

# Canadian Churchman

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

ESTABLISHED 1871.

VOL. 32.

TORONTO, CANADA, THURSDAY, AUGUST 30, 1906.

No. 33.

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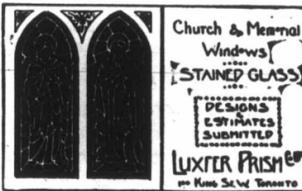
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THE CANADIAN NORTH-WEST  
**HOMESTEAD**  
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 17 years of age, to the extent of one quarter section, or 160 acres, more or less.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 30 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 Land Office in Manitoba or the North-West Territories information as to the lands that are open for entry and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY  
Deputy Minister of the Interior

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

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DOMESTIC ART GLASS  
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District Passenger Agent, Toronto.



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required 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 for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

**W. W. CORY,**

Deputy of the Minister of the Interior.

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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 30, 1906.

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

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

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**POSTAL NOTES.**—Send all subscriptions by Postal Note.

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

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

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

## Lessons for Sundays and Holy Days.

Sept. 2—Twelfth Sunday after Trinity.  
Morning—1 Kings 22, to 41; 1 Cor. 12, to 28.  
Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 6, to 14.

Sept. 9—Thirteenth Sunday after Trinity.  
Morning—2 Kings 5; 2 Cor. 1, to 23.  
Evening—2 Kings 6, to 24 or 7; Mark 9, 30.

Sept. 16—Fourteenth Sunday after Trinity.  
Morning—2 Kings 9; 2 Cor. 8.  
Evening—2 Kings 10, to 32, or 13; Mark 13, 14.

Sept. 23—Fifteenth Sunday after Trinity.  
Morning—2 Kings 18; Galations 2.  
Evening—2 Kings 19, or 23, to 31; Luke 1, 26 to 57.

Appropriate Hymns for Twelfth and Thirteenth 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.

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.  
Processional: 33, 298, 302, 304.  
Offertory: 191, 165, 186, 189.  
Children's Hymns: 194, 234, 341, 570.  
General Hymns: 36, 163, 167, 295.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 313, 552, 556, 559.  
Processional: 167, 291, 543, 545.  
Offertory: 186, 192, 196, 550.  
Children's Hymns: 280, 335, 569, 570.  
General Hymns: 2, 168, 185, 188.

### Abundance of Mercy.

In the storm and strife of this strenuous, selfish world, what need there is for the exercise of that God-like attribute mercy. How well the great dramatist illustrates the lack of it when greed and hate, in the person of Shylock, claim the barbarous enforcement of the penalty of Antonio's bond. Not a day goes by but in the home, in the mart, on the street, in all the various walks of life the rigor of the old play is again shadowed forth, and the weak are made to suffer at the hand of the strong. The old weapon which the law places in the hand of the usurer has by no means lost its edge—when to poverty can be added misery and want, as the creditor "craves the law, the penalty and forfeit of his bond." What a tremendous change is that from the petty tyrant of to-day—to the "Almighty and everlasting God, who art always more ready to hear

than we to pray, and art wont to give more than either we desire or deserve"? To this final court of appeal, to this gracious and benign Being the sincere Christian in his direst trouble can with the utmost confidence turn in the sure and certain hope that He will in His own good time pour down upon him the abundance of His mercy.

### Preparation for Conference.

"Spectator" pointed out the duty of our Episcopate to take action for union or alliance with the Christian bodies in our own country. It occurs to us that much might be gained by consultation with those who have gone through a similar crisis and take warning and encouragement from their experience. One name suggests itself as of pre-eminent value and that is Dr. Wilkinson, now Bishop of St. Andrew's and Primus of the Scottish Church. He made St. Peter's, Eaton Square, a name of pre-eminence, and his career as Bishop of Truro was marred and shortened by ill-health. But in Scotland he has wielded a powerful influence and brought together the spiritually-minded leaders of the larger religious bodies in a quite unexpected way. The advice and assistance of such a man would be invaluable at this juncture.

### Canada and the Doctors.

For more reasons than one Canada has been pleased to welcome the gathering of men, notable in the profession, whose province it is to battle with and overcome disease in all the various forms in which it attacks our race. It has been a tribute to our country and people, and an evidence that in the practice of medicine and surgery Canadian doctors are contributing to the progress and success of their profession. The meeting of this learned body has diffused in our midst through the medium of the papers read on various important subjects, the attendant discussions and the popular summaries given by the press a large amount of most useful and practical information. Such gatherings should always be welcomed, much good will always result from the kind, and friendly co-mingling of the ripe scholarship and weighty judgment of the old world with the buoyant enthusiasm and speculative energy of the new.

### Women's Enthusiasm.

An event which we mention in the next paragraph recalls a phase of the religious life of the eighteenth century. The revivals of the Methodists were accompanied by generous dedications of life and means by women in all classes of the community. Miss Braddon, with her great insight, has given us a wonderfully realistic picture in one of her best novels. In England, Lady Huntingdon, and in Scotland, Lady Glenorchy earned for themselves the title of the "noble and elect lady" by their gifts and established connections, which, doubtless in their day, did good. They would have done more good had they worked in the Church instead of half-in and half-out of the established Churches of England and Scotland respectively. In the Roman connection there is more obedience and such enthusiasm is directed by and in the Church. These little systems had their day and are now forgotten, save when an event like the present recalls their history.

### Cheshunt College.

The later home of the Lady Huntingdon connection, which dates from 1791, has been bought to be used as a clergy-training college for the Dioceses of London, St. Alban's and Southwark. This was not the original foundation of Lady

Huntingdon's society. Indeed, at first she organized a body of clergyman, and to keep up the supply of pastors founded a college at Trebecca in Wales in 1768. The students were provided with board and lodging and one suit of clothing in each of three years, and at the end of their course were required to take Holy Orders or to become preachers in one of the recognized dissenting bodies. Lady Huntingdon was ritualistic enough to require her students to wear a gown, cassock and bands. The college was not removed to Cheshunt till after her death. The buildings are said to be spacious and convenient and may supply a much felt want in these over-crowded dioceses.

### Underpaid Clergy.

We have not met with a clearer or more thorough argument on this most serious subject than that contained in the published speech of Mr. W. P. Sweatman, Hon.-Treasurer of the Diocese of Rupert's Land, delivered before the Synod of that diocese in June last. It is hard to conceive of any branch of the subject which has escaped Mr. Sweatman's consideration. The whole ground is covered and well covered. What we think to be the true antidote for this grievous trouble is the formation in each diocese of a small committee of capable and energetic laymen, who, like Mr. Sweatman, have this matter thoroughly at heart, and who will make it their special business throughout the year to begin a thorough canvass of the diocese. In matters commercial or political those substantially interested do not content themselves merely with writing letters and making speeches, which are all very well in their way. They go much further. They get out with the goods and sell them, or they get after the electors and win their votes. We find that we cannot successfully run, even a Church paper, by sitting in our office and writing or talking about it. Like all other successful people we get up early and begin to hustle, and keep on hustling all day long and even at night if necessary, keep on hustling until our work is done and well done at that. We are strongly of opinion that a determined and persevering method of individual, daily work, such as has made the Canadian Churchman such an acknowledged success, if persisted in, for even one year would revolutionize this subject throughout all the dioceses of Canada. The average layman of our Church is as good and true a man in all the relations of life as any other man to be found in the community. But like any other man if you want to get him to do anything out of the ordinary you must personally persuade and convince him that it is the right thing for him to do and he will then do it. Until you personally do this you will write your letters and speak your speeches in vain.

### Western Cattle.

If our readers will look at the wonderful map compiled by Mr. Young and published by the Department of the Interior they will see at a glance the direction of emigration, and will appreciate better than they could otherwise do the enormous extent of the country and the varied forms of agriculture which must be followed. Such variety is our only safeguard. We must confess to a feeling of apprehension on reading of the increasing wheat acreage and the increasing needs of harvesters from the East. Suppose that the dreaded early frost had come this year as it has done afore time, as it will do again, what misery there would have been. It is the haste to be rich, the gambling spirit in another development. May the day of mixed farming and cattle breeding come soon. It pleases us to find that the Minister of Agriculture has commissioned Dr. Loir, who was sent from France

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Toronto, Ont.

President.  
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as delegate to the French Medical Congress recently held at Three Rivers, to take up research work in connection with diseases among cattle in the West, and that he will remain in Canada six months to carry on his investigations. Dr. Loir is a nephew of the famous Dr. Pasteur. He has devoted considerable time and labour to the development of scientific agriculture, and on several occasions has been entrusted with research work by the French and English Governments.

#### Another Earthquake.

Hardly had people composed themselves after the tremendous shock at San Francisco when like a bolt out of the blue came the astounding news of a similar overwhelming disaster at Valparaiso. One would almost think that, not unlike a tidal flow, an undercurrent of unusual volcanic energy had slowly developed beneath the earth crust of the western margins of the North and South American continents, seeking an outlet first at San Francisco, next at Valparaiso. It is sad to think of the death and disaster which result from these vast upheavals. We sincerely hope that their awful energy will now subside and that there will be no further recurrence of it.

#### Qu'Appelle.

It is not often that a retired Bishop retains the fatherly interest in his old diocese that Bishop Anson does in that of Qu'Appelle, which has now passed its twenty-first anniversary. We remember how in the early days it was chronicled in the English press that the Bishop's "palace" and his library had been destroyed by fire and Mr. Labouchere annotated the paragraph by saying that the Bishop's palace would be nothing but a wooden shanty, and that he was lucky to get so good a one. Things have changed since, but Bishop Anson reminded the Qu'Appelle Association at its annual meeting, that however much the clergy may have increased the needs were never so pressing as they are now, and asked his friends and through them the people of England: "Are you going to see your fellow-Churchmen gobbled up body and bones by the denominations?"

#### Society and Religion.

A notable English preacher, having made a bold and outspoken attack on the sins of fashionable society, an effort has been made to break the force of the arraignment on various grounds. It need hardly be urged that from the standpoint of religion, "pure and undefiled," any clergyman who has the candour and courage to tell the whole truth to a class of people who contain a certain percentage of individuals who habitually break in private or in public every commandment of the decalogue is faithful to his trust and deserves the gratitude of all right-thinking, clean-living men and women. Surely we have enough smooth-speaking and common-place generalities. Let gambling, drunkenness, and what is worse be condoned and glossed over by those who are bold enough to take the awful responsibility of doing so. But all honour, say we, to the God-fearing—not man-fearing—priest, who, true to the very letter of his commission has the purity and manliness to denounce, not merely the sins of the poor, but the vices of the rich as well. The true prophet is no respecter of persons. To him light is given, not to be paltered with or obscured, to be given to some and withheld from others, but for constant and general use.

#### The S. P. G.

We note in this connection letters expressing regret that the appeal of the S. P. G. for twenty thousand pounds has only realized a quarter of that amount, and a proposal to postpone all minor decorations and improvements of churches and Mission rooms until this most pressing need has been in some measure remedied. It is wonderful how callous English people are to

the spiritual needs of their own kith and kin. But appeal to them for aid for the Indian or Negro and the money is poured out. In this week's exchange we find an enquiry as to what religious oversight is given to the poor little children who are exported to and settled in Canada by many obscure agencies. It is a healthy sign to find such prickings of conscience, and may check indiscriminate dumping.

#### Come Together.

In a recent number we appealed to the patriotism of Canadians to rise to the necessity of doing something to prevent the British Empire upon this continent being sidetracked. Beginning in the old days of the Empire of Brazil the United States got together the other powers, carefully leaving out the British in a league ostensibly for mutual protection and the advancement of commerce. This organization has been kept up and is now in session in Rio Janiero, and the United States Government is so desirous of influencing and controlling the destinies of the continents as to send as a representative Mr. Root, now one of the ablest members of Mr. Roosevelt's cabinet. The latest proposal is mutual protection against the European creditor, a proposal which has been received very gingerly by the United States. By the way it has developed at this meeting that the Spanish Americans resent the assumptions of our neighbours and call them Yankees. What a pity they cannot be satisfied with that name, it is distinctive, and we are all Americans and as much entitled to call ourselves such as any other nation.

#### Our Mutual Needs.

There is one matter on which a conference with our own people to the south might be of service, and that is the higher education. A traveller who calls himself careless, we do not contradict him, states in "The Outlook" that for higher education a youth of Nassau has to go to England. We know that there are some excellent institutions in the island, but it is quite possible that students may seek in England for advantages which we could supply. A knowledge of our several needs and our several advantages is required, but unless the various British countries in America take counsel together the moment for action will be lost. Now that our rivals are so active and that England has already lost so much prestige is the time for Canada to step into the breach and arrange with our own people for mutual trade, advice, intercourse and protection.

#### Earl Nelson.

We gladly publish the appreciative editorial in reference to the recent birthday of that distinguished Churchman, the Earl Nelson, which appeared in the columns of "Church Bells." "It would ill become "Church Bells" to pass without notice the eighty-third birthday of Lord Nelson, who has been for a quarter of a century its valued contributor and supporter. An ardent Churchman from his early years, his reminiscences range over a great portion of the past century, and what he has to say of the advance made in many respects during that time is full of encouragement in these days of cloud and tempest. But that this is so is largely due to the self-sacrifice and unwearied labours of Lord Nelson and others like him, and it behoves us of the younger generation to see that recruits are not lacking to take up and carry forward the torch which is being so worthily handed on to us. Progress does not mean finality, and much remains to be done before the Church can be described as being anything like up to the mark—well for us of the younger generation if we can feel in the evening of our days, like Lord Nelson, that we are leaving the world, as a consequence of our own exertions, a little better than we found it."

