

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, MAY 31, 1906.

No. 22.



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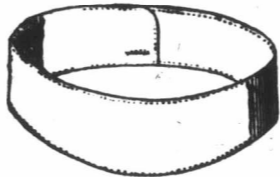
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**A RETREAT FOR CLERGY** will be held at College, Oshawa, from July 10th to 13th. Any information may be obtained from Rev. Canon Ingles, 17 Elm Grove Ave., Parkdale.

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**The Institute Leaflets 10,** cents per year

EDITED BY REV. T. W. POWELL.

These have recently been purchased from the S.S. Committee of the Diocese of Toronto, and commencing with June issue are published in improved and enlarged form, following the lesson plan of the Interdiocesan S.S. Committee and containing

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The Clergy House of Rest will be opened for the reception of guests on Friday the 29th of June.

**Board 50 cents per day**

As the accommodation is limited, early application (by letter) is requested to

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

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A postal card addressed to us will bring these to you by return mail

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

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

ENTRY.  
Entry may be made personally at the local land office 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) or (4) must cultivate 30 acres of his homestead, or substitute 20 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, 1889.

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

APPLICATION FOR PATENT  
should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa for 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 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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Recently Dr. King, the Bishop of Lincoln, was presented with several volumes of books and a pair of field-glasses by the clergy whom he had ordained to mark the completion of the twenty-first year of his episcopate.

Drum Church, in the Diocese of Clogher, has recently undergone a course of internal renovation, and now only requires the addition of a chancel to make it a very handsome sacred building.

Bishop Courtney, who has been holding a series of Confirmations on behalf of the Bishop-Coadjutor of New York, recently confirmed no less than 130 candidates in St. Andrew's Memorial Church, Yonkers. By far the greater number of these were adults, there being as many men and boys as women and girls.

Mr. John Bentley, of Scholes, Cleckheaton, sang for the last time on a recent Sunday in the choir of St. John's Church, of which he was a member for over sixty years. He entered the choir as a schoolboy at ten years of age, and is now nearly seventy-two. His grandfather and father were also members of the choir.

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TROY, N. Y., NEW YORK.  
Manufacture Superior  
CHURCH, CHIME, SCHOOL & OTHER  
**BELLS**

Two stained-glass windows have been placed in the chancel of the little church of Wythburn, at the foot of Helvellyn, as a thankoffering for a holiday enjoyed in the beautiful valley by Miss Jackson, the founder of the Children's Hospital at Sevenoaks, in Kent, and Miss Rose.

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# Canadian Churchman.

TORONTO, THURSDAY, MAY 31, 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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**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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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 3—Whitsunday.

Morning—Deuteronomy 16, to 18; Romans 8, to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21.

June 10—Trinity Sunday.

Morning—Isaiah 6, to 11; Revelations 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, 10, 17, or Matt. 3.

June 17—First Sunday after Trinity.

Morning—Joshua 3, 7—4, 15; Acts 2, to 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.

Appropriate Hymns for Whitsunday, and Trinity Sunday, 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.

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 166, 167, 179.  
Offertory: 162, 170, 172, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 164, 509, 514.

### Unity of Spirit.

One of the chief evidences of the presence and power of the Holy Spirit is the existence of unity in the Church. As in the three Persons of the Blessed Trinity, "the Unity in Trinity," and the Trinity in Unity is to be worshipped." So, wherever the Holy Spirit abides, there with Him also abides unity. Unity is manifest between the glorious Trinity and the humblest believer. As it is likewise manifest amongst the various believers, whose duty and privilege it is, to receive and hand on the Sacraments, the Word, the Faith, the Doctrine, and the Tradition of the Church from Father to Son throughout all generations, until the coming again of our Blessed Saviour, Who liveth and reigneth with the Father in the unity of the Holy Spirit, one God, world without end.

### Sunday.

It may strengthen the determination of those members of parliament who support the Sunday Observance Bill, to know that Canada is not the only country in which the need is felt. The new machinery of movement, and the development of railway work have done much to change our Sunday habits. Fortunately, we have a strong body of supporters; and Archbishop Bruchesi, of Montreal, has used his great influence in support of the legislation. During the first week in May a conference was held in London to promote Sunday Observance. The Archbishop of Canterbury, presided, and was authorized by the King and Prince of Wales to express their earnest desire for the success of the movement, the Prime-Minister sent a letter expressing sympathy, and the Duke of Norfolk represented the Roman Catholics, while other well-known divines expressed the support of other religious bodies. The problem is felt in London, and indeed in the whole of England, to be a serious and urgent one.

### Church Progress.

One thing is certain, that if Churchmen are really sincere in their desire to see their Church advance, they must supply the motive power. There are three efficient ways in which this can be done. One is by each individual Churchman engaging in some definite branch of Church work, and addressing himself to it with the same earnestness and perseverance that he devotes to his own business, or pleasure. A second is where the Churchman, instead of working himself, contributes the means to enable others to work. As when in the old war time a man drafted for the army instead of going on active service himself paid another to take his place. A third is where both money and service are loyally given by the Churchman to aid the work of the Church. It is idle for members of the Church to sit with folded hands and bemoan the lack of energy, and progress in the Church of which they are members. Her progress represents the sum total of the energetic work of all her working members. In a hive the drones only count as drones. It matters not how well conditioned, and self-satisfied they may be, they are only drones after all. The thatch that covers them, the busy life about them, and the work accomplished is not theirs, though they seek to get the benefit, and may have the credit of it as well.

### Non-Church Going Scotland.

In connection with the regret of the clergy in Scotland over the changed and non-church going habits of this generation, we stated that the "Edinburgh Scotsman" had opened its columns to letters in answer to the question, "Why do you not go to church?" The response has been an avalanche of letters which the editor has endeavoured to classify. This week there is a selection from those by married women. The startled editor says: "The number and character of these letters is one of the most surprising and significant aspects of the controversy. It is notorious that, in all countries, men form the great majority of the non-churchgoers; women are everywhere regarded as the mainstay of the Church; and we did not suspect that in our own land the number of women of mature years and of responsibility who deliberately shun the Church was so great, nor did we imagine that they were so much influenced by the spirit of the 'higher criticism' as their letters indicate. We lay special emphasis on this fact for the reason that the attitude of the mother towards the Church is likely to have a deeper influence upon the beliefs

and habits of the children than that of the father. If the mothers break away from the Church what can we expect of the coming generation? Let the clergy take note." A perusal of those published show in many, nay in most cases, that it was the indifference of the clergy and fellow-worshippers that stung the writers, who would have been loyal and affectionate, had a little sympathy been shown. Then the changed circumstances, the young family, the fashionable display, all had their share in the chill. But undoubtedly the desire for knowledge, and the failure to obtain any reasonable satisfaction, the revolt from the Confession of Faith, all tended to produce in Presbyterian Scotland this sad result.

### Cobalt.

It is curious to note the fitting of public interest from one part of the world, which gives promise of unusual mineral wealth, to another. California in the late forties drew the human tide to her shores. Then Australia and the Cape gathered the crowds of adventurers. British Columbia, and Alaska had their turn. And now comes Ontario with Cobalt as the centre of attraction:—The mining magnet drawing the fortune seekers; scientific and unscientific, polished and uncultured, honest and unscrupulous, cautious and reckless, to its hitherto rocky wilds. The discovery of the rich deposits of this valuable mineral; the quick spread of the news and the rapid gathering of investors, miners, speculators, and the motley throngs which like the mercenary bands of the middle ages, always are in readiness, to flit from treasure-field to treasure-field, and in default of ruder weapons to play their wits in pursuit of gain; and the varied and picturesque incidents of life, individual and collective, in this moving centre, present rich material for some Canadian "Rolf Boldrewood" to weave into a stirring romance. But the Church has also her part to play in this field of action. Is she playing it worthily, and well? What of Church work in Cobalt. Our readers await details!

### The Work of the C.P.R.

At the great banquet at Montreal to Sir Thomas Shaughnessy, of the C.P.R., that gentleman and the other speakers also gave details of the development of our country which should inspire the young generation all over the land. We harp, necessarily, on the duty of seeing that all the energy should not be confined to material growth. Among other things Sir Thomas said: "A very few years ago Canada was a country of vast area with a sparse population, and a considerable public debt contracted mainly for the purpose of providing transportation facilities by land and water. Her overtures for better trade relations with other countries were in some cases met with indifference bordering on contempt. Now population is crowding in upon her by hundreds and thousands; her commercial, industrial, and agricultural resources are being developed at an astonishing pace; she is prospering beyond the anticipations of the most sanguine. Other countries would now like closer trade relations, broader reciprocity. They have changed their tune. They would like to participate in her trade and furnish outlets for her exports. Can't we get along without that assistance tendered at this late date? Cannot the manufacturers and merchants of Ontario, Quebec, and the Lower Provinces, meet the requirements of the trade west of the Great Lakes until manufacturers have extended westward and at the same time furnish a home market for western products infinitely more desirable and profitable than any that can be found abroad? But necessarily we shall have



enormous quantities of products to export by the ocean routes, and will it not be wise for us to see that these exports reach the ocean carriers at our own Canadian ports on both the Atlantic and Pacific side to the extent that we can do so without resorting to unduly aggressive or undesirable legislation?" And in other parts of his address speaking of the growth of the West he said:—"But what will be the situation in the course of a very few years? When speaking of the resources of Manitoba, Saskatchewan and Alberta, we naturally refer to the quantity of wheat that they will produce annually in the near future, and none of the figures that I have seen coming from an authoritative source strike me as excessive, but we are apt to forget that a sort of transformation is already taking place; that in Manitoba mixed farming has now become the fashion; that the farmer raises not only wheat, but cattle and cows and pigs and poultry that will soon be coming East in vast volumes, not only to supplement, but to increase many times over the quantities of like products now reaching our ports through other channels. There is no occasion for jealousy between Canadian Atlantic ports; there is business enough ahead for all of them, and to spare. Get the ports ready." We, in this connection again call attention to the appeal of the Archbishops and Bishops.

#### A Notable Medical Gathering.

On the 21st of August will be begun, in the city of Toronto, one of those great scientific gatherings which mark the intellectual vigour of the world, and demonstrate its enterprise and progress. The annual meeting of the British Medical Association, composed of about a thousand members, will bring together in one of the leading cities of Canada some of the most learned and skilful members of the medical profession in all its branches. The papers read, and subjects discussed, cannot fail to make the occasion one of unusual interest. And it is not beside the mark to say in all probability, that branch of scientific knowledge, which plays so large a part in the care of the health of the individual, and the nation, will show that the progress of the past year has, in many, if not in all, departments of medical knowledge, been worthy of a noble profession and the great cause it has at heart.

#### Niagara Falls.

We have a stout defender of the natural beauties of the United States in the "Outlook." In the past it has spoken plainly on behalf of Niagara Falls and now rejoices that the Upper Palisades and Hook Mountain on the Hudson have been rescued from further destruction by quarry men. The same number speaks again, but we regret, in less determined fashion in favour of protecting Niagara. For example, it prints in full an article by Mr. Buck, an engineer who desires to sacrifice the Falls for the purposes of industrial development. Among other things Mr. Buck would follow Artemus Ward's lead, who was prepared to offer up all his wife's relations to aid his side in the Civil War. Mr. Buck is prepared to offer up Canada for his development purposes. He would so change the current further up the river as to divert the torrent from the Canadian to the United States side of the boundry, dry up our power, and create new development on the south. The "Outlook" is a moral paper, a believer in the square deal, and in the Golden Rule. But the "Outlook" has not a word of condemnation of this new version of the wolf and the lamb, and swallows this proposed colossal theft without a word to show that it disagrees. There is another fact connected with this river's bank which our friends on the other side should not forget. When they arrive at the bank they look across upon gardens and parks and riversides, where every effort is made to retain and heighten the natural beauties. Few cross the stream and look from

the Canadian side because by doing so they would only see the backs of the factories, railways, and sheds, and a small park. On our side practically the whole river from Fort Erie to its mouth belongs to the Government now, and is in the hands of the trust to be kept from desecration. What, let us ask the "Outlook" and its friends, is being done or is contemplated in order to re-create the beauty of the New York side? There ought to be fair dealing, and not empty words, but respect for a neighbouring power.

#### The Moral Earthquake.

On the northern half of this continent, for some time past, a moral movement has been slowly but surely making headway against fraud and corruption; and all forms of wrong doing, whether municipal, political, or otherwise. One of its first notable victories was the unearthing and conviction of Tweed, and his unscrupulous following in New York. It is high time we had a general house-cleaning in Canada, as well as the United States. One of the strongest proofs of the need of it is the boldness and assurance with which public and private misconduct, especially by individuals—who happen to fill prominent positions is excused and palliated, by themselves and their friends. Wrong-doing is wrong-doing, it matters not by whom it is done. When justice is dispensed otherwise than fairly, and fearlessly in any community, the strongest safeguard of the home and the state is being broken down, and sooner or later a day of reckoning will surely come; it may be as suddenly and disastrously as an earthquake at midnight, or at break of day. Wealth in its way brings power, but wealth ill-gotten, brands its possessor with shame and dishonour, and but too often is squandered as viciously as it has been acquired. There should be the same law for the rich as for the poor in the ideal state. And we should see to it that it is freely and fairly administered without fear or favour.

#### Presbyterian Prayer-Book.

The change which set in half a century ago in the form of Presbyterian worship has made another marked step according to a letter in the "Montreal Herald." It says that the first copies of the new book of Common Worship, which has just been published with the authority of the Presbyterian General Assembly, were received in New York on Saturday. The approval of the General Assembly to the innovation of a Prayer-Book for use in Presbyterian churches was not obtained without a struggle, nor will it be possible to introduce the books into individual churches without some opposition. Many loyal Presbyterians, especially those of Scotch descent, look upon the innovation in the Church as savouring of Romanism or Episcopalianism. The best that could be done in the General Assembly was to bring its permissive approval, and the title page of the book bears the announcement, "For Voluntary Use in the Churches." Now that the Presbyterian Prayer-Book is published, all that remains for those who opposed it is to refrain from its use, and it is predicted by Presbyterian leaders that many churches will so refrain. In the East and in the large cities of the country the new book is expected to be largely used. Women will be interested to know that in the marriage service the word "obey" is omitted. The pioneer of the movement was a Dr. Robert Lee, of Edinburgh, but there have been many changes since his early innovations.

#### A Step in the Right Direction.

During the past week we have been informed that in nine parishes an effort is being made to introduce the "Canadian Churchman" into the homes of all Church families, the monthly having been discontinued. This, of course, is grati-

fying news to us. There can be no doubt that a weekly is a far more suitable and timely medium for conveying up to date Church news. We hope this good example will be, as it ought, generally followed.

#### THE GOSPEL ACCORDING TO MR. CARNEGIE.

Mr. Carnegie among his multifarious gifts possesses the fascinating, but rather dangerous one of making epigrams. The other day he told the people of Montreal that it was of much more importance that they should make their homes "a heaven than that they should make heaven their home." This is undeniably smart and well put, and as might naturally be expected, it has stuck. Thousands have "caught on to," and enthusiastically endorsed it. Able editors have taken it as a text for lengthy homilies, and to our good old friend, "the man in the street," it has been indeed a sweet morsel, to be lovingly rolled on the tongue, and slowly and reluctantly swallowed. For your man in the street, in matters religious is nothing if he isn't "practical," and a saying like this, which for the "orthodox," has a sting in its tail, has for him a poignant flavour all its own. He takes it to his heart and makes it his own, and loves to flourish it under the nose of the mere religionist. And then it cannot be denied that such sayings do come in handy at times, when you want to let yourself down easily. These general statements, through which you can drive a coach and six, can be made to do duty on so many occasions, and can be stretched to meet almost every conceivable case. They are so superior to mere dogmatic statements of right and wrong. They are so delightfully vague. They mean so much, and they mean so little, and are so elastic in their application that they afford a perfect treasure-house of ready-made excuses for dodging the direct issue between the service of God or self. One dealer in epigrams takes the middle course. He serves, or says he serves, Humanity. And there it generally ends. One of the evils of the age is the disguising of paltry excuses with high sounding titles. We all know how dishonestly such terms as "liberal," "progressive," "broad-minded," "enlightened," "charitable," etc., are used. As often as not, perhaps oftener, the dishonesty is unconscious. But it is none the less real. These terms are frequently used with a glow of genuine enthusiasm, but they do not deceive the practised ear. They ring hollow and false. One learns by an unerring instinct to distrust the excuse that calls itself by the finest name, and calls to its aid the most plausible and "fetching" epigrams. That these excuses are not made in cold blood, with a conscious intent to cloud the issue, that in fact the maker often believes himself a very superior person indeed, and an uncommonly fine fellow, all this does not alter the fact, that these terms and sayings are in the vast majority of cases used for the purpose of shirking the performance of some distasteful duty, acknowledged by the "subliminal consciousness," but rather repudiated by the grosser self. Therefore, we regret this epigram of Mr. Carnegie's; bright and "catchy" as it is, and uttered, we have no doubt, by him, in perfect good faith. For it is certain to be abused by the unconsciously dishonest, by that great army of people who are forever on the look-out for some high sounding excuse. And the saying itself does not put the case fairly, because it contains an innuendo, intentional or unintentional. It implies, or it will be taken to imply, that religious people are prone to neglect their earthly duties, and that religion is responsible for thousands of unhappy homes. It will strengthen the position of that numerous class of people whose "practical Christianity" begins and ends in the denial of what they call "dogmatic religion." There never was

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#### THE S.P.G.

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a time in the history of Christendom when sayings of this kind were calculated to do so much harm. They have been needed, and they may be needed again, but they are not needed now, because the trend is all the other way. The tendency to-day is in an exact opposite direction. There is a spirit of rebellion against all authority that imposes any irksome conditions, that in any way clashes with or restricts personal inclinations. Men are less and less inclined to do right in any other way than their own, or to sacrifice their own individuality to a sense of duty. And so their religion has come to consist simply in the denial of any obligation that involves such self-sacrifice. They are religiously irreligious. The more they attempt to disguise this propensity, and the more plausible and pompous the excuses they employ, the more unmistakably apparent it becomes. Such sayings as that of Mr. Carnegie's, we repeat, delivered in all "the dignity of dollars," and with all the prestige behind the dollars of a uniquely forceful and interesting personality, is especially regrettable.

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#### THE S.P.G. AND BISHOP MONTGOMERY.

On the 16th of June, 1701, King William III, signed the charter of the venerable Society for the Propagation of the Gospel, (S.P.G.), and little did that monarch or the charter members then dream of the great future that was before their venture of faith. On the 16th of June, 1906, this society will be 205 years old. The missionary work of the Church of England has been carried on by many different agencies, but the two which stand out pre-eminent are this venerable society and her younger and still more successful sister, the Church Missionary Society, C.M.S. Within fifty years after King William had signed the charter, (namely, in 1749), S.P.G. missionaries had reached Canada, and begun work in Nova Scotia, and within 100 years, (namely, in 1787), this Society was instrumental in sending a Bishop to Canada, namely, Bishop Inglis, of Nova Scotia; the first Colonial Bishop ever appointed. The story of the first hundred years of the Church Missionary Society has been told by Mr. Eugene Stock, one of the greatest missionary experts of the world, and the story of the first two hundred years of the Society for the Propagation of the Gospel has been told by another competent missionary expert, Mr. C. F. Pascoe, in his treatise entitled, "Two Hundred Years of the S.P.G." The history of both these Societies has, by these publications, been brought down to the present time, and as the strong hand of Bishop Montgomery, is now at the helm of the older Society, we may expect that its next historian will have to tell of operations conducted on a scale that may be called gigantic in comparison with the work of the first two hundred years. The selection of Bishop Montgomery for the post of Secretary of the S.P.G. in succession to Prebendary Tucker, was made by the two Archbishops of Canterbury and York, assisted by five English Bishops. The choice of these seven prelates attracted world-wide attention because it called home an unusually successful colonial Bishop, for Bishop Montgomery was then Bishop of Tasmania, and it indicated that the secretaryship of a large missionary society was work of the highest spiritual character, and the selection of a secretary should be made with the gravest deliberation. Bishop Montgomery was born in India, being son of Sir Robert Montgomery, who was for some time Governor of the Punjab. Sir Robert took a keen interest in missionary work, and served for years on the Committee of the C.M.S., so that his son, the present Bishop, grew up in a missionary atmosphere, and with the friendliest feelings for the C.M.S. His missionary training and his friendship with the C.M.S. are both of great value to him now. Within

a year after he was appointed the S.P.G. Secretary, Canon Robinson was appointed assistant secretary, with a view to reorganizing the editorial department, and one important result of these appointments is the production of the splendid missionary magazine, "East and West," which is peerless among missionary magazines. We deem it our duty to draw attention to the S.P.G. and Bishop Montgomery at this time, because he expects to visit Canada in the present year, and when he comes the Canadian Church ought to give him such a reception as he will not soon forget. He knows India more or less by early associations. He knows Australia thoroughly, having travelled in every part of it, except Queensland. He comes to Canada this year to know this vast Dominion better than he could ever know it without a personal visit. It is important that in his present post of S.P.G. Secretary he should know every colony intimately, and the Canadian Church will be remiss in her duty, if she does not think out carefully how to turn his visit to the best possible account. The extent of the help which the S.P.G. has given to Canada for many years is little realized, and very inadequately acknowledged. In 1904, for example, that Society helped various Canadian dioceses extending from Nova Scotia to the Pacific Coast to the extent of £13,355 16s. 3d., or over \$65,000, which was distributed in more than 150 parishes. The Canadian Church has done and is doing work of the highest character, but some plain duties have been overlooked. Why is it that in the pamphlet, "Pan-Anglican Congress of 1908," the only answer from Canada is that of the Bishop of Selkirk, the most remote field in Canada? Why did not other Bishops take action? And why did the Synods not act? The pamphlet above referred to can be had from the S.P.C.K. for four pence, and its perusal might lead the casual reader to think that Canada had no pressing problems or anxious questions, for no answer appears from any Canadian diocese except Selkirk, to the solemn questions which the congress secretaries, (Mr. Eugene Stock and Bishop Montgomery), submitted to every Bishop of the Anglican Communion. Bishop Montgomery has written an article on the proposed congress of 1908, which appeared in "East and West," of January last, and that article shows that Bishop Montgomery has several momentous questions on his heart just now. He and the members of S.P.G. Committee have shown that they can devise and carry out big schemes. At the close of the Boer War, (1901), they raised £30,000, or \$150,000 for South Africa. Australia (1903), and Japan (1905), were the next objects of their special aid, and Canada is on their hearts in 1906. The flood-tide of immigration that is sweeping over Canada has led the S.P.G. Committee to offer a special gift of £20,000, or \$100,000 to Canada in 1906 over and above all their other help. May the Canadian Church give Bishop Montgomery the welcome and the hearing he deserves so that his visit may prove a powerful impetus to the forward movement of the Church.—T. G. A. Wright.

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#### FROM WEEK TO WEEK

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

Mr. Whitelaw Reid, American Ambassador in London, has said a timely word in calling attention to the newspaper and current English of the time. It is most unfortunate that so little thought should be given to style and literary finish when newspapers have become the daily property of almost everyone. The sporting pages of our great journals are filled with the most grotesque expressions, and something of the same loose English finds its way into the news

and editorial columns. There appears to us to be a growing lack of dignity in the form in which expression is given to thought in current literature. There is apparently a delusion abroad that dignity and ease in expression are not attainable at the same time, and if one must go, then it will not be "ease." It is presumed that the book or journal that catches the eye of the public must employ the rugged language of the street; to follow and not lead. It is really a great mistake to imagine that dignity of utterance should involve coldness or stiffness, and it is equally incorrect to suppose that ease in expression should only be acquired by employing the current slang and loose phrases which seem to find their genesis in the theatre, and then lay hold of the man on the street. There is an ease and graciousness linked with natural dignity that is more attractive and far more powerful than any concession to what is presumed to be the popular taste. The clergy are always the centre of culture in their community, and it becomes us to give heed to our English, not only in the pulpit, but in conversation as well. We have frequently noticed utter failure to reach men of careless lives; sailors, miners, dock-hands, by lowering ones' self to their level in act and word. They do not like it from one who knows better and their instinct is correct. Both in speaking and writing we think much more attention could profitably be given to the quality of our English. It could be made much more attractive and a much more powerful vehicle of thought.

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In the election of a Coadjutor-Bishop, the Synod of Toronto has a delicate and important duty to perform. To be just and courteous to the Diocesan, and yet to outline some definite scope for the activity of the Coadjutor ought not to be impossible, but it will require much thought and tact. We have noticed the word suffragan used in describing the new office. If by that is meant a nominee of the diocesan who will only hold office during the life of that prelate, when he may or may not be elected to the vacant See, we should say that it is something quite unsuited to this country. It would be impossible to secure the best men to serve under such conditions. To act in a subordinate capacity for several years, and then to find himself in the awkward position of a Bishop without a See, or a priest without a parish, is not a particularly inviting outlook. But we imagine this is really not contemplated by the men of Toronto, and the point will be to make adequate provision for both Bishops, and to provide some definite area within which the new man may develop his episcopal manhood, while leaving to the present occupant of the See the dignity and prestige to which his years and length of service in the Church most certainly entitle him. According to the measure of wisdom and graciousness with which this is performed, will the success of the new venture be accompanied.

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In the choice which is made to fill this important office a diocese is called upon to weigh the duty which it owes to itself and to the whole Church of which it forms a part. We have always felt that the first and most pressing consideration in selecting a man for the episcopate is his capacity and probable energy in bringing up his own diocese to a state of special efficiency. That is probably the very greatest of all contributions that can be made to the efficiency of the Church as a whole. If to this can be added wisdom in planning for the Church in its national character an almost ideal choice shall have been made. By this we mean to indicate that a diocese has not done its whole duty when it has given heed only to the requirements of its own problems. It owes something to the larger organization. If we were further asked what are some of the outstanding qualities required of



those who may aspire to such an office we would name two. First, a man ought to have shown a willingness to accept and a capacity to meet responsibility. In diocesan and general Church work demands are made on the time, the energy, the patience, the courage of men, and the way in which these demands are met is an important index to character. The readiness to say and do the right thing, and take the consequences, that is a quality that ought to be prized. That excessive caution that takes no risks, and unduly exalts peace and compromise is not the most needed quality in the Canadian Church to-day. And then there is the capacity for leadership, real live leadership. We do not refer to the capacity to observe the way men are going and dexterity to get in front and lead the procession, but to the power to see the right thing and the power to convince others to act in accordance with such a vision. Toronto ought not to find it difficult to give to the largest diocese in Canada a Bishop equal to the highest traditions of the office.

The trial of Dr. Crapsey, of Rochester, before an ecclesiastical court has been concluded, and the finding has gone against the learned doctor. He has been found to hold views out of keeping with what are considered fundamental doctrines of the Protestant Episcopal Church. Some friends have raised the cry of persecution and narrowness against the men and the Church that would cast out him who holds what are called progressive views on religion. It has always seemed to us that when a man had been laid hold of by a truth to such a degree that he feels impelled to persuade others to take the same view he must be prepared to take the consequences. If Dr. Crapsey has been possessed of a great and important vision of the truth he will go on teaching it and calling men into the light he himself has received. It may be that he will feel some temporary inconvenience over the loss of his standing in the Church, but what is that compared with what the early disciples endured in bearing witness to the resurrection of Christ. It would appear as though there must be a sense of relief felt by a man of Dr. Crapsey's views after being compelled, twice a week at least, to publicly declare that he believed Christ to be "conceived of the Holy Ghost," and "born of the Virgin Mary," and that "He rose from the dead," when he really had something else in mind, now to find himself free to express himself in the exact form that will convey his meaning. It is an exceedingly difficult matter to lay down exact limits beyond which it is not lawful to go, and be a Sound Churchman. It is impossible to force thought into one narrow channel. Liberty within reasonable bounds must be given else there can be no change and no progress. But on the other hand it would seem to the plain mind that there must be limits beyond which a man cannot go and claim honest adherence to the Church. It would be interesting to know just what Dr. Crapsey considers a sufficient ground, in the way of belief, for excluding a man from the Church. Is he prepared to throw away all standards and tests in admitting men to the ministry, and into membership in the Church? While Churchmen who hold the traditional views of religion are implored to be generous towards those who differ from them, it is well to remember that they too have a right to be fairly treated.

"Spectator."

#### S. P. G. ANNUAL MEETING.

The annual meeting of the Society for the Propagation of the Gospel was held, in Exeter Hall, London, on the 10th May, the Archbishop of Canterbury presiding. The large hall was filled with a most sympathetic and enthusiastic assemblage. In his opening remarks His Grace

called attention to the encouraging fact of the great increase of public interest in the Missionary work of the Church in recent years. Not many years ago, a small hall at St. James', Piccadilly was more than sufficient to accommodate the annual gathering; now, the large meeting before him showed how much more interest was being taken in the Mission cause. The writer of this can confirm that, as he was present at the annual S. P. G. meeting in 1867, when the late Bishop Samuel Wilberforce and Hon. W. E. Gladstone addressed the meeting, and the small hall was not nearly filled. After general remarks upon the efficient work and prosperity of the Society, His Grace specially referred to his visit last year to Canada. That visit has much impressed him. Sir W. Van Horne said recently that England now had discovered Canada. His Grace's expressions amply confirm that statement. His estimate of the resources and potentialities of Canada is of the highest kind, and its importance in the system of the Empire cannot well be overrated. The opportunity now for the Church to possess the land was great, and every effort had to be made to follow up the rapidly increasing population. The annual report was read by Bishop Montgomery, whose burning zeal in the Mission cause has influenced the whole Church. The report was encouraging, and showed increased power and efficiency all along the line. The Archbishop of Rupert's Land, the Archbishop of Sydney and Canon Josa of British Guiana then addressed the meeting. The speech of the day was that of Archbishop Matheson in relation to Canada. He began by stating that he was a son of the prairie in the North-West, and had passed through all the various stages of his Church life there under the tuition and supervision of his loved, honoured and most deeply lamented predecessor, the late Archbishop Mackray. After showing how this great worker had been cramped in his work for want of means, whereby his statesmanlike projects in the interest of the Church had been much retarded, the Archbishop went on to discuss the present position in the North-West. Immigration was pouring in at an unprecedented rate, and it ever had been the S. P. G. policy to follow their own people. He gave the audience an idea of the magnitude of the districts to be ministered to, and of the amount of actual work that had been done in establishing congregations in growing centres of population, many of whom had become self-supporting; but the increase of population far beyond the normal rate of Canada's increase made demands on the Church far beyond the power of Eastern Canada to supply, and assistance was, therefore, most urgently required. The population of Eastern Canada was not all Anglican, and the other bodies were all looking after their own people, and the Church had to follow its own people likewise, for the experience of past neglect in this regard showed how heavily the Church had lost by her supineness. Now was the time for the Church to make her impress on the country, and establish her position for all time to come. He gave some affecting instances of the delight with which people welcomed the services after many years' deprivation—of devotion in Church building and support, and of the stern conditions of pioneer life, and wound up a magnificent address with the collect for the 25th Sunday after Trinity. The frequent bursts of applause by which the audience in the metropolis of the British Empire, how thoroughly he had aroused their sympathies and appealed to their intelligence. He has a strong and commanding personality, and a better illustration of the vigour and strength that characterizes our Canadian North-West people could not well be found, than shown by this son of the prairie, trained in the Church's institutions in Winnipeg, swaying a critical and cultivated audience in the metropolis of the British Empire. Loyalty to the Church and loyalty to the Empire were the undertones of his inspiring address, and the recollection of it will remain long in the memories of those privileged to listen to him. The offerory exceeded that of last year. —A Canadian Who Was Present.

### The Churchwoman.

#### OTTAWA.

Ottawa.—St. Barnabas.—The ladies of this church held a successful sale of work last week in the assembly hall of the Church School, clearing a substantial sum for the Church funds. The hall was prettily decorated and the various stalls were very attractive. A capital musical programme contributed much to the success of the occasion.

#### HURON.

London.—A large audience greeted Mrs. Boomer on Thursday, May 18th, in Cronyn Hall to listen to her description of her early experiences entitled, "Before Winnipeg Was and Across Hudson's Bay in the Fifties." This talk was given at the earnest request of her many friends in London, and was of special interest in view of the proposed route through Hudson's Bay for the transportation of the grain from the North-West. After the hymn "Forward be our watchword," and prayer, Canon Dann introduced Mrs. Boomer, who spoke at some length, giving first a description of her early home in England, next several incidents of interest on the voyage from the Old Country, on board the "Prince of Wales," which dropped down the Thames from Gravesend outward bound for York Factory on the Hudson's Bay, early in 1851. It took ten weeks for the voyage alone, including a fortnight's stay at Stromness, a port in the Orkney Island. The one event of the year was the arrival of a ship at York Factory when everybody went on board to see what kind of things and people had arrived. Their welcome upon reaching York Factory was described as being a very hearty one, truly unbounded hospitality to the stranger within their gates was a characteristic of the Hudson's Bay Company. It was the 30th of August when the last stage of their journey to their final home was reached that from York Factory by boat to the Red River settlement. This required 36 portages, and amongst numerous other difficulties might be mentioned mosquitoes (whose particular victim was the Rev. C. Hillyer), wet blankets, soaked garments, mud and slime, the Indian guides and boatmen being as often in the water as out of it. At one time four days were consumed in covering a distance of fifteen miles. However, the trip was not entirely disagreeable, there were many compensations, and a funny side also to a girl of fifteen. The men gathered raspberries and gooseberries and caught fish sufficient for the needs of the party. The nights were beautiful in the extreme; the rush of the waterfalls between sudden hushes produced an oratorio of mysterious sounds; nothing but sky above them; again in places the banks of the river were wide, lined with tall pines, further on narrowing like a ditch so that one could almost touch the grass on either side. The last portage before reaching Norway House was the most beautiful of all. The story of crossing Lake Winnipeg was one of great dangers and difficulties, beset too by many trials, such as head winds, etc. Then, at length to the weary travellers appeared the first sign of civilization—the elms and brushwood, replacing the pines. The Indian settlement and Lower Fort Garry were finally reached, and the party were met by the Hudson's Bay Governor, his wife, Bishop and Miss Anderson, and thus escorted, they arrived at their new home. On October 5th, 1851, they attended service in a church for the first time since they left England.

From this sketch of Mrs. Boomer's one can gather a slight idea of the difficulties and dangers that beset the early Missionaries, and also, indeed, those of to-day in their travels.

Mr. Macklin moved a vote of thanks testifying to the appreciation of the meeting, of Mrs. Boomer's kindness in addressing them. Canon Dann in tendering this, heartily endorsed these sentiments. The meeting was held under the auspices of the Woman's Auxiliary, and closed with the hymn, "The day Thou gavest, Lord, is ended," and the Benediction. The proceeds amounted to \$13.80 for the benefit of the Woman's Auxiliary.

A more detailed account of Mrs. Boomer's experiences may be found in the "Canadian Churchman" of March 8th, and May 10th last.

At the regular monthly meeting of the Executive Committee of the Diocesan Woman's Auxiliary on May 9th, Miss Bethune handed in her resignation of the office of Diocesan Recording-Secretary, which she has held for the last three years. This resignation is on account of her removal from London and the Diocese of Huron. Much regret was expressed and a very warm resolution of appreciation of her work was passed by the Executive. The committee have power to fill such vacancies and it is hoped a successor to Miss Bethune will be appointed at the next meeting early in June.

#### NOVA SCOTIA.

Charlottetown.—The ninth annual meeting of the Central Board of the Woman's Auxiliary of Prince Edward Island took place on Thursday, May 10th. At 7.45 a.m. Holy Communion was

celebrated by Peter's. Shoring took place. President, M. Delegates from Cherry Valley, Charlottetown, from George attend. The showing the from St. Pet Hallows' Sch cel from St. Branch, Sum \$56 to Bish Junior Branc The Treasur Japan, China ter of kindly rell. Bishop's cess to the V Island. The address the r way a most of the Socie elected for James Simps ley; 2nd Vi sponding-Sec retary, Mrs. C. Cotton; Secretary, Miss Havilar 10 Diocesan Parochial B 22,253.

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celebrated by the Rev. James Simpson, in St. Peter's. Shortly after 3 p. m. the business meeting took place in St. Peter's Guild-room—the President, Mrs. James Simpson, in the chair. Delegates from the branches in Summerside and Cherry Valley were present. St. Peter's branch, Charlottetown, was well represented. Delegates from Georgetown and Souris were not able to attend. The Secretaries' reports were read, showing the following results: Two bales sent from St. Peter's Branch, Charlottetown, to All Hallows' School, Yale, B. C., including a parcel from St. Alban's Branch, Souris. St. Mary's Branch, Summerside, sent two bales valued at \$56 to Bishop Bompas, Selkirk. St. Mary's Junior Branch also contributed to these bales. The Treasurer reported cash sent to Moosehide, Japan, China, etc., amounting to \$90.19. A letter of kindly greeting was read from Mrs. Worrall, Bishop's Lodge, Halifax, wishing every success to the Woman's Auxiliary in Prince Edward Island. The Rev. James Simpson was asked to address the meeting. He gave in his usual clear way a most interesting account of the working of the Society. The following officers were elected for the ensuing year: President, Mrs. James Simpson; 1st Vice-President, Miss Mawley; 2nd Vice-President Mrs. Morrow; Corresponding-Secretary, Mrs. Alley; Recording-Secretary, Mrs. Harris; Dorcas Secretary, Mrs. F. C. Cotton; Treasurer, Mrs. Vinnicombe; Junior Secretary, Mrs. Gourlie; "Leaflet" Secretary, Miss Haviland. The last report in 1905 showed 19 Diocesan Branches throughout Canada, 933 Parochial Branches, and a total membership of 22,253.

### Brotherhood of St. Andrew.

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

At Holy Trinity Church, Toronto, on 16th inst., a Junior Chapter was formed, nine bright young lads being admitted at an impressive service in the Church. At the same time another member was admitted into the ranks of the Senior Chapter, the curate, the Rev. W. J. Brain, conducting the usual service from the handbook.

The Secretary of St. Mary Magdale Chapter, Picton, Ont., writes that that Chapter is as active as ever, and has done a lot of good work during the winter and spring. Two of the old members have removed, and one new member has been lately admitted.

A meeting of the Junior Local Assembly of Toronto, that was a real inspiration, was held at Church of Redeemer Schoolhouse on 17th inst., 92 men and boys being present. The Rev. R. M. Millman (curate of St. Anne's) made an ideal chairman, and he was ably seconded by the efficient secretary, J. N. Swanston (St. Matthew's). Rev. C. J. James, rector Church of Redeemer, heartily welcomed the boys there, and hoped they would have a real interesting evening. He also gave them sound words of advice reminding them that they must be genuine Christian boys, and that they must ever seek for the real life, otherwise all their work would be useless. The roll call showed a splendid representation of the Juniors, and it can safely be said that this was the best Junior meeting held in Toronto. Fourteen Junior Chapters are at work in Toronto, and others will follow. The boy speakers were: Beverly Kemp (St. Anne's), W. Reece Heye's (St. Simon's), Geo. Wibby (St. Matthew's), Charters Sharpe (St. Anne's), Bert Alley (St. Simon's), Roy Melville (St. Stephen's), Stanley Fennell (St. Paul's), and Errol Platt (St. Mark's), who all treated their subjects in a most earnest way, bringing out many good points. Among the visitors were: J. A. Catto, Dominion President; R. H. Coleman, Chairman Executive; John T. Symons, H. C. Boulter, and Geo. Garrett, members of Dominion Council; and F. W. Thomas, General Secretary. The latter being called on for an address.

Secretaries of Chapters that have not yet sent in their quotas are reminded that they were due in January, and are asked to forward the amount promptly to head office.

The Ottawa men are busy arranging for a Conference for their district at an early date, and the Muskoka district men are also arranging for a Local Conference.

The following places in North-Western Ontario are to be visited by the Travelling Secretary in latter part of June: Arthur, Brussels, Goderich, Listowel, Meaford, Mount Forest, Palmerston, Owen Sound, Shelburne, Thornbury, Walkertown, and Orangeville.

The Brotherhood men of Vancouver are busy forming a Local Council, and have also considered the question of holding a one-day Conference for the men of the Pacific Coast.

Regular work is now being done at Stanley Barrack, Toronto, by the men of the Western District. Lately a donation of 70 books was made by the Brotherhood men to the library of the barrack.

A meeting of the Dominion Council was held in Toronto on 22nd inst., and the question of appointing an assistant Travelling Secretary for the West, and of accepting the invitation from Winnipeg Local Council to hold the 1907 Dominion Convention in that city was discussed.

Over 50 men were present at the meeting of the Toronto Western District at St. John's, Toronto Junction, on Monday, 21st inst. A hearty welcome was given by the rector, Rev. T. Beverley Smith, who spoke of the inspiration it was to him to meet such a body of earnest laymen. T. J. Johnson (Epiphany) was chairman with Mr. Foster (St. Matthias) as secretary, and the meeting was a most helpful one in every respect. Mr. Hitchman (St. Anne's) reported as to work at Stanley Barrack and an excellent account was given of the recent Junior Conference at Church of Redeemer, Toronto, by one of the Juniors. R. H. Coleman (St. Anne's) gave a thoughtful address on Corporate Communion, which impressed everyone present. F. W. Thomas also gave a practical talk on Brotherhood work, which was attentively listened to.

A Chapter has recently been formed at Blackfalds, Alta., through the assistance rendered by a Brotherhood worker, Walter J. Garside, who was connected with the Brotherhood for years in London, Ont.

## Sunday School Corner.

### LESSONS FROM A MILITARY SCHOOL.

The writer in the days of his youth received eleven weeks' instruction in one of these strenuous academies. He was supposed in these eleven weeks to learn what it behooved a private soldier to know, and also to understand the duties of the officers of a company both commissioned and otherwise; and any military man will say that these weeks were not spent in idleness, or in any perfunctory performances. No, it was the aim of certain zealous persons clothed in Britannic uniforms to impart the requisite knowledge in a way that should be both available and well-nigh indelible, and in this effort to an incredible degree they succeeded.

Their methods were unrelaxing vigilance, calling forth constant attention, keen but kindly criticism, unswerving and minute attention to details, and never wearying repetition.

The formulae of explanation and of command must be administered in one way and one way alone. The resulting motions must rigidly ensue and conform to the said formulae. And no shred or shaving of insufficiency was allowed to exist. —the striped incarnation of military authority must have his pound of flesh, and no fifteen and five-sixths ounces would satisfy him.

Thus we may be said to have inspired and perspired into the ways of military accuracy. We knew what was wanted, and that alone, and how to do it in the readiest and plainest fashion.

We became instructed creatures to a dependable degree, so that when the instructor uttered his formula certain results of an expected nature would as infallibly ensue.

Do we not need some of that alacrity, precision and strenuous adherence to prescribed order in our Sunday Schools?

When the child either loses the innate taste for, or out of perverse affectation refuses to be drilled, the times of anarchy are nigh for that class or Sunday School. The path of such instruction may seem a little dusty, but beware of the charms of by-path meadow. Floral instruction may be bought too dear.

Think of our military friends—certain things must be known—known accurately—known to stay known—known within a given time—and they see to it, that the task is accomplished, and they have practically no percentage of failure.

### DO THIS IN ADVANCE.

In every lesson there are a few great truths which should be framed by the teacher in advance in the simplest and fewest words, and then drilled upon over and over by repetition, first by the individual scholar, then by the entire

class. Nothing will fix in mind and heart the salient thought of the lesson, and at the same time hold the attention at work, like this going over the chief points of the lesson. But they must be first clearly stated by the teacher.—Hamill.

—There is a great deal of nonsense palmed off on the community about the reaction of the child from over-strictness in parental training. When I hear a man say, "My parents brought me up so rigidly that a reaction took place in my mind, and I have turned away from religion," I have sometimes asked, "Did they teach you to be honest?" "Yes." "To tell the truth?" "Yes." "Were they strict about it?" "Yes." "Has any reaction taken place on these points?" "No one man of us learns the multiplication-table from the sheer love of it; but I never knew any one to say that his mind was in reaction against the multiplication-table.—John Hall, D.D.

—Let us try to picture to ourselves what sort of a dress Christ habitually wore. He had neither the fine linen nor the sumptuous raiment of those who lived in kings' houses; neither had he a long flowing robe like the Scribes and Pharisees. Upon his head he must always have worn the turban, the national head-gear, used alike by rich and poor. Painters make a mistake when they represent Christ bareheaded. Everyone wore the head covered. The turban he wore was probably white. It was fastened under the chin by a cord, and at the side fell down to the shoulder and over the tunic. Under his turban he wore his hair rather long, and his beard uncut. His tunic, the underneath vesture, was of one piece without seam; it was, therefore, of some value (John 19:33), and had probably been given him by one of those women who "ministered to Him of their substance." Over this he wore the talith, loose and flowing. This mantle was not white, for we are told it became white during the transfiguration (Matt. 17:2). It was not red, for that was only the military colour. It is possible it was blue, for blue was then very common; or it may have been simply white with brown stripes. In any case Jesus had at the four corners of this mantle the Ciceth, the blue or white fringes. He wore sandals on his feet, as we learn from John the Baptist; and when he was travelling, going from place to place, he doubtless wore a girdle around the loins and carried a stick in his hands.—Edmond Stapfer.

## Home & Foreign Church News

From our own Correspondents.

### NEWFOUNDLAND.

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

St. John's.—St. Thomas'.—A very pleasing event took place on Wednesday evening, May 16th, when a deputation of the parishioners of this church called on the Rev. G. R. Godden, and in a warm speech congratulated him on the honour recently received by him from Durham University. They presented him with an extremely handsome dressing and suit case as a token of their appreciation and esteem for the unselfish manner in which he has laboured in the parish during the past nine years. The deputation consisted of Messrs. R. Watson, T. Lawrence and A. G. Williams.

### NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Rev. Dr. Armitage, in his annual report to the parish meeting, said: "The number confirmed during the civic year 1905 was 130, the largest classes recorded in the history of St. Paul's, and, as far as my information goes, the largest in the Church of England in Canada. In fact, there are four dioceses in Canada: Kootenay, Keewatin, Selkirk, Calgary, each of which reported to General Synod a smaller number of Confirmees for 1904-5; five dioceses reported less for 1903-4, while it is probable that five more dioceses, from which there were no reports, had not as many. The number confirmed since Easter, 1905, was 107, of whom 42 were in the autumn class, when there were 27 adults, 16 of whom were married people, 10 of them being married men; and 65 in the spring Confirmation, when there were 31 adults, 18 of



whom were married. Twenty-five per cent. of the candidates were brought up outside the Church of England. It is noteworthy that within twelve calendar months 105 persons have been confirmed. We do not venture to tabulate results in this domain of the Spirit. Indeed, the results belong to God; the work only is ours. But it may not be amiss to call attention to one aspect of spiritual growth, for it carries with it responsibilities both for clergy and people. I refer to the growth in the number of communicants, which to some minds is a test of the spiritual life of a congregation. In the Synod returns for 1896 the number of communicants reported was 650, although I have no doubt that there were more; while the number on the Communicants' Roll 1st January, 1906, was 1,261, which has since been increased to 1,326; that is to say, the number has more than doubled in ten years.

Mrs. John Osman, a member of St. Paul's, Halifax, who is ninety-four years of age, made her Easter Communion this year. She has lived during the episcopate of the six Bishops of Nova Scotia. At her birth the colonial Church had only two Bishops.

The attendance at the Easter celebrations of the Holy Communion at St. Paul's, Halifax, numbered 702, the second largest in the Dominion, it is claimed.

The city council of Halifax, after prolonged deliberation, extending over many weeks, have at last decided to sell a site to the St. Luke's Cathedral corporation. It is the finest in the city, and commands a splendid view. The price is \$18,000. A cathedral to cost \$250,000 will shortly be commenced. Towards this \$70,000 is already in hand, and it is expected that many contributions will now come in. The whole diocese is to be appealed to.

The Annapolis Rural Deanery was held in the shire town last week. The Rev. H. A. Harley was elected a governor of King's College.

**Springhill Mines.**—All Saints' Cottage Hospital.—A recent item in this column concerning this hospital stated that an Endowment Fund of \$75,000 had been secured, and that the Endowment Fund was complete. We are informed by the Rev. W. Chas. Wilson that the item is incorrect. The Endowment Fund of the Cottage Hospital is at present \$62,000. Mr. Wilson has undertaken the task of attempting to raise \$100,000 for the complete endowment of the institution, which amount is deemed to be necessary. There still remains an opportunity for philanthropists to assist in the completion of endowing a Cottage Hospital where the work is done in His name and for His sake.

### FREDERICTON.

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

**Fredericton.**—On Saturday, May 19th, the Rev. T. W. Street, M.A., celebrated the jubilee of his ordination as a priest. On the same day the clergy of the Rural Deanery were in session.

The proceedings of the day opened with Matins and a choral celebration of the Holy Communion in the cathedral. The Rev. Canon Montgomery, of Springhill, said the prayers; Rev. J. R. de Wolfe Cowie, rector of Fredericton, reading the first lesson, while the second lesson was read by the Rural Dean, the Rev. H. E. Dibblee, rector of Oromocto. The Rev. T. W. Street, whose anniversary was being honoured, celebrated the Holy Communion, the Rev. Canon Montgomery reading the Epistle, and the Rural Dean the Gospel. The clergy present included the Bishop, Rev. Canon Montgomery, Rural Dean Dibblee, Rev. C. H. Fullerton, Rev. J. R. de Wolfe Cowie, Rev. C. W. Forster and Rev. Mr. Street. At the conclusion of the services the clergy adjourned to the Rev. Mr. Street's residence on Church Street, where they had met yesterday afternoon and enjoyed tea last evening, and sat down to an excellent breakfast, served by Mrs. Street, who has the same feeling of pride on the occasion as does Mr. Street himself. During the morning the Chapter held another session at the Rev. T. W. Street's residence and passed the following resolution:

"To Rev. Thomas Wver Street, M.A., Sub-dean of Christ Church Cathedral.—We, the clergy of the Deanery of Fredericton, in Chapter assembled, desire to greet you with our warmest and most affectionate congratulations upon this, the fiftieth anniversary of your ordination to the sacred office of Priest in the Church of God. The high esteem in which you are held by the people of this your native Province, and the

feelings of attachment which are entertained for you by the cathedral congregation in particular, we recognize as being the well-merited reward of that energetic and untiring zeal which for half a century has characterized your ministrations. We desire to associate Mrs. Street with yourself in our heartiest good wishes upon this anniversary, and we pray that for the remainder of your lives you may be the recipients of every spiritual and temporal blessing. Horace E. Dibblee, Rural Dean; Henry Montgomery, secretary; I. R. de Wolfe Cowie, rector of Fredericton; F. P. Duffy, rector of St. Mary's; C. H. Fullerton, rector of Prince William; C. W. Forster, curate of Fredericton. This afternoon at 1.30 o'clock Rev. Mr. Street entertained the members of the Deanery and Rev. Charles H. Hatheway, of the Diocese of Albany, N.Y., who was also present (as a guest) at the Chapter's meeting this morning. The Rev. T. W. Street, who was ordained priest on May 18, 1856, by the late Bishop Medley, Metropolitan of Canada, has to-day been the recipient of many letters and other messages of congratulations from friends all over the Province and elsewhere. To himself and Mrs. Street have been sent many very handsome floral presents, including an immense bouquet of fifty roses from Mrs. Kingdon, wife of the Bishop of Fredericton. The members of this Rural Deanery also passed the following resolutions:

"Resolved, that this Ruri-decanal Chapter of the Deanery of Fredericton, assembled in the city of Fredericton on Friday, May 18th, desires to place on record its estimate of the loss which it has sustained in the death of the Very Rev. Francis Partridge, M.A., D.D., LL.D., of Christ Church Cathedral, one of the most valued members of the Rural Deanery. No man ever lived and worked less for self-advantage than did Dean Partridge. His sole desire was to advance humanity in the way of truth and righteousness. The Church in which he served was his ideal of the truth, and the negative and positive morality of our Lord was his standard of righteousness. To extend the influence of the one, and to bring himself and others to a realization of the other, he devoted his many splendid talents. There was scarcely a subject of study in which he was not interested, nor was there ever a movement for the furtherance of morality or of a philanthropic nature from which he withheld his deepest sympathy. Out of a life of such unselfishness and lofty purpose there has naturally emanated an influence which has left its impress not only upon the character of our Chapter meetings, but also upon each member of the Chapter similarly called from the commonplace to the ideal life. As we thank the great Life-Giver for all the graces and gifts bestowed upon His servants in His Holy Church throughout the ages, so especially we thank Him for this life of unselfish devotion which has passed to that sphere in which his highest ideals are beginning to be realized. And it is further resolved that this Chapter, realizing how great is the loss of this husband and father to those who are his dearest and best, desire to express to Mrs. Partridge and her family the deepest sympathy in their bereavement, and to assure them that we can enter fully into their sorrow, because we, too, have lost a beloved brother." A further resolution was passed as follows: "Resolved, that the clergy of this Rural Deanery undertake to extend as far as possible in their respective parishes the circulation of the 'Canadian Churchman,' and that a canvasser be employed for this purpose if satisfactory terms can be agreed upon between the Deanery and the editor." The members of the Deanery appointed the Rev. Canon Montgomery and Mr. Thomas W. Wilkinson to represent the Deanery on the Board of Diocesan Missions. The Rural Dean has also arranged to have Rev. Canon Richardson, rector of Trinity Church, St. John, visit the Deanery and deliver a series of addresses on Missionary work to the various congregations during June.

**St. John.**—St. James'.—The Lord Bishop of the diocese inducted the Rev. J. E. Hand into this living on Tuesday, May 15th, last, and preached the sermon. He was assisted in the service by the Revs. R. P. McKim and R. Mathers. There was a large congregation present.

**St. John.**—St. Mary's.—The Rev. W. O. Raymond, M.A., rector of this parish has received the honour of being elected a Fellow of the Royal Society (F.R.S.).

**Chatham.**—Mrs. Wilkinson, wife of the Rev. W. J. Wilkinson, B.D., rector of the Church of St. John the Evangelist, Bay du Vin, died at Kentville, N.S., on the 17th inst. Mrs. Wilkinson

had been in failing health during the past year, the result of a cold contracted about twelve months ago. In November last she went to a private sanitarium in Kentville, where for a time she appeared to improve in health, but more recently became worse, and the end came on the above date. The body was brought to Chatham on the 18th inst. and conveyed to "Bushville," the residence of the Hon. Judge Wilkinson, from whence the funeral took place on Sunday afternoon, the 20th inst., at 2.30. The burial was in St. Paul's Churchyard, where the deceased lady had expressed a desire to be laid to rest. A very large concourse of people, including many from Bay du Vin, who came to manifest their esteem and regard for the departed and their sympathy with the bereaved, assembled at the parish Church of St. Paul, where the Office of the burial of the dead was conducted by the rector, the Ven. Archdeacon Forsyth. Hymns 437, "For all Thy saints," etc.; 490, "On the Resurrection morning," etc.; and 18, "Now we are come to the sun's hour of rest," etc., were sung, together with Psalm 39, St. Paul's choir being assisted by members of the choir of St. Mary's Chapel-of-Ease. The casket and grave were covered with beautiful floral tributes, and the altar of the church was very handsomely decorated with choice flowers. After the service in the church the body was reverently borne to its resting-place in one of the ideal burial lots in God's consecrated acre surrounding St. Paul's. Immediately after the burial the usual Sunday afternoon service was held in St. Paul's Church. In his sermon Archdeacon Forsyth, after dwelling upon the text, Psalm 103:14, in connection with the special service which was used on Rogation Sunday, made the following reference to Mrs. Wilkinson's lamented death: "Some such thoughts as these, some devout reflections like those of the Psalmist, who found in the review of a life like that of many others, with its sorrows and trials, as well as its joys and pleasures, cause for thanksgiving and praise, must be our comfort and encouragement in the midst of the additional overshadowing of our pathway now. Death, the resistless messenger, has again come to us, not, it is true, with the suddenness of his recent visitation, but expectedly, not only by us who remain to sorrow, not without hope, but also by her who has gone, we doubt not, to rest in peace. Called and honoured by her Saviour to follow Him through a life of self-denial, and, in its ending, through much physical suffering, we may not doubt that, according to her faithful endurance, God visited her in mercy and in love. 'knowing,' as one text says, 'whereof she was made'; knowing, that is, as we may say, all about her—her bodily needs in weakness and suffering and her soul's desires and wants in the struggle for its eternal and blessed freedom. It is our comfort to believe that, leaning in faith upon the Divine Helper, her soul was sustained in trial, and life's early ending here but a speedier entrance upon the unending life with Christ. Let us rejoice in the hope that the climax of His compassion has been her blissful liberation; the acme of her satisfaction, her entrance into rest, for of her life here on earth it may be said that it was one of faithfulness to duty pre-eminently as a mother, whose carefully and self-sacrificingly taught children may well 'rise up and call her blessed.' In the community where she bravely did her duty to God, her household, her neighbours and the Church during twenty-five years, though feeling the deprivation and isolation from much of the ordinary and lawful enjoyments of life, there she has left the testimony of a valiant, self-sacrificing, unworldly service. Thence comes the voice which shall speak far into the future, when memory refuses to fail. It is the voice which long ago came from the lips of the beloved Lord concerning the womanly devotion of Mary, 'She hath done what she could.' So ran her life along until, at a comparatively early age, that last eveningtide when 'the sun's hour of rest was coming.' Shall we doubt that heavenly 'lights around her shined,' or that she passed peacefully over into that land of victory and of song to the 'Giver of life alone'—that world where His 'glories' now she knows and 'owns'? Rather let us rejoice that she is in His 'mighty keeping,' to whom we have committed her until the dawn of the eternal day."

### QUEBEC.

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

**Lennoxville.**—Bishop's College.—It is with much regret that we have to announce the death of the Rev. Canon T. B. Waitt, M.A., Principal of this College, who died on Sunday afternoon last.

### William Lennox

**Kingston.**—The tario's publicer 1, 11 a.m. Napane Confirmation, S Odessa. Confirm Whitsunday, Ju Tyendinaga; 3 F ville. Thursday, and 9th, King Orders. Trinity Cathedral, ord Tuesday, Wedn 13th and 14th, June 17th, 11 a. 7 p.m., Tamwo The Rockies; June 19th, 3 p. Wednesday, Ju lev; 3 p.m., W Thursday, June June 22nd, 11 : n.m., Ormsby. Glenmire; 3 p. 11 a.m., Banno June 26th, 10 ville; 8 p.m., S 3 p.m. Harrov

**St. Luke's.**— was held on M R. S. Forneri Scriven, J. Be trustees of th

**Odessa.**—St. free from debt of Ontario on Rev. Rural D of the church as a large nur conveyed by service they the ladies of perty has bee at a cost of due to the ze collecting the taking the w laid and son farmers have

**Picton.**—St Confirmation Sunday even of the dioces attentive co an excellent laying on of conducted by by the Rev. Rev. Canon Rev. W. R Canon Lou large congr

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On May the congr Rev. Canc On the f Rev. Dys The chur gational c toria Ave ceeded w holding s ments w cember 1



## ONTARIO.

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

Kingston.—The following are the Bishop of Ontario's public engagements for June: Friday, June 1, 11 a.m., Napanee, consecration of church; 8 p.m., Confirmation. Saturday, June 2nd, 10.30 a.m., Odessa, Confirmation and consecration of church. Whitsunday, June 3rd, 11 a.m., Christ Church, Tyendinaga; 3 p.m., St. Paul's; 7 p.m., Shannonville. Thursday, Friday, Saturday, June 7th, 8th, and 9th, Kingston, examinations for Holy Orders. Trinity Sunday, June 10th, 11 a.m., Cathedral, ordination; 7 p.m., Confirmation. Tuesday, Wednesday, and Thursday, June 12th, 13th and 14th, the Diocesan Synod. Sunday, June 17th, 11 a.m., Marlbank; 3 p.m., Enterprise; 7 p.m., Tamworth. Monday, June 18th, 3 p.m., The Rockies; 8 p.m., Queensboro. Tuesday, June 19th, 3 p.m., L'Amable; 8 p.m., Bancroft. Wednesday, June 20th, 11 a.m., Monteaule Valley; 3 p.m., White Church, 8 p.m., Maynooth. Thursday, June 21st, 11 a.m., Pevers. Friday, June 22nd, 11 a.m., Faraday. 3 p.m., Coe Hill; 8 p.m., Ormsby. Saturday, June 23rd, 11 a.m., Glenmire; 3 p.m., Millbridge. Sunday, June 24th, 11 a.m., Bannockburn; 7 p.m., Madoc. Tuesday, June 26th, 10 a.m., Storrington; 3 p.m., Jovceville; 8 p.m., South Lake. Thursday, June 28th, 3 p.m., Harrowsmith; 8 p.m., Sydenham.

St. Luke's.—At a special vestry meeting, which was held on Monday evening, May 21st, the Rev. R. S. Forner and Messrs. W. H. Reid, J. A. Scriven, J. Berry and S. Green were appointed trustees of the church property.

Odessa.—St. Alban's.—This church, being now free from debt, is to be consecrated by the Bishop of Ontario on Saturday morning, June 2nd. The Rev. Rural Dean Quartermaine, first incumbent of the church, is expected to be present, as well as a large number of visiting clergy, who will be conveyed by carriage from Nananee. After the service they will be entertained at luncheon by the ladies of the congregation. The church property has been enclosed by a neat lawn fence at a cost of \$75. The credit for this is largely due to the zeal and energy of Mr. R. Bennett in collecting the necessary money before undertaking the work. A granolithic walk is to be laid and some pointing done as soon as the farmers have finished their spring's work.

Picton.—St. Mary Magdalene.—The rite of Confirmation was administered in this church on Sunday evening, May 20th, by the Lord Bishop of the diocese. The church was crowded with an attentive congregation. His Lordship preached an excellent sermon, taking for his text, "The laying on of hands," Heb. 6:2. The service was conducted by the Rev. W. L. Armitage, assisted by the Rev. Canon Loucks, of Kingston; The Rev. Canon Roberts, of Adolphustown, and the Rev. W. R. Seaborne, of Milford. The Rev. Canon Loucks preached in the morning to a large congregation.

Barriefield.—St. Mark's.—Mr. S. A. Salsbury resigned his position as organist of this church about the middle of the present month, and Miss Lily Pugh has been appointed to fill the vacancy. During Mr. Salsbury's connection with the church he brought the choir up to a high standard of efficiency. He was well liked by all the members of the congregation, and will be much missed.

Brockville.—St. Paul's.—The twenty-first anniversary of the foundation of this parish took place on Sunday, May 13th, when the Lord Bishop of the diocese preached two eloquent sermons to large congregations. In the morning His Lordship also held a Confirmation service, when eleven candidates were presented to him by the rector, the Rev. Rural Dean Dobbs. The Rev. C. J. Boulden, head master of St. Alban's School, assisted both morning and evening.

On May 10th, 1885, the first service was held, the congregation meeting in Victoria Hall, the Rev. Canon O'Meara, of Port Hope, officiating. On the following Sunday the first rector, the Rev. Dyson Hague, took charge of the parish. The churchwardens purchased the old Congregational church on the corner of Pine and Victoria Avenue, and its reconstruction was proceeded with, the congregation in the meantime holding services in Victoria Hall. The improvements were eventually completed, and on December 19, 1886, the first service was held in St.

Paul's Church, when the Rev. Canon O'Meara preached. The Rev. Dyson Hague, the rector, built up a large and flourishing parish, and on leaving was succeeded by the present rector, the Rev. Rural Dean Dobbs, who has so successfully continued the work. The church is in a happy and prosperous condition, and during the rectorship of Mr. Dobbs many notable improvements have been made to the church property.

Trinity.—On Sunday, May 13th, at 3 p.m., the Bishop of the diocese held a Confirmation service in this church. There were sixteen candidates in all, eleven males and five females. The church was filled with a large congregation. The Bishop gave a very helpful address, founding his discourse on the text, St. John 21:22.

On the following Sunday the rector, the Rev. F. Dealtry Woodcock, made the announcement to his congregation that he intended going to England for three months, and that whilst he was away his son, the Rev. H. F. D. Woodcock, of Westport, would take his place. Mr. Woodcock intends to leave for the Old Land on Friday, June 15th. It is ten years since he had a holiday, and it is greatly hoped that the change and rest, of which he stands so much in need, will benefit him greatly.

St. Peter's.—On Monday evening, May 14th, the Lord Bishop of the diocese held his annual Confirmation in this church. There were thirteen candidates presented for the holy ordinance, viz., ten men and three women. The rector, the Rev. H. H