

Canadian Churchman

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

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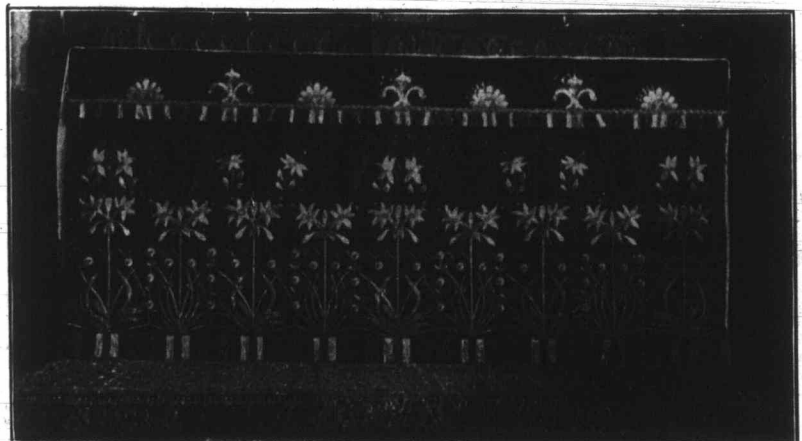
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Farm Laborers.

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

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

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THE CANADIAN NORTH-WEST
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REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by 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 8 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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, and attention 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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Canadian Churchman.

TORONTO, THURSDAY, JUNE 14, 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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CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

June 17—First Sunday after Trinity.

Morning—Joshua 3, 7-4, 15; Acts 2, 10-22.
Evening—Joshua 5, 13-6, 21, or 24; 1 Peter 2, 11-3, 8.

June 24—Second Sunday after Trinity

Morning—Judges 4
Evening—Judges 5 or 6, 11.

July 1—Third Sunday after Trinity.

Morning—1 Samuel 2, 10-27; Acts 9, 23.
Evening—1 Samuel 3, or 4, 10-19; 1 John 4, 7.

July 8—Fourth Sunday after Trinity.

Morning—1 Samuel 12; Acts 14.
Evening—1 Samuel 13, or Ruth 1; Matthew 3.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 26, 36, 520.

Pleasure.

If there is one word more than any other which marks the growth or decay of the Divine in the human soul it is pleasure. Money has been said to be the root of all evil. But the motive which prompts the average man to plan and scheme and toil for the acquisition of money is the pleasure its possession will put within his power. Money is a good thing when earned by honest toil and spent for good purposes. It is an evil thing when got without scruple and spent in dishonour. The true secret of life is to realize the weakness of our mortal nature and constantly to seek, get and live by the help of Divine grace. Thus and thus only shall we be enabled to realize the pure, profound and true meaning of the word pleasure.

Well Done, Ottawa!

Were the Diocese of Ottawa to accomplish nothing more this year than commit its parishes to the provision of \$700 as the minimum stipend for each of its missionary clergy, and to provide a clear and well-considered plan for the realizing and paying such stipends, it would be worthy of high commendation. It is a shame and disgrace to the Church that its Missionaries are in many instances underpaid. The selfishness, greed, and utter worldliness which are at the bottom of starvation stipends for so many of the clergy account in large measure for the lack of that generous, devout, and self-sacrificing spirit which was the glory of the Church in early days. It is idle to say that this clergyman and that are not doing good work. You who are complaining, what are you doing to supplement this lack of good work on the part of your clergyman of which you complain? He will be judged for his work and you will be judged for yours. Is there any lay calling in which a man who is ill-fed, ill-clad, poorly housed, and complained of by those for whom he works, can be expected to be cheerful, energetic and helpful to all about him? Such treatment to a layman by his employers would, by all honourable men, be deemed mean and contemptible. Why should it be any the less so when meted out to a clergyman? All honour, we say, to the Diocese of Ottawa for proving to the world that the grand old spirit of self-denial for the good of others is being aroused within her borders. She will be blessed abundantly, far more than she can realize, by this noble work and labour of love.

The Quality of Population.

In his reported remarks before the Canadian Club at Ottawa Mr. James J. Hill, the well-known railway builder, said one thing that was wise and well worthy of careful thought by our Dominion Government: "The quality of soil is less important than the quality of its population." We have been making unusual efforts to get people to come from the Old World to occupy the vacant lands of the North-West. It may well be asked, have we exercised due caution in selecting the new-comers. Numbers are only desirable when the individuals are industrious and trustworthy. The United States found it necessary by strict legislation to protect themselves from undesirable immigrants. One good settler is a far better acquisition to a country than a thousand shiftless, indolent or immoral men. It would be well in this connection also to remember that a good silver coin of a small denomination is far better value than a glittering gold counterfeit. Our point is that an honest, diligent Old Country labourer is a far better asset for our country than a hundred incomers of polished manners and social cultivation, but of bad morals and unscrupulous characters.

Prison Rearrangement.

We welcome the interest which the Governor-General is showing in our prisons. It requires an influence such as his to give an interest in, and impetus to, much-needed reforms. Some years ago we urged the reduction in the number of our jails. There is no necessity for one in each county. The result has been that they have been used as detention houses for harmless, aged and infirm people. No great harm was done by such use, but people have a sentimental horror at the mere name, and so that use of the almost empty buildings will cease. But we think that some two or three in older Ontario could very well be set aside for the deten-

tion of convicts for whom there is no room in the Central Prison at Toronto. At such centres they could be actively and usefully employed and prepared to work for an honest living on their discharge. The whole subject is one deserving the serious consideration of our able and energetic local Government, and should be taken up and reported on by an investigating commission. It has long been the conviction of older Conservative people that a real reform in county administration in Ontario is required. An excellent suggestion for the better administration of justice was made in our columns, viz., to revert to the old district boundaries. By doing so the county judges' work could be equalized and unnecessary junior judges dispensed with, the prisoners awaiting trial could be placed in different buildings to those who are sentenced, and in many other ways the work could be done, more effectively and less expensively than it is now.

Insurance Enquiry.

We have no desire to say one word that would at all trench on forbidden ground as regards the work of the Insurance Commission; but we are quite within our rights in saying that the progress of the enquiry has proved that the Government was justified in instituting it. It is beyond question that by letting the light of publicity shine on the inner working of these large financial enterprises in which so large a proportion of the public have so much at stake much good will follow. It reminds one somewhat of the process of housecleaning, with which we are all so familiar at this time of the year. We believe that the general result will be greater carefulness, sounder investments, more stable security and access of confidence, which is much to be desired.

The Church Congress.

We regret that the recent Church Congress in Philadelphia has attracted so little notice, and also that no friend of ours has furnished us with a note of his impressions or of the leading incidents. The programme included the following interesting questions: "The Relation of Art to Religion," "Child Protection," "The Idea of God," "Adaptation of Christianity to Japanese Life," and "How Shall Society Punish Moral Offences." As to the last question, it used to do so, before the word was invented, by boycotting the offenders. But society is changing. We read that the programme was carried through successfully and the speakers attentively listened to. Among them was Judge Alton B. Parker, the late presidential candidate. But owing partly to the lateness of the season and partly to the heat in May so far south the audiences were small.

Faith.

In the "Cosmopolitan" for the present month a well-known writer, Mr. Edwin Markham, contributes an interesting article on his Faith. Among other things he says: "I see in Him (Jesus) the supreme Statesman and Law-giver of nations. His words are all in the logic of the universe. They are the indices of the universal wisdom of the Father. . . . Man realizes himself only when he identifies his life with the common life. There is no rest for man but in fellowship. . . . Jesus saw this and came preaching the Kingdom of Heaven, that new order wherein men should love and labour and keep themselves 'unspotted from the world.'" In the midst of much unfaith, doubt, and opposition of "science, falsely so called," it is refreshing to read the personal testimony of faith in our Lord by men like Mr. Markham.

14, 1906.]

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The Y.M.C.A.

The publication of the Presbyterian voluntary Book of Common Worship has attracted considerable attention in the United States, and, among other points, has brought sharply into notice the existence of differences which events now and again bring to the surface. One point may interest our friends in England who are now torn by the assaults of non-denominationalism in school legislation. In the "Living Church" one of our people arraigns the Y.M.C.A. for partiality. His grievance is that the services held on Sundays are so Calvinistic, so denominational, so closely resembling those of certain religious bodies, and so unlike those of the Church, that they form recruiting agents to lead young men into those religious bodies. Because the Y.M.C.A. is avowedly an institution embracing all Protestants it ought to be fair to all alike, while at present it draws from, instead of adding to, the Church. The writer proposes that Church services should be held in their order by Church people, and on the proper Sunday the priest should be seen in his vestments, and should be accompanied by some of his choir to lead in the responses and the singing. In this way, he says, the Y.M.C.A. would become truly interdenominational and not anti, etc. Could not this hint be adopted in England and used in the Board schools, which are so largely supported by the Church?

Books for the Clergy.

For many years the Church of England Book Society (11 Adam Street, London, England), did a good work in gratuitously supplying books to the colonial clergy and others. When it passed out of existence, for lack of necessary support, the work was taken up and carried on by Rev. S. A. Johnson (St. Mary's Vicarage, Peckham, S.E.). The new work inaugurated by Rev. Mr. Johnson has as yet been conducted on a small scale commensurate with the measure of support he has received, but already valuable grants of up-to-date religious books have been made to several clergy in distant colonies, as well as to those nearer home. We draw the attention of the poorer clergy to this benevolent enterprise. "Church Bells" for a time had a column, entitled "Books for the Poorer Clergy," which also, while it lasted, enabled many clergy to increase their libraries. We also invite the attention of the rich and charitably disposed to the good work that Rev. Mr. Johnston is doing. Books are sent in to him in good numbers but money is needed to cover the absolutely necessary expenses of handling and shipping. Will a few wealthy men, who can afford it, give this good man their financial help, so that he may carry on and expand so excellent a work? Many of the clergy are living on such slender stipends as forbid investments in books, and yet they cannot do their work without books. The books may be had by any needy applicant for nothing if a few men of wealth will make it possible to make occasional purchases of new books, and also to make the best disposal of all the old ones that come in.

CLERICAL STIPENDS.

It is stated on good authority that the average clerical salary for America, i.e., United States and Canada, is \$600 per annum, and the probability is that it has remained at this figure for the last twenty-five years. Meanwhile the cost of living has increased by at least twenty-five per cent. It isn't that the necessities of life have risen in price, for in the majority of cases, and with some notable exceptions, they have fallen, but there has been a marked and almost revolutionary advance in the style of living. The "luxuries of the fathers" have become with a

vengeance "the necessities of the children." Today at least a score of comforts and conveniences a generation ago only attainable by the rich, and undreamed of by people of moderate means, have become the commonplaces of existence for all but the very poor or the very remotely situated. Twenty-five years ago \$600 per annum represented a living of a kind, a bare and narrow one, it is true, but still a living. What it represents to-day for a parson it is difficult to say. It most assuredly does not represent what, without the grossest misapplication of words, you could term a living. No married clergyman, it is perfectly safe to say, can "live" on six hundred dollars per annum without inflicting grievous wrong on his family and seriously compromising his position as a clergyman. As a single man he might do it, but for a married clergyman it is simply unthinkable. The normal Anglican parson will, like St. Peter be a married man to the end of the chapter, and it is with him, not with the occasional celibate, the Church has to reckon. There are worse things than poverty it may be urged. Yes, a few. But again, there is poverty and poverty. There is dignified and undignified poverty. There is the self-inflicted poverty of the "professed," or that of the man whose poverty consists simply in the practice of personal self-denial. Then there is undignified poverty, the poverty which involves a number of innocent sufferers, a mean, slipshod poverty that is most unedifying, and which—it is no use blinking the fact—does most undoubtedly tend to degrade the ministerial office in public estimation. It is useless to say that people should look at the matter in a different light, and that a man's official life and work should be taken by itself, and on its own merits. This might be, and is, partially true of other professions, but it can never be so of the ministry. In the pastoral relationship the personal equation is the dominating factor, and always will be. What the man is, how he lives, what are his immediate surroundings, will always be of infinitely greater importance to his people than his qualities for public life. And the man who lives amid sordid, squalid surroundings, the slave of the thousand and one ignoble shifts and tricks that wait upon that sardonically misnamed thing, "genteel poverty," is going to suffer in his work. Now, the general average of clerical salaries might easily be doubled, at all events raised from \$600 to \$1,000 per annum if only an united and systematic effort were made. Speaking for our own Church, whose average is most assuredly not the highest in Canada, why, we may ask, is it that our laity have never been approached on this subject on anything like an adequate scale. Our Synods, it is true, have in some cases fixed a certain scale of salaries, graded according to length of service and at figures quite inadequate. But this, we submit, is not the right way to do it. The congregations should be individually approached. The splendid success that has attended the movement in the Diocese of Ottawa is proof positive that our people are ready and willing to respond to any appeal for materially increasing clerical stipends. The present discreditable state of affairs is, therefore, not the fault of the laity, and it is certainly not the fault of the clergy, who, on this subject, are tongue-tied. Whose is it?

THE CENTRE OF UNITY.

Thanks to the recent Declaration of the English Bishops and religious leaders, the mind of the Church has of late been very generally turned to the subject of Church Reunion, and on Whit-sunday thousands of sermons were preached on the subject throughout the English-speaking world. There can be no doubt that Church Reunion is rapidly becoming, if it has not already become, the great religious question of the hour.

On the general principle we are all in hearty agreement, and this, when we consider the state of feeling in the Protestant world less than a generation ago, marks a most important and significant advance in public opinion. Less than thirty years ago our divisions were stoutly defended on every side as a Providential arrangement for keeping the Church pure. To-day, except, perhaps, by a tiny minority, they are frankly and universally deplored. On no subject is there more complete and hearty accord among the churches as on the crying necessity for closing our ranks, and for devising not a mere general all-round agreement, to differ on some kind of *modus vivendi*, but a scheme for organic interdenominational amalgamation. The truth is, we have all been unconsciously approaching each other during the past twenty-five years. Our ideas about religion have been changing. The great standards still remain verbally unchanged, but they have become in many cases the gravestones of extinct controversies, at one time fiercely debated, as if the whole future of the Church depended upon their settlement. They have been settled by people agreeing to let them remain unsettled or open questions, as until the end of time they must remain. The doctrinal formularies of the sixteenth century remain the same, but how changed the preaching, and changed, we are persuaded, for the better! The sermon of forty or fifty years ago reeked of fire and brimstone, or was occupied in the exposition of some point of purely speculative theology. And these doctrines were preached on pain of eternal damnation. Read the sermons of even such a great and good man as the late Charles H. Spurgeon, and how shockingly intolerant they are. Their whole burden, eloquent and inspiring as outside of their theology they are, is "Believe my ideas about Christ or be eternally lost." Preaching to-day has more to do with Christ and less to do with theories about Christ, more to do with conduct and less to do with doctrines, more to do with duty and less to do with "notions," as "Adam Bede" would have put it. We have not exactly abandoned these speculative beliefs, such as Predestination and Election, the exact nature of Justification, of the Presence of Christ in the Eucharist, etc., but we have outgrown them. We are advancing by getting back to the state of mind of the Church in Pauline days, before the professional theologian had got in his work, and personal differences of viewpoint had hardened into sectarianism. We are getting back to Christ, and as we approach Him we approach each other. "Jesus Christ, the same yesterday, to-day and for ever." He is the centre of Unity, and to Him the world is turning; for He is ever new. He is always up to date, always just a little ahead of the age. To Him all reformers, consciously or unconsciously, appeal. He is claimed as the sponsor of the very latest scheme for the regeneration of mankind—Socialism—and so it will ever be, all pioneers of human progress will see in Christ and in the application of the principles He lived, and died, and rose and ascended to maintain, the crowning and fruition of humanity's hopes. Christ adapts Himself to every age. "Age doth not wither nor use stale His infinite variety." With all its faults this is a religious and reverent age. It is impatient of speculative theology, but it reveres the Truth, and mankind is ready as never before to do homage to and rally round the Person of Him "Who is the way, the truth, and the life," and the one eternal unchanging Centre of Unity.

—Whatever God tells us to do, He also helps us to do.—Dora Greenwell.

—It is a great thing for us when we have reached that point where we recognize the necessity and blessedness of openly confessing Christ.

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FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

We have never been quite able to understand the attitude of the daily press towards our Synods' meetings. It may, of course, be pure imagination on our part, but we fancy Anglican Synods do not receive anything like the attention at the hands of the press that is accorded to similar assemblies of other communions. The reports do not appear to be as good, and illustrating by means of cuts of the leading members, is almost wholly omitted. That is one feature of the case. But what seems strange is that it should appear to be a safe business policy to omit to give to the Anglican public decent reports of the proceedings of their representative councils. Are Anglicans less interested in their Church legislative bodies than others? Are their actions of less public value? Or is it that our friends make provision for assisting the reporters in their work, and we do not? We are bound to say that we have always found the press ready to accept any timely and readable matter presented, yet it is singular how Synods are neglected, for out of them most interesting "copy" could be had. Would it not be possible for secretaries of Synod to discuss the situation with the city editors with a view to securing fuller and more intelligent reports? Such assemblies properly reported gain immensely in power.

We would like to see the press show a more generous spirit towards the younger members of Synod, and especially the younger clergy. If a young man introduces useful legislation, or scores a point in an important debate, let the public know of it. We have frequently been conscious of a disposition on the part of reporters to give heed to what men of title had to say and relegate the young men who are only winning their spurs to that vague but comprehensive class known as "and others." We do not suggest that the senior members should receive less attention, but that the juniors should receive more. A real contribution to a discussion by a young man is as valuable to the Church as if it came from a man of prominence, and we are not prepared to admit that its news value to the press is any the less. We know that in some quarters at least the public look upon the report of the proceedings of Synod as necessarily a report of the utterances of a few men, whose attitude on Church questions has become familiar through perpetual repetition. It would be a great relief to break new ground and discover new men.

But after all there is nothing more charming and delightful than to find older men acting in a generous and chivalrous spirit towards their younger brethren. It adds to the influence of the senior and it puts life and courage into the junior. What more grateful recollection has a man than the memory of some word of appreciation from an unexpected quarter when in confusion he sat down after a bungling first speech in Synod? There are any number of young fellows of promise who only need to be encouraged to take a hand in the work of Synod to make most useful members. We would very much like to hear of the younger generation of clergy coming to the front in a very marked way during the Synods now being held. Of course, their efforts to be successful must be backed by some conviction and some purpose. They cannot expect to win any degree of influence without enduring disappointment and suspicion. They will have to brace up to whatever comes, and be persuaded that what they have in hand is worth fighting for, and then go on. The Church to-day stands sadly in need of the grace of perseverance, otherwise known as stickto-

itiveness. Something is conceived as useful to the Church, but the first breath of opposition sets everybody concerned devising ways and means for compromise. They will not hold fast and hammer the matter out in discussion, if haply they may persuade others to adopt what they consider the better course. We have for years been sanctifying compromise, and it has been eating the vim and vigour out of our undertakings. Now, if our young men set before themselves careers of thoroughgoing service to the Church, the Church and the Church's work being all in all to them, then they must see something clearly, and not let up until they make others see it also. A hundred young men in the Canadian Church possessed of this spirit could change the whole attitude of our Synods in a few years. "Is it right?" This is the question that should stand before every undertaking; and when we can answer "yes" with all our hearts, then we must go on and take the consequences.

It ought to be within the power of human wisdom to establish a closer and more direct connection between the Diocesan and General Synods. The relations which exist between these two bodies at the present time are loose and indefinite in the extreme. We do not refer, of course, to the authority of the greater over the lesser, but to the responsibility of the delegates to the authority that elected them. The Lower House of General Synod is made up of delegates, lay and clerical, elected by Diocesan Synods. The presumption is that these delegates are responsible to the Synods that elected them. So far as we know, there is no attempt made to exact a report from these delegates, or keep any account of their efforts performed in the name of the diocese that sent them forth. The result is that responsibility in the representative sense is largely lost sight of, and each delegate is a law unto himself. Now, if each delegation were to make a formal report to the next Diocesan Synod following the meeting of the General Synod, giving an outline of the work done and the part taken in that work by the delegates, it would serve two purposes at least. It would quicken the interest of the rank and file of the clergy and lay representatives of the dioceses in the larger undertakings of the Church, and it would also quicken the active interest of general delegates if they hoped to receive re-election. For example, would it not help a Diocesan Synod in the matter of choosing representative delegates to be informed as to the attitude of its late delegates towards leading questions up for consideration, such as Divorce, Prayer Book Revision, Temperance, Sunday Observance, and the way in which the work of the committees upon which they had a seat was performed? Could not such men put into form some valuable suggestions looking to the strengthening of the weak spots of our General Synod, so that the Diocesan Synod might use the full weight of its influence in some effective way? We throw out these hints with a view to their consideration by men interested in the welfare of the Church. It is too late now to have any action taken in these Synods except to set committees at work to formulate plans that might be considered workable hereafter. It could certainly do no harm to set a committee to investigate and report a year hence.

Spectator.

THE LATE PRINCIPAL WAITT, OF THE UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

When, in December, 1905, Principal Whitney, who was then in the 5th year of his tenure of office, announced his intention of resigning at the close of the Academic year, it was felt that the Corporation of the College had a difficult task before them in finding a worthy successor to so able a man as Principal Whitney had proved himself to be. After the most careful con-

sideration, they chose the Rev. Thomas Brace Waitt, vicar of St. Jude's, Bristol, England. Mr. Waitt's name had been before the Corporation on the occasion of Principal Whitney's election, and his claims were considered so strong that he was placed next to the successful candidate, whom five years later he was destined to succeed. The Rev. T. B. Waitt was educated at Lincoln College, Oxford, graduating in 1886 with first-class honours in modern history, and proceeding to his M.A. degree in 1890. From 1887 to 1891 he was senior assistant master at Weymouth College, an important English school. Here he made his mark as a teacher, and more than one of his pupils attained high distinction as historians in after years. They themselves bore testimony, when Mr. Waitt was a candidate for the principalship, to the great debt they owed him. After giving up scholastic work Mr. Waitt was for some years a Diocesan Missioner in the Diocese of Salisbury. He was very successful in this highly important work, one which demands no ordinary qualities. In 1902 he was appointed vicar of St. Jude's, Bristol, a position which he filled to the satisfaction of all concerned. The testimonials he presented when he was elected principal of Lennoxville showed that his life and work had made a very high impression on men well qualified by position and experience to judge of such matters. When Principal Waitt entered upon his work at Lennoxville, the auspices were very favourable. As a result of the arduous labours of Dr. Whitney and his able staff, the college stood high in general estimation, and the entry of new students was large. When it was found that the new principal was a man of genial nature and broad mind, and though possessed of very strong views, always ready to listen to advice, friends of the University felt that they had secured one who, though he might through inexperience of this country and its conditions fall into some temporary mistakes, would undoubtedly soon develop into a strong and successful director of this important institution. His first year of office was not an easy one, as indeed it could not be to one so unfamiliar with the general conditions. But he met his difficulties with complete courage, and had probably made his position sure when he was so suddenly removed by death from his labours. Outside the University he had already made numerous friends and the news of his untimely death caused a real grief in Montreal as well as in Quebec. It has been said that he had already made numerous friends, and it may be added that not a few had thus early perceived that as a speaker and preacher he was possessed of exceptional abilities. Short as was the time that he was allowed to be at Lennoxville, it will be long before the memory of that fine voice of his which used to enhance the value of the valuable things he said by its musical tones, is forgotten by those privileged to hear it in the college chapel. He was a born teacher, and had the very valuable gift of real simplicity, the fruit of deep thought, not the hasty product of a shallow mind. As a worker he was indefatigable, and may be said to have been perhaps almost ultra-conscientious in insisting in keeping in his own hands details of management that might very well have been left to others. He would probably have learned in time the duty of saving himself a little. But he was so determined that no effort of his should be wanting to make the work well done, that he never spared himself. But one could not fail to be struck with the evident sincerity and deep sense of duty which characterized him. He certainly lived as one who expected to give an account of his stewardship, and in frequent intercourse with him one can truthfully say that one never remembers him to have taken any but the highest view in any matter with which he had to deal. He was absolutely straight himself, and what hurt him more than anything else was to be met in a different spirit. He had his faults, of course, like other men, but he had such a pleasant genial charm of manner and character, that even hostile criticism was disarmed. It is possible that this very kindness of nature somewhat blinded people to the real depth of feeling he possessed. Yet those who saw how deeply he was affected by the untimely death of a pupil whom he had nursed with the utmost care and devotion, understood what a tender heart was hidden under that jovial manner. He was too a man who believed in and trusted much to the power of prayer. To those who lived with him it is almost impossible to realize that he is gone. It was all so terribly sudden. An imprudence in taking a long swim in the river when he was in a heated condition brought on rapid pneumonia, against which his constitution, tired by a year of very hard and anxious work, was unable to fight. A little longer knowledge of this country would have warned him against the risk of swimming in our rivers from which the winter ice had barely departed, so early in the year. Taken ill on Tuesday night, May 22nd, he died on Sunday,

May 27th. This is neither the time nor the place to speak of what will be always a sacred memory to those privileged to be admitted to his bed side,—his last few days on earth! Suffice it to say that he displayed an unwavering fortitude in the face of death, hard as it must have seemed to him to be taken away just as he had laid a firm foundation for future good work. Certainly no one could have any knowledge of how he faced death without a feeling of admiration and longing for such splendid faith. His departure was as of one going to meet a beloved friend. Though his colleagues, to whom he ever displayed courtesy and deference which could not but win their good-will, will long mourn his loss, and though the students who were beginning to understand that his every thought was centred in their welfare, and that he was never happier than when sharing their life whether in the lecture room or on the playing field, have, perhaps, hardly yet realized what a friend they have lost, yet both alike would agree that even the short time he was permitted to spend here was by no means wasted. By his uncompromising adherence to the dictates of duty in life, by his noble and Christian courage in the face of untimely death, he has left an example the effect of which will probably remain even if he is forgotten. And so in the soft lap of his kindly foster-mother, whom he was just learning to love with that strange attraction which, once felt, can never be shaken off, in sure and certain hope of the resurrection in Christ Jesus.—E. J. B.

BISHOP ANDERSON OF CHICAGO ON THE NECESSITY OF TRAINED MEN FOR THE MINISTRY.

We take the following extracts from the Bishop's forcible sermon preached recently from the text: 1 Timothy 3:2, "Apt to teach," and Acts 5:42, "They ceased not to teach and preach Jesus Christ."

The Sermon.—"I desire to speak to you this morning of one particular aspect of the Christian ministry, viz., the prophetic office. The Christian ministry perpetuates Christ's threefold office of Priest, King, and Prophet. Every Eucharist on earth is an act of Christ's Priesthood. Every administrative or disciplinary act of the Church on earth is an exercise of Christ's Kingly authority. Every proper sermon, every communication of Divine truth to a human soul is an exercise of Christ's prophetic office. Of these three aspects of the Christian ministry—the governmental, the priestly, the prophetic—it is the prophetic on which we need to lay great emphasis at this time and in this part of the world. The great bulk of training at any theological seminary necessarily centres in the prophetic office. A Bishop is just as much a Bishop whether he be consecrated as a novice or after years of study and experience. A priest is just as much a priest whether he be ordained from behind the plow or after years of training; but a prophet is not made by nature nor by the laying on of hands, but by study, by training, by personal consecration, by the acquired skillfulness with which he uses the gifts of God. One-half of the fatal blunders in my own ministry and more than one-half of the blunders that I have witnessed in young priests would have been and could have been prevented, if the Church would properly train her clergy before she commissions them and endows them with authority. I would have the theological seminary be to the clergy what the clinic is to the medical student—and what the case is to the lawyer, and above all things I would have the seminary train men not only to be priests, but to be prophets of the Lord. There is a tendency amongst some of us, especially the younger men, to minimize the importance of sermons, to apologize for the system that gives them such emphasis, to lament that custom demands them and that rubric requires them. And there is a tendency to be impatient at the sermon, to speak flippantly of it, to decline to discover in it a message from God to them, and above all things, to demand that the sermon be short. I have no sympathy with either. The priest who is not also a prophet will soon officiate before empty pews, and I do not believe that a virile Christianity will ever be built up on little sermonettes. I am thinking, however, merely of preaching. There is preaching and preaching. There is preaching which consists of mere pious platitudes and unassimilated exhortations, and there is preaching which informs the mind and quickens the conscience. Preach and teach. The priest of to-day has not his parish school. The

Sunday School is often something horrible to contemplate, although there are signs of great improvement in this direction. The public Catechism is largely neglected in spite of rubric and canon. It follows, therefore, that the pulpit must not be only the preaching place, but the teaching place—not an exhorting box nor a school desk, but a place where we teach when we preach and preach when we teach. I think it was Canon Liddon who called the pulpit the chair of truth. Think of it, chairs of truth in God's ecclesia docens. The Church must be a preaching and a teaching Church. The clergy must be teachers and preachers. What shall we teach and preach? 'They ceased not to teach and preach Jesus Christ.' Brethren, the clergy of the Church do not have to explore and exploit the whole universe for the people, as though there had not been twenty centuries of Christian history, as though there never had been a revelation of God, as though the eternal Word had not become flesh and dwelt among us, as though the Way, the Truth, and the Life had never appeared amongst men, as though the truth that sets men free was still an undiscovered country. The message of the clergy has been prepared for them. Pray that they may stick to their text and not try to improve on Divine wisdom. In these days of shattered homes and Churchless disciples and Sundayless Christians, in these days of parental neglect, in these days of divorce between religion and education, in these days when Christ's doctrine is caricatured, when novelty is more attractive than Catholicity, in these days of de-seccrated creeds and crumbling standards and daring exploitations, in these days of chaos and uncertainty when men are ever learning and never coming to the knowledge of the truth, in these days of civic corruption and business dishonour, in these days of sordid commercialism and gross materialism and arrogant skepticism, we need, above all things, to have a Moses, and Hoseas and Joels and John Baptists in our pulpits to cry, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' lest judgment begin at the House of God. Let us in these days magnify the office of the prophet. Let us aim at a ministry which in all its orders will be more and more efficient. We, the Bishops, have a right to demand this. You, the laity, have a right to demand it and a duty to supply it. Above all others, the parish priests have a right to demand the best equipment that the Church can give. Let us put over our theological seminaries these two words—'consecration and efficiency.' First consecration, nothing can take its place."

The Churchwoman.

TORONTO.

Toronto.—The joint meeting of the Diocesan Board of the Woman's Auxiliaty was held in the Church of England Pavilion at Balmy Beach, the members being welcomed by Mrs. Dixon and Miss Baynes-Reed, of St. John's, Norway, on behalf of these two Branches, who were the hostesses for the day. After prayers, the Diocesan president announced that a gift of \$250 had been received from a life member towards the support of a Bible-woman in India; that another life member had sent \$30 for a worker in China, and that the late Mrs. Scales had donated the sum of \$50 to the Auxiliaty. Touching reference was also made to Mrs. Morgan, who, for the past eleven years, has been a member of the Executive Committee as convener of the P.M.C. Her sudden summons to rest was indeed a shock to all, and her gentle presence and loving sympathy will long be missed by those who had the privilege of being her fellow-workers in the great missionary cause which she held so dear. Among those members who have lately suffered deep sorrow and loss are Mrs. S. G. Wood, so long connected with Holy Trinity branch, and Mrs. Hardy, of St. Mary Magdalene, and fervent prayers were offered that God would be their Rest and Stay in this sad hour of their affliction. Present on the platform were the Lord Bishop of Moosonee, and Mrs. Holmes. A most inspiring address was given by the Bishop upon the success that had crowned his year's work in England, where he has been pleading for the needs of his great diocese; and he also spoke of the ever-increasing opportunities for work that are being opened up as this great north land is opened up by the growing tide of civilization, so called. One new life member was reported, Mrs. F. E. Hodgins, of St. Simon's branch. The corresponding secretary read a letter from the secretary of St. Stephen's House, Hong Kong,

asking if it were possible to increase the salary of the Bible-woman supported there by the Toronto life members to \$40 a year, as the cost of living has greatly increased. Letters were also read from Rev. J. W. S. Boyd, of China; the Bishop of Algoma, the Bishop of Selkirk, the Bishop of Caledonia, Rev. W. C. White, of China; Rev. A. Connor, of Kinmount; the Rev. S. A. Lawrence, of Pincher Creek; and a most interesting report from the Missionary at Temiskamingue. Letters were also read from Mrs. Willoughby Cummings, dated from Tangier, Africa, speaking of the great strides Mohammedanism is making among the tribes of this dark continent. Verily, to-day is our opportunity. Let us take heed ere it be too late to conquer this heathen land for Christ, the Light of the World. An appeal for games of all kinds was had from Rev. J. Major, of the Indian School at Sheguindah, Algoma, and a delightful letter from Mrs. Kuhring, of St. John, N.B., spoke of the formation of a Literature Committee and W.A. library in the Fredericton Diocese. The diocesan treasurer reported receipts amounting to \$1,562.10; expenditure, \$2,653.82. The Junior receipts amounted to \$6,195. The secretary treasurer of Literature reported thirty-five books distributed and seven magazines, and read the names of two new books added to the library, "Japan and Two Japanese Missions" and the "Life of Bishop Grey, of Cape Town." The list of Bible readings proposed for next year's board meetings will be printed in the August "Leaflet." It was also thought advisable that all monies designated for the use of the Literature Committee should be sent direct to the secretary-treasurer of that committee instead of the diocesan treasurer. Sixteen new Little Helpers were reported by the assistant secretary-treasurer of the Babies' Branch. The P.M.C. amounted to \$626.95. The convener of the Chinese Committee stated that the Rev. F. H. Hartley, rector of St. Matthias' Church, was beginning a Bible class for Chinese men in his parish. The E.C.D. Fund, amounting to \$91.25, was voted unanimously towards the erection of a parsonage at Ladysmith, B.C. It has been decided this year to send one copy of the annual reports to each branch, other copies being obtainable by all who desire them at ten cents each. The September meeting will be held in St. James' Schoolhouse on the 13th inst. After passing a hearty vote of thanks to the branches who so generously entertained the many members who attended this large meeting the day's proceedings were brought to a close by the Lord Bishop of Moosonee, who pronounced the Benediction.

SASKATCHEWAN.

Prince Albert.—The annual meeting of the Diocesan Branch, was held at this place, March 14th, and was in every way encouraging. Representatives were present from Duck Lake, Rosthern, Saskatoon, Lloydminster, Colleston, Battleford, Lindsay, Stanleyville, St. Mary's, and Prince Albert. The following officers were elected for the year: President, Mrs. Newnham; vice-president, Mrs. Bell; recording-secretary, Miss Hall, Prince Albert; corresponding-secretary, Miss Clark, Prince Albert; treasurer, Mrs. Mitchell, Duck Lake; "Leaflet" secretary, Mrs. Matheson, Battleford; Dorcas secretary, Mrs. Taylor, Prince Albert. The constitution for the Branch was considered and adopted. All the pledges asked by the General Board were accepted. It was decided further to help the Indian Missions of the diocese, replacing the help which will likely be lessened owing to the Government's action with reference to freight. It was decided to raise funds for the Missionary needs of the diocese. The Auxiliary color adopted for the diocese was peacock blue. The president announced that Mrs. McKay had been made the first Life Member. Luncheon was served by the ladies of St. Alban's and St. Mary's and the Juniors served tea. A splendid Missionary meeting was held in St. Alban's school room in the evening presided over by the Bishop of the diocese. Addresses were delivered by the president, Mrs. Newnham; the Rev. A. D. Dewdney and Archdeacons Lloyd and McKay.

St. Alban's.—This Branch of the Woman's Auxiliaty held their annual meeting on April 6th, with the rector A. D. Dewdney in the chair. Very encouraging reports were read by the secretary and treasurer showing balance in bank at the beginning of the year \$94.09; receipts for the year \$1,075.83; expenditure \$565.14; leaving a present balance of \$604.77. Of this \$500 was given towards the seating of the new church, which

the Branch having coming year: signation of regretfully ac she has endea past year, he needed rest in while, under Dewdney, th other very fr an earnest r land has gen St. Alban's.

Home & From

Clarendon I.

Halifax.—into the har parish and At a meetir from the Lo with the W rison Chape after the n Trinity will on Jacob St be sold. The Syn June 2nd in ed by the land. The sion will b are notices ment of re sessions of requiring t parishes t Canon on Home Mis salaries w Bishop wi King's C 20th inst. of Govern amalgama Engineeri ed. A nev

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Frederi writing ly city, and He has c daughter illness is of his re Bishop w charge o quite pos meets in ask for t Missions ing the : of Freder ed to Q under th rector o gomery, under tl gomery, of Toroi St. Mart worked months. ing the his Miss Hoyt St on Trini for the latter's ordinati Carson Blissvill he will dral as The l gomery have be as a de

the Branch hopes to entirely pay for during the coming year. At the election of officers the resignation of the president, Mrs. Newnham, was regretfully accepted and the members, to whom she has endeared herself in every way during the past year, hope that a well-earned and much needed rest may completely restore her to health, while, under the capable leadership of Mrs. Dewdney, they look forward, confidently, to another very fruitful year. Owing to the zeal of an earnest member, Mrs. Bell, a friend in Ireland has generously donated a bell for the new St. Alban's.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Garrison Chapel will soon pass into the hands of the parishioners of Trinity parish and will become Trinity Parish Church. At a meeting of the parishioners the proposition from the Lord Bishop, according to an agreement with the War Office, was accepted. The Garrison Chapel is in the parish of St. George's and after the necessary arrangement is completed, Trinity will take formal possession. Old Trinity, on Jacob Street, will be closed up and will likely be sold.

The Synod of Nova Scotia will assemble on June 2nd in Halifax. The sermon will be preached by the Rev. G. R. Martell, rector of Maitland. The Agenda paper indicates that the session will be a busy, and important one. There are notices of motion for limiting the appointment of rectors to seven years, for making the sessions of the Synod annual instead of biennial, requiring that all delegates be residents of the parishes they represent, etc. The Bishop's Canon on the re-organization of the Board of Home Missions, and the grading of clerical salaries will also come up for discussion. The Bishop will give his primary charge.

King's College Encania will be held on the 20th inst. From present appearances the Board of Governors is as much opposed as ever to amalgamation. It is likely that the Mining and Engineering School in Cape Breton will be closed. A new president will probably be appointed.

FREDERICTON.

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

Fredericton.—Bishop Kingdon is at the time of writing lying seriously ill at his residence in this city, and his condition is causing much anxiety. He has cancelled all his engagements, and his daughter has been sent for. The cause of his illness is a weak heart. There is but slight hope of his recovery, and it is doubtful whether the Bishop will ever be able to assume complete charge of the work in the diocese again. It is quite possible that at the coming Synod, which meets in this city on July 10th, the Bishop will ask for the help of a Coadjutor. Five vacant Missions are to be occupied by lay-readers during the summer months. Mr. Ralph Sherman, of Fredericton, Divinity student, has been assigned to Queensbury and Southampton to work under the direction of the Rev. C. H. Fullerton, rector of Prince William. Mr. H. T. Montgomery, rector of Kingsclear, and Mr. Beverley, under the direction of the Rev. Canon Montgomery, rector of Kingsdon, and Mr. Beverley, of Toronto, to Ludlow, Blissfield and Blackville. St. Martin's and New Bandon are also to be worked by Divinity students during the summer months. Mr. Roy Carson, who has been assisting the Rev. H. E. Dibblee, rector of Burton, in his Missionary work at Fredericton Junction and Hoyt Station is to be ordained Deacon at Truro on Trinity Sunday by the Bishop of Nova Scotia, for the Bishop of Fredericton, as owing to the latter's serious illness he is unable to have the ordination in his cathedral as was intended. Mr. Carson has done good work in the Mission of Blissville and Gladstone. After his ordination he will be assigned temporary duty at the cathedral as assistant to Sub-Dean Street.

The Revs. Canon Richardson, Canon Montgomery, J. R. de W. Cowie, and G. A. Kuhring have been appointed by the Board of Missions as a deputation to visit the several Deaneries of

the diocese on behalf of the Board in the interests of Missions at home and abroad. Canon Richardson has begun his visitation in Woodstock Deanery, which was assigned to him. Kingston and Shediac Deaneries have been assigned to Rev. Canon Montgomery. Chatham Deanery to Rev. J. R. de W. Cowie, rector of Fredericton, and St. Andrew's Deanery to Rev. G. A. Kuhring, rector of St. Mark's Church, St. John, N. B.

QUEBEC.

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

Quebec.—The Bishop has arranged to return from what we trust has been a very pleasant, profitable visit to his old home in England in time to take part in the Convocation Exercises at Bishop's College, Lennoxville, on the 21st inst., at which important function the Presiding Bishop of the American Church, Bishop Tuttle, whose vigorous and inspiring addresses at the meeting of the General Synod last September, will long be remembered, will be University Preacher, and will receive the D.D. degree.

Lennoxville.—Bishop's College School.—The School Association has decided to build large additional quarters for the Preparatory School which is flourishing under the guidance of Mr. Tyson Williams.

East Angus.—Christ Church.—The Ladies' Guild of this parish has presented the Church with an engraved brass alms dish and two offertory plates, all of which were manufactured by the Pritchard Andrews Co., of Ottawa. The members of the Guild have also papered the study in the parsonage, which has greatly improved its appearance. A hardwood floor for the hall of the parsonage is now being talked of. The Woman's Auxiliary is very busy making quilts, etc., for the Indian Missions in the North-West Territories.

Harrington.—Christ Church.—A baptismal font was given to this church recently through the kindness of the members of one of the classes at St. Martin's Church Sunday School, Montreal.

Mutton Bay.—St. Clement's.—This church has been cleaned and repainted for the first time since its erection several years ago. Members of a Sunday School class at St. Martin's, Montreal, have very kindly presented a new oak font to this church, and by the kindness of friends in Quebec a new lectern and prayer desk have also been given to this church. These gifts have been received with deep gratitude by the parishioners.

MONTREAL.

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

Montreal.—Sabrevois College.—The closing exercises in connection with this college took place in the hall of L'Eglise Du Redempteur on Thursday evening, May 31st. The Bishop Coadjutor presided and there were many of the city clergy present. The exercises consisted of musical selections by the pupils, a valedictory by Master J. B. Gould, various addresses and the principal's annual report, which follows herewith. Great satisfaction was expressed at the progress made during the past year and the results attained. The principal's report says:—"My Lord Bishop, members of the committee and friends of the Sabrevois Mission: It is with deep gratitude to Almighty God that I rise to present a report of the work done in these schools during the past year. The college building, repaired and refurbished at a cost of nearly one thousand dollars, was ready for the reopening on the 2nd of October last. Out of 127 applications received, 103 pupils were admitted and registered on our books: 26 were French, 21 of mixed nationality, and 56 English; 28 were Roman Catholics. Six English pupils came to us from Roman Catholic schools and 18 from localities where there are no Protestant schools. The work done may be seen in some measure by consulting the card on which has been tabulated the number of marks taken by each pupil in the final examinations. These were conducted by the Ven. Archdeacon Ker, D.D., Rev. O. W. Howard, D.D., Rev. N. A. F. Bourne, B.A., Rev. J. J. Willis, B.A., Rev. J. M. Coffin, Rev. F. Pratt, B.A., Rev. Paul Villard, M.A., M.D., Mr. R. E. Page, and the

staff of the college. Five of our pupils will present themselves for the preliminary A.A. examination at McGill next month. While we have every reason to be satisfied with intellectual development and advancement of our boys and girls we rejoice yet more in being able to speak encouragingly of the good influence of the school upon the life of these young people. During the first three months there were nightly prayer meetings held by the students. Of 16 candidates presented to your Lordship for Confirmation on the 26th of March last 12 were pupils of this college. Three of our young men came to the determination of entering the ministry of our Church. One young lady offered herself and was accepted for training as a Deaconess, two of our teachers are candidates for the Holy Ministry. It is one of the greatest blessings of the session that the teachers were able to meet together with the principal at noon each day for consultation and a brief season of prayer, many a trying hour was made brighter and many a hard day's work made lighter for these moments of waiting on the Divine Master. However, men may differ on the subject of secular versus religious education, it will remain true to quote the words of the president of a great American university: 'That the object of training at a university is not so much to make scholars as it is to make Christians.' It will in any case be admitted that the moral influence of a school like this is of great consequence in the upbuilding of character and national greatness. We were greatly honoured and encouraged in the early part of the session by a visit of his Grace the Primate, who was accompanied by Mrs. Bond and Miss Gault. His Grace visited the class rooms and addressed the pupils, expressing later to the principal his satisfaction at seeing the school crowded with pupils. In addition to the ordinary studies and subjects our students have received instruction in military drill and calisthenics from Captain Harold Massiah, in anatomy from Dr. F. E. Watier, and in sewing from Miss Edith Hurlbut, an experienced dress-maker. We are greatly indebted to these friends whose labour of love has been productive of so much good and offer them our most sincere thanks, as well as to the editors and the friends of the Mission who have sent us copies of "L'Aurore," "The Canadian Churchman," "The English Churchman," "The Record," "The Orillia Packet," and a number of magazines that have regularly come to the school. It would be quite impossible to express in suitable words our sense of appreciation and gratitude to Mrs. M. H. Gault, to whom we are again indebted for prizes to pupils taking highest marks in Scripture and Church Catechism, for beautiful copies of the Bible to those who were Confirmed in L'Eglise du Redempteur and for her many and generous remembrances of this Mission. We are pleased to record also our appreciation of the interest which the students of the Diocesan College have taken in our work, in visiting our schools and in assisting the pastor of L'Eglise du Redempteur by reading the prayers and preaching at the afternoon service. They have also taken part in the games played by our senior hockey team and have contributed no small part in enabling our boys to uphold the Sabrevois colours and to be victorious in every contest but one, which proved to be a drawn game. The influence of these young men upon our students has been good and has doubtless contributed in making some of our boys look forward to entering the noble institution presided over so ably by Dr. Rexford. We have very deep cause for thankfulness in having been freed from serious illness throughout the school session, more especially because a number of diseases were epidemic in the city and country. We regret to record the death of one of our students, who shortly after his arrival was taken ill with appendicitis and died in the General Hospital after undergoing an operation. It was a great consolation to his teachers, as well as to the parents, that before taking ill this boy had taken part in the students prayer meetings, and manifested a deep interest in things religious. In connection with the health of the school our thanks are very sincerely given to Doctors H. B. W. Carmichael, H. Hamilton, Newman, J. Cunin, and F. E. Watier for giving their services gratuitously to our school. An event of more than ordinary interest was the marriage of one of the former pupils of this college to one of our teachers, Mr. Alfred Ladouceur. The pupils made note of the event by presenting Mr. Ladouceur with a beautiful copy of Webster's dictionary with a stand for same and an address expressing the love and esteem of the pupils for their teachers. I may be permitted in conclusion to express the hope that ere long we will be enabled to do our important work of education under more favourable auspices than at present. The need of a new building and particularly of a more suitable locality is emphasized by the fact

that during the past session notice had to be given that for want of room no more boys could be admitted. If we are to continue our present policy of receiving English pupils, and common-sense would dictate that while we have rooms not taken by French pupils we should extend the advantages of our school at any rate to those who but for this institution would find their way into Roman Catholic Schools and schools other than our own, we must be prepared to enlarge our borders. Meanwhile it might be advisable to secure two or three acres of land in the vicinity of Montreal. Such property would increase rapidly in value since we may reasonably expect a population of nearly one million within the next two decades. For the present the Sabrevois College is prepared to go on, as in the past, giving Church of England people an education inferior to that of no other school in the land, while at the same time inculcating in its students love and appreciation of their Church, her Divine origin, her apostolic beginning, her noble band of martyrs and her glorious march along the ages to the present time. Our thanks are heartily given to those who have presented prizes to the pupils, to the teachers for their self-denying efforts, to the servants whose faithfulness has made every moment of our stay here a pleasure. We are proud of our servants, proud of our teachers, proud of our pupils and proud of our school."

Christ Church Cathedral.—Dr. Symonds has announced a gift of \$5,000 to the cathedral from one whose name is not to be given to the public. This sum is to defray the cost of tiling the choir and sanctuary and the erection of a stone pulpit. Steps are being taken to make other extensive improvements in the interior. When all these plans have been carried out with careful regard for the architectural lines already laid down then we shall have an interior more in harmony with the splendid exterior.

From a consideration of the discussions which take place at the monthly meetings of the Montreal city clergy three problems are pressing for effective solution. The first of these concerns immigration. During the shipping season thousands reach the city of Montreal. A large proportion of these are from Great Britain, and naturally many of them are Anglicans. The city clergy evidently feel that there is a lack of personal contact with Anglican immigrants. Admitting the truth of this would it not be well to recognize the two-fold nature of the immigration chaplain's work? His privilege it is to say a few kindly words, to give eagerly-sought advice, to the greater proportion who are on their way to the West. His duty it is to follow up those who remain in Montreal, and notify the various rectors. Too much for one man to do. There should be a city priest, part of whose duty would be to find out from the different agencies the names of those who intend staying in Montreal, follow them up and bring them into contact with the city rectors. In the city of Montreal we have failed to distinguish between work amongst those who stay with us and work with those who are only passers by.

The second problem arises from the unfortunate conditions at the woman's gaol. First offenders, and hardened criminals are allowed to co-mingle, and because of this the object of imprisonment is often defeated. The authorities alone can deal with this, and the sooner they do so the sooner will they show their seriousness in endeavouring to reclaim the lost sheep. To complain because the Roman nuns proselytize Protestant prisoners is unreasonable. We cannot blame, we must forsooth praise. The nuns who minister to our unfortunates in material things must do so in spiritual things as well. Anglicans and Protestants must not complain. Rather must they take hold of this question in a religious way and copying the sacrifices of our Roman neighbours make ample provision for the care and restoration of their penitents. The third problem shows the non-Roman population again behind the Roman population in zeal. Year by year the number of incurable cases increases. The great majority are sent to the Roman Hospital for Incurables at Notre Dame de Grace, where they are faithfully watched over, but where again the proselytizing spirit is known to exist. We cannot blame, we must praise again. Discussions in a private room will do no good. Anglicans and Protestants must again make genuine sacrifices in erecting and conducting a suitable home where our own incurable can be cared for. We have the nucleus of such an institution in St. Margaret's Home with its noble band of Anglican Sisters. Why not develop that Home? These three problems should no longer be subjects for discussion, but rather opportunities for our leaders to bring together those who can, and those who will, do the social work of a Christian.

CANADIAN CHURCHMAN.

[June 14, 1906.]

[June 14, 1906.]

Maisonneuve.—St. Cyprian's.—On Wednesday, May 23rd, the Coadjutor Bishop visited this church to administer the rite of Confirmation. A class of seventeen persons was presented to the Bishop, who addressed them in his usual felicitous manner.

Whitsunday being the Festival of Dedication special services marked the day. At 10.15 Mattins and Litany were said. At 11 there was a choral celebration of the Holy Eucharist, when the largest number in the history of St. Cyprian's partook of the Blessed Sacrament. At Evensong Dr. Symonds preached to a large congregation on the subject of Church unity.

ONTARIO.

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

Kingston.—All Saints'.—All Saints' chancel, or what remains of it, about which there has been such a commotion, has now become the property, by purchase, of the rector of St. Luke's, who has engaged a carpenter to take it to pieces, without delay, and convey the materials to St. Luke's Church plot, R. I. P. We hope to make further reference to this matter in a future issue.

St. George's Cathedral.—The Lord Bishop of the Diocese held a General Ordination in his cathedral on Trinity Sunday, when he ordained the following gentlemen Deacons: Messrs. C. A. Wilkins, B.A., A. O. Cook, B. N. Defoe-Wagner, R. Gay, E. A. Powell. Priests: The Rev. H. R. Trumppour, M.A., C. F. Lancaster, B.A., W. Cox, and W. H. Lipcombe. The Rev. Dr. Stone, rector of St. James', Chicago, preached the Ordination sermon, which was a learned and scholarly effort.

At Evensong Confirmation was administered, the Rev. Canon Starr presenting 65 candidates, 33 females and 32 males, 21 of whom were adults. A class of 12 adults was confirmed at Easter, making a total of 77 from the cathedral parish this year. The Rev. Dr. Stone preached again at Evensong.

St. Paul's.—Mr. E. Joy, the late superintendent of the Sunday School, who spent last winter in Calgary, with the hope of the change benefiting his health, finding himself rather worse than better decided to return home to England and he sailed from Quebec on the 6th inst.

St. James'.—The members of the Young Men's Club have fully organized football and baseball teams.

Napanee.—St. Mary Magdalene.—This church was duly consecrated by the Lord Bishop of the diocese on the 1st of this month. A large number of persons were present at the service. Among the visiting clergy were the Vens. Archdeacons Macmorine and Carey, Canons Grout, Starr and Loucks, Rural Dean Dibb, and others.

Odessa.—St. Alban's.—Only those who shared in the difficulties and discouragements of this Mission in its early days can fully appreciate the joy which filled the hearts of the congregation when they saw their beloved church freed from all legal incumbrance, and solemnly consecrated by the Bishop on the Vigil of Pentecost on Saturday, June 2nd. The property, consisting of a fine church of dressed stone with tower and spire, and bell, and pews and driving shed, was purchased in 1889 from the Episcopal Methodists. The congregation at that time was so small, and so many repairs were required, that it seemed impossible that the debt would ever be paid. Only by hopeful perseverance, and persistent optimism has this consummation at last been reached.

The present incumbent, the Rev. Rural Dean Dibb, and the first incumbent, the Rev. Rural Dean Quartermaine, rejoiced together on this occasion "according to the joy in harvest." After the service of consecration, an earnest and impressive sermon was preached by the Ven. Archdeacon Macmorine, and the Lord Bishop then administered Holy Confirmation and Holy Communion. The following clergy also assisted in the services: Ven. Archdeacon Carey, Canons Loucks, Jarvis, and Starr, Rural Dean Elliott, and Rev. Messrs. D. F. Woodcock, T. F. Dowdell, C. A. French, and H. H. Creegan. The ladies of the congregation subsequently entertained the Bishop and clergy and other visitors to a sumptuous luncheon in Jubilee Hall, which Mr. Toomey had kindly lent for the occasion. Brief congratulatory speeches followed, and regret was expressed at the unavoidable absence of Mr. E. J. B. Pense, M.P.P., who had liberally befriended the Mission in its early days of struggle. Mr. and Mrs. Quartermaine remained over the Sunday, and were cordially welcomed

by their many old friends. The former preached two eloquent and forceful sermons urging his hearers to continued effort for the improvement and adornment of God's Holy Temple.

Stella.—The Rev. R. S. Wilkinson has resigned this incumbency, he having accepted the rectory of Fernie, B.C., in the Diocese of Kootenay.

Wolfe Island.—Christ Church.—On Monday, May 28th, the annual vestry meeting took place. Wardens, G. Gillespie, R. Rancous. The financial report was a satisfactory one.

Lansdowne Rear and Athens.—Delta.—St. Paul's.—One of the oldest churches in the diocese has just been renovated and re-opened in St. Paul's Church, Delta. It dates back to 1811 and its walls of stone still remain intact. Once before in 1865 it underwent renovation under the Rev. Chris. T. Deu Roche and now again under the present rector of Lansdowne Rear and Athens, the Rev. R. B. Patterson, it has become thoroughly modernized. The opening services were held on Whitsunday and attracted large numbers from adjoining parishes. The preacher at both morning and evening prayer was the Rev. W. F. Fitzgerald, M.A., of Leeds Rear. At morning prayer he chose as his text Acts 1:4, and Acts 3:7,8, and spoke on Christian socialism controlled by the Holy Spirit as a force for the uplifting of mankind. The Holy Communion was celebrated at the close of morning prayer with the rector as celebrant. At evening prayer the preacher spoke from Psalms 122:1. He spoke of the joy of worship, of the special privilege of an occasion like the present. He laid special emphasis on the personality of the Holy Spirit and the reality of his influence, and closed with a warning against the peril of the soul involved in resisting that influence. The musical rendering of the services contributed to make the services of the day altogether most enjoyable.

OTTAWA.

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

Ottawa.—All Saints'.—The Rev. A. W. Mackay, B.D., rector of this parish, who has just been appointed Rural Dean of Ottawa, left for England, on the "Virginian" on June 7th, after an absence of twenty-years. Mr. and Mrs. Mackay will visit many cathedral towns and be present at the annual commemoration at St. Augustin, Canterbury, for the 29th June. A handsome cheque was quietly handed to the rector by the Churchwardens.

Perth.—St. James'.—At the adjourned meeting of the vestry which took place on Monday evening, May 28th, acting on the report of the Special Committee appointed for the purpose at the earlier vestry meeting, it was decided to rebuild the organ. When completed, according to the plans and specifications, it will be a credit, not alone to the church, but to the town as a whole.

Crysler.—St. John's.—On Ascension Day and on Victoria Day there was an early celebration at 7 a.m. in this church.

Two fine chairs have been placed in the chancel of this church by the ladies of the Guild.

The President of the Woman's Auxiliary, Mrs. M. G. Poole, attended the session of the Woman's Auxiliary at Ottawa.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Lord Bishop of the diocese held a general Ordination in this cathedral, on Sunday morning last, Trinity Sunday. The Bishop was assisted in the service by the Revs. Canon Macnab, Broughall, and Welch, the Rev. T. R. O'Meara, Principal of Wycliffe College, and the Rev. C. H. Kendrick. The Rev. Canon Welch preached the Ordination sermon. The candidates were presented to the Bishop for Ordination by the Rev. Canon Broughall, the examining chaplain. The following gentlemen were ordained to the Diaconate and the priesthood respectively: Deacons, H. A. Ben Oliei, curate at Cavan; G. F. B. Doherty, curate at Holland Landing; E. C. (Continued on Page 401.)

Missi

It is hard to our leader read than o deacon Nay value when careful of hi a splendid c lish. In the

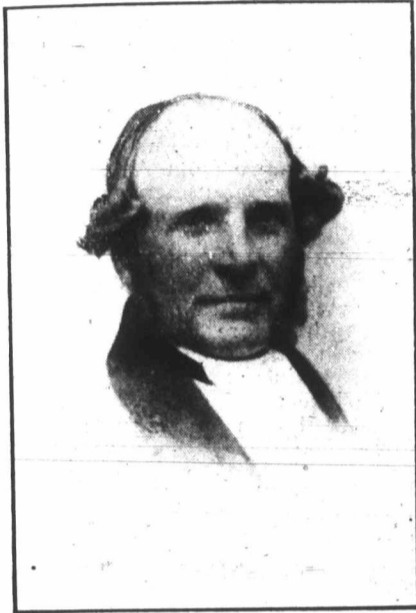
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Missionary Department

EDITORIAL NOTES.

It is hardly necessary for us to call attention to our leading article, for it is more likely to be read than our notes. Those who know Archdeacon Naylor are prepared for something of value when he takes up his pen. He is always careful of his facts and deductions, and possesses a splendid command of strong yet graceful English. In the article we now present to the public



Rev. J. S. Sykes.

he has taken a section of the Dominion commonly supposed to have no history, and a district where the Church is reputed to have no past, and given us a charming glimpse of pioneer life and something of what it cost to transform the eastern Canadian wilderness into fruitful fields. It is also intensely interesting to have the curtain lifted from the past to such an extent that a faint picture at least can be portrayed of the character of the men who, in those early days, followed the cowpath on foot through the forest to bring to the little settlements a ray of hope and good cheer in the midst of their lonely occupations. Archdeacon Naylor has done this with great power, and in doing so has honoured the dead and stimulated the living.

In securing articles of the character contributed to these columns by Rev. H. C. Stuart and Ven. Archdeacon Naylor we have two things in mind. The first, of course, is to furnish useful and interesting material for the consideration of our readers, and the second is to try to stimulate an interest in the history of the Church in this Canada of ours. It was only comparatively recently that men seemed to discover the fact that Canada had a history worth writing; and behold! to-day it constitutes one of the most fascinating stories that can be written. It is brimful of romance. We find therein devotion to religion, patriotism, courage, self-sacrifice—all those qualities that lend human interest to life. We are perfectly sure that the prophets of the Church were not always commonplace under such conditions. There is a story worth the telling in almost every corner of this Dominion, and we rely upon the wisdom and the loyalty of Churchmen of to-day to make an effort to preserve this history or its records may perish forever. Specially fruitful fields are Halifax, Quebec, Three Rivers, Sorel, Montreal, Kingston, Toronto, Winnipeg and Victoria; but the history of the Church is not confined to these centres. We would like to see the country districts canvassed for what they will bring forth. This is a work to which we would like to see Synods give some attention and make some move in the direction indicated. The Woman's Auxiliary might per-

haps, do something also to the same purpose. We were particularly pleased to notice in the Montreal "Gazette" a few days ago that the Deanery of Hochelaga had taken the first steps towards the formation of a Church Historical Society on the Island of Montreal. That is just what is needed.

We can think of nothing more impressive in the way of an appeal for larger contributions on the part of the Church public in the older portions of Canada than the list of unoccupied centres given in another column. Four Bishops and their local advisors solemnly tell us that at each one of those points they desire to establish a clergyman, but they have neither the clergyman nor the funds to maintain him. It would seem as though we would have to prove that the Bishops are mistaken in their demands, or else meet them with the necessary assistance. Plain tales from the Western prairies they certainly are, and forceful tales, too. Homes in the course of formation, families developing, and no Church to guide, reprove, or bless. The responsibility is great, but the opportunity for service immense, and that, after all should be the ambition of the Church. With twelve hundred clergymen alive to the situation giving their influence towards the raising of the necessary funds and with eyes open for an opportunity to press the claims of the ministry upon young men apparently suited for the work, there ought to be a solution to this great problem very shortly.



Rev. Amos Ansley.

THE NORTH-WEST MISSIONS OF THE DIOCESE OF MONTREAL.

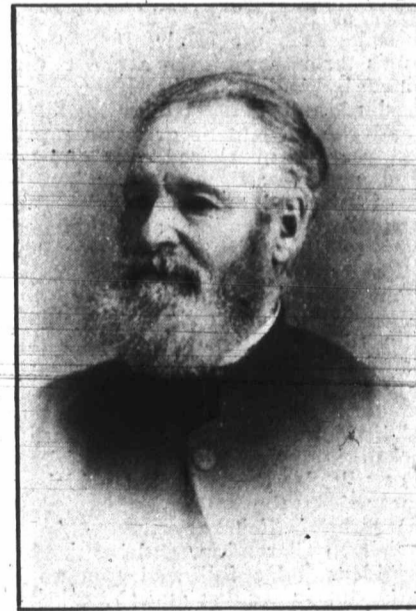
By Venerable Archdeacon Naylor, M.A.

I.

With all that is said about Missions in the North-West of the Dominion, it is well it should be remembered that the Diocese of Montreal possesses a small North-West of its own—one in which there are over one thousand families claiming the ministrations of the Church. Where out of a total population of 54,000—5,900 return themselves as members of the Church of England. Beginning at the city of Hull, and stretching along the north shore of the Ottawa River for 75 miles to Fort Coulonge, and from there through a labyrinth of small rivers, lakes and mountains to River Desert on the Gatineau River, and from River Desert one hundred miles down the Gatineau again to Hull there lies a triangular district of some 5,000 miles in extent, inhabited by a sturdy race of Canadian born people, descendants of French, German, Scotch, Irish, and English people, and of American United States Loyalists. Nothing can exceed the beauty of this country. The Laurentian Hills run through it. It is dotted with lakes of various sizes. Streams form cascades down its mountain sides and ripple through its valleys. The Gatineau is famous for its beauty. The Coulonge Chute is worth a day's visit. The Ottawa is grand in its water falls and its broad expanses. The Blue Sea Lake is becoming a summer resort. The views about Campbell's Bay and River Desert are very fine, and large tracts of fertile land lie along the

shores of the Ottawa and amongst the hills. The first white man who, so far as is known, explored this region with a view to settlement, was Philemon Wright, a native of Woburn, near Boston. He made trips to what is now the township of Hull in 1796, 1797 and 1798, coming always by way of Montreal. In reply to enquiries which he made in Montreal he was told that there were not 500 acres of land in the whole valley of the Ottawa capable of cultivation. "Well," he answered, "you may bet your best beaver skin that there are more than (500,000) five hundred thousand acres of uncleared land, fit for cultivation on the banks of the Grand River. (The Ottawa was then known as the Grand River.)" His estimate was well within the mark. It is safe to say that within the district described there are over six hundred thousand acres occupied, beside the great country on the south shore, and the long reach from Hull and Ottawa eastward. In 1799 Mr. Wright made a fourth trip up the Grand River accompanied by two men from Woburn. Their report on returning was so favourable that twenty-five men were induced to join Mr. Wright in his expedition. They left Woburn in January 1800. There were five families in the company. They brought with them every thing required for making their new homes in the wilderness; mill irons, agricultural implements, carpenters' tools, household effects and provisions. They travelled the whole distance with their teams, sleighs and loads, from Boston, by way of Concord, along Lake Memphramagog to Montreal. They found Montreal a gloomy looking little town of about 7,000 inhabitants. The town was surrounded by an old wall about fifteen feet high, with battlements and other fortifications. The houses were built of grey stone, with sheet iron roofs, and iron window shutters. The streets were narrow and crooked. Traineaux drawn by French ponies, and toboggans loaded with furs and drawn by several dogs in tandem were the sights which met the eyes of the little band of New England U. E. Loyalists. Leaving Montreal they followed the north shore of the Grand River to the foot of the Long Sault. There they left the last signs of settlement. They cut their way through the bush to the head of the rapids, and then made the rest of their journey on the ice. The whole journey from Montreal to the Chaudiere had occupied ten days. The women and children had slept in the covered sleighs and the men wrapped in blankets around the fire with the open sky above them; "and," says Mr. Wright, "I never saw men more cheerful and happy."

Their first care on arriving at the Chaudiere was to build houses to shelter their families. Mr. Wright's house was labelled "The Wigwam." He had obtained a title to 22,000 acres of land. Some of it as a grant, but the greater part by purchase. So began the first settlement of white people on the spot where the city of Hull now stands, and where across the rapid river can now be seen the towers and spires of the capitol of the Dominion. The little colony soon attracted others settlers. Some came from their old home at Woburn, and amongst them



Rev. F. S. Neve.

the Rev. Mr. Meech, a Congregational minister, to minister to their spiritual wants. Mr. Meech's services were so far as known the first Protestant services held in the district. When, however, the Hon. and Rev. Charles Stewart visited the settlement in the spring of 1822 in the discharge of his duty as travelling Missionary for the Diocese of Quebec, he found that the people had been accustomed to meet in the schoolhouse on Sundays, and to join in the

services of the Prayer Book, and to have a sermon read to them. No record remains, so far as the writer knows, of the origin of this custom, but one may hazard the conjecture that Mrs. Wright had much to do with it. She was a woman of a deeply devotional character, possessed of an intimate knowledge of the Bible, and Prayer Book, and at the same time of much skill in nursing. She was a pioneer medical Missionary. As she ministered to physical distress, she skillfully suggested thoughts of a better life to live, and of a God who rules and redeems. In 1820 Mr. Wright made representations to Lord Dalhousie, setting forth the need of a Church edifice, and of a resident clergyman. Lord Dalhousie replied with the offer of £500 for the erection of a church, provided the people of the settlement raised an equal amount. Dr. Stewart's visit encouraged them to begin work. The church was commenced in 1823 and completed in 1824, and was named St. James' Church. It was consecrated on the 17th of August, 1830, by Dr. Stewart, who had in the interval become Bishop of Quebec.

The arrival of the Rev. Amos Ansley, an S. P. G. Missionary, in 1823, to take charge of the Mission, marks the beginning of the organized work of the Church in the district. It was an extensive charge. It included the township of March in Upper Canada. It extended up the river as far as there were any settlements. St. James' Church, Hull, is the mother church, not only of many parishes and Missions on the north side of the river, but also of the flourishing churches in the city of Ottawa and its suburbs. In the same year in which Mr. Ansley arrived in Hull, a little band of sturdy Irish Protestants made their way through the forest to the spot

corresponding disadvantage. Perhaps there was no available clergyman to send.

But things were moving at Hull, and in its vicinity. Mr. Ansley resigned his charge in the summer of 1832, and was succeeded by the Rev. A. H. Burwell. Mr. Burwell's ministry is remarkable for the large numbers of people whom he baptized. Whole families of parents, children and connections received the initial Christian sacrament in one day upon several occasions. Before Mr. Ansley's resignation there had commenced on the south side of the river that marvelous transformation, which has converted a cedar swamp into a great city! The first settlement was made in Bytown in 1826. By 1828 the population had grown to 1,800 people. In that year the work of the Rideau Canal was commenced. In the next nine years the population grew to 5,000. Beside this a large number of people connected with the lumber trade had settled at Aylmer, on the shore of the beautiful expanse of the Ottawa, known as Lake des Chênes. Many of them were members of the Church of England.

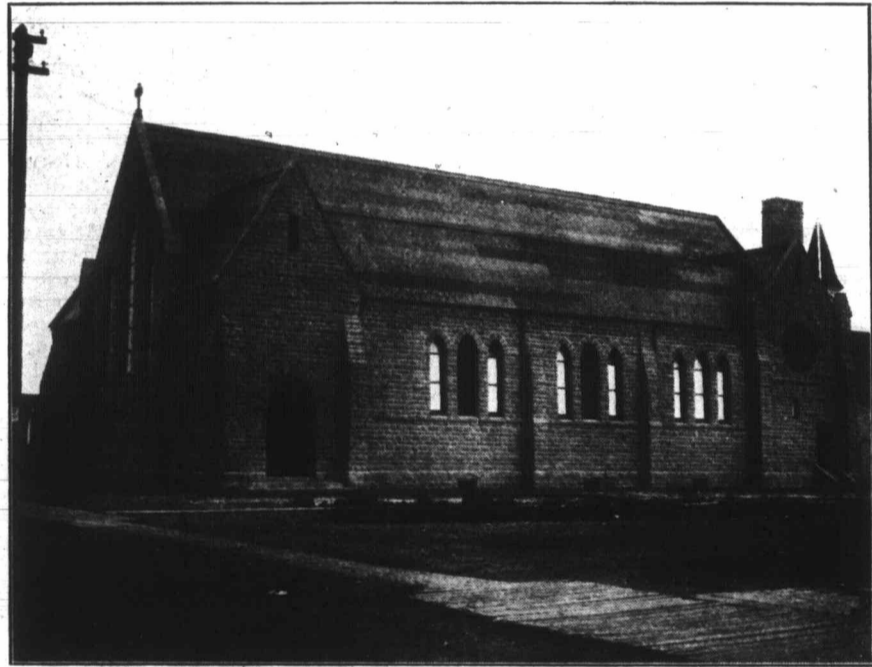
When the Rev. S. S. Strong succeeded Mr. Burwell in October, 1837, he found himself in charge of a huge Mission, whose demands were beyond the ability of any man. It embraced the new town of Bytown, the township of Hull, the village of Aylmer, and the distant settlement of Clarendon where he estimated there were one thousand members of the Church. A division of this work was imperative.

In February, 1839, Mr. Strong made a visit to Clarendon and baptized nine children. There are no records to show what steps may have been taken at this visit to organize the scattered people into a congregation. Something must

Johnston's management, and through the generosity of the S. P. G. afterwards became the source of a sum of \$2,400, which was equally divided between Hull and Aylmer, to form the nucleus of an endowment fund. Amongst the active members of the Aylmer congregation of that time were: John Egan, Robert Conroy, Charles Symmes, Jas. Blackburn, Jas. Baillie, Mr. and Mrs. R. A. Young, Thos. Jowsey, Mr. and Mrs. Richard Norman, and others who lovingly co-operated with Mr. Johnstone in the work of the church.

By the spring of 1843 Mr. Falloon in Clarendon had prepared a class of over eighty people for Confirmation. Bishop Mountain had appointed the 18th of May for his visit. Great was the interest taken. It was to be the first time the Bishop had visited the settlement. The church was completed; a great congregation assembled. They waited for hours, but the Bishop did not come, nor was there any message; and they had to return to their homes, some to Bristol, others to Lichfield, for they had come long distances.

On that day the Bishop was travelling in a canoe up the Ottawa from Aylmer. Much distressed at the disappointment which he felt sure his delay was causing the people. He had left Grenville on the 15th. His steamer had broken down. Partly with an old horse and cart, and partly on foot he had reached Mr. Strong's house at Bytown late on the 16th, but it was the morning of the 18th before he could leave Aylmer. It was late in the evening when he reached Sand Point. Rising at 4.30 the next morning he crossed the lake to Mr. Heath's. Mr. Heath at once despatched men and boys in all directions to announce the Bishop's arrival and to summon



Pro-Cathedral of the Redeemer, Calgary. Opened July, 1905.



Pro-Cathedral of the Redeemer, 1906.

now known as Shawville. This party consisted of John Dale, Sr., John Dale, Jr., George Paul, and Francis Armstrong. In a short time they were joined by Robt. Hobbs, Robt. McDowell, John Sparling, and Thos. Hodgins, and then by others, and the settlement grew so rapidly that in sixteen years it numbered over one thousand souls, and nearly all were members of the "Church of England and Ireland." The township was called Clarendon, and this name has been given to the parish, to the Rural Deanery and to the Archdeanery. The settlement was made about six miles from the river shore, and the distance from Hull is about fifty miles. The country in 1823 was covered with a forest of mighty pines, through which the settlers had to blaze a path from the river, and carry their goods in upon their backs. In 1843 this road remained little more than a bridle path, and it was blocked in some places with fallen trees. It was not till 1853 that wheeled vehicles of any kind appeared in the settlement.

On the 28th of February, 1827, Mr. Ansley made a visit to Clarendon, and baptized a number of children. He followed this up by two more visits, one in August and the other in September in the same year, and on the 12th of February, 1832, he made his fourth and final visit, so far as the records show. Nor is there any record that any clergyman of the Church of England visited the settlement for the next seven years.

Meantime Methodist ministers, some of them with great self-denial, supplied religious services. Their diligence and alertness gave them a great advantage, whilst the delay of the Church in sending a resident Missionary wrought a

have been done; for in the following year we find them busily engaged in the building of a church and looking forward to the arrival of a resident clergyman. The contractors for the building of the church were George Hodgins, and Thomas Wilson. The balance sheet with the names of subscribers and account of expenditure is signed by Wm. Hodgins as treasurer. In November, 1841, the Rev. Daniel Falloon arrived as the first resident clergyman. The church not being completed till 1842, he held his services in the schoolhouse. His ministrations were productive of great good, and his name is still cherished by the oldest people of the parish. In May, 1842, Mr. Strong resigned his charge of St. James' Church, Hull, and in July of the same year the Rev. John B. G. Johnston was appointed to the charge of Hull and Aylmer. This charge included the township of Eardley and the country up the Gatineau as far as there were any settlements. To these settlements he went on horseback, visiting the sick and baptizing the children.

The people of Aylmer at once began the erection of a substantial stone church, which was called Christ Church. This was completed in 1843, but was not consecrated until the 17th of May, 1859. The land on which the church was built was donated by Mr. Charles Symmes. Until the church was ready for use services were held in a building used as a Court House and owned by Mr. Thomas Symmes.

There being no parsonage at either Hull or Aylmer. Mr. Johnstone purchased a lot of land a short distance from Aylmer, on the Hull and Aylmer road, where he lived until his removal to Hull in 1865. This property by Mr.

the people to meet him at the church at three o'clock. It was six miles from Mr. Heath's to the church. A horse was procured for the Bishop, Mr. Heath accompanied him. The storm of a few days before had blown down trees, around which they had to fight their way through the under-brush. Arriving at Mr. Falloon's the school children were sent to give notice, and by the hour appointed a congregation of ninety people had assembled, and the Bishop confirmed fifty-one persons. The Bishop returned to Mr. Heath's that night, but before he left the church and after he had mounted his horse, a knot of people gathered around him, and with Joseph Brownlee, an old soldier, possessed of a mighty voice, as a leader protested vehemently against the removal of Mr. Falloon, who had been appointed to a charge in Montreal. Mr. Falloon left the Mission about a month after the Bishop's visit, and the Rev. F. S. Neve, his successor arrived in the beginning of July. With him came Mrs. Neve and her young family to whom the wildness of the country was a wholly new experience. Mr. Neve belonged to an old English family of Norman descent, whose military ancestor had chosen the motto, "Le Bon Temps Viendra," a motto as appropriate to the spiritual warfare in which Mr. Neve was engaged as to the old time struggles of his progenitors, and his hopeful temperament was in happy keeping with his motto. Qualified by birth and education to move in the most refined society, Mr. and Mrs. Neve were content to spend and be spent for the spiritual welfare of a young community struggling into social order through hardships now utterly beyond imagination. To build up

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the organic life of the old church in the new land; to perpetuate the old faith and the old worship, which the sturdy pioneers had known, and in which their fathers and their fathers' fathers had lived and died; to mould the thought and prayers of the rising generation upon the well tried lives of Prayer Book faith and worship—this was the task most cheerfully undertaken. Mr. Neve was ably seconded by his wife. Her daily life was gentle and Christ-like. Her



Dr. Grenfell.

house was a pattern of neatness. Her advice was thoughtful and sympathetic. There is an aged couple still living to whom it is only necessary to mention the names of Mr. and Mrs. Neve to stir in them the liveliest emotions of loving remembrance.

Shortly after his arrival, in order to make adequate provision for the wants of his family, Mr. Neve purchased a farm about three miles from the church, and here a small log house, which was half buried with the snow in winter and over whose threshold the spring flood poured a miniature deluge, became the centre for the next four years of a wonderful Missionary activity. On week-nights he held services in some of the farm houses at distant points in the township. Richard Richardson's, Henry Argue's, and Alexander Smart's are specially remembered as places where the people used to congregate. Without intermitting the Sunday services in the church at Clarendon he opened Mission stations to the east in the townships of Bristol and Onslow, and to the westward at Fort Coulonge, Portage Du Fort, and in the upper parts of Litchfield township.

The number of baptisms was always large. In the seventh year of his ministry they numbered ninety-nine. His journeys had to be made on horseback and were interrupted by dismountings to take down and replace bars at nearly every clearing. Many streams had no bridges and had to be forded. Instead of the bright and open prospect, which lies before the traveller at the present day, the roads were lined for miles with tall and leafless pines, with here and there a giant black rampike. When night came on the howl of the wolf and the bark of the fox were heard.

In 1847 Mr. Neve purchased a farm near the church, known now as the Shaw property. Some small beginning of the present village of Shawville had been made. It was called "The Centre," or "Clarendon Centre," but the people along the river shore called it "The Back Settlement." Here with more comfortable home surroundings Mr. and Mrs. Neve spent another seven years in Clarendon.

Lumbering operations were being carried on upon a very large scale on the Quyon, Pickanock, and Coulonge Rivers, and Mr. Neve made a number of trips to visit the men employed in the shanties. Owing also to this trade the villages of Havelock, Portage Du Fort, and Quyon were becoming centres of population; and many members of the Church of England were to be found, the spiritual care of whom developed upon Mr. Neve. One of the difficulties meeting both the clergyman and the people of that day was the high price of the necessaries of life. Flour had to be brought from Bytown, and it cost \$14 per barrel; whilst tea cost \$1 per pound. On the 6th of May, 1854, Mr. Neve sold his farm to Mr. James Shaw. A few days later he left Clarendon, having been appointed to the charge of the parish of Huntingdon. His removal was greatly lamented. He and his family

had endeared themselves to all the people, and they found it difficult to reconcile themselves to new faces and new voices.



PLAIN TALES FROM THE WEST.

The responsibility resting upon the Church to meet the situation that confronts us in Western Canada is an extremely serious one, and cannot on any ground be lightly set aside. The extension and maintenance of the Church are, of course, entirely voluntary, and we can give or withhold as we see fit. But there is all the while that compelling influence of a visible need and a manifest duty. No man of rectitude can fail to feel the power of such demands. We give here-with a list of the centres in the Dioceses of Algoma, Calgary, Rupert's Land and Saskatchewan which have not the ministrations of the Anglican Church, and where clergymen ought to be established forthwith. We beg our readers to cast an eye down this list and ask themselves if the Church is not face to face with a great crisis, and further enquire if they have not a share in its solution. This list is given forth under the authority of the Bishops of the several dioceses; hence it can be absolutely relied upon as authentic. It is with special satisfaction that we are able to present this remarkable list to the public:

ALGOMA—

- 1. Michipicoten.—A large mining district on the north shore of Lake Superior, with a population of about 300; likely to thrive.
- 2. Providence Bay.—A district steadily improving, on the south shore of Manitoulin, containing about 800 souls.
- 3. White River.—A divisional point on the main line of C.P.R., commanding 120 miles of railway, with 300 people.



The Hospital—The Text in Front Was Cut by Sunday School Boys of Boston.

- 4. New Liskeard.—A territory covering several townships in the Temiskamingue district, and containing 2,000 inhabitants, and growing rapidly.
- 5. Depot Harbour.—A thriving railway town and grain centre, terminus of the C.A.R., with a population of 800.
- 6. Silver Water.—A quiet farming region in Manitoulin West, steadily improving. Present population, 700.
- 7. St. Joseph's Island.—An area of about ten square miles, with a population of 500, and steadily growing.
- 8. White Fish Valley.—New settlements west of Fort William, steadily improving. Present population, 300.
- 9. Copper Cliff.—A stirring and thriving mining town and centre near Sudbury, with population of 2,000.
- 10. Cutler.—A busy and growing mill village on Soo branch of C.P.R.; population, 550.
- 11. Fox Point.—A farming and tourist centre in Muskoka; population, 300.
- 12. Byng Inlet.—Busy lumbering centre, with large mill village, on shore of Georgian Bay; population, 1,500.
- 13. Victoria Mines.—A mining centre of good prospects on Soo branch of C.P.R.; population, 500.

CALGARY—

- 14. Okotoks.—A well-settled farming district, with one town, west of Blackfoot Reserve; population, 2,500.
- 15. Carstairs.—Large, well-settled country district, including two towns, forty miles north of Calgary; population, 2,000.

- 16. Airdrie.—A large country district and two small towns, twenty miles north of Calgary; population, 2,000.
- 17. Bassano.—Large ranching district east of Crowfoot; population, 1,200.
- 18. Knee Hill.—Large ranching district north of Blackfoot Reserve; population, 1,200.
- 19. Colchester.—A good farming district, rapidly increasing, south-east of Strathcona; population, 2,400.
- 20. Edison.—A new farming settlement north of Edmonton; population, 1,000.
- 21. Beaver Lake.—An old Halfbreeds' settlement, poor; population, 6,500.
- 22. Wavy Lake.—A farming district, with large immigration of new settlers, south-east of Wetaskiwin; population, 1,500.
- 23. Manawan.—Farming section, settled by Halfbreeds, Gallicians and others, near Lake Witford; population, 500.
- 24. Lac la Nonne.—Enormous district, north-west of Edmonton; population, 1,500.
- 25. Stafford.—Very large ranching, farming and coal district, near Lethbridge, largely occupied by Mormons; population, 6,000.
- 27. Claresholm.—Large district north of McLeod, with foreign and American elements; population, 3,000.
- 28. West of McLeod are a number of settlements out of reach of clergy; population, 8,000.
- 29. Medicine Valley.—Many small ranching and farming settlements west of Red Deer; population, 1,500.

RUPERT'S LAND.

- 30. Posen.—A scattered cattle-raising district north-west of Winnipeg; population, 1,000.
- 31. Washada.—A farming district, with one town, south-west of Deloraine; population, 1,050.
- 32. Minto.—Mixed farming, one village, east from Elgin; population, 1,140.
- 32. Roblin.—Rural district, with one very small village, west of Grandview; population, 500.
- 34. McCreary.—A scattered district, mixed farming, north-west from Plumias; population, 1,000.
- 35. Harrowby.—A settlement of mixed farming west of Binscarth; population, 900.
- 36. Carroll.—Rural district, with one small village, west from Souris; population, 800.
- 37. Solsgrith.—A scattered farming district, east of Birtle; population, 1,000.

SASKATCHEWAN—

- 38. Mannville.—Large village, growing, country round settled up.
- 39. Vermilion.—Important railway town, country round settled up.
- 40. Islay.—Small village, beginning, country round settled up.
- 41. Vermilion Junction.—Large country district, filling up fast.



"Two of my orphan boys from Labrador and some of our products."

- 42. Southminster.—Church built. Every homestead taken for miles round. Forty houses in sight.
- 43. Maidstone.—Village growing. Every homestead taken.
- 44. Richards' School House.—Built off railway; thirty families in one centre.
- 45. Langham Town.—Growing. All homesteads taken; promised \$200 from one point.
- 46. Vonda or Aberdeen.—Town centre. Immense district.

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diocese, inclusive of the splendid new pro-Cathedral of the Redeemer at Calgary, which was commenced in the autumn of 1904, and opened July 1905. There were nine rectories or parsonage houses, not including the Mission houses on the Indian Reserves, and the number of clergy, inclusive of the Bishop, was thirty-three. During 1905 the St. Hilda's Ladies' College was built in Calgary at a cost of about \$7,000. It is built on a block of land secured by the Bishop in 1888. The site cost less than \$600 and to show how land in the city of Calgary has risen in value since then it may be stated that in January last the Board of Management sold-half the block for \$5,000 cash. The school was opened last September, and it is so crowded that it has been decided to add a wing, which will cost \$3,900. The rush of immigration this year has been very great. Many thousands of persons have come to settle in the diocese from Eastern Canada, the United States, Great Britain, etc., etc. If the work of the diocese is to be thoroughly done upwards of twenty additional clergy ought at once to be added to the number now at work. Arrangements have been made for placing clergymen as soon as they arrive at Stetler, Youngstown, on the Pembina River, north-west of Edmonton and Courtaris as well as in some of the vacant Missions.

There is an urgent need for funds for the erection of parsonages and churches. The grants given by the S. P. C. K. and from the Marriott bequest have been most helpful, but a large number of Mission churches ought to be built at once in districts where the people cannot give any appreciable help.

The information given above shows, that, all things considered, the Church has made excellent progress since the formation of the diocese, and there is not the slightest reason for doubting that her progress will be fully commensurable with that of the Province of Alberta generally if the help in men and money, now needed, is forthcoming.

Churches are now being built or soon to be started at Coleman; Dinton; St. Barnabas', Calgary; St. Stephen's, Calgary; Vegreville; Blackfolds and other places.



THE ATLANTIC COAST MISSION.

Dr. Grenfell Tells of His Work.

The following interesting letter from the pen of Dr. Grenfell, of Newfoundland and Labrador, was published in a recent issue of the "Churchman," of New York. The Church on this continent has every reason to be proud of two remarkable Missions. One is conducted by a clergyman among the loggers of the Pacific coast, and the other by a doctor of medicine among the seamen of the Atlantic. We have on two occasions given interesting accounts of the work in the extreme west, and our readers will be pleased to hear Dr. Grenfell express himself upon his own work.

My steamer went into winter quarters in the end of November, and we were dumped half a mile out on the harbour ice on December 13, to work as many hundred miles of coast with dogs and komatiks as we could till next open water—that is till next May. Here at St. Anthony we have a hospital of thirteen beds, a new orphanage with nine orphan children—capable of twenty; an industrial building with four weavers' looms and a teacher, and a knitting machine upstairs, and a large carpenter shop with Sloyd benches for a class of eight, below. We have twenty-seven dogs, seventy barrels of whale meat and other dog food, and two glorious light hickory sleighs, made for me by Dr. Cook, of New York, the Arctic explorer.

Fifty miles south I have a lumber mill where we send any poor men in want of food, to earn it logging; and here also I have a dispensary and a boat-building yard, where, this winter, we are building two motor launches and a large barge. Of course, during the summer we have made deposits of food for dogs at distances from hospital to save us the weight of carrying it. And we have several well-equipped studded or log tilts along our various main routes, as we are frequently caught out and unable to reach any houses. As we carry a sleeping bag and food always, with a good axe and rifle, besides our drugs and instruments, we can camp anywhere at a pinch, and in these tilts with no little comfort. I have this winter with me, besides a trained nurse, a medical student from Harvard University.

The other day on my rounds I ran into the clergyman of our district. He lives seventy miles north-west of us, and there is another ninety miles to the southward, so we are not as

destitute as Labrador after all. There is also a fine young fellow belonging to the Methodist Church here. He has been showing most uncommon pluck and practical good work. For, with the help of our distant clergymen, he has secured a prohibition law for all our coast by an immense majority.

We have already run over 600 miles with the dogs. I had a long trip to a place seventy miles away to set a broken arm. Fortunately, or, I ought to say, unfortunately, I had forty other patients along the route. Thus, on my second southern trip to a place about sixty miles distant to fetch a person back for operation, we were away thirteen days, and saw seventy sick folk.

These travels of a very, very country practitioner sound great hardships, because you in the South associate frost and snow with slush and wet. Really, we enjoy our travels immensely. For our snow is crisp, our reflected sun so brilliant we have to wear dark glasses after February comes in to save our eyes, and our faces and skins get tanned like boot leather.

As for food and accommodation, these things are so absolutely relative, and matters of custom, so long as we get warmth and nourishment, the word sacrifice seems ridiculous when applied to them. If nine-tenths of the people who had to face ten courses, and fifty dishes for a meal, and slept in heated rooms, and wore the most fashionable of garments, could have the appetites our journeys give us, and could sleep like a man after running fifty miles with dogs, and had tried a good-windproof canvas "jumper" (i.e., blouse) facing a northeaster all day, I'll warrant they would soon find the sacrifice was on the other side. Right down in the crowd and bustle of things they would be pining for our freedom and unconventionality sooner than they would imagine.

But the great joys of the life are its opportunities for service. Here upstairs at the present moment is a boy of ten, badly shot in the thigh, and the knee-cap blown to pieces by a gun accident. We were the instruments to stand between him and a miserable death. There was no better doctor 'round the corner! This boy goes home well to-morrow. . . . Here next to him is a man from eighty miles south. He has had a tumor removed that must have killed him but for the poor aid we could afford. He has three children home. I have arranged for a "team" to carry him the first part of his journey home on Monday. He is permanently cured. Next is the Roman Catholic school teacher from fifty miles south, recovering from the same trouble that killed his predecessor—untreated. Next, again, is a lad from twenty miles north, an only son. He is convalescent from a severe abdominal operation. His mother has just been permitted to go and sit by him for a few minutes. I had the joy of taking her up to the ward. In the next ward is a Labrador orphan, whom we took in for pneumonia from the orphanage. And next to her a woman from the Straits of Belle Isle shore who has had a tumor removed from the neck. There is no other chance for any of these, but here. We have a large number of libraries out this winter, owing to the books given me in New York last year. But we would do with many more. These are being greatly appreciated by the people and stimulating a desire to read better.

Two co-operative stores at opposite ends of this district have done very well this year. We are adopting the Harvard co-operative system of giving bonuses on purchases instead of dividing profits among shareholders. This is far better. Altogether, this coast has never been so prosperous. My little fox farm has fourteen foxes—or had. The others ate a fine red one on Christmas Eve. Accidents will happen, I suppose, in the best of families.

We have much to be thankful for. There is lots of snow and ice yet, and our camp in the woods is doing good work cutting wharf sticks and scantlings. We need all the snow we can get to make hauling them out good. The scarcity of seals is the only thing left us to complain of. They didn't "dive well" while the water was open, and as a result did not mesh well in the fleet of nets we put out to get skin for boots and fresh meat for dogs—and ourselves also. May every life be as happy as ours. I'm certain that the joy of our Lord was the joy of service, certainly not of "possessions." The face that shines with the reflected light of communion with Him can come only from the same service. It is transparently ridiculous to think that dollars and luxury can confer it.



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HOME AND FOREIGN CHURCH NEWS.

Continued from Page 396.

Earp, placed in charge of St. John's, Pickering; R. B. Grobb, M.A., curate of St. John's, Port Hope; H. D. Raymond, assistant chaplain of Wycliffe College, Toronto; E. B. Taylor, in charge of Lloydtown. A. R. Kelléy, for service in the Diocese of Quebec. Priests: The Rev. A. M. I. Durnford, incumbent of Battean and Duntroon; the Rev. J. B. Anderson, incumbent of Brooklin and Columbus. A large congregation was present at the service.

Church of The Messiah.—The Lord Bishop of Moosonee held a Confirmation service in this church on behalf of the Bishop of the diocese on Wednesday evening, June 6th, when he bestowed the apostolic rite upon fifteen candidates who were presented to him by the rector of the parish, the Rev. R. A. Sims.

St. Luke's.—The Ven. Archdeacon Langtry, who has been rector of this parish for the past 25 years, has, owing to continued ill-health, sent in his resignation as rector of the parish to the Bishop, the resignation to take place on Dominion Day next. The Ven. Archdeacon will have a retiring allowance of \$1,500.

St. Mark's.—A modern Sunday School building will shortly be erected in connection with this church, the cost of which will be \$5,000 and the funds for which are practically in hand. The structure will be built of brick, 85 ft. by 34 ft., and will contain, in addition to the schoolroom, a choir-room, a kitchen and a gymnasium for the use of the young men of the parish.

Captain Scott Harden, who has been sent out here from London to look after the welfare of the emigrants sent out by the Church Army, will speak, if all be well, at the Synods which are to be held during this month at Toronto, Kingston, Ottawa, Hamilton and London, when he will set forth the whole emigration scheme of the Church Army in detail. It is likely that the Rev. W. H. Vance, the rector of the Church of the Ascension will be appointed representative in Toronto. If the work does not interfere with his pastoral duties he will accept the position. The Church Army is sending out a large number of young girls to supply the great need for domestic servants.

Brooklin.—Mr. Ben-Oliel gave an interesting address on May 29th in the schoolhouse on the subject of "Ancient and Modern Palestine." There was a large audience present upon the occasion. The Rev. J. Bennett Anderson, the rector, presided.

Cannington.—All Saints.—On May 20th the Rev. John Vicars, B.A., T.C.D., preached at Matins. This was the occasion of the fifty-third anniversary of his ordination. It was an edifying pleasure for the congregation to hear a man of seventy-six years who has grown old in the Ministry of the Church, testify to the faith as it is in Christ. He took for his text St. John 3:16. Mr. Vicars, though walking with difficulty, is always in the chancel on Sunday mornings, and generally takes some part of the service. He is removed from personal participation in the Synod's public affairs, but he maintains an intelligent and active interest in Church matters.

NIAGARA.

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

Guelph.—St. George's.—The Lord Bishop of the diocese held a Confirmation service in this church on Whitsunday morning, when he laid hands upon twenty-five candidates. The Bishop delivered a helpful discourse, taking for his subject, "God, the Holy Ghost."

St. James'.—On the evening of the same day the Bishop confirmed fourteen candidates in this church. The Bishop spoke on "The Power of the Holy Ghost." At this service the out-going rector, the Rev. C. P. Sparling, bade farewell to his late parishioners. There was a very large congregation present. On the offertory plate at this service was an envelope addressed to "Mr. and Mrs. Sparling, with best wishes from members of the congregation." Enclosed was a goodly sum of money. Both the recipients were overcome when the churchwardens handed the remembrance over to them.

Jarvis.—**St. Paul's.**—This parish has lately been the scene of an event which created general interest among the people of the village and township. This occurred on the evening of Sunday, the 3rd inst., and consisted of a service in the church graveyard following the decoration of the graves. The cemetery had during the previous fortnight received attention from the rector, churchwardens, and parishioners in the form of manual labour, performed for the purpose of removing brambles, weeds, and matted grasses. Such a thorough cleaning had not been given to "God's Acre" for several years. Everything being in readiness, and the rector, through the Church and press, having invited all interested to assemble in the graveyard on the 3rd inst., at 7 p.m., an immense number, including the members of the A.O.U.W., came to the ground and took part in the proceedings. The flowers having been deposited on the graves of departed relatives or friends, the rector, assisted by his son, the Rev. E. P. S. Spencer, M.A., of Gore Bay, in the Diocese of Algoma, led a procession through the cemetery, the choir and others joining with the clergy in reciting appropriate Psalms. Having returned to the church lawn, the congregation listened to the reading of part of 1 Thess. 4 and the delivery of a short address. Hymn 499, A. and M., "On the resurrection morning," was then sung, and the service was concluded. The proceedings occupied not more than half an hour, but they were deeply impressive and instructive. Immediately afterwards clergy and people entered the church and engaged in regular evening prayer, the rector preaching a sermon especially addressed to the A.O.U.W. So large was the attendance that not a few persons were obliged to stand outside the church. The rector in the course of his open-air address referred to the general neglect that marks the appearance of the ordinary rural church cemetery, and expressed a hope that such good work as had been done in the graveyard would be repeated another year, and thus a good example be set to Christians in general.

HURON.

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

London.—**St. James'.**—The grounds surrounding this church are being improved by the construction of cement walks.

Ingersoll.—**St. James'.**—The Rev. Jas. Thompson and Mrs. Thompson took leave of their many kind friends and parishioners on Thursday evening, May 30th, in the schoolroom of this church. Mr. Charles White read an address to Mr. and Mrs. Thompson, and Mr. Arthur Crawford, the people's warden, presented the rector with a gold watch, suitably engraved. The Rev. J. Thompson was also presented with a travelling case from the members of St. Michael's Chapel. Mrs. Thompson, to whom most loving reference was made in the address, was presented with a solid silver tea service from the congregation; also a gold-mounted toilet set from the ladies of the W.A.M.A. Mrs. Thompson also was presented on Friday with a beautiful travelling clock, encased in morocco, by the Daughters of the Empire.

The Rev. R. J. M. Perkins, rector of Exeter, in this diocese, has been appointed rector of this parish, and he will enter upon his new duties on the first Sunday in July. Mr. Perkins has been at Exeter for the past three years, and during that time a new church has been erected and the parish has prospered exceedingly.

Windsor.—**Church of the Ascension.**—The closing meeting of the A.Y.P.A. was held in this church on Monday evening, the 4th inst., a large number being present. The Rev. T. B. Clarke, B.A., rector of All Saints' Church, London, gave an evening of views on English cathedrals. Mr. Clarke is an adept at this kind of work, and his views are most instructive and interesting, showing something of the dignity, glory and

antiquity of these magnificent structures. At the close he showed a few views of the cross and the resurrection, of which the grand old cathedrals are the concrete evidences. A very devotional spirit pervaded the whole meeting, and formed a most fitting close to the A.Y.P.A. The views and the lessons inculcated will long be remembered, and will undoubtedly tend to foster a right spirit of Churchmanship.

Seaforth.—The Lord Bishop of Huron paid his first episcopal visit to this parish on May 30th. He arrived by mid-day train, and was conducted by the rector and wardens to the rectory. A reception was held in the afternoon in the schoolroom, which was decorated with bunting and flowers, under the auspices of the Ladies' Guild, the Reception Committee consisting of Mrs. Bullard (president of the Guild), Mrs. Holmsted, Mrs. Parkes and the wardens (Messrs. G. E. Parkes and F. Holmsted). An address of welcome, signed on behalf of the congregation of St. Thomas' Church by the rector, wardens and the presidents of the Ladies' Guild, W.A., Sunday School, Chancel Guild and A.Y.P.A., was read by the vestry clerk (Mr. E. S. Peters) and presented to His Lordship, who replied in appropriate terms. A large number of members were introduced to the Bishop, and refreshments were served. The Confirmation in St. Thomas' Church in the evening was preceded by a short devotional service, the Rev. Rural Dean Gunne, M.A., and Rev. John Berry, B.D., officiating. The Bishop gave a thoroughly practical and helpful address on the text, Heb. 2:1, which was received with rapt attention by the large congregation present. A class of twenty-four candidates, mostly adults, received the apostolic rite of Confirmation.

RUPERT'S LAND.

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

Winnipeg.—Rev. Jacob Anderson, B.A., of Dominion City, has resigned that charge, and has been appointed to Treherne parish, recently vacated by the removal of Rev. Mr. Brownlee to St. Andrew's.

Rev. C. N. F. Jeffrey took Rev. Rural Dean Johnson's services at Killarney on June 3rd, and presided at his vestry meetings the following day. Mr. Johnson has undergone a second operation, and it will be many months before he will be able to resume pastoral duties.

Much sympathy is expressed for Rev. Mr. Brownlee and wife, of St. Andrew's, Man., in their distracted sorrow caused by the mysterious disappearance of their three-year-old son. He was playing with his twin brother about the rectory early in the morning, and nothing has been seen or heard of him at the present time of writing. The river is on one side of the place, and on the other is rough country and scrub, in which a child might easily be lost. A large search party has been scouring the country, and the search was not abandoned at dark. The gravest fears are entertained that the child has fallen into the river.

Arrangements are being made by the Ministerial Association of Winnipeg for a big revival campaign to be conducted in January next in Winnipeg by Dr. Torrey and Mr. Alexander. Archdeacon Foster, of Holy Trinity, and Rev. F. C. C. Heathcote, of All Saints' are on the committee, representing the Church.

Old friends of Rev. O. W. Taylor, formerly of Prince Albert, will learn with pleasure of his success in the Spokane Diocese of the American Church.

Rev. Messrs. Rowe, of Manitou; Cox, of Morris, and Parker, of Shoal Lake, are the missionary speakers at the coming Synod Missionary Convention.

Rev. T. I. Walton and family have moved into their new house at Pilot Mound.

Rev. Geo. Harribin, curate of St. George's, Winnipeg, has resigned.

Rev. A. U. dePencier, of St. Matthew's, Brandon, has returned from the East.

Rev. H. O. N. Belford, B.A., of Plumas, and Miss Keyes, of Keyes, Man., were married recently by the Rev. W. Everard Edmonds, B.A., of Gladstone.

The new rectory at Snowflake (Rev. L. Swallow, B.A., incumbent) is under way, and will be completed shortly.

St. Matthew's.—The Rev. R. B. McElhearn was inducted into this living on Sunday morning, June 3rd, at the usual morning service. The ceremony was performed by the Very Rev. Dean Coombes. The day being Whitsunday, the chancel of the church was tastefully decorated

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with flowers. The musical portions of the service were well rendered by the choir. The Dean preached, taking for his text St. John 7:37, the sermon being a very eloquent one. The spacious church was well filled by a large congregation, almost every seat in the sacred edifice being occupied.

SASKATCHEWAN.

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

Northminster.—At this place which is about ten miles north of Lloydminster, a small group of people from Sheffield settled about two years ago. A short time ago a very pretty church, capable of holding about sixty people (and more when the chancel is built) was begun. The windows are Gothic, with a large Gothic east window and a tower twenty-five feet high, with fine Gothic door and louvre. The building has cost exactly £50, and is the generous gift of a Sheffield lady, Mrs. Hall, in memory of her husband, whose sudden death last year deprived the C. and C.C.S. of a very sincere colonial supporter. The church will, therefore, very appropriately be called the Hall Memorial Church, and Mrs. Hall has further promised an annual subscription of £10 towards the stipend of W. L. Freeman, himself a Sheffield man, who is the catechist in charge. This is the eighth church which has been completed in the parish of Lloydminster since that place first came into existence.

Lac la Rouge.—A new school for children is being erected at this point in this Indian Mission under the superintendence of the Ven. Archdeacon Mackay.

To show the scarcity of clergy which exists in this diocese it is stated that from a place named Bresaylor west to the border of the diocese, a distance of 150 miles, there is not one clergyman.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metlakatlah, B.C.

Metlakatlah.—Bishop Du Vernet has lately returned from a canoe trip of 150 miles up and down the Naas River, confirming 103 persons, 57 men and 46 women, 88 at Fishery Bay, twenty miles up, and 15 at Aiyansh, about sixty miles further up, or eight miles above the canyon which marks the change from the coast climate to that of the interior. The fresh foliage of the cottonwood, the birch, and alder trees lining the river banks, with a background on either side of snow-clad mountains, made a most beautiful sight. The Naas River is not so difficult to navigate as the Skeena. In the first week in May the snow was gone from the Aiyansh valley, and vegetation was rapidly advancing. The Rev. J. B. McCullaoh, J.P., has taught his people, who are Nishga Indians, to do farming in a small way, and the village of Aiyansh, with its fine streets and well-built houses, its sawmill and its commodious church, capable of seating 250 people, is a perfect marvel to the occasional white man who passes up the river in search of gold. Metlakatlah, founded by the Church Missionary Society under Mr. Duncan's leadership in 1862, has lately been very lively, no less than four steamers being in the harbour on one day. The G.T.P. surveying party, under Mr. Bacon, are making this village their headquarters, as it is only four miles from Kai-en Island. Mr. G. B. Dodge, who is making a hydrographic survey for the Dominion Government, has a camp on Kai-en Island, near the entrance to the harbour. On Sunday, May 20th, Bishop DuVernet held the first religious service ever held on Kai-en Island, and was warmly welcomed by the men of this camp.

Corri

A RETIRE

Sir,—In res clergy to be College, Osh been an adv page for three That it is op Diocese. (2) be: (a) Railr fering in a chapel; (c) bration of tl the last mor The Retreat. 7.30 p.m., Tu conclude Fri early celebra may be obt Jenks, Trini Little, Penet signed. (5) assistance fo any one, ye be sent by s assistance o meet the c Those who found great treat, and pr College an i We are aga of S. John the College nesses in m ments. We intend bein Saturday, Ju

15 O'Har

THE GOO

Sir,—Will insert the letter of th the Dioces ary at Pinc mony of Woman's gift of a l of St. Geo Rev. S. A generous g the goodne practical sincerely p Father ma body of c been the practical v couraging strengthen throughou

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Sir,—I and re-re Testamen ing of Ag and the a 29. The to it is pe translatio New Tes assistance sued by S by the pr productio my humi in respect the first Version, but little faint make could A posed th a little broached Christian belief in text of

Correspondence.

A RETREAT FOR CLERGY.

Sir,—In response to the retreat for clergy to be held at Bishop Bethune College, Oshawa, of which there has been an advertisement on your first page for three weeks, may I say:—(1) That it is open to the clergy of any Diocese. (2) That the expenses will be: (a) Railroad fare; (b) freewill offering in a "box" at the door of the chapel; (c) a collection at the celebration of the Holy Communion on the last morning of the retreat. (3) The Retreat begins with Evensong at 7.30 p.m., Tuesday, July 10th, and will conclude Friday, July 13th, at the early celebration. (4) Information may be obtained from Rev. A. W. Jenks, Trinity College; Rev. H. M. Little, Penetanguishene; or the undersigned. (5) While we cannot promise assistance for personal expenses to any one, yet possibly offerings may be sent by some of the laity for the assistance of these clergy unable to meet the expenses for themselves. Those who were present last year found great assistance from the Retreat, and pronounced Bishop Bethune College an ideal spot for the purpose. We are again indebted to the Sisters of S. John the Divine for the use of the College, and many other kindnesses in making household arrangements. We should know of these who intend being present not later than Saturday, July 7th.

Chas. J. Ingles.
15 O'Hara Ave.

THE GOOD WORK OF THE W.A.

Sir,—Will you be good enough to insert the following extract from a letter of the Rev. S. A. Lawrence, of the Diocese of Toronto, now missionary at Pincher Creek, Alberta, in testimony of the valued work of the Woman's Auxiliary. Referring to a gift of a harmonium from the W.A. of St. George's Church, Toronto, the Rev. S. A. Lawrence writes:—"This generous gift is one more evidence of the goodness of the W.A. and of their practical work in the Church. I sincerely pray that God, our Heavenly Father may richly bless that noble body of devoted women which has been the means of doing so much practical work in the Church, of encouraging the missionaries, and strengthening the hands of the clergy, throughout the whole Church."

J. D. C.
AGRIPPA AND ST. PAUL.

Sir,—I look in vain in all the revised and re-revised versions of the New Testament for a satisfactory rendering of Agrippa's language to St. Paul and the apostle's reply in Acts 26:28, 29. The nearest but faint approach to it is perhaps the note or alternative translation in the "Corrected English New Testament," prepared with the assistance of eminent scholars and issued by Samuel Lloyd, with a preface by the present Bishop of Durham; a production, by the way, which is, in my humble opinion, an improvement in respect to style and accuracy on the first revised version. The Revised Version has the following:—"With but little persuasion thou wouldst fain make me a Christian." Now, how could Agrippa possibly have supposed that Paul was going to use only a little persuasion? He had merely broached the subject of the truth of Christianity by appealing to the King's belief in the prophets as the basis or text of an argument, which, if un-

checked, would probably have reached considerable length, and which Agrippa did not want to hear; in fact, did not consider pertinent to the occasion. So he anticipated Paul's proposed deliverance and cut him short, epitomizing it in the impatient expression, the dominant note of which, unlike the revised translation, is its extreme brevity: "En oligo me peithei Christiania." "En oligo" in oratory means nothing else but "in short," "in a few words;" and "peithei" is often used in the sense of to try to persuade. I can imagine Agrippa making a gesture as about to rise, or a sign to the guards to remove the prisoner, as he said to him: "in short, you would persuade me to be a Christian." Now, as to St. Paul's reply: "En polla," as some texts have it, or "en megalon," as it is in others, means in such a connection exactly the reverse or contrast of "en oligo," and "polla" with the Greek verb to pray means to pray long and earnestly. See Liddell & Scott's Lexicon. And "kai" may sometimes mean "or" as well as "and." The two verses may therefore get their complete sense by the following rendering: "And Agrippa, interrupting him, said unto Paul, 'in short, thou wouldst persuade me to be a Christian.' And Paul said, 'in short, or at length I would to God that not thou only but all who hear me this day might become such as I am except these bonds.'" Or if this English sound to modern ears too flippant, and lacking in Paul's pious fervour and deep earnestness, v. 29 may be rendered: "Not only in short but long and earnestly would I pray that not thou only but all who hear me this day might become such as I am except these bonds." It conveys the idea that although Agrippa might cut short his speech, he could not restrain his prayer for the conversion of Agrippa and all his other hearers; and was as forcible a retort as he could utter in a single moment left to him, seizing, (as we continually hear debaters do to-day, under similar circumstances), on the key-word of his opponent's interruption as a catchword for a point to his reply.

A. W. Savary.

THE WORD.

Sir,—I much appreciated Mr. J. M. McMullen's communication, although it was "rather long" to quote your reference to such letters. Let me draw his attention and that of similar enquiries to the volume in Prof. Max Müller's collected writings, styled "The Silesian Horseherd." His explanation of the references to "the word" in St. John's Gospel are very illuminating. There is a new spirit of research springing up in search of light, as Goldwin Smith puts it, to restrain it is worse than useless, but I think the Church has every thing to gain, and nothing to fear from seekers after truth, and the result will sweep away the assertions and errors that Mr. McMullen so justly condemns.

MR. JUSTICE HANINGTON'S VIEWS.

Sir,—Since my reply to your editorials on my letter re Bible Society, the Rev. Canon Montgomery's caustic letter has appeared in which he charges me with making false statements and misrepresentations respecting himself, although he does not attempt to contradict any statement I have made, or state in what respect my statements were not correct. His style may amuse him, it certainly does not injure me; it strikes me, however, that the public who may have read the correspondence will readily discover that the Reverend gentleman

has set up an imaginary "stone wall to run his head against." My statement was an expression of regret that a dignitary of the Church should, in preaching to strangers or anyone else, advise them to reduce their contributions to our Domestic and Foreign work, and add such reduction to the Diocesan Mission Fund as the Reverend gentleman did, and my fear that such teaching would narrow and dwarf the spirit of giving, and to this I yet adhere. That he did as I stated, in St. James' Church, St. John, he has failed yet to deny, and if he should be bold enough to do so, I think it can easily be proved. That my fears and regrets are, I regret to say, well founded, is to me very apparent by reference to the contributions for our North-West and Foreign Missions in the localities under the Reverend gentleman's sphere of influence for the past years. At the outset I wish to say that in the letter he professed to answer I made no reference to the parish of Kingsclear, of which he is rector, in which are some of the most generous givers to their own parish needs, (none more so in the diocese probably), but those it will appear, if the list is referred to, were not trained in their youth, or to giving by the Reverend gentleman. The Canon goes far afield in his long letter to state that the needs of our diocese and his efforts to relieve them, stating the totals, and many figures of relative apportionment, etc., which really have nothing to do with the subject under discussion, namely, the advisability and wisdom of setting up one claim against the other, instead of advancing both, and the Reverend gentleman after referring to the amounts needed for the Mission work for the year 1906, and its apportionment proceeds thus:—"Hence the delusion of Mr. Justice Hanington's mind, and his false charges. I presume in all charity, however, he has never set eyes on the apportionment list for this year for the parishes of the diocese for missionary purposes at home and abroad." May I ask the Reverend Canon what are the delusions and false charges, choice terms for a clergyman to use "in all charity," he says. I never referred to any particular parish or their assessments, and he can be assured that I had read the list he speaks of long before my letter was written, as I usually do as soon as the report reaches me, but I made no use of it then as it was not in any way involved in my argument. He speaks of his interest in Missionary work, and of his ready response to my appeal as Honorary Secretary to the S.P.G. for this diocese. I never intimated that he did not take an interest in Missions, but I did think that successful work in that interest is not secured by canvassing aid off of one to go to the other. That was not the principle adopted at last Synod in the resolution which was passed to secure an equal and relative apportionment to each. As to his ready response to the S.P.G., which he speaks of, I think it is a pity he mentioned it at all. The S.P.G. still gives our diocese about sixteen hundred and forty dollars a year. By a Canon or order of our Synod each clergyman who receives aid from that fund must take up a collection in aid of its funds. I find in the Diocesan Synod report for 1905, page 263, an account of how that grant is appropriated, and the first charge in the account is "paid Rev. H. Montgomery," (the Canon), "\$97.50." He took up the collection, some of the clergy I regret to say did not, and the amount he sent from his parish was two dollars. His broad-mindedness and teaching as to Foreign and Domestic Missions has evidently had the effect I feared it would, on his parishioners. I read the synodical and other reports of our missionary contribution, and so do many other Churchmen, and we

unfortunately find that our diocese is in default in making up the amount apportioned to be paid by us in 1905 for the work of the M.S.C.C. The Reverend gentleman's own parish for that fund was assessed \$33, and only paid \$19.04. The Cathedral, near which he resides, and of which, as he says he is a Canon, was assessed \$207 and paid only some \$51.80, and the city of Fredericton, in which the Cathedral is, and which the Reverend gentleman visits nearly every day, was assessed \$137, and paid nothing so far as I can find, in the Treasurer's accounts. I may say to the Reverend gentleman that I had no intention to refer to these regrettable facts in any correspondence, and I only do so now because the tenor of his address in St. James' Church, and of his published letters is to discourage liberal giving to Foreign and Domestic Missions on the ground or plea that we should substantially confine our Mission work and assistance to our own diocese and its needs. His letter is substantially not a reply to mine at all, but is a faulty and misleading account of why our own Missions are closed and parishes vacant. His idea seems to be that our Church people are poor. They are not poor. The country is rich and prosperous, and none more so than Church people who unfortunately have depended too long and too much on aid from home, and have not been educated to give as they should. In conclusion I will say that I am quite sure that if the needs of the M.S.C.C. had been brought before the parishioners and the urgency of the claim of our North-West and Foreign missions, strongly pressed, there would have been no deficiency. But upon whom lies the responsibility of that deficiency, I am not now proposing further to discuss.

D. L. Hanington.

FOR THE MUSIC COMMITTEE.

Sir,—I wish to call the attention of the Music Committee of our new Church Hymn Book to the beautiful Guild Hymn of the Bishop of London. The words are by Mary Ann Hearne. The Bishop of London is President of the Girls' Own Guild of Sympathy in London. The hymn may have escaped the notice of the Committee.

J. W. Forster.

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O, Jesus Christ, I come.

In the glad morning of my day
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come.

WHY YOUNG MEN AVOID THE MINISTRY.

Sir,—As loyal Churchmen, we do not like to admit that we have faults. But we cannot close our eyes to the fact that the growth of our beloved Church is being retarded, through the want of suitable men to fill the ranks of the ministry. We are ready to acknowledge and deplore the fact, but at the same time have we taken the matter sufficiently to heart? Have we earnestly enquired into the cause of the deficiency? The usual explanation is the inadequate stipends of the clergy, especially now that the cost of living has advanced so materially.

H. H. FUDGER,
President.
J. WOOD, Manager.

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DEPT. C. C.

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I wish to say, that this does not cover the ground, "Money is not everything." To very many, the ministry will always be an attractive profession, on account of its high and noble purpose, the position it guarantees, and the gaining of the love and appreciation of one's fellows,—all of which things go a long way towards compensating for the lack of money. Then why is it that these things do not appeal to young men to-day? I wish to say that it is on account of the commercial spirit which is so rife in the Church. It is a deplorable fact, that at the present time, spirituality is at a discount; the men who are sought after to fill important positions are not those who can edify and build men up in their most holy faith, or bring life and light to those in spiritual darkness. On the contrary it would appear, that in order to gain that popularity which is necessary to ensure promotion, a clergyman must so enter into the pursuits and pastimes of a certain class of society, that they are safe from any censure from him; and secondly, and partly as a consequence of the first, that the revenues of the Church may be sustained without any over-scrupulousness as to the means employed. The sermons most relished are not expositions of Gospel truth, but short moral essays in which the Church and the virtues it teaches are extolled. Such sermons are all right occasionally, but we would have men first Christians, and then Churchmen. Many men who commenced with high ideals and convictions of duty, recognizing the trend of the times, have descended to a lower level, and indeed it takes an heroic spirit willingly to accept poverty and obscurity rather than relinquish these ideals. As a case in point, one of these "popular" clergymen, after six years' tenure of a certain parish, was advanced to another most important one. During his incumbency, the affairs of the Church prospered, it is true. But the growth, neither spiritual or financial, was so marked as it was under his predecessor, a man of equal natural gifts and education, but whose highest object was to serve God, for the promotion of His glory, and the edifying of His people. The Bible was expounded by him in all its fullness, both on Sunday and week-day. Young men were grounded in its truths and started out in life as Christians, and many spiritually hungry ones were fed and comforted. Numbers increased, improvements to property were made, and the debt largely reduced. Finally, after a six years' ministry most successful in every respect, and solely because the health of some of his family demanded a change of climate, he was obliged to seek another parish. But the only one that offered, after waiting as long as he dare, was inferior and unsuitable; though there had recently been desirable openings which had been filled by means of wire-pulling, with men who were less deserving. The result of this and other similar occurrences has been to wean the son of this clergyman from the Church. During all the years of his early boyhood his desire as well as that of his parents, was that he should take Orders; but, now that he is old enough to

think and observe for himself, he has decided to enter mercantile life. A Christian youth, he believes that he can do as effective Christian work as a layman, as many do who are ordained; whilst at the same time making for himself and his loved ones a much more comfortable livelihood. I believe that many of our finest young men feel the same way. They believe it is more manly to give themselves to a lower calling than to a supposedly higher one, which is ruled by the methods and spirit of the former. The highest of all callings, the ministry, is being degraded by the way in which its affairs are administered. Occasionally where a good living becomes vacant those clergy of the diocese who have worked faithfully, and are deserving of the living, are passed over in favour of an outsider. Is it any wonder, under such circumstances, that so many of our best men go to the States, where they receive better appointments. I believe that before long a reaction will come. Is it not time for it to begin?

Lay-Worker.

British and Foreign.

The Bishop of Rochester is the latest of the episcopal patrons of the motor car.

A memorial statute to the late Mr. W. E. H. Lecky, was unveiled in the grounds of Trinity College, Dublin, lately.

The Rev. L. C. Wood, the veteran vicar of Singleton, Poulton-le-Fylde, celebrated his 87th birthday recently. He was presented to the living which he at present holds as far back as 1843.

The Bishop of Liverpool and Mrs. Chavasse are looking forward to celebrate their silver wedding day (D.V.) next September. Both of them are very popular with the Lancashire folk.

The new cathedral mission church at San Francisco, which has been erected on the site of the burned mission church, was dedicated by Bishop Nichols, on Sunday morning, May 20th.

The Rev. T. Scott-Holmes, M.A., Canon Residentiary of Wells, was recently elected Birkbeck Lecturer in Ecclesiastical History, by the Master and Fellows of Trinity College, Cambridge.

The Rev. Canon John Hemphill, rector of Knockaney, has intimated his intention of resigning his parish and seeking superannuation. He has 53 years' service, all spent in the Diocese of Waterford.

St. Paul's Church, Winona, in the Diocese of Minnesota, lately celebrated its jubilee as a memorial of the jubilee service, the present organ, which has been in use for thirty years, will be rebuilt at a cost of \$6,000.

A superb organ is to be built by the Ernest Skinner Co., of Boston, for the Cathedral of St. John the Divine, New York. It will, in all probability, contain some of the features of the organ in Worcester Cathedral, England.

Erected by the subscriptions of some 2,000 working men, a stained-glass window in memory of the late Sir Benjamin Hingley, Bart., was unveiled at Halesowen Church, Worcestershire, on a recent Sunday.

As a result of the work done under the direction of the Ven. Archdeacon Bryan, there has been erected at Roosevelt, L.I., a handsome frame chapel for one of the Missions of the Cathedral. It is dedicated to St. Paul.

In commemoration of the fortieth anniversary of this rectorship of All Saints', Frederick, M.D., the Rev. O. Ingle was presented with a purse of gold, amounting to \$565, by the present members of his congregation.

Gourlay, Winter & Leeming

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CLEARING SALE —OF— USED PIANOS

Just now we have so many slightly used Pianos that we must keep the stock moving quickly, and, therefore, offer every piano in our warerooms which is not absolutely new at a cut in price.

This is your Opportunity

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Every piano is guaranteed for five years with five years' option of exchange.

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Pianos under \$250—\$10 cash and \$6 monthly.
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- THSLENG**—Seven octave square piano, New York make, in good order, suitable for practice or for your summer home \$50
- McPHAIL**—Handsome square piano, by McPhail of Boston; full iron frame, overstrung scale, etc.; rosewood case, in perfect order. Original cost \$400. Sale Price \$98
- HAINES BROS.**—7½ octave rosewood square piano, by Haines Bros., New York; a very handsome piano, finished back and front alike. A splendid instrument both in tone and action. Original cost \$450. Sale Price \$115
- SOHMER**—Specially fine 7½ octave square piano, by Sohmer, New York; in rosewood case, carved legs, lyre, etc.; a particularly good piano, with full rich tone and wearing qualities unsurpassed. Were it an upright it would bring double the money now asked. Price \$135
- WOOD**—Cottage upright, in handsome walnut case, by the James Wood Co., 7 octaves, trichord scale, brass finishings; a very dainty piano. Sale Price \$180
- NORDHEIMER**—7½ octave upright Nordheimer piano, in ebonized case, polished panels, carved in relief. The owner of this piano exchanged it only in order to secure a piano with player inside. Special Sale Price \$190
- MASON & RISCH**—Upright piano by Mason and Risch, in rich mahogany case plain panels, carved in relief, trichord overstrung scale; action and all parts in perfectly good order. Original cost, \$350. Sale Price \$195
- EVANS**—Cabinet grand upright piano, in particularly handsome walnut case, design made specially for exhibition purposes. This piano has been thoroughly overhauled and is in first-class order. Special Sale Price \$205
- MENDELSSOHN**—Medium-sized upright piano, in beautiful walnut case, by the Mendelssohn Co.; has been used but 14 months, though could not be told from new. A snap at \$238
- KARN**—7½ octave Karn piano, in walnut case, with full length polished panels; Boston fall board, three pedals. Could not be told from new. Manufacturer's price, \$400. Sale price \$245
- GERHARD HEINTZMAN**—Medium-sized upright piano, 7½ octaves full length music desk, carved panels, three pedals, ivory and ebony keys, etc. Could hardly be told from new. Manufacturer's price, \$400. Sale Price \$257
- GERHARD HEINTZMAN**—Cabinet grand upright piano, in rich burl walnut case, full length music desk, Boston fall board, three pedals, etc. Manufacturer's price, \$450. Sale price \$277
- KNABE**—A peerless Knabe, cabinet grand size, in oak case, rich dark brown color. Has been used in concert work, but after a thorough overhauling is now offered for sale at less than half price. \$300
- GOURLAY**—A \$475 style of this high priced piano that we have used two seasons for professional work; now offered for sale with the same guarantee as to quality as accompanies every new piano of our own make. Could not be told from new. Sale price \$315

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188 YONGE ST., TORONTO

The Rev. Canon and Mrs. Nolloth were presented lately by the church-workers connected with Beverley Minster, of which Canon Nolloth is the vicar, with a silver rose bowl and four silver vases, on the occasion of the celebration of their silver wedding day.

The King has been pleased to appoint the Dean of Westminster the Very Rev. J. Armitage Robinson, D.D., to be the Lord High Almoner in the room of the late Bishop of Ely, Lord Alwyne Compton. This appointment has given great and general satisfaction.

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Every single book of the New Testament is written for those who have received the primary teaching of the Church, and presupposes that the rudiments of Christian teaching have been given by the Catechism.—Bishop of Birmingham.

The Rev. Thomas Smith, vicar of St. Helen's Church, York, who a few months ago celebrated his fiftieth year in Orders, has been presented with a purse of gold and an album containing the names of the subscribers.

The new rector of Marston Moreteyne, the Rev. H. J. Sharpe, received some valuable gifts on leaving Marham, in Norfolk. The gifts included a solid silver tea-tray, silver rose bowl, and an oak clock with interchangeable chimes on silver bells capable of playing melodies.

The Bishop of Winchester has appointed one of his suffragans, Dr. Macarthur, Bishop of Southampton, to be Archdeacon of the Isle of Wight, in the place of the late Rev. Canon Haigh. This appointment, Dr. Macarthur will hold in conjunction with his suffragan bishopric.

It is the duty of children to be obedient to their parents. Of all the creatures we are acquainted with, mankind are the longest before they become capable of shifting for themselves, and it seems to be the design of Providence in keeping them so many years in a state of dependence upon their parents to train them up in obedience.

The contract for the erection of the super-structure of the cathedral at Liverpool, has been allotted to Messrs. Morrison, of Waverley, Liverpool. The terms have not been divulged, but it is understood that they are inclusive of the complete erection of the building, and that, as the whole work will take a prolonged time, there are arrangements for terminating the agreement at intermediate times, if desired by either party to

the contract. The foundations are now practically finished, and inquiries in Liverpool are met with the satisfactory assurance that the work of erecting the main building will proceed forthwith.

The beautiful old parish church at Tysoe, which was built in the twelfth century, and parts of which date back to before the Norman Conquest, is seated throughout with old oak, some of the pews being handsomely carved. The woodwork had not been cleaned for over forty years, and now through the energy and voluntary help of several ladies of the congregation it is in excellent condition, having been thoroughly washed, cleaned, oiled and beeswaxed.

A reception was tendered lately to the Rev. Dr. R. F., and Mrs. Alsop, by the members of the congregation of St. Ann's, Brooklyn, who has just completed twenty years' ministry in that parish. During the evening a silver loving cup was presented to him, the presentation address being made by the Hon. Seth Low, a former Mayor of New York. The Bishop of the Diocese (the Right Rev. Dr. Burgess), was present, as were also a number of the Brooklyn clergy.

More gifts to the Cathedral. Lately the Committee announced letters from Mr. Hardman Earle, offering a window to the memory of the late Sir Thomas and Lady Earle; and from Mr. Moon, offering a marble pavement for the choir in memory of his father, the late Sir Richard Moon, Bart. A letter was also read from a prominent Liverpool citizen saying that he had made arrangements in his will for a sum of money (about £2,000), to pay the cost for the provision of a peal of bells for the new cathedral.

On Sunday, May 13th, a special service of thanksgiving was held in Westminster Abbey, for the safe return of the Prince and Princess of Wales to England from their tour in India. All the members of the Royal Family at that time in England were present, besides a large number of distinguished persons, including His Grace, the Archbishop of Canterbury. The Dean of Westminster preached from the text, St. Luke 22:27. Some 300 bluejackets from the "Renown" and the "Terrible" were also present at the service.

On a recent Sunday morning for the first time in the history of Norwich Cathedral, banns of marriage were published in the cathedral itself between Mr. Samuel Wilberforce, of Woodmacate, Surrey, and Miss Katharine Sheepshanks, daughter of the Bishop of Norwich. The Bishop has granted a license for this purpose, and has also given consent for the publication of banns in future in the case of special residents within the precincts of the cathedral close. Hitherto banns had been published in St. Luke's Chapel attached to the cathedral.

The American season is in full swing at Westminster Abbey, and its purlieus, and very quaint are some of the remarks heard from our visitors. A little group—father and daughters—approached the bust of Archbishop Tait. "Come here, girls," says the father, "this is the founder of that gallery we have just been to." A patriotic New Englander passes before the monument of the standard-bearer of Henry V., on whose shield is an eagle. "Ah, I see you have the American eagle here!" Two ladies from Chicago are looking at the statue of Sir Robert Peel. "Peel, who was he?" asks one. "Oh, don't you know, he was a famous policeman!"

—Occasions do not make a man either great or frail. They but show what he is.

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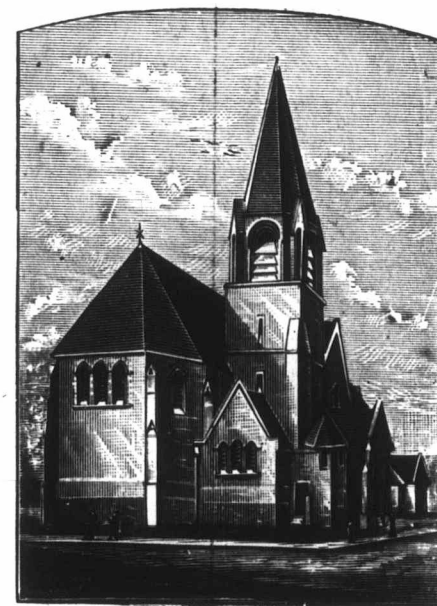
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We will submit designs and estimates free of charge, and guarantee satisfaction. Write us for particulars.

Children's Department.

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "if I should die 'fore I wake."

"I pray," prompted the gentle voice. "Go on Donny."

"Wait a minute," interposed the

small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white-gowried form was safely tucked in bed, the grandmother questioned him with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see I'd upset Ted's menagerie and all his wooden soldiers on

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their heads round in th die 'fore I him to find go down a lots of thi you're goin don't want die 'fore y "That wa commended quaver. "A wouldn't b middle of t

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"Oh, ne for home Lydia ha home and prettiest neat hair but now again she thing wo untidy ar uncle's sl polite, an from all; her mann dress. St tesy and for home would de

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There is nothing so good for you these days, to keep stomach right and Liver active, as

Abbey's Effervescent Salt

Of course, you know that. This is just to remind you if you are not feeling "up to the mark."

25¢ AND 50¢ A BOTTLE AT ALL DRUGGISTS.

their heads just to see how he'd tear round in the mornin'. But 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."

GOOD ENOUGH FOR HOME.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting her hair in a knot, she went to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home and had always appeared in the prettiest morning dresses, and with neat hair and dainty collar and cuffs; but now that she was back at home again she seemed to think that anything would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear, and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas effort to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously is as much a duty as to keep from falsehood and stealing.

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THE DISHWASHING GAME.

On Monday, before I go to school, I wash the dishes—it's mother's rule, So Bridget can sort the clo'es. To help me get them quickly done, I've made up a game that's lot of fun, And here is the way it goes:

The forks are voyagers, and their wives

Are the tablespoons and the silver knives;

The teaspoons are babies wee; Each platter, saucer and cup's a boat In which from the dish-pan port they float—

They're shipwrecked when out at sea.

The soap-sud breakers dash fierce and high,

But all hands are saved, and rubbed till dry;

The wrecks are towed in to shore; In closet harbor they safely stay Till sailing date on another day, They bravely embark once more.

And washing dishes in this way Is nothing but fun. And I always say—

And mother agrees with me— "If work's on hand it's a splendid plan

To do it the jolliest way you can." Just try it yourself and see.

—Good Housekeeping.

THE LITTLE LIGHTHOUSE GIRL.

Sailors who navigate the seas on the Atlantic Coast are always glad when they near the harbor of Savannah, for that means that they will pass within saluting distance of the "little lighthouse girl." This is the officially accepted title of Florence Martus, who has for the last eleven years waved a friendly signal to every craft passing between the city and the sea. It is a hobby of this young girl to greet the ships that go and wish them a safe return, and greet the ships that come and congratulate them in their voyage. She says that the ships are her world. She hasn't much world outside of the marine houses, to be sure, for she lives with her brother and her mother on the bleakest, most uninhabited island imaginable on the southern bank of the Savannah River, ten miles from town.

The Martus dwelling is the only habitation on Elba Island. There is no landing wharf, and visitors arrive on an average once a year. George Martus attends to the range of lights which keeps the pilots in the right part of the most tortuous channel in that part of the ocean. Beside the lighthouse is the cottage where these three persons spend their lives. The barks, the steamers, and the various other craft never get near enough for an exchange of greetings other than that most expressive form of good will, the waving of a handkerchief by day and of a lantern by night. And as the girl sends out her welcome the seamen, who know all about her, and who would resent the elimination of the ceremony which she has so popularized, send back an answering salute, three "toots" of the steam whistle. Then Miss Martus is as happy as a belle at a debutante party.

It is her desire that no vessel shall pass the lighthouse without receiving a salute. She never overlooks a sail in the daytime, and her handkerchief is ever ready for its service of cordiality. At night she seems to feel intuitively the approach of her ships,



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for she has frequently made ready the lantern before the expected boat hove in sight. She says it is her ambition to signal every ship that touches Savannah. She was asked her reason for signalling the passing sea throng.

"I do it," she said, "because they are my friends, almost the only friends I have. I love to see them come and go, and when they go, I always pray for their safe return."

DOGS THAT WEAR SHOES.

In Alaska even the dogs wear shoes—at least part of the time. It is not on account of the cold, for a shaggy Eskimo dog will live and be frisky when a man will freeze to death. The dog does all the work of dragging and carrying, which in this country falls to the horses, and in trotting over the rough ice of the mountain passes his feet soon become bruised and sore. Then his driver makes him soft little moccasins of buckskin or reindeer skin, and ties them on with stout thongs of leather. In this way he will travel easily until his feet are thoroughly healed up. Then he bites and tears his shoes with his sharp wolf-like teeth and eats them up.

Wonderful animals are these dogs of Alaska! Although they are only little fellows—not more than half the size of a big Newfoundland, they sell for from \$75 to \$200 each—more than an ordinary horse will sell for in this country. They will draw two hundred pounds each on a sled, and they are usually driven in teams of six. They need no lines to guide them; for they readily obey the sound of their master's voice, turning or stopping at a word.

But the Eskimo dogs have their faults. Like many boys, they are overfond of having good things to eat. Consequently they have to be watched closely, or they will attack and devour stores left in their way, especially bacon, which must be hung

out of their reach. At night, when camp is pitched, the moment a blanket is thrown upon the ground, they will run into it and curl up, and neither cuffs nor kicks suffice to budge them. They lie as close to the men who own them as possible, and the miner cannot wrap himself so close that they won't get under the blanket with him. They are human, too, in their disinclination to get out in the morning.—New England Farmer.

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—Whatever God calls you to do He can enable you to accomplish.

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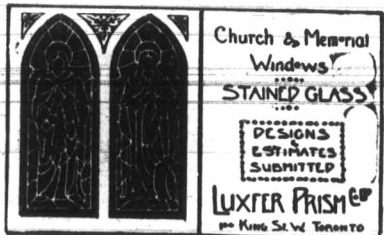
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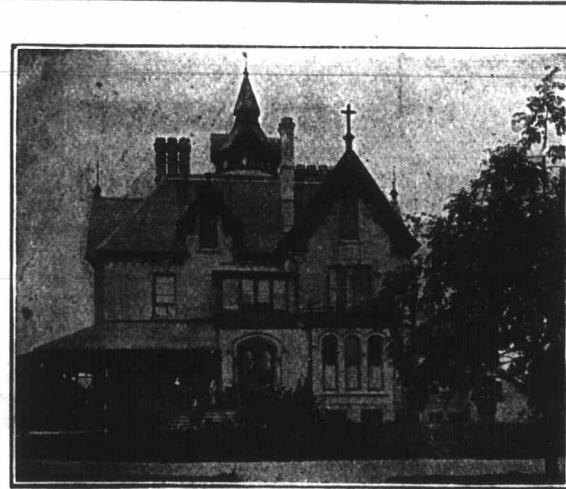
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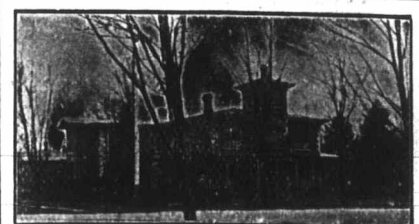
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