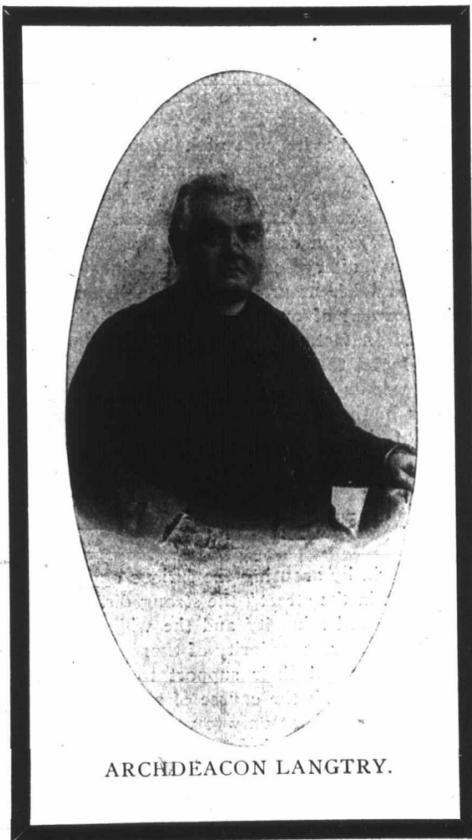
#### THE LATE ARCHDEACON OF TORONTO.

With the death of Archdeacon Langtry there passed from our midst one who, for many years had borne a prominent part in the life and activity of the Canadian Church. His early home was in the county of Halton, where his parents settled between Oakville and Palermo. They were Irish Protestants of the better class, warmly attached to the old Church of their fathers, and, when it was proposed, if possible, to secure the services of a resident clergyman, they were amongst the active supporters of the movement, and soon were able to welcome as their minister an eloquent young Irishman, Geo. W. Warr, who was appointed to the Mission of Oakville and Palermo and parts adjacent. Here he worked faithfully a few years and then went to England, where he afterwards became rector of St. Saviour's, Liverpool. When the Church's ministrations were thus regularly established, many hostile tongues were let loose in decrying the ways of the Church as unscriptural, unspiritual and full of a cold and heartless formalism, and Mr. Warr thought it desirable to deliver a course of lectures in explanation and defence of the distinctive principles of the Church. In these lectures Dr. Langtry, who was then but a boy, took a deep and thoughtful interest, and felt a strong desire to follow out the line of thought suggested by Mr. Warr. He found the means of doing this in a small, but well selected library, which had been presented to the Mission by the S. P. C. K. From these works he learned that in the early Church the Evangelical teaching of the Gospel was united to an Apostolic Ministry, and bound up with strong teaching on the subject of the Sacraments that the Church was a visible body, governed by regularly appointed officers, and with divinely instituted Sacraments and ordinances of grace. The knowledge of this Divine nature and work of the Church came upon him as a kind of revelation. It took a strong hold upon his mind and heart. He thought that an important part of God's truth had been forgotten or neglected, and a desire sprang up within him to let others know of this fulness of truth which had come to him. And little by little this desire ripened into a resolution to prepare for the ministry of the Church wherein this Gospel was set forth in its completeness. When he thus determined to make this his life work, he was a pupil in the Grammar School at Palermo, but it was thought the private school conducted by the Rev. A. Pyne, uncle of the present Honorable Minister of Education for Ontario, would afford him a more helpful preparation for his future work, and he was transferred to that institution and prepared diligently for matriculation. In January 1852 he entered Trinity College, and from the very first was an earnest student, with the one object of God's service ever uppermost in his mind. He graduated with honours in 1854. In 1855 he was admitted to Deacon's orders and advanced to the Priesthood in 1856. Immediately after his ordination he was appointed to the new Mission of West Simcoe and East Grey. For a time he made his headquarters and his home in Nottawasaga and travelled in all directions, holding frequent services and looking up the scattered members of his flock. For three years he continued this work, laying good and strong foundations for those who should come after him. At the end of that time the opening of the Northern Railway and the rapid growth of the village of Collingwood convinced our Missionary and his advisers that this rising town should be made the centre of his work. So he moved to Collingwood, where he remained for ten years building up a strong parish, and at the same time doing Missionary work in the surrounding country. But his thoughts took a wider range than the narrow limits of his own special charge. He had long been convinced that mere secular education was defective and wrong—that it was a mistake

to separate had seen the system of knew how noxville—bu education of Churchmen schools and of religious the true discipline, and that one of a good sch tion could l struction in and all the v of ladies of few efforts in order to institution of Church presenting appointmer Shortly aft was appoi Portland S should take his Sunday parish. T to the city interest in "The Chu blessed re noble wo Church. work wou be remem ander M: Howard, who gav business tributions a born l Going to there was Trinity a of the Re a frame c parish at bane Stre this new grew and together church a enough t and more at the co was laid Easter, 1 then und develope parish w and a w all the a happy w been no to which been en with a r a high s possible Episcop Sacrame ordinanc means f man, an represer speaki upon as prayer : sailed o to "con his two held by ed mini

to separate religion from secular learning. He had seen the wholesome effects of the Church's system of education at Trinity College. He knew how well cared for were the boys at Lennoxville—but there was no Church school for the education of girls. He saw the daughters of Churchmen in attendance at the Roman convent schools and in schools where the whole system of religious teaching was inadequate or alien to the true spirit of the Church's training and discipline, and he seemed almost compelled to think that one of the greatest needs of the Church was a good school for girls where a superior education could be given, where they should receive instruction in the faith and duty of a Christian, and all the while be under the wholesome influence of ladies of Christian culture and refinement. A few efforts in that direction convinced him that in order to secure the establishment of such an institution it was necessary to be near the centre of Church activity and influence, and, an opening presenting itself at York Mills he secured the appointment to the vicarage of that place. Shortly after this in 1865 the Rev. A. Williams was appointed to the incumbency of St. John's, Portland Street, and suggested that Mr. Langtry should take over his school and assist Mr. Givens in his Sunday work at the two churches in St. Paul's parish. The suggestion was acted upon, and into the city he came, and there worked up such an interest in the cause which he had at heart that "The Church School for Girls" soon became a blessed reality and has ever since been doing a noble work for the cause of Christ and His Church. Amongst those without whose aid this work would never have been established will long be remembered the names of Wm. Ince, Alexander Marling, James Henderson, McLean, Howard, J. C. Kemp, and Clarkson Jones, who gave the cause the benefit of their business experience, as well as liberal contributions of money. But Dr. Langtry was a born Missionary and Church extensionist. Going to and fro through the streets, he saw that there was a large unworked field between Holy Trinity and St. Paul's, and with the concurrence of the Rev. S. Givens he secured the erection of a frame church in the southern part of St. Paul's parish at the corner of St. Vincent and Breadalbane Streets, and in 1871 was appointed rector of this new parish of St. Luke. The congregation grew and prospered till the church was found altogether unequal to the requirements of the church attendants. They felt themselves strong enough to venture upon the erection of a larger and more substantial church. A site was secured at the corner of St. Joseph Street, the foundation was laid in 1881, and on the first Sunday after Easter, 1882, the new church was opened. Since then under Dr. Langtry's rectorship the work has developed into the present strong and successful parish with its beautiful and commodious church and a well appointed parish hall, fitted up with all the accessories needful for the successful and happy working of a town parish. Had there been no other works of Dr. Langtry's than those to which reference has been made, it would have been enough to crown his life with honour, but with a man of such strong convictions and such a high sense of duty it would be well nigh impossible that this should be all. He believed in Episcopacy as of Divine appointment, that the Sacraments were life-giving and life-sustaining ordinances, that the Church was the appointed means for the regeneration and renovation of man, and that the Church of England was the representative of the one Church for the English-speaking people. Modern divisions he looked upon as a great evil and a sin against our Lord's prayer for unity, and when the Church was assailed on the one side or the other he felt bound to "contend earnestly for the faith" and to bear his two-fold witness in favour of the truth as held by the Church of which he was an accredited minister. Hence his frequent letters in the

secular papers, his addresses from the pulpit on the Roman Catholic position, afterwards published and widely circulated under the name of "Catholic versus Roman." Hence, too, his latest book entitled a "Struggle for Life," defending the Holy Scriptures as Divinely inspired against the views and statements of the extreme higher critics. In this he used strong language, because he felt strongly, and sometimes laid himself open to unfavourable criticism, but those who knew him best were well convinced that he always wrote in the spirit of sincere Christian love—love of what he conceived to be the truth and love for those whom he tried to convince of the error of their ways or to protect from the evil influence of misguided leaders. The spirit of the man may be seen in that work which has passed into a second edition under the title "Come Home," in which he makes a loving appeal to Christians of various names to find their way back to that communion which was once the religious home of all English-speaking people. He was a man of a kindly, gentle sympathetic nature, most beloved by those who knew him best, respected for his



ARCHDEACON LANGTRY.

learning and for his honest sturdy expression of the sincere convictions of his heart. That he enjoyed the confidence of his brethren may be seen in the fact that year after year he was placed upon the most important committees of the Synod, for many years his name stood at the head of those elected as delegates to the Provincial Synod; that for six years he held by election the office of Prolocutor, that he was time and again called to the office of Rural Dean of Toronto. His wide scholarship and learning were recognized by his Alma Mater, and also the University of Lennoxville conferring upon him the degree of D. C. L., and by his being selected by the Literary Committee of the S. P. C. K. to write for the society, "A History of the Church in Eastern Canada and Newfoundland," a work which must have entailed an enormous amount of reading, and which puts in an accessible form a mass of information which we should elsewhere seek for in vain. He has now passed from our sight, and we shall miss him sorely. Here he was truly a member of the militant Church. There he is a member of the Church at rest. Here he

toiled and struggled on various fields of labour and of strife—always the faithful servant, the brave, unflinching soldier, honest in his convictions, strenuous in the contest, and many there are who in their hearts thank him for the strength and courage and guidance which they received from his teaching and his example. His works live after him, and in years to come his influence will be felt by thousands who perhaps never heard his name. Then, too, there are personal friends apart from his own family, who have been brought into somewhat familiar intercourse with him as parishioners or otherwise—some who in time of doubt or difficulty had been rightly guided by his wise and gentle counsel—some in times of trouble comforted with tender Christian sympathy. Now their sorrowing hearts reveal to them how much he was esteemed and loved. For he, too, had passed through trouble and sorrow, and in that school had learned how to enter into the troubles of others, and to lead them out into a land of peace and comfort. His hopes were elsewhere. He sought no earthly paradise. He knew that he had a work to do and a struggle to maintain, and often he expressed the hope that he might be able to continue his work and his service to the very end of his life. In this he was disappointed. It was his Master's will that for many months he should linger on a bed of suffering—yet he bore it with unflinching patience. In the midst of it he was able to say, "Thy will be done," and now that it is all over and he has gone, we in our hearts say, "Well done, dear brother," and we believe that his Master, whom he loved so well and served so sincerely for three score years and ten will also say, "Well done, good and faithful servant."—Requiescat in pace. At his request a Bible was placed in his left hand and a cross in his right, showing his adherence to the faith and belief in the Bible unto the last. The funeral services were held in St. Luke's on Saturday afternoon with all the solemnity due to his eminent position in the Church, and every evidence of love and affection that could be shown by parishioners to their rector for a quarter of a century. The body had been conveyed to St. Luke's Church late on Friday night, where it lay in the chancel surrounded by vestal hangings and floral tributes, a night watch being maintained by the church authorities. A Communion service for the family was held at 6 a.m. on Saturday, and after that and until the funeral service in the afternoon, a steady stream of people passed through the church for a last look at the deceased. The floral offerings were very numerous. A full choral service was rendered, opening with the Processional Hymn, "For All the Saints." The other hymns sung, "On the Resurrection Morn," and "Abide With Me." His Lordship the Bishop of Toronto was in charge of the service, being assisted by the Venerable Archdeacon Sweeny, Rev. Provost Macklem, and Rev. C. A. Brodie Brockwell, the rector in charge. There was a large attendance, clergy and laity being equally well represented. Interment took place in St. James' Cemetery, the pall-bearers being Canon Baldwin, Canon Ingles, Rev. Dr. Pearson, Rev. W. E. Cooper, Canon Cody, and Mr. Clarkson Jones. The chief mourners were—the two sons—Ernest Langtry and Arthur Langtry. F. C. M. Molyneux, W. R. Williams, B. Stanley Clarke, sons-in-law; Master Harold Molyneux and Langtry Williams, grand-sons. Memorial services were held on Sunday last, both morning and evening. The Rev. Canon Baldwin took the service in the morning and the Rev. Canon Ingles in the evening. At the morning service Canon Baldwin gave a résumé of the life and work of the deceased Churchman and related a conversation he had once had with Bishop Carmichael in which the latter spoke of how greatly he was indebted to Dr. Langtry for valuable suggestions and other helps that had solved many difficulties for him. In the evening Canon Ingles took his text from

Jude 3, in the words: "Ye should earnestly contend for the faith which was once delivered unto the saints." He said that doubtlessly the subject uppermost in the minds of the congregation was the passing of one who had ministered to them for so long, and probably they expected some lesson derived from the subject of his life. The preacher could give no better lesson, however, than the manner in which their rector had carried out the words of the text and had become known in all the Dominion, and further as one of the foremost champions of the Holy Catholic Church. He recognized the necessity for the proper training of young men and women, and had established schools, appreciating that education meant not only the acquirement of facts but the moulding of character and mental development. For the same reason, he had contended against the federation of Trinity with Toronto University, recognizing that the former had been established as a Church university, and there was danger of it falling from that position. The truth of his belief in this matter had been shown by the fact that such has been the case already. His love for the Holy Scripture was shown in his last request that he be laid away with the cross in one hand and the Bible in the other. The congregation might erect a memorial to him, but a more enduring monument could be found by looking around them. The best memorial that could be created would be the acceptance of the mantle he had cast over their shoulders and go on contending for the faith so that his work would live in the lives of those to whom he had ministered so long.

**Rector's Last Poem.**—The following was composed by the Rev. Dr. Langtry during his last illness:

Jesus, be Thou near me  
Through every passing day;  
Stand Thou close beside me,  
My comforter and stay.

Go, Thou, Lord, before me,  
The world's all-gladd'ning Light;  
Shine upon my pathway,  
And guide me through the night.

Be Thou, Lord, within me,  
The Light of Endless Life,  
Then I shall follow gladly  
Through darkness, toil and strife.

Take my hand and lead me  
Along the narrow way,  
That at last shall bring me  
To realms of endless day.

Then forever near me  
I'll follow in the way,  
With Thy light to cheer me,  
When time has passed away.

The congregation at a vestry meeting passed the following resolution of sympathy:—To Mrs. Langtry and family,—At a meeting held in the parish room of St. Luke's Church, the congregation expressed their desire to convey their deep sense of sorrow to Mrs. Langtry and her family at the loss sustained in the death of Dr. Langtry, an irreparable loss not only to his widow and family, but to the parish of St. Luke's, which he formed, and to the whole Church of Canada. While no words can suffice to express the extent of the loss, none who knew Dr. Langtry and his parish can help feeling that the recollection of his splendid courage, kindness, love of truth, honour, justice and loyalty to the historic Church of which he was one of the foremost champions in the Dominion, can fail to be a matter of consolation of all those nearest and dearest to him at this unhappy time. His life was such as the life of those of whom one spirit saith: "They rest from their labours and their works do follow them."

### JOHN HAGUE.

We have again to record the death of one of the old, early friends of the Canadian Churchman in the passing away of Mr. John Hague. It is always a sad thing to lose an old friend, old friends are not often replaced, and Mr. Hague was a constant and conscientious one. The daily papers, especially those of Montreal, where he passed his later years, give several details of his early life with which we were not familiar. Mr. John Hague, when we knew him first, held a position with the then firm of Gzowski & Macpherson, and he then became, and continued until his removal to Montreal, and, indeed, through the rest of his life a steadfast friend and supporter of this journal, and was during part of the time the chief leader writer. He represented a type of Englishman of whom we do not seem to have many in the succeeding generation. He was an Englishman to whom the Church of England was included in the name, and with it were necessarily included a love of truth, a hatred of wrong and oppression all over the world. We are prepared to read that he was "a strong sympathizer with the Nationalist movement in Europe, he became secretary of a committee which undertook the work of maintaining and ultimately settling a large body of Polish and Hungarian refugees, who took refuge in Turkey until they were cared for by the English people. In this work he met with the leaders of the revolutionary party, viz., Kossuth, Mazzini, Louis Blanc, and others." Through his long life of 77 years he devoted his talents and accomplishments to the elevation of the people, the improvement of their sanitary conditions, the inculcation of thrift and life assurance, the establishment and improvement of our musical and artistic associations. In fact, he was one who did what his hand found to do with all his might, who had many talents and he used them to the best of his power in the service of his Maker and to the good of his fellowmen.

### WILLIAM THE CONQUEROR.

To begin by arousing the furious opposition of the "man in the street," the strong disapproval of the cultivated minority and the widespread mistrust of the great majority of those otherwise inclined to accord their support to continue the struggle through the course of an entire generation, and finally not only to wear down all active opposition but to win the respect, the esteem, the affection and the enthusiastic admiration of all classes seldom falls to the lot of any man. Such has been the unique experience of General William Booth. From the storm and stress of thirty eventful and crowded years he emerges one of the great dominant personalities of Anglo-Saxondom, and universally acclaimed as probably the leading living philanthropist of the race. His methods remain unchanged, but he has outlived them, and the public has agreed to forget, to ignore or condone them. The Man and his work has taken hold of, captured, and now dominates the imagination of the English-speaking world, to an extent which for parallels it is necessary to go back to such commanding personalities as John Wesley, Lord Shaftesbury and others of the same type. We read of him making tours through England, and of his being received by the mayors of towns and other civic magnates, the clergy of all denominations, often including our own, the leading inhabitants and the local member of Parliament, and receiving addresses of welcome, and a reception rivalling that of some visiting potentate. He has had conferred upon him the freedom of the city of London, and has sat in the seat of honor occupied by a long and illustrious line of statesmen, warriors, inventors, savants and men of letters. His work has been respectfully and even sympathetically reviewed in the columns of

periodicals representing all shades of religious belief. It has received the personal recognition of Royalty, and all that now remains in the line of public recognition, it would seem, is an unanimous vote of thanks, from both Houses of Parliament. And this, if such a thing is imaginable, most assuredly few, if any, would grudge him. In view of all this it would be ungracious to criticize the methods of the organization, of which he is the creator, the mind, the soul, the head and shoulders. As a matter of fact these same methods have greatly changed for the better. Many extravagances have been toned down, some crudities have been corrected, and there is by no means to the same marked extent that disposition to outrage propriety purely for the sake of doing so, as used to be so greatly in evidence in the early days of the movement. But the man is far greater than the movement, colossal as it has become. To this fact may be credited his claim to greatness. For all really great men are greater than their own creations, and such an one is most undoubtedly General Booth, of whom the overwhelming majority of his seriously-minded fellow countrymen in all portions of the Empire, without distinction of creed, have learned to entertain a genuine admiration. In his latest role of Empire builder all we feel persuaded, will wish him hearty godspeed. His appearance on the scene, as an immigration agent on a gigantic scale, and just at this juncture when Canada was being threatened with a deluge of alien blood, is nothing less than providential. We shall have something shortly to say about the work carried on upon similar lines, within our own Church.

### PRAYER BOOK ENRICHMENTS.

There used to be a story of a certain worthy parson who was what might be called a very strict "Prayer Book Churchman." One of his parishioners who had the misfortune to be dangerously gored by a bull required his ministrations. His reverence obeyed the summons but professed himself unable to do anything for the sufferer, tearfully exclaiming, "My poor fellow I can't do anything for you, there is no Collect in the Prayer Book for a man gored by a bull." Whether or not the scope of the Prayer Book could be enlarged so as to meet every problematical case is, of course, doubtful, but there can be no doubt of the fact that its range to-day needs considerable widening. This deficiency we know has been met after a fashion by a host of manuals, some few excellent, many good, more indifferent, and still more worthless, and in some cases absolutely pernicious in whose comprehensive pages it is not impossible there might even be found a Collect for a man gored by a bull. But no manual, it is obvious, however, deservedly popular can be mentioned in the same breath with the Prayer Book or can ever be used to supply its deficiencies. It can rise no higher than its fountain head, and its ultimate fountain head in every case is the individual. In it the man speaks, not the Church. We need, therefore, some authoritative enlargement of the scope of the Prayer Book, so as to bring it into wider and, therefore, closer touch with the Churchman's every day life. To-day it is practically a Sunday book, and nothing more, or at all events a book for public use. Its compilers, it seems to us, lost a golden chance of bringing the Church into the daily lives of the people by stopping short where they did, and limiting the Prayer Book to the public offices and ministrations of religion. How easily might have been added, and with what happy results, an appendix containing offices for family prayers. Preparation for Holy Communion, daily private devotions, and for most, if not all, the occasions covered by our popular manuals. The religion of the Churchman would have become far more of a personal matter than unhappily it is to-day, and

he would have well-founded the especial has been, an eminently r In the matte term for whi apologizing, parent. We For harvest Church or-l Sunday Scho stance, the of those bro services for complete se deficiencies, it plied in our of whose c resolutely f:

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he would have been saved from several only too well-founded reproaches. For most undoubtedly the especial weakness of the Anglican Church has been, and still it must be acknowledged pre-eminently remains, the lack of personal religion. In the matter of public offices the need, to use a term for which from its associations we feel like apologizing, of "enrichment," is still more apparent. We urgently need the following offices: For harvest thanksgiving, the consecration of a Church or-burying ground, Missionary services, Sunday Schools, and such adaptations, as for instance, the burial of children, the Confirmation of those brought up outside the Church, special services for Good Friday and other occasions, a complete set of State Prayers, etc. These deficiencies, it is not too much to hope will be supplied in our Canadian Prayer Book, the problem of whose compilation must sooner or later be resolutely faced.

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## FROM WEEK TO WEEK.

## Spectator's Comments on Questions of Public Interest.

On two or three occasions, "Spectator" has ventured to call attention to what appears to him to be a lack of proper co-operation between the various Church Missionary societies promoting Church extension in this Dominion. In Canada all Missionary societies, as such, have passed away and now the Church itself has taken up the work of its own expansion and maintenance as far as its resources will admit. From without it is, however, still necessary to receive assistance, and this assistance comes not in the form of a contribution from the Church in England to the Church in Canada, but from several societies in England direct to the Missionary dioceses in this country. The result of all this is, that three or four organizations are working in the same field quite independently of one another. There is no common administrative body to regulate the gifts so that a really equitable distribution may be made. There is no tribunal to weigh the different demands made from different quarters with a view to giving to each according to a uniform standard. Different men have very different ideas of what is urgent in Missionary enterprise and these requests ought to pass before one body of men that they may be treated with an equitable consideration of the needs of each and of all.

It would appear to us that the natural and appropriate organization to take charge of such an attempt at more efficient administration of our Missionary work in this country is the Canadian Church as represented by its Board of Management. It is on the spot. It is primarily responsible for the work. And what is more it is not a society representing a group of men, it is a Church representing a great and growing communion. We would like our readers to take special note of these things, for they have a very definite bearing upon our contention. In inviting our English societies to consider this matter we are not asking them to put their confidence in a narrow organization but in a national church. Our proposal is that the various English societies promoting Missions in Canada should have all their contributions pass through the hands and books of our General Missionary Society, not with a view of exercising any censorship over either their amount or destination, but that we should know how to distribute our own contributions to the best advantage. The principle of "designation" is fully recognized by the Board of Management. If a Churchman in Montreal subscribes five hundred dollars to be devoted to any definite purpose his wish is respected. Why then could not the S. P. G., the C. M. S., and the C. C. M. S. entrust their splendid gifts to our General Missionary Society—that is the Canadian Church—attaching thereto the request that they

be passed on to this Bishop or that diocese. The Board of Management would have no alternative but to apply the funds according to directions. In our opinion many advantages would arise out of this method. It would be a gracious and altogether proper acknowledgement of the authority of the Canadian Church in the Canadian Dominion. It would be an endorsement and extension of the process of unification which has taken place in the Church in Canada. It would afford the necessary information to show to the public exactly what the Anglican Communion is doing in our Western fields. It would enable the Board of Management to more clearly see the needs of all the dioceses and more equitably distribute to each as the occasion demanded. We are perfectly sure that overtures properly made concerning such an adjustment would be received by the English societies in a friendly spirit, and, we trust, they might soon lead to a closer co-operation between the two branches of the Church.

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Are we losing the power of creating and controlling public sentiment? Has the day gone by when it is possible for a body of men possessed with a conviction which their fellow-citizens do not share, to change public opinion and carry it along with them? If we are of no account in directing the public mind who wields the dominating force? These are questions worthy of receiving some attention from every man who desires to see high ideals prevail among men. If we said that there is no use trying to lead a campaign in favour of any cherished plan, for nothing will come of it; if we said the times are against us and it is no use trying to get people to church, they will go to the golf links, and parks and ball games; if we said that there is no use proclaiming purity in private life or preaching the sanctity of the home or a hundred other things, which at one time seemed to be such precious truths, we would probably be saying what many people feel. We will go further and say that this is what an enormous number of people appear to assume. We are dumb and dispirited in adversity. When the tide is running against us we lose heart. Who can fail to see that there is a widespread assumption on the part of the Church—all the Churches—that the power of the pulpit is waning, that the taste for all that is frivolous and empty is growing and must grow; that the social standards are being lowered, that the relations of the sexes are no less restrained. We seem to say let us perform our constitutional duties as best we may, but they will bear no fruit. "Vanity of vanities all is vanity."

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Nothing could be more dismal than the spectacle of faith deserting the Church of God. We must believe in our mission and our message with whole hearts. We must believe in the Divine power to carry forward any and every great movement for the salvation of men if we put ourselves unreservedly in His hands. We must believe that human hearts will respond to the call to righteousness if conviction stands behind the call. If we ourselves be not convinced we will be unable to convince others. Let faith abound and let us be persuaded that we can carry public opinion with us. We need to awake the Church on many points, let us not shrink from speaking out freely what is in our minds, and keep on speaking until something comes of it.

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Quite a remarkable campaign has recently been conducted in certain parts of the Province of Quebec on behalf of a more efficient educational equipment for the children of protestant citizens. The movement was planned and carried out by a few men who saw that something must be done and done quickly if a coming generation is to have a fair chance in life. Public meetings were

held in various centres, and men and women from far and near gathered together to hear addresses upon the question at issue. It was a call for greater interest on the part of the citizens in the mental equipment of our young people, for greater intelligence in the administration of the schools, and a greater spirit of generosity and self-sacrifice in providing adequately for them. How far the effort may be ranked as a success it is difficult to say but the campaign itself has been an education to many. Nothing like it has been attempted for many years and the eagerness with which the public availed themselves of the invitation to attend would indicate that men with a message are still sought after.

Spectator.

## Brotherhood of St. Andrew.

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

Toronto still keeps up its name as a strong Brotherhood city, there being at present in active work 31 Senior Chapters and 18 Junior Chapters.

The Rev. R. H. Ferguson, Rector of Hagersville, Ont., who as a layman was actively connected with Grace Church Chapter, Toronto, is talking up a chapter amongst the men in his first charge. Brotherhood literature has been mailed Mr. Ferguson to assist him in forming a chapter.

A junior chapter of Indian boys has been formed at Emmanuel College, Prince Albert, Sask.

The Chapter at New Glasgow, N. S., which has been dormant for years, is about to be revived, the rector the Rev. F. Robertson, writing for a visit from the Travelling Secretary that matters may be completed.

Mr. T. Alder Bliss, of All Saints Chapter, Ottawa, has been doing good work for the Brotherhood at Buckingham, Que., while conducting the service there and a Chapter will shortly be started.

Mr. Percy Powell, Director of Trinity Juniors, Brockville, made a call at Head Office last week, and reported everything going on well. He especially referred to the great good derived from the joint meeting with St. Peter's Chapter. Mr. Powell intends entering Wycliffe College at this fall term.

The General Secretary had an interview with Bishop Montgomery, Secretary S.P.G., at Trinity College, just before His Lordship's departure for Algoma Diocese. A half hour was spent in discussing the growth of Brotherhood work in the Far West, the Bishop making many inquiries as to Church work generally, and speaking in the highest possible way of the great possibilities before the Brotherhood of St. Andrew.

St. George's Cathedral, Kingston, will shortly have a Junior Chapter, as well as the Senior Chapter at work in that parish.

Seventeen men and lads were present last Sunday at the combined meeting of the St. Matthews and St. Barnabas, Chester, Chapters, held in the choir room of the latter church. Both the senior and junior Chapters of St. Barnabas are doing real effective Brotherhood work, and are a striking illustration of what a Chapter in the suburbs can do. The General Secretary was present and addressed the members, asking them to keep in touch with other Chapters and other members, and also to not think any work unimportant or trifling.

Members visiting Toronto for the Exhibition are reminded that they should call at Head Office, and also take home with them a supply of Brotherhood literature, so that their Chapter may be well equipped for aggressive work for the fall and winter.

Two probationers were recently admitted to full membership in Church of the Redeemer Chapter, Calgary, and that Chapter is now very strong in numbers.

St. John's Chapter, Port Arthur, at its last Corporate Communion had a full attendance of members, and three probationers were afterward admitted.

A very interesting letter has been received from Mr. G. Ward Kemp, National Council Member, of Seattle, Wash., stating that he will render every assistance to the proposed Pacific Slope Conference, and will likely attend himself.

Four members were admitted to St. Paul's Chapter, Wingham, after evening service on July 15, making that Chapter a most efficient one, both as to members and work.

\* \* \*  
OTTAWA.

All Brotherhood men and their friends who intended being present at the Almonte Dio-

cesan Conference Oct. 5, 6 and 7 are particularly requested to send in their names at once to the local secretary, Mr. H. C. Bowland, Almonte, in order that the work of the billeting committee may be facilitated. A most cordial welcome and warm hospitality await all who can arrange to be present.

### Boys and Girls—

The Senior Baseball League of the Anglican Amateur Athletic Association practically concluded the season's schedule last week, for although there are two or three more games on the list, the victory of the St. Matthews nine over All Saints on Tuesday evening landed the championship safely with the former, and the remaining matches cannot affect the final standing of the leaders. The all-important contest was witnessed by a good crowd of sympathizers and both sides put up an excellent game, which resulted in 12 runs to 5 for the victors. The teams in the field were:

St. Matthew's—G. Coyles, right field; C. Lett, first base; D. Dawson, second base; A. Dawson, (captain), left field; L. Lett, short-stop; W. Skellen, catcher; H. Coyles, third base; J. Hagan, pitcher.

All Saints—S. Thorne, pitcher; W. Thorne, catcher; H. Thomas, second base; T. Thorne, third base; T. Ker (captain), left field; S. Fischer, right field; W. Mooney, short-stop; W. Dunning, first base.

The standing of the clubs is as follows:

	Played.	Won.	Lost.	P.S.
St. Matthew's	14	13	1	.929
All Saints	13	10	3	.769
St. John's	12	8	4	.666
St. Luke's	11	7	4	.636
St. George's	13	6	7	.462
St. Alban's	11	5	6	.455
*St. Mathias'	12	0	12	.000
*St. James'	12	0	12	.000

\*Dropped out at beginning of season.

The Junior Championship is not yet decided. The boys are now preparing to resume the Harriers cross-country runs, the first half of which were contested in the spring. There will probably be six runs to complete the series, the first being tentatively arranged for September 15th. Already preliminaries are under way for the hockey season, and it is anticipated that even greater interest will be shown in this branch of the association work than has been evinced in the summer sports.

### Home & Foreign Church News

From our own Correspondents.

#### NOVA SCOTIA.

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

King's College.—The prospects of our Church University are already brightening. It is reported that there are already over twenty applications for matriculation. President Boulden has created an excellent impression, and has already visited several centres in the Province in the interests of the College.

Bishop Vincent, of Southern Ohio has been visiting Digby, and has been assisting in the services of that parish, and recently preached in one of the outstations.

The Summer School of Theology, which was to have been held at King's College in September, has been abandoned for this year.

#### FREDERICTON.

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

Sackville.—The Rev. Rural Dean Wiggins recently visited his cousin, Hon. Mr. Justice Townshend, at Wolfville, N.S., and preached in the Horton Parish Church. The Rural Dean has held the parish of Sackville for twenty-six years, and like his uncle, the late Canon Townshend, of sainted memory, he is held in the deepest personal estimation by his parishioners. An excellent preacher, and an untiring worker, and gifted to a very marked ex-

### CANADIAN CHURCHMAN.

tent with a sense of humour, as a man amongst men, and "everybody's friend," the Rev. Cecil Wiggins approaches the ideal of the parish priest.

No appointment to the Deanery of Fredericton is likely to be made at present. There is an annual income from endowment available of \$1,200.

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#### MONTREAL.

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

Montreal.—St. John the Evangelist.—The Rev. Dr. Robinson, vicar of All Hallows, Barking, London, England, and one of the editors of the "Guardian," was the preacher at Evensong last Sunday at this Church.

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#### ONTARIO.

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

Kingston.—St. Luke's.—The Rev. Rural Dean Taylor, of Aylmer, Que., preached an excellent sermon in this church on Sunday evening, August 19th.

Cardinal.—Prior to their leaving for Amherst Island, the Ladies' Guild presented Mrs. Lindsay with an oak chair, and at Spencerville Mr. Lindsay was entertained at Dr. Saulter's and given a signet ring from the congregation.

Brockville.—St. Paul's.—Workmen are busy building a chancel to the church, and making other extensive improvements in the interior of the building. Services are meanwhile being held in the school-house. The rector has succeeded in raising by subscriptions nearly the whole amount required, and the members still to be called upon will, it is expected, easily furnish the balance needed. The young people of the church have undertaken to raise amongst themselves the amount required for an electric light system. It is probable that the church will be re-opened for services sometime early in November. The rector and Mrs. Dobbs have taken a short holiday trip, intending to stop a few days in the White Mountains and then to make their way to the sea, with Portland, Maine, as their headquarters. During the absence of the rector Sunday services have been conducted by the Rev. W. H. Lipscombe, of Kingston, and by the Rev. W. F. Fitzgerald, of Leeds, Rear.

Tamworth.—Through the indefatigable effort of the Rev. J. W. Jones, in spite of the hot-weather—the debt of \$450 on the rectory here has been paid off, and a new organ for Christ Church installed and paid for.

#### OTTAWA.

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

Ottawa.—Many were the friends of the Rev. and Mrs. J. Cooper-Robinson, who gathered in St. John's Hall on Monday evening last week, to bid them farewell and wish them Godspeed on the eve of Mr. Robinson's departure for far Japan, where he will resume his missionary labours after prolonged furlough in Canada. The Rev. Canon Pollard presided over the informal proceedings, and voiced the sentiments of all when he feelingly referred to the good work Mr. Robinson had done for missions even since he had been away from the field,—four or five volunteers have taken up the work under the auspices of the Canadian Church. Mr. Robinson and his family, said the chairman, had made very many friends, who would follow them in their distant labours with prayers and loving sympathy. He was the first missionary sent to Japan by the Canadian Church, and he had worthily fulfilled the arduous mission assigned to him. Mr. Robinson responded with warm words of thanks and appreciation of all the kindnesses which he declared had been showered upon him and his family, particularly referring to the long illness of Mrs. Robinson, which had necessitated an extension of his furlough. He had never, he said, had so difficult a problem to solve as had presented itself during his sojourn in this, his native land; he had felt he could do much for the mis-

sionary work here, and yet the work in Japan was most important. He particularly urged the necessity of interesting the young in the mission field, for the future of the Church depended greatly upon the degree to which she accepted the vast opportunities offering. At the conclusion of this more formal part of the programme refreshments were served by the ladies of the W.A. Among those present were the Rev. W. A. and Mrs. Read, and Miss Phoebe Read, the Rev. H. and Mrs. Capp, the Rev. C. P. and Mrs. Emery, the Rev. J. J. Lowe, Mrs. Col. Tilton, Miss Wicksteed, Miss Greene, Mrs. Byron Baker, Mr. T. Alder Bliss, Miss Peden, Mrs. Moffatt, Mrs. Cope, Miss Perley, Mrs. Dowsley, Mr. Frank Baker, Mrs. Capp, Sr., Mrs. Cuzner, and many others.

All Saints'.—The Rev. A. W. and Mrs. MacKay, who have been spending some weeks in the Old Country and Europe, expect to sail for home on the "Virginian" on September 14th.

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#### TORONTO.

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

Toronto.—St. James'.—The Venerable Archdeacon Duckworth, rector of St. James' Church, St. Louis, preached in this church last Sunday morning.

St. Paul's.—The Bishop of Ontario preached in this church last Sunday morning.

St. Alban's Cathedral.—For many years the adornment of the Cathedral in stained glass has consisted of a single window in the chancel, which was the gift of Mr. Frank Turner, of Bracondale, in memory of his father and mother. To this Mr. Turner has now added another window, as a memorial of his sister, who died some months ago. The new window, being intended to accompany the former one, has been designed in a similar general style, the two together forming parts of a comprehensive scheme long ago decided upon for all the windows in the chancel, which, excepting the east window, contain twelve parts, which are intended to contain figures representing the twelve apostles. The figures in the new window are those of St. James and St. Peter. At the same time the tracery in the upper part of the east window has, in order to avoid a possibly unpleasant effect of a wholly plain window between two coloured ones, been filled with bouilliant glass, the design of which conforms to that of the tracery which is composed chiefly of equilateral triangles, and trefoils, emblematic of the Holy Trinity, figures which are thus now in the tracery and glass many times repeated. The work has been executed by the N. T. Lyon Company, of Toronto, and is of a high order of both design and execution.

Hanlan's Point.—Emmanuel Church.—Harvest thanksgiving services were held in this church on Sunday last. The Rev. E. A. McIntyre preached in the morning, and the Rev. H. D. Raymond in the evening. There was a large attendance at both services.

Shanty Bay.—The Rev. Rural Dean Thompson, M.A., preached farewell sermons to his congregations in this parish on Sunday, August 26th, and leaves amidst the regrets and best wishes of not only the Church of England members but of the whole community, to take charge of the parish of Credit. While in no way compromising the Church, Mr. Thompson brought the Church to all the people, and his whole-souled Christianity and large-hearted charity drew all irrespective of creed to him. He felt that all were under his pastoral care, and acted accordingly. Mr. Thompson was an honour graduate and prizeman of Trinity College, and since his ordination has had charge of three parishes, Allison and Caledon, Newmarket and Shanty Bay. The talents which placed him high on his college lists were always in evidence in his parochial work, and every two years of his incumbency the Bishop has held confirmation in his parish or mission. Especially marked by results have been his efforts in his last parish. When Mr. Thompson arrived, Shanty Bay was the only place between Barrie and Orillia at which Church of England services were held, now as a result of his labours there are four stations at which regular services are held. The finances of the parish were never in better condition, and the congregations latterly are the largest in the history of the parish. His fellow clergy in East Simcoe Deanery honoured Mr. Thompson by electing him Rural Dean, to which

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office His Lordship the Bishop has appointed him for five consecutive years. By virtue of this office he was a member of the Mission Board, and ever took a deep interest in the welfare of the country clergy, and his speeches on this subject have made him a familiar and popular figure on the floor of the Synod. Above all things, it is Mr. Thompson's deep personal piety and most prayerful private life that most impresses those who know him. It is this above all other of his talents and qualities that makes him beloved and honoured of his fellow clergy. It is this that silently working in his parish earns him the respect of all residents, whether members of his church or not, and that gains for him the lasting gratitude of those whose hearts have been touched and lifted by the genuineness and deep-seated piety of their rector. It must be a great source of strength to Mr. Thompson to feel this goodwill in the many expressions of regret at his departure, and above all to know that God is not unmindful to forget his labour of love.

**Kinmount.**—Galway Mission.—The Ven. Archdeacon Warren, in company with the Rev. E. A. Langfeldt, visited this mission on the 22nd of July. Great credit was given the people in the mission for the noble work done in it under the charge of the Rev. A. Cummer. A chapter of the Brotherhood of St. Andrew, and a Ladies' Guild have been organized, and are doing a good work. A visit from His Lordship to perform the rights of Confirmation, and consecration of St. Luke's Church, Burnt River, is looked for before the close of the present year.

**Goodwood.**—A flower service was held in the Town Hall here on Sunday, August 19th, when a large congregation assembled, the hall being well filled. The hall was beautifully and tastefully decorated under the superintendence of Miss H. Todd and Miss B. Sintzell, who also had charge of the children's choir for this service. A most pleasing effect was made as the children marched to their places on the platform, first presenting bunches of flowers, (as an offering), which were afterwards sent on to the Sick Children's Hospital, Toronto. The service was conducted by the incumbent, (the Rev. F. L. Barber), who preached from the text, St. Matt. 6:28, "Consider the lilies of the field." The sermon was followed with rapt attention, being illustrated and punctuated from nature, history and travel—concluding with a warm appeal for service and devotion to our Heavenly Father, from whom so much is bestowed, and who demands of us so little in return. The singing of the children was greatly appreciated, Miss Todd presiding at the organ. Miss B. Sintzell sang as a solo, "My God, My Father," with taste and feeling. It is pleasant to notice that the congregation here is steadily growing, and it is hoped that very soon a church will be erected for the greater glory of God.

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**NIAGARA.**

**John Philip DuMoulin, D.D., Bishop, Hamilton.**

**Guelph.**—St. James' Church.—The Rev. C. H. Buckland took charge of the services on Sunday last. There were large congregations present at both services, and the new rector made a most favourable impression.

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**HURON.**

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

The Bishop has appointed the Rev. J. C. McCracken, of Thorndale, as rector of Trinity Church, Birr, and St. George's Church, London Township.

**Listowel.**—Christ Church.—The parish room was crowded to the doors on Tuesday evening, 21st inst., by the members of the congregation and citizens generally, to bid farewell to the Rev. C. H. Buckland and Mrs. Buckland. They were presented with an address expressing their sincere regret and the great loss it was to them in parting with them, wishing them both good health and continued happiness and success in the larger field of labour to which they had been called. They also presented them with a purse containing \$116 in gold. Mr. Buckland in reply said he deeply appreciated the handsome gift, and the spirit in which it was given, and accepted it

in a short address, in which he referred to the pleasant relations he and Mrs. Buckland had always enjoyed in the town.

The Chapter of the Brotherhood presented the Rev. Mr. Buckland with an address and a large photograph of the members in a handsome frame, intended as the remembrance of a congenial fellowship which has existed in the Brotherhood since its inception.

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**RUPERT'S LAND.**

**Samuel P. Matheson, D.D., Archbishop,**

**Winnipeg.**—The Rev. Richard Talbot, M.A., Cambridge, a very distinguished scholar, has been appointed to the chair of Exegetical Theology in St. John's College, which was formerly occupied by Archbishop Matheson prior to his election to the Episcopate. The appointment carries with it a canonry in the Cathedral.

**Correspondence.**

**EDUCATION IN CANADA.**

Sir,—We are justly proud of the educational advantages we enjoy in Canada, and it has been remarked that one cannot escape a fair education in Canada.

But Sir, in looking over parish registers in Ontario I am surprised at the number of persons who have been married who could not sign the marriage register. Poorly written and misspelled names are also common in these registers.

As the cases are as prevalent in recent years as in the earlier days of Ontario, the cause must still exist, and the question is a practical one.

There are children of school age in our towns and country school districts who practically never attend school.

I have, on inquiry in this matter, found families with children ranging in age from eight to twenty years, brought up in Ontario towns, and never sent to school.

In most instances it is and has been parental neglect, and also neglect on the part of the authorities.

In the interests of public righteousness could not our clergy do more?

Now that holidays are over would it not be opportune to bring the attention of the authorities to every known case of such neglect?

A. L. Murray.

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**AGRIPPA AND ST. PAUL.**

Sir,—I thank Mr. Fisher for calling my attention to the rendering of Acts 26; 28, 29 in the "New Testament in modern English" and it is gratifying to notice that at least one of the many who in these days have attempted to re-translate our English version of the New Testament has caught the meaning and purport of the passage, a meaning obvious to me since I first read the original. And yet I am bold enough to challenge the strict accuracy of even Dr. Weymouth's translation of Agrippa's remark to St. Paul, on three grounds. 1st. It lacks the natural curttness of the original; 2nd, the verb peithein without an emphasizing adverb cannot be stretched to mean "to do one's best to persuade," but, simply, "to persuade," in which word the sense of "try to persuade" is preserved by the revisors in ii Kings, 18, 32; 3rd, it would be untrue. St. Paul was not doing his best to persuade Agrippa, although that was just what he intended to do if he had been allowed to proceed. In St. Paul's reply Dr. Weymouth has given a more elegant turn to the sentence, but I doubt if he has sufficiently shown the intensity of the prayer; while "short" as an Anglo-Saxon word is preferable to "brief." I therefore, improve on my former version, thus: "And Agrippa said unto Paul 'In short thou wouldst persuade me to be a Christian.' And Paul said: 'My prayer to God, whether in short or at length, is that not thou only, but all who hear me this day might become such as I am except these bonds.'" For generations the gross mis-translation of the authorized version stared us in the face, and a body of the greatest scholars in England and America could only replace it by another. It would seem that much learning made them mad, in so far as it blinded them to the simple and obvious, while impelling them to delve for the occult and abstruse. I regret that through

an error in copying, "Christiania" appeared for "Christianon genas thai," and that the printer did not notice the italics in my former letter.

A. W. Savary.

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**MISREPRESENTATION.**

Sir,—Mr. A. Brown and the Rural Dean whom he champions use language which certainly is calculated to mislead. The idea intended by them to be conveyed to the reader, is that the Church is re-organized, that is continuously going on. No live body is the same in one year as another, there must be continuous change if there is to be progress. What I supposed the Rural Dean meant was the thing not the name of it, and certainly when a man writes of the Church that she has become naturalized, has taken root and her branches filling the land, the natural meaning is that a new Church is taking the place of a former belief. That is what I gathered, and it is not, it seems, what the Rural Dean meant. There was no change of faith or individuals, simply a change of management. As well say that a company has taken root, &c., when a new set of by-laws are adopted. The Rural Dean's language, like the name of the Church, is, to say the least, unhappy. The Church existed in Canada from the days that the first settlers and Loyalists arrived in it, the rest has been growth and development. The name is nothing. Now that the Rural Dean's gush is explained I feel that my letter was more than justified, and I am sure that he regrets having used such unsuitable and misleading language.

J. W. Patterson.

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**BOOK REVIEWS.**

**The Mission of the Holy Ghost.** By Rev. G. H. S. Walpole D.D., Rector of Lambeth, Examining Chaplain to the Archbishop of York Longmans Green & Co. Price 2s. net.

We can heartily commend this beautiful little book, which is a marvel of cheapness, considering its real value. It consists of lectures delivered to the members of the S. Paul's Lecture Society during the autumn of 1905, printed by request. The subjects are: Mission of the Holy Ghost, The Holy Spirit and Nature, The Holy Spirit and Man. The Holy Spirit and the Church. The position of the author and the audience, which requested the publication of these lectures are guarantee sufficient as to their usefulness. We advise everyone to study this little book.

**Letters and Reflections of Fenelon.** Edited by B. W. Randolph, D.D. Mowbray's devotional Library, London. Price 2s. net.

This is a real treasure, and its price puts it in reach of the poorest. It is in two parts: 1. Letters and Reflections; 2. Reflections for every day of the month. It is a book to lie on the study table to be used, we might suggest, as a supplement to the day's devotions. We are sure that it cannot fail to be very highly valued, especially by those who make a daily use of it. There is a good sketch of Fenelon's life prefixed.

**Wesley and his Century.** A study in Spiritual Forces. By Rev. W. H. Fitchett, B. A., LL.D., Principal of the Methodist Ladies' College, Hawthorne, Melbourne, President of the Methodist Church of Australasia, author of "How England Saved Europe," etc., with a portrait and facsimiles; also an index. Toronto: Wm. Briggs.

The Rev. Dr. Fitchett is a well-known, and able writer, and has given Methodists an extensive treatise on the rise and progress of Methodism. We have read this bulky book of 530 pages with care, and we cannot say that we have found any thing new in its treatment of Methodism from the Methodist standpoint. There have been many "lives of Wesley" written since Wesley's day. Southey's seems, on the whole, to be the best, though of course not satisfactory to Methodists. Like every other subject, a clever writer can make a telling book in writing Wesley's life. Dr. Fitchett paints the Church of England in very black colors; yet those were the days when the Societies for the Propagation of the Gospel in foreign parts and for Promoting Christian Knowledge at home were doing good work. A century after these Societies were founded came the great Bible Society and the Church Missionary Society. We

know of Wesley saying, towards the end of his life, "the tide is now turned, and I have more churches to preach in than I can avail myself of." Wesley was, in reality, as his almost dying words testify, never driven out of the Church; and he vehemently urged his people never to leave it. It was not till 1836 that Methodism was organized into what is in these days called a "Church," more than 40 years after Wesley's death. Dr. Fitchett is, of course, a most enthusiastic admirer of Methodism, but he has no conception of what the Church of Christ really is. He speaks quite lightly of what he calls "the schisms of Methodism." His book gives us a clear insight into the reasons why Methodists still call Wesley the "Founder" of their body, which is as true as to say that Henry the Eighth founded the Church of England. Dr. Fitchett's book will be useful as an authoritative Methodist manual, showing how strangely religious bias can make out a case that is somewhat at any rate inconsistent with facts. As to the success of Methodism we think that a matter that will only be rightly estimated at a higher bar than that of this world.

In Quest of Light. By Goldwin Smith. The Macmillan Co. Price \$1.25.

This book consists of a series of not long letters written to the New York "Sun" in reply to sundry other letters. They are printed in book form in reply, Dr. Smith tells us, to a request made by "some of those who read them." The first of the letters bears date January, 1896, the last one February, 1906. But things have mightily changed in ten years. Dr. Smith's letters are behind the age. Among the best thinkers materialism, as it was ten years ago, is dead. Again, a truer estimate of "Science" and its rightful sphere has removed the scare in which the "Orthodox" so nearly lost their heads. There is no longer a dread of the physical swamping the spiritual; their spheres are seen to be, if not distinct, at all events quite reconcilable as far as the legitimate work of each is concerned. We would recommend to Dr. Smith Sir Oliver Lodge's recent book on Mind and Matter. Dr. Smith emphatically repudiates any charge of seeking to be destructive, but his letter on "Is Materialism Advancing" is destructive to the very uttermost; "we can no longer," he says, "sincerely accept the evidence for the Incarnation, the Immaculate Conception (of our Lord, we suppose he means), the miracles, the Resurrection. Moreover, the fall being a myth, there is no ground for the Incarnation and the Atonement," and very much more of the same sort. "Man stands with his unassisted reason," etc. But Dr. Smith forgets that there is no such thing as reason as a pure, single, faculty. It is a composite faculty, embracing thought, will and desire. Each of which has a decided influence when we betake ourselves to "reasoning." In fact, Dr. Smith certainly needs the light that has dawned on philosophy and science during the last ten years.

Students and the Modern Missionary Crusade. Addresses delivered before the fifth international Convention of the Student Volunteer Movement for Foreign Missions, Nashville, Tennessee, February 28th, to March 4th, 1906.

This is a bulky volume of over 700 pages, including "Bibliography" and a copious index. The addresses, in formal discussions, and questions of the various sessions are reported substantially as they were uttered, with such emendations by the speakers and the editor as seemed necessary in the interest of clearness and profitable abridgement. This from the "introductory" to the book. Again, "the denominational rallies are unreported for obvious reasons." But these "denominational rallies" suggest a line of thought. What is going to be the result fifty years hence in these "heathen lands" of transplanting among them all our one or two hundred Protestant denominations? There are said to be seventeen kinds of Methodists in the United States, and about eleven sorts of Presbyterians. Will these not perpetuate their kind among "the heathen?" Religious division has had a bad effect in Japan, and perhaps, if the real naked truth were actually known the same is the case elsewhere. The book before us contains very much of good and useful advice to intending Missionaries, and is very suggestive in other ways. We suppose these Missionaries will not go without being "sent" by the various denominations to which they "belong," so that when the converts profess religion they will naturally unite themselves with that to which their Missionary owns allegiance. What about the Church founded in Jerusalem about 1900 years ago?

Is Religion Undermined? By Rev. C. L. Drawbridge, M.A. Longmans, Green & Co., London and New York; 3s. 6d.

Mr. Drawbridge is the author of several treatises, notably one on "Old Beliefs and New Knowledge," which have been very highly spoken of in England. The present one under notice is very ably and interestingly written. Full use is made of the statements and writings of leaders of thought of the present day. The book consists of eleven chapters, with an appendix on "Theology," and "The Resurrection Body." Many old-fashioned believers will think the author is too sure of his inferences from the teaching of the New Testament and Modern Science as to the nature of our Lord's Resurrection Body, and our own; but it would not be easy to confute our author's conclusions. The author deals very fully with the more important topics usually included in the term, "Theology." We have read the book with a good deal of pleasure, and think it likely to prove of great use "for the more confirmation of the faith."

#### BOOK OF COMMON PRAISE.

Extracts from Correspondence with Compilation Committee.

Include all the litanies.—Canon Bland, Hamilton.

We use the tunes in A. & M., 574, 495, 202, 77, 170.—Rev. C. R. Spencer, Essonville, Ont.

A stronger binding for choir music books.—Rev. Anthony Hart, Toronto.

London Mission Hymnal tune for "O Come to the Merciful Saviour."—Late Rural-Dean Houston, Cornwall Ont.

We invariably use tunes set to the hymns marked. Rev. J. R. Serson, Gananoque, Ont.

Sullivan's tune for "Safe Home in Port."—Rev. J. K. McMorine.

Elliott's "Eucharistica" for "Alleluia, Sing to Jesus."—Mrs. Lennox Mills, Kingston, Ont.

Tune for "Peace, Perfect Peace" would be better lower.—C. W. Beaven, Prescott, Ont.

Last verse of hymn 236, A. & M.

Jerusalem, my happy home,  
My soul still longs for thee;  
Then shall my labors have an end,  
When I thy joys shall see.

—Rev. F. G. Kirkpatrick, Lombardy, Ont.

Both tunes for "Draw Nigh and Take"—Rev. R. B. Patterson, Athens, Ont.

Hanover for "O Worship the King."—The archdeacon of Ottawa.

Choirs will always use MS. tunes.—Canon Bogert, Belleville, Ont.

Include "Beneath the Cross of Jesus," "Yield not to Temptation."—Rev. Walter Cox, Plevna, Ont.

We use tune of "The Strife is O'er" for "O Sons and Daughters."—Rev. Chas. B. Clarke, Metcalfe, Ont.

Rev. E. P. Crawford's tune for "Lord, I hear of Showers of Blessing," and Ven. T. Bedford Jones' tune for "Come see the place where Jesus lay."—Rev. Canon Jarvis, Napanee, Ont.

Excellent tunes in Tucker's American Hymnal.—Rev. C. J. Boulden, Brockville, Ont.

Dr. Daire's tune for "Art Thou Weary."—Rev. J. H. H. Coleman, Merrickville, Ont.

Parochial mission hymns would be better left out of a book designed for public worship. Let the church revivalist carry a kit full of hymn books suitable for his peculiar work.—Rev. R. B. Waterman Carp, Ont.

All the pretistic hymns should be grouped together. Of course people would mix them even then, but the incongruity of a pretistic hymn followed by the state prayers would not occur so often.—Rev. Geo. Bousfield, Pembroke, Ont.

We have had Gregorian chants to hymns long enough. Give us tunes with some spirit.—Rev. C. R. dePencier, Wellington, Ont.

The tunes should be printed in black type. Neither the author's original, nor any popular abuse should influence wording of hymns.—Rev. T. J. O'C. Fenton, Parham, Ont.

Avoid pretty, popular tunes.—Rev. Allan Turnesh, Brockville, Ont.

More Rogation hymns or suggestion of others suitable.—Rev. F. T. Dibb, Napanee, Ont.

Duke Street for "O Lord Most High Eternal King."—Rev. R. C. Blagrove, Belleville, Ont.

"Day of Rest" for "O Day of Rest."—Rev. R. W. Irvine, Flinton, Ont.

"Coronation" for "All hail the power."—Rev. D. A. Clayton, Kars, Ont.

A greater variety of tunes.—Rev. John Osborne, Navan, Ont.

Hymnal Companion tune for "Oh the Bitter Shame."—Rev. W. F. Armitage, Picton Ont.

Sir Robert Stewart's tune "Vespers" for "The Sun is Sinking Fast."—Rev. F. D. Woodcock, Brockville, Ont.

Canon Robert's tune for "What Time the Evening Shadows Fall."—Rev. Hugh J. Spencer, Winchester, Ont.

London Mission H. B. tune for "O Come to the Merciful Saviour."—W. A., Cornwall, Ont.

"Holy Holy, Holy" in E flat, "Jerusalem the Golden" in D flat; Barnby's tune for "Now the Day is Over."—Rev. Canon Kittson, Ottawa, Ont.

The doctrinal hymns in A. & M. are of inestimable value.—Rev. C. A. French, Tweed, Ont.

Duke Street for "Jesus Shall Reign" and "We Sing the Praise of Him who Died."—Rev. W. J. Muckleston, Perth, Ont.

Helmsley for "Lo! He Comes."—Rev. A. W. Mackay, Ottawa.

More decidedly doctrinal hymns.—Rev. Ernest W. Summerscales, Cedar Cove, B. C.

Troyle's chant for "The Foe Behind."—Rev. John Grundy, Victoria, B. C.

It is important that the "Hymns on the Seven Words" be set to well known tunes, as there is generally no choir at the three-hour service.—Rev. C. E. Cooper, Victoria West, B. C.

A good selection of carols. "Daily, daily," "O Little Town of Bethlehem," "Silent Night."—Rev. S. H. Akehurst, Kamloops B. C.

Verse 4 of "Thine forever" should be altered to original reading.—Rev. Robert Connell, Cedar Hill B. C.

"Throned Upon the Awful Tree" to "Rock of Ages."—Ven. Archdeacon Pentreath, Vancouver, B. C.

As many simple tunes as possible.—Rev. Gilbert Cook, Kaslo, B. C.

I hope the verses will be numbered.—Rev. H. W. L. Laffere, Langley, B. C.

"Bishopgarth" for "To Thee, O Lord, Our Hearts We Raise."—Rev. H. G. Finnes-Clynton, Vancouver, B. C.

The Church of Ireland Hymnal is the best.—Rev. W. T. E. Paddon, Mayne, B. C.

In a long and varied experience in mission work I find the present settings in A. & M. wholly unsuitable.—Rev. C. F. Yates, Golden, B. C.

Metronome marks for every hymn. Marks of expression in all editions.—Rev. A. Silva-White, Nanaimo, B. C.

Cutler's tune for "The Son of God."—Rev. G. H. Wilson, New Westminster, B. C.

Spoher's tune for "As Pants the Hart."—Rev. G. E. Brownlee, Rothwell, Man.

The same tune for "O Day of Rest" as for "The Church's One Foundation."—Rev. J. McKinney, Reston, Man. Ven. Archdeacon Page, Kenora, Ont.

More children's hymns.—Rev. D. T. Parker, Shoal Lake; Robt. C. Johnstone, Elmwood; Rev. Alfred E. Cowley, Winnipeg; Rev. E. A. Davis, Carman; Rev. A. E. Avery, Cartwright; Rev. T. J. E. Wilson, Swan River.

Please insert "Again as Evening Shadow Falls."—Rev. S. J. Roch, Melita, Man.

Much better if hymns for special seasons were set to familiar tunes.—Rev. E. B. Smith, Carberry, Man.

"Spanish Chant" for "Christ Whose Glory."—Rev. J. H. Gibson, Bradwardine, Man.

As tastes vary, I am in favor of words and tunes being printed separately or of the pages being divided.—Herbert Cope, F. I. G. C. H., organist, Carberry, Man.

Canadian Missionary hymns and rousing Church hymns with definite teaching on lines of 215 A. & M.—Rev. W. A. Tyles, Binscarth, Man.

Put "O Happy Band of Pilgrims" among Children's hymns.—Rev. E. P. S. Spencer, Gore Bay, Algoma.

I have marked every hymn in A. & M. with a double cross.—Rev. Jas. Boydell, Sudbury, Algoma.

We use 245 hymns in A. & M.—Rev. M. O. Smith, Webwood, Algoma.

Number of hymns should be less than 500.—Rev. E. J. McKittrick, Sundridge, Algoma.

In this mission of four congregations we do not use 170 hymns. I should like to see a number of the "Gospel Hymns."—Rev. L. Sinclair, Aspdin, Algoma.

On account of shortage of children's hymns in A. & M. I have had to introduce H. C.—Rev. A. J. Young, Manitowaning, Algoma.

Words of first verse should be written with the music, as in American Hymnal.—W. A., Parry Sound, Algoma.

For "The Royal Banners" we usually use tune for "On Jordan's Bank."—Rev. Chas. Wood, Fort Frances, Keewatin.

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"I Lay my Sins on Jesus."—Rev. H. F. Cooper, Wabigoon, Keewatin.  
 "Thou, Who at Thy First Eucharist" is in my opinion, the most perfect of all Eucharistic hymns.—Rev. Wm. Stocker, Elkhorn, Man.  
 I would like among other things a list of alternative tunes.—Rev. A. L. Murray, Morris, Man.  
 "Brightest and Best" to Mendelssohn's "Consolation" and "Jesus, Saviour, Pilot Me."—Rev. W. J. Rowe, Manitou, Man.  
 "Safe in the Arms of Jesus" and "For My Sake and the Gospel's."—Rev. R. E. Coates, Scaterbury, Man.  
 I suggest several of processional and recessional hymns from American Hymnal.—Rev. C. M. Turney, Carberry, Man.  
 Have used 60 MS. tunes with A. & M. I suggest for Lenten hymns some from Stainer's "Crucifixion."—Rev. F. C. C. Heathcote, Winnipeg, Man.  
 We use only about 172 hymns in the A. & M.—Rev. J. W. Woolfe, Wawanesa, Man.  
 We would welcome the adoption of alternate tunes.—Rev. H. G. Chambers, Winnipeg.  
 I would like a hymn for "St. George's Day."—Rev. T. J. Hay, Bruce Mines, Ont.  
 I like H. C. best for the mission field.—Rev. Geo. Gander, Uffington, Ont.  
 I would like a better tune for "Christ Whose Glory Fills the Skies."—Rural Dean W. A. J. Burt, Bracebridge, Ont.  
 "Bethlehem" from Ch. H. for "While Shepherds Watched."—Rev. C. W. Hedley, Port Arthur, Algoma.  
 I find the utmost difficulty in rejecting any of the hymns in A. & M., but with it I am not well armed when holding services in the great mission field.—Rev. Gowan Gillmor, Rosseau, Algoma.

### Family Reading

#### THE YEAR.

We dare not weep the waning year,  
 We dare not hail the new,  
 For vain alike are smile and tear,  
 And blent the shadows are with cheer,  
 As past the frostbite and the fear  
 The gladness struggles through;  
 But this one truth we surely hold,  
 God rules all years, the new, the old.

The Past, which brought us so much pain,  
 Brought, too, the cure of ill;  
 The Future dimly gleams, in vain  
 Our steps we urge, our eyes we strain,  
 As slowly in unobscuring train  
 The days their course fulfill.  
 And each to each these tidings tell—  
 God rules the years, and all is well.

Brave and content, then come what may,  
 We face what time may send.  
 Life cannot be all holiday  
 And love and hope alike decay,  
 And disappointments bar the way  
 Sometimes until the end;  
 But we can bear all, knowing this—  
 God rules the years, and we are His.  
 —Susan Coolidge.

#### HOW TO STRENGTHEN WILL POWER.

No will is rightly strong that does not help some other will to be strong. To make your will the servant of love will be to call upon it for the highest exercise of all its powers, and no will has ever been known to become weak that has thus placed itself under the control of love. For love teaches us to share, and strength shared is strength multiplied. A beautiful old collect runs, "Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may by thee be plentifully rewarded." It takes a strong man to be a good man, and a good will to be a strong will. Test the strength of your will, not by its vindictiveness and coercion, but by its helpfulness to some one else.

#### "TO KEEP IT HOLY."

In days when the rules were more stringent and the atmosphere more tonic than now, mothers used to lay aside the secular literature of the home on Saturday afternoon, and on Sunday morning it was not to be found by the most diligent seeker. Reappearing on Monday, it

brought with it the appropriate week-day dress and tone, but it did not invade the one sweet and hushed rest-day. On Saturday night, as the mother tucked it away on its shelf, she might have waived her hand and said, "Beyond these voices there is peace." Nobody puts it out of sight or mind now; the very children in a thousand homes of other and more sacred traditions look for their own page in the big Sunday newspaper, and the air of sweet and sacred tranquility has gone from our Lord's day. The people who do not go to church do not spend their hours in any specially religious or spiritually elevating exercises. If they fancy they do, they cheat themselves. After a little they cease to feel uneasiness on the subject, and quite readily yield up the hours that are not their own to the pursuits that are anything but in line with the purpose and meaning of the hallowed day.

What is the manifest obligation of the Christian at home, or in absence, in town or in country, if in health on the Sabbath day? First and foremost, to attend public worship. By simply doing this, by taking a seat in a pew, by listening to the preacher, by joining in prayer and praise, he or she ranges as an individual on the right side.

Every household should, if possible, have its service of song on the hallowed day. A daughter who can play the piano may lead the rest, either in the morning or the evening, all may gather and sing hymns and psalms to God's praise.

When, by reason of mismanagement, the Sabbath is a gloomy and tedious day for children, a great wrong has been done them. And great is the pity of such a blunder. No day should be so happy, so welcome, so eagerly anticipated, as this one. For one thing, the father is at home, and that ought to make the day a festive one. The mother's morning face should wear a most cheery smile. The house, keyed to melody, should seem brighter than on other days.

Every child in the world loves to hear stories, and on the Sabbath the best and dearest stories should be told, and Bible stories, so sweet, so thrilling, so eternally fresh and so dramatic in their movement. Too many children have a very slight acquaintance with Bible stories now.

Wise mothers do not forbid little children's play on God's day. They must play. The lambs do, and the squirrels and the birds. Why not the babes? But there may be toys reserved for Sundays, blocks and puzzles not used on other days. The little girl need not be forbidden to hold her doll, but children soon learn that Sunday play may be of a quieter, less boisterous order, than the romping of the week.

All social visiting of a purely formal character is inappropriate on the Lord's day. Entertainment of friends which implies ceremony and dress and the pageantry of fashion, is manifestly not in the fashion of worship, nor yet in the line of repose or of spiritual quickening and refreshment. There are other days when people may be asked to dinner, and to the evening company. But the latch-string should be loose for friends who have no other day in which to come, for the young man away from home, for the young girl living among strangers, for the old lady whose life is behind her, and who is spending her declining years in some asylum of charity. An extra plate and cup for these express Christian hospitality.

Whosoever loves his native land and fears God must be concerned in the question of Sabbath-keeping the whole year round.

#### A GOOD BUSINESS WOMAN.

The ancient writer who sketched the portrait of the ideal woman so many centuries ago began by picturing how the heart of her husband could safely trust in the wife he had chosen, and, not content with representing her as working willingly with her hands, and looking well after the ways of her household, goes a step further, and shows her as a good business woman, able to take her part in the affairs of the world.

In a way this quality of being business-like is a necessity to a young woman who aspires to be a good housekeeper and home-maker, and naturally it is in her relations to her home and her husband that this characteristic first shows itself.

In order to accomplish this, and to manage a household economically, business-like methods are required. Solomon says of the virtuous woman that "she seeth that her merchandise is good." How many young married women to-day know enough to see that the things they purchase daily are really good of their kind; that the butcher does not palm off upon them an inferior cut of meat at the highest price, or that the fancy silk

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they buy at a bargain sale will really pay for the time and expense of making up?

Many a young woman (and not only the young) thinks it mean and small or unlady-like to be too fussy about little things, and will allow herself to be cheated rather than assert her inherent sense of what is right. And yet a capable business-like woman, who knows what she wants and why she wants it, and what it ought to cost, and who will have what she pays for, is held in far greater respect by those with whom she deals than the easy-going, ignorant woman who is an every day prey to the unscrupulous.

Many husbands expect their wives to render a weekly accounting of all money expended for household purposes. This is often a great trial to the careless bride; the accounts are badly kept, important items omitted, others entered wrongly, and the weekly going over the books becomes a source of friction; unfortunately, there is more truth than fun in the common story of the wife who entered every dollar that mysteriously slipped away in unconsidered dribbles under the all-embracing head of "charity." Simple book-keeping and a systematic method of keeping accounts of even the most trivial daily expenses are very necessary accomplishments of the all-round ideal woman.

But while the characteristics of the ideal woman we have previously considered, her willingness to work, and her power of looking after the affairs of her household affect her duty as a home-maker, her ability as a good business woman affects her relations with the outside world. For except under very unusual circumstances it is necessary for even the most devoted wife and mother, good housekeeper and accomplished home-maker, to have some interest outside her immediate surroundings, something which will bring her into touch with other minds and other lives not merely in a social way; she needs to do some definite work to brighten and sweeten other lives less fortunate than her own.

But very little charitable work can be done except in a business-like and well-ordered way. The worker on a church committee, the member of a hospital board, the collector for the Penny Provident Fund, who is always late at meetings, whose books are never properly balanced, whose address list is illegible, whose reports are never ready when called for, may do some good in exercising the patience of her fellow-workers, but she is a veritable thorn in the flesh to those unfortunates and her well-meant, untrained efforts are of little value.

The ideal woman, on the contrary, is always prompt, reliable and clear in all things, no detail too insignificant, no task too petty to receive full and patient attention. At meetings she is always in her seat on time and is ready to remain until the end; her books are kept well and any writing she has to do is done legibly.

A woman who thus trains herself in business-like methods in the daily tasks of home life, and in the various charitable organizations or church committees to which she gives her time is educating herself, strengthening her powers, and increasing her ability for doing good, and while she may never be called upon to take the position of Solomon's ideal woman who "considereth a field and buyeth it," she would be able to do so should occasion or necessity arise.—Henrietta Irving Bottom, in "Girls' Friendly Magazine."

—Don't wait for great things; for while you wait, the door to the little ones may close.

—When screens are taken from the windows for the season they should be carefully dusted and then oiled, so they will not rust.

## MY PRAYER.

"Lord, give me Light!" The answer to my cry  
Was deeper darkness as the days crept by.  
"Lord, give me Joy!" instead, a weary pain  
Stole in where I had thought the Joy would reign.  
"Give Purity; make clean my heart within."  
Alas! what unsuspected depths of sin.  
"Power, Lord! I would do exploits in Thy  
name."

Yet, "weaker than of old," I owned with shame.  
"Give Liberty! Soul-freedom let me gain."  
Till now I had not known how cruel the chain.  
"Patience, my God, send Patience to my aid!"  
There came a one-word telegram, "Delayed,"  
"For Hope I plead." Fair Hope appeared in view,  
But, ere I could embrace her, she withdrew.  
"Faith give me, Lord! Give faith to be mine  
own."

"My child, Faith never travels all alone."  
"Lord, bring me love! Grant me this last request."  
Love swiftly came, and with her all the rest.

## THE BLESSINGS IN MEDITATION.

Many Christians who say their prayers regularly never meditate. The very words seem to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet they little know how much they lose with reference to the life of our Lord and Saviour by neglecting this most healthful and fruitful exercise.

You say you do not know how to set about it. Very well, try something of this kind: After saying your morning prayers open a New Testament and ask God to enable you to realize His presence and to send His Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say: "What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them and turn to them, in whatever way, to the best account.

The whole exercise need not take up more than ten minutes; but at the end of a year it will, if regularly practised, have made a great difference in matters which most intimately concern the soul. It is one way of so handling the Gospel history as to become convinced of its truth from perceiving its intimate sympathy with and adaptation to our own case. Instead of a vague, half-remembered, less than half-comprehended story, the life of Jesus, steadily meditated on, passes into the life of the Christian by an insensible but real transfusion. It is turned, in *secum et sanguinem*, into the very substance of all that is truest and deepest in thought and heart. It illuminates, it warms, it invigorates, and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God. As of old, so now it is true that the man is blessed whose delight is in the revealed law of the Lord, and who meditates upon it conscientiously. It is like a tree planted by the water side, who will bring forth his fruit in due season; his leaf also shall not wither, and look, whatsoever he doeth, it shall prosper.—Canon Liddon.

## WINTERING PLANTS.

To keep plants in the cellar over winter you must keep them free from water, for water has killed more plants than all other causes combined. Especially is this true in the case of the amateur. She longs to carry her plants safely through the winter and her solicitude leads her to water her treasures, giving a little water here and there when she thinks the soil looks dry or the plants wilted, and occasionally giving a thorough soaking to some particularly dry-looking pot or tub. A few days later her anxiety carries her back into the cellar. The plants do not look well, and the watering pot is again brought into requisition. And so it goes on, and gradually her plants droop and die, and more watering does not seem to revive them. Another year she will probably declare that keeping plants in a cellar is a delusion and cannot be accomplished successfully, and she will leave many of her

choice specimens in the open ground to be cut down by the frost.

Whereas, with a little care, the cellar may be made to carry through a fine assortment of plants to contribute toward another summer's pleasure. One may often see flourishing beds of flowers in the early spring—long before it was safe to remove plants from a greenhouse—and upon inquiry invariably find they came from some thrifty housewife's cellar.

## WHEN THE SONG BEGINS.

A singer told the story of how all had been changed for her. She sang only for ambition because she hoped to gather fame and wealth. But one Sunday she went to sing in a prison after the minister had preached. Among the convicts was one with strangely sad and hungry eyes. "I sang to that one man," the singer said, "and as I sang a power that was never mine before was given me. The tears ran down the man's cheeks as he listened. Faces all about me began to soften." It was a holy moment for the singer. She had risen out of mere professionalism, and her soul had been touched and thrilled with the love of Christ. From that day all was new for her. When does the song begin in time of sorrow? "Ah," some one says, "I cannot sing them. Surely it is not expected that I shall sing when my dead are lying before me," but the Christian is always ready to sing. "Rejoice always," means on the day when the crape is on the door as well as on the day when all is bright within. Some day we shall know that every sorrow in our lives held a secret joy for us. The song begins only now? When we submit ourselves to God in our grief, acquiescing without question in His will, and opening our hearts to secure whatever blessing He has sent us in the sorrow.—"The Blossom of Thorns," J. R. Miller.

## FINISH YOUR JOBS.

Many persons seem to be always in a hurry, and yet never accomplish much; others never seem to be hurried, and yet do a very great deal. If you have fifty letters to answer, don't waste too much time in looking over to find which one should be noticed first; answer the one you first lay your hands on, and then go through the whole pile as fast as possible.

Some begin a thing and leave it partially completed, and hurry off to something else. A better plan is to complete whatever you undertake before you leave it, and be thorough in everything; the going back and forth from one thing to another wastes valuable time.

Another thing: Deliberate workers are those who accomplish the most work in a given time and are less tired at the end of the day than many who have not accomplished half so much. The hurried worker has often to do his work twice over, and even then it is seldom done in the best manner, either as to neatness or durability. It is the deliberate and measured expenditure of strength which invigorates the constitution and builds up the health; multitudes of firemen have found an early death, while the plow-boy lives healthily and lives long, going down to his grave beyond three-score and ten.—"Halls Journal of Health."

## DEALING WITH A BOY IN HIS TEENS.

If we keep our eyes and ears open, we can learn much that will benefit us from those who have succeeded in life. Every true parent welcomes any information that will help him solve the many problems which arise in dealing with his own boy. The other day in conversation with a stranger, incidentally he told me how he had managed his boy. Charlie was now 15, well grown, genial and handsome, and notwithstanding the comforts of his own home, he began to go out at night to be with his comrades. Each night Charlie remained out later, until it was brought to the notice of his father. So on one occasion the father remained up to meet his boy when he came in. Finally about eleven o'clock Charlie came in, hung his hat and overcoat on the rack, when the father called him in for a chat.

"Charlie," the kind father said, "I have told you that it is my wish for you not to go out at night, and you have disobeyed me. You are the first one to do this. It is not good for you to be out at night, and it gives your mother and myself great anxiety. Now, Charlie, you must not leave this house at night again without my permission. I want you to have pleasure and recreation, but home is the place for you at night, and especially at this age." This boy chafed under

such restrictions for a few nights, but soon submitted, and found plenty to do in his own home to entertain and improve himself.

For the lack of one such firm command many a boy has followed his own natural inclination to "stay out at night" until he was ruined. Parents cannot afford to be careless on this point. It is a turning point, a critical period which often determines the destiny of the boy. The question is, "Shall we provide for the young folks books, stationery, amusements and cheerfulness at home, or allow them to seek their rest and pleasure on the streets with other boys."—Southern Home.

## THE MOTHER HEART.

By Margaret E. Sangster.

Nobody sits in that little arm-chair;  
It stands in a corner dim;  
But a white-haired mother gazing there,  
And yearningly thinking of him,  
Sees through the dusk of long ago  
The bloom on her boy's sweet face,  
As he rocks so merrily to and fro,  
With a laugh that cheers the place.

Sometimes he holds a book in his hand,  
Sometimes a pencil and slate;  
And the lesson is hard to understand,  
And the figures hard to mate;  
But she sees the nod of the father's head,  
So proud of his little son,  
And she hears the word so often said,  
"No fear for our little one."

They were wonderful days, the dear, sweet days,  
When a child with sunny hair  
Was hers to scold, to kiss, and to praise,  
At her knee in the little chair.  
She lost him back in her busy years,  
When the great world caught the man,  
As he strode away past hopes and fears  
To his place in the battle's van.

But now and then, in a wistful dream,  
Like a picture out of date,  
She sees a head with a golden gleam  
Bent over a pencil and slate,  
And she lives again the happy day,  
The day of her young life's spring,  
When the small arm-chair stood just in the way,  
The centre of everything.

## THE EAR.

No oily substance, poultice or liniment should be put into the ear, because great injury is liable to be done. Warm water is the best possible and about the only safe "wash." Do not scratch the ear with any metal; pinheads, hairpins or ear picks should be tabooed. Do not scream if an insect enters the ear; warm water will drown and wash out the "remains." The ear is not so liable to injury as from the frantic effort to dislodge it. Do not put anything cold into the ear; even cold water should be avoided, especially if there is any affection of the hearing. Do not put cotton into the ear if there is any discharge of pus. Use warm water as frequently as may be necessary to keep them clean, but do not force the foul matter back into the delicate machinery. If any small, hard substance falls into the ear, do not attempt to "dig it out." If not readily removable, allow it to remain quiet and have a physician take care of it when convenient; it is not likely to do any serious harm unless tampered with. Anything that is soluble may be washed out, with a little patience, by the use of a syringe and warm water; if it is not soluble it is harmless. Deafness may sometimes be caused by an excess of ear wax, which has become hardened and obstructs the action of the membrane. Either have a careful hand apply the warm water through a proper syringe, or a piece of cotton wadding wet with essence of peppermint may be introduced, which will dissolve and may absorb the hardened wax in a few hours.

## GOD'S PURPOSES.

God can do great things with our lives if we but give them to Him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. God never loses anything. As long as we live we have a work to do. We shall never be too old for it, nor too feeble. Illness, weakness, fatigue, sorrow—none of these things can excuse us from this work of ours. That we are alive to-day is proof positive that God has something for us to do to-day.—Anna R. B. Lindsay.



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**Married.**

**STREETER—EDGAR.**—On the 11th July, at St. Peter's, Lesser Slave Lake, by the Ven. Archdeacon Scott, Theodore Edward, son of the Rev. G. T. P. Streeter, Rector of Orcheston S. Mary, Wiltshire, England, to Susannah, daughter of the late James Edgar, of Toronto, Canada.

**British and Foreign.**

The Very Rev. Dean of Capetown recently celebrated his seventy-sixth birthday, and received many congratulations.

The Queen has given felt coverings for the 1,000 sittings in the chapel of the Royal Victoria Hospital, Netley, which has just been renovated.

Among the names mentioned for the Bishopric of Truro are Canon Barker, Canon Hicks, of Manchester, and Canon Hensley Henson, of Westminster.

Bishop Thornton, at St. Paul's Church, Blackburn, dedicated five stained-glass windows erected by Mr. James Edward Fielding in the memory of his two brothers and three sisters.

Caldy, the pretty island lying south of Tenby, has been purchased by the Anglican community of Benedictine monks who have been for some time settled at Painthorpe, on the Yorkshire estate of Lord Halifax.

The Rev. R. Taylor, who, after forty-seven years' service in the Diocese of Carlisle, has been appointed to the fifth Honorary Canonry in Carlisle Cathedral, has given £1,000 towards an endowment fund for St. Paul's Church, Frizington.

The statement that, in consequence of the death of the late Bishop of Truro, the Bishop of Newcastle succeeds to a seat in the House of Lords is incorrect. The successor to Dr. Gott's seat is the Bishop of Exeter, who was en-

throned before Dr. Jacob vacated the See of Newcastle.

Earl Nelson, who has just entered on his eighty-fourth year, has been in the House of Lords for sixty-one years. He was for many years a member of the House of Laymen for the Diocese of Salisbury, and has always taken a deep interest in Church affairs, and particularly in the Home Reunion Society.

We find an extraordinary difficulty in saying any definitive "no" in any direction. And yet there are moments in the life of every society when what it really means is determined by its readiness to say the definitive "no," as there are like minutes in the life of every individual.—Bishop of Birmingham.

The Duke of Portland laid the foundation-stone of a church hall at Hucknall Torkard lately, and suggested that the building should be known as the Godber Memorial Church Hall, in memory of the late Canon Godber, who had the scheme at heart. The estimated cost of the building is between £4,000 and £5,000.

The Bishop of Birmingham has urged upon his Rural Deans the importance of lay-readers keeping within the limits of their license, and that preaching by lay-readers in consecrated buildings should only be of very rare occurrence. He explained that the powers given to the lay-readers were the very utmost that could be allowed.

The Rev. C. J. Coar, Rector of St. Ives, Cornwall, has presented a stained-glass window to the parish church to commemorate his golden wedding. The window, the subject of which is the Marriage at Cana in Galilee, was dedicated by the Bishop of St. Germans recently. The parishioners' golden wedding gift to the Rector and Mrs. Coar was a beautiful gold salad-bowl.

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The Bishop of Wakefield presided at a meeting of the Archdeacon Brooke Memorial Committee held at Wakefield Cathedral. It was decided that simple memorials should be placed in Halifax and Thornhill Churches and Wakefield Cathedral, and that the bulk of the money raised should form the nucleus of a fund for the additional endowment of poor livings in the diocese.

The Society for the Propagation of the Gospel in Foreign Parts has received a gift of \$19,000 in bonds of various United States railways. The donor desires to remain anonymous, but has requested that his gift be devoted to the fund which is being raised by the Society for the Extension of Church Work in Western Canada, in view of the large immigration of colonists to that district.

A Second Archdeaconry for the Birmingham Diocese.—The Bishop having expressed his desire to have the Diocese divided into two archdeaconries, it has been decided that the name of the second shall be the Archdeaconry of Aston, and that the Archdeaconry of Birmingham should consist of the Rural Deaneries of Birmingham (Central), Edgbaston, Handsworth, Harborne, and King's Norton; and that of Aston of the

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Rural Deaneries of Aston, Bordesley, East Birmingham, Polesworth, Solihull and Sutton Coldfield.

The King has graciously contributed fifty guineas to the Jubilee Fund of the Missions to Seamen for the further extension of sailor work to the shipping in certain large harbors of His Majesty's dominions beyond the seas, by the provision of Jubilee Chaplains and boats. For this purpose a sum of £10,000 is being raised in grateful acknowledgment of fifty years of sailor work afloat in far distant ports, as well as at home.

A kindly act on the part of the Bishop of Oxford is recorded from Bradenham. Dr. Paget travelled there recently for the purpose of confirming one candidate only, who was too ill to receive the rite at the usual time in March last. At the service the Confirmation Office was gone through, an address being given by the Bishop. The full choir attended, also a large congregation, who greatly appreciated this thoughtful consideration of the Bishop.

In September last a list was printed in the parish magazine of the Rectors and Vicars of Bedminster who can be traced in unbroken succession back to 1086, and the hope was expressed that some Churchman with an interest in the parish might place a memorial in the church with the names inscribed. This has now been done by an anonymous donor. The boards are fixed to the western walls of the church, the Rectors being painted on one and the Vicars on the other.

The ancient town of Wareham is surrounded on three sides by remarkable earth-works, which antiquaries consider to have been made by the British. In one corner is a rounded hollow, believed to be the remains of a Roman amphitheatre. Wareham having been a Roman camp. This arena has been used for several years by the clergy of the parish for holding open-air services on Sunday evenings in summer. The choir robe in the ruins of St. Martin's Church (built A.D. 700), close by, and proceed to the amphitheatre, preceded by their banner, and followed by the clergy. The service lasts three-quarters of an hour, and attracts a large congregation, who

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always speak of it as "having church on the Walls," the form of service used being portions of the ordinary evening service. The large numbers attending this evangelistic effort are encouraging evidence of its usefulness as an addition to the ordinary services of the Church.

In the protectorate of Northern Nigeria, in West Africa, which includes an area of 320,000 square miles, the British Government and

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its High Commissioner (Sir F. Lugard) have practically abolished slavery, and have taken up a most determined attitude in regard to the traffic in spirits. Dr. W. R. S. Miller, a missionary of the Church Missionary Society in the Hausa States, now in England, says that when he went out four years ago he saw slaves sold in the markets like cattle, but to-day there is not a single market in Northern Nigeria. Of the treatment of the sick Dr. Miller says that a least one person in twenty-five was either blind or suffered from some affection of the sight, and "remedies" applied by the natives did more harm than good. The sleeping sickness was regarded as a visitation of the devil, and the victims were turned on to the roadside, there to stay until they were killed by hyenas, for the Mohammedan knows nothing of mercy or tenderness. The medical missionary needed to be a good linguist, familiar with the Koran, and acquainted with the religious controversies of the people. Reading the Bible, and especially the Gospel of St. John, with the Mohammedan priests had been the chief part of his work during the last twelve months.

### Children's Department.

#### LITTLE TIM, THE STREET-SWEEPER.

Little Tim McCracken was one of a large number of little boys who live in London, that great city, and who earn their living by sweeping the crossings of its streets.

Tim was under size, and so was always called "Little Tim." He was a favorite with many of his comrades because he was always so good natured and merry in all weathers and under all circumstances.

There is a good deal of rain in the city of London, and much smoke and soot, so that the crossings would soon be in very bad condition were they not swept many times a day the year round. People feel sorry oftentimes to see these little fellows, wet and dirty, working away with their stiff brooms to make the crossings passable. Occasionally someone speaks kindly or gives them a penny or a halfpenny. Some of the boys are rough and disagreeable, using bad and coarse words, for which they are not to be blamed when we remember that their surroundings and the kind of parents they have had. Others, even though dirty, have pleasant faces and voices, and answer respectfully when passers-by speak to them.

They thank them heartily with smiles upon their faces for a small gift of money and show by their manner that they have had a good bringing-up.

"Pity such a nice-looking child has to be a street-sweeper!" or, "He looks like a boy who has a good mother!" were remarks sometimes made about little Tim McCracken.

It was true of little Tim. He had a very good mother, and his father, who died a year before Tim became a street-sweeper, was a kind father, and made his home happy.

When a very small boy Tim lived in Glasgow. His father was a Scotch sailor, and had made many long voyages to different ports in many countries, always remembering his wife and children, writing to them often and bringing home curious things from these far-away lands. One evening a year before Tim came to London, when his mother was expecting the father home from one of these voyages she was sitting with her three children around the peat fire in their small cottage under the cliff, talking to them of the good times they would soon have with their father for a long month before he sailed away again. Tim was wondering if he would bring the fine parrot he had promised him from South America and a box of curiosities and pretty shells, while the mother was questioning in her heart what her dear sailor husband would have for her, and answering her question by the silent thought that if he came himself that would be all she would ask.

Suddenly there was a sharp knock on the window-pane. A neighbor fisherman came in as Mrs. McCracken opened the door. She saw by the look on his face as the fire-light touched it, that he had bad news for her. Instantly she suspected what it might be.

"Is there bad news from the ship, John?" she said in an earnest tone.

"I'm sorry to tell ye," replied the neighbor, "but word has come that has been a terrible gale at sea, and they say that the staunch old ship, 'Sarah Lee,' has gone down with all on board. Of course," he continued, without looking at Tim's mother, "there's a chance yet that a lot of them are saved. They may have been picked up by ships sailing to distant harbors, and in that case ye won't know for some time about him. I did not like to bring ye such bad tidings, but I knew ye'd hear of it some way on the morrow, so I thought I would just come in and tell it myself. We'll all help ye, Jane," he added, as he extended his brown, horny hand with a kindly grasp to her; "we'll help ye and the children all we can if the worst comes true, but we won't believe it yet."

Mrs. McCracken bowed her head on her hands as she sat speechless in her husband's big rush-bottomed chair, with the three awe-struck children clinging to her. In a moment all the joy of expectancy had been changed to the sorrow of disappointment. Instead of having her neighbors come in to welcome home her husband, to listen to his tales of adventure, his descriptions of countries he had visited, of incidents of his voyage, they would now come in to comfort her, and other widows would re-

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late their troubles when their own sailor-husbands had fallen from the masts into the great, cruel sea in awful storms or had been lost with all the crew on some rocky shore.

All this flashed through her mind as she sat there motionless and speechless.

Weeks and months came and went, bringing no word from any who might have escaped from the sinking ship. The lonely mother began to consider seriously what she could do to support herself and her three young children, as she had now very small means at her disposal. Neighbors had been kind and helpful, as John promised they would be, and none are more so than fisher folks, who are poor themselves, yet ever ready to give to those in need. But the mother could not continue to live partly by gifts from them. She was independent in her nature, and while grateful for the help which had been extended, longed to be where she could earn a comfortable living for them all. She knew she must leave the cosy cottage soon and go into Glasgow or some large town or city to get work.

A sister living in London in a comfortable home invited Mrs. McCracken to come to her with the children and remain until she could get work and provide a little home of her own. She also wrote that Tim could probably soon earn a good living, sufficient to take care of himself and to help his mother. The sister's husband was a teamster for one of the big drygoods houses in London, and had received steady wages for many years, gradually saving enough to buy a little home in the suburbs, where they lived in simple comfort.

Mrs. McCracken was very glad and thankful to accept her sister's invitation. She immediately packed all her small store of household goods and prepared to leave the cottage and the cliff, from which many a time she had watched the ship upon which her husband sailed until it was a mere speck in the distance, and had turned back to the little cottage determined to be as happy as she could with her little ones until the glad day to which she was always looking forward should come, when she would watch from the top of one of the high rocks the good ship coming. She felt sad as her eyes rested upon these rocks perhaps for the last time, which had so many pleasant associations for her. To leave her kind neighbors who had been such good friends to her these many years was hard.

Yet in the early morning of a December day, as she knelt for the last time in the cottage, with her little ones about her knees, her prayer was one of gratitude that in the midst of her sorrow and when she must otherwise have been homeless, a sister's love had opened a temporary home for her.

Tim was only nine years old, but he was a great comfort to his mother. He helped and cheered her at every turn of the way. He was manly and brave, and assured her with the utmost confidence that he would be her

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street when the sidewalk was slippery and, as he slowly picked his way along, he was thrown down by the careless driver of a hansom cab.

Tim jumped quickly, helped the boy to his feet, wiped off the blood from his forehead, which had been cut by a sharp stone, and gave him a seat on a doorstep near, as he seemed stunned by the suddenness of the fall. Learning where he lived; that he had not a penny with him; that he was out looking for work, Tim hailed a passing omnibus which would leave him a few doors from his home, helped the boy into it and, taking some coppers from his pocket, paid his fare and cheerily bade him good-by.

A gentleman who was passing at the time had noticed what Tim had done, and, stepping up to him, said, as he handed him a shining sixpence, "Here my little man, take this. You can't afford to be paying fares for boys who tumble down on your crossing."

"No, sir; no, I thank you sir," said Tim, as he declined to take the coin.

"Why not," said the gentleman, with astonishment in his look. "You surely would not be sweeping a crossing if you had much money in your pocket!"

"I have not much," replied Tim, "that is true. But I can do that."

"I am glad you have so kindly a heart," said the gentleman. "But just accept this and make yourself good."

Tim could not be persuaded. He answered very positively, "I couldn't, sir," and then added, with peculiar emphasis, "for then the charm of it would be gone."

The gentleman put his sixpence in his pocket, said no more and passed on. Those last words, however, he never forgot. He had noticed "little Tim" many a time and had bidden him a pleasant good morning, but he had never before discovered the kindness and the generosity of the merry-faced street-sweeper.

As he walked on toward his office he repeated several times those words, "the charm of it would be gone." He recalled how his only daughter, who had died during the year, had loved to gather with her own hands the flowers from their greenhouses and gardens, tie them up into little bouquets and take them herself to distribute to the poor in the city hospitals. The letters he had received from many of them since her death rehearsed their gratitude to her for the kindly words and gifts.

"Well," he said to himself, as he walked down the busy, noisy street, self-absorbed with the vision of his lovely daughter in his mind, "surely she, too, would have said, had I asked her to send one of the maids with the flowers to the hospital, 'Oh, the charm of it would be gone!'" He was glad, as he thought of it, that the little street-sweeper, poor as he was, could have the pleasure of doing a kind deed.

That very morning as he sat in his counting-room directing his clerks, dictating letters, and studying business plans, he turned aside from it all for a little while and wrote a note to the secretary of the hospital board, enclosing a check of \$10,000, the interest of which was to be used in making comfortable the children of the poor. This he did in

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memory of his beloved daughter and that he might not deny himself the real charm of giving.

Little Tim swept away at his dirty crossing as merry as ever, little dreaming that his kindly act had so powerful an influence and would be the means of procuring comforts for years and years to many poor and suffering ones.

### THE GIANTS OF EVERY DAY.

Looking up from the picture book he was eagerly reading, Teddie exclaimed, "I'd like to be 'Jack the Giant-Killer' and frighten all the old giants away."

The other children laughed heartily at Teddie's choice, and Bob remarked: "There never was such a man, Ted. It's only a foolish story, you know. There aren't any giants."

Teddie looked disappointed. This was taking away the charm from his book.

"There are giants, aren't there, Uncle John," he asked, throwing down his book and coming over to his uncle's arm-chair.

"Giants, Teddie?" he repeated, gravely. "Yes, my boy, there are a great many giants all around us; and we have to learn to be good fighters; if we do not wish to be overcome by them."

Teddie beamed triumphantly, but the other children opened their eyes in wonder, and Alice asked:

"What do you mean, Uncle John?" "My dear Alice," he answered, "there is one dreadful giant, named Intemperance, that is harder to conquer than any that the famous Jack ever vanquished. And there is another called Selfishness, a terrible monster, with nine heads; and a third named Cruelty, and a fourth named Dishonesty. We might mention ever so many more."

"Oh, that kind," said Bob. "I meant there were no real giants."

"Well, these are fairly real giants, Bob. Did you ever try hard to fight one?"

Bob looked sober. "I don't believe I've tried as hard as I might, sir," he confessed frankly. "I think my worst giant is Selfishness," he added, slowly.

"And mine is Idleness," whispered Alice.

"What is mine? It must be my Quick Temper," admitted Nellie,

blushing over memories of recent defeats.

The three had formed a semi-circle around Ted and Uncle John, and their bright faces were more thoughtful than usual.

Little Ted looked perplexed. They were talking in riddles.

"Has everybody got a giant?" he ventured.

The others laughed at this, but Uncle John answered, kindly:

"I'm afraid so, Ted. Anything that keeps us from doing good is our giant that we have to fight. Have you one, my little man?"

The child's face flushed as he replied, after a moment's hesitation:

"Yes, there are lots of them. There's my cross words to the nurse this morning; and I disobeyed mamma; and I broke papa's penknife that he told me not to touch; and I, oh!"—there Ted stopped suddenly and hid his face on uncle's shoulder.

The children didn't laugh this time.

### Bleeding Piles.

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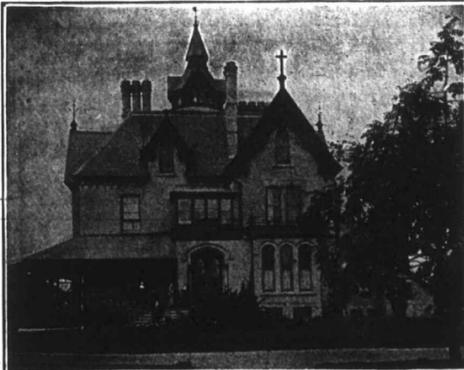
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