM THESE PRICES.**

GOURLAY, WINTER & LEEMING
Sole Canadian Agents for Bilhorn Organs

TORONTO - 188 YONGE STREET
Hamilton Branch, 66 King St., W. Winnipeg Branch, 279 Donald St.

In Many a Hard-fought Competition
THE KARN PIANO
Has come out victorious. The musical qualities of THE KARN are quickly discerned when put to the test and by comparison its merits overshadow competitors. Some people have bought pianos without first seeing the Karn and afterwards regretted doing so.
WHEN A KARN ENTERS THE COMPETITION RANKS IT IS A CERTAIN VICTOR.

THE D. W. Karn Co. LIMITED
Manufacturers of Pianos, Reed Organs, Pipe Organs and Piano Players.
WOODSTOCK, - ONT.

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

Bells 100 lbs. to 10,000 lbs. McShane's
Any tone desired—Chimes, Peals, Single.
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

INCORPORATED TORONTO SIR J. A. BOYS
1886. PRESIDENT.

CONSERVATORY OF MUSIC

COLLEGE STREET.
EDWARD FISHER, Mus. Doc.,
Musical Director.

Fall Term Opens Tuesday, Sept. 5th.
Students should register if possible previous week.
SEND FOR NEW CALENDAR.

SCHOOL OF EXPRESSION, } F. H. Kirkpatrick, Ph. B.,
Principal.
SPECIAL CALENDAR.

CHURCH DAY SCHOOL
Major Street, Toronto

SISTERS S. JOHN THE DIVINE
KINDERGARTEN and
ELEMENTARY DEPARTMENT

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

Edgehill, Church School
for Girls
WINDSOR, NOVA SCOTIA

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

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

University of Bishop's College,
LENNOXVILLE, QUEBEC.
Faculties of Divinity and Arts.
Michaelmas term opens
Monday, Sept. 18th, 1905,
when Lectures will begin, and the Matriculation Examinations held.
Applications for admission should be made to the Rev. F. J. B. Allnatt, D. D., Vice-Principal, Cap a l'Aigle, P. Q.
Calendars and information may also be obtained from the Registrar, F. W. Frith, B. A., Lennoxville.
A limited number of Divinity Exhibitions and Arts Scholarships are available for deserving candidates.

HIGHER EDUCATION FOR GIRLS
(Thirty-ninth Year)
THE BISHOP STRACHAN SCHOOL
PRESIDENT the Lord Bishop of Toronto.
Wykeham Hall, College Street, Toronto.
Re-opens for Resident Pupils
September 12th, Day Pupils 10
a.m. September 13th.
For Calendar apply to
Miss Acres, Lady Principal.

ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.
Boys Prepared for Honor Matriculation.
Reopens for BOARDERS and DAY BOYS,
September 14th. For Prospectus
Apply, M. E. MATTHEWS, Principal.

Trinity College School
PORT HOPE, Ont.
Next Term begins
September 12th.
For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster.



"Glen Mair"
RESIDENTIAL AND DAY SCHOOL
FOR GIRLS
651 SPADINA AVENUE, TORONTO
Thorough English Course. Individual Attention.
Pupils prepared for the Universities
and for Examinations in Music and Art.
Large staff of Resident and Visiting Teachers.
MISS VEALS, Lady Principal.

School of the Sisters of the Church,
106 Beverley Street,
TORONTO, Ont
Boarding and Day School for Girls.
Visitor, The Lord Bishop of Toronto.
Terms Moderate. Vacancies for Boarders.
SCHOOL RE-OPENS MONDAY, JANUARY 9th, 1905.
ADDRESS, - SISTER IN CHARGE.

WESTBOURNE School
for Girls
340 Bloor Street W., - TORONTO, Can.
Re-opens September 8th, 1904.

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

ONTARIO LADIES' COLLEGE
And ONTARIO CONSERVATORY OF MUSIC AND ART, Whitby, Ont.

POINTS TO BE CONSIDERED BY PROSPECTIVE STUDENTS.
(1) Ideal home life amidst charming surroundings and in "CASTLE," a palatial building modelled after one of the aristocratic country seats of England. (2) The most careful and judicious attention to the social and religious training of students, with a view to the development of a refined Christian womanhood. (3) The best facilities and equipment for advanced instruction in literature, music, art, oratory, commercial and domestic science and art. Thoroughness and exact scholarship in every department, as well as a healthful moral atmosphere, are the leading characteristics of the college.
Send for calendar to
REV. J. J. HARE, Ph. D., Principal.



Bishop Bethune College,
OSHAWA, Ontario.
Visitor, the Lord Bishop of Toronto.
Preparation for the University.
Young Children also Received.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine,
Major Street, Toronto.

Westminster College
OPPOSITE QUEEN'S PARK BLOOR ST. WEST TORONTO
(Formerly Toronto Presbyterian Ladies' College.)
A RESIDENTIAL SCHOOL FOR GIRLS
A thorough training in all work for the Universities and for examinations in Music and Art. Affiliated with Toronto Conservatory of Music. A Primary Department for junior pupils. Teachers of character and experience in every department.
AUTUMN TERM BEGINS TUESDAY, SEPTEMBER 12th, 1905
For Calendar and other information write
REV. A. R. GREGORY, B.A., Principal.
MRS. A. R. GREGORY, Lady Principal.

Branksome Hall.
102 Bloor St. E., - Toronto
A RESIDENTIAL AND DAY SCHOOL FOR GIRLS.
Under the joint management of Miss Scott, formerly Principal of the Girls' Department of the Provincial Model School, Toronto, and Miss Merck, formerly of Kingston.
Autumn Term begins Sept. 11th.
For Circular apply to MISS SCOTT, Principal.

SUMMER COURSE.
If you desire to make the best use of the holiday season, purchase a course of Shorthand, Typewriting, Penmanship, or Bookkeeping, at the
BRITISH AMERICAN Business College
It will cost you only a trifle. Not nearly the cost of an ordinary holiday, and will do much to prepare you for a useful business career. Our large business connection enables our graduates to succeed where others languish. - Phone M 1135, or write
R. A. FARQUHARSON, B.A., Manager, Y. M. C. A. Building, 4134 Yonge Street, Toronto, Canada.

Now is the time to subscribe for THE CANADIAN CHURCHMAN.

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

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



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

Havergal College
Re-opens Sept. 12th, 1905.

Principal, Miss Knox, University of Oxford, first-class Cambridge University Diploma in teaching. Assisted by three heads of departments—
House—Miss Edgar, B.A., University of Toronto.
Junior House and School—Miss Wood, B.A., London, England.
Day School—Miss Jones, L.L.A., St. Andrews, and by a staff of twenty-two resident Mistresses, mostly graduates of English or Canadian Universities, and by thirty visiting teachers and masters.
Pupils are prepared for Matriculation at the University of Toronto, for the Havergal Diploma and for the examinations in Music of the Conservatory and the Toronto College of Music, and in Art of "The Royal Drawing Society," London, England.
The College offers exceptional conversational advantages in French under a resident French Mistress, assisted by six resident specialists in modern languages.
Particular attention is given to physical training by two graduates of the Boston Normal School of Physical Culture, who reside in the College and give individual care to the pupils.
Large grounds adjoin the College and afford ample space for tennis, basket ball, cricket, etc., in summer, and for hockey upon a full sized rink in winter.
The Junior School has its own staff and is entirely separate from the Upper School. The Curriculum includes among other subjects elementary courses in Cookery, Wood Carving, Basket Weaving and Domestic Science.
French is taught in the Kindergarten and is continued by a graduated course throughout the Junior School.
For information apply to the Bursar.

UPPER CANADA COLLEGE
Founded in 1829.
TORONTO, ONT.

Principal—HENRY W. AUDEN, M.A., Cambridge, late Sixth Form Master at Fettes College, Edinburgh.
The College will re-open for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a.m.
Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment.
Fifty acres of grounds. Separate infirmary with physician and trained nurse.
Courses for University. Royal Military College and Business. Every facility for cultivation of sports and athletics.
Examinations for Entrance Scholarship Saturday, September 16th, 1905. Special scholarships for sons of old pupils.
For Calendar and all particulars, address
THE BURSAR, Upper Canada College,
Toronto, Ont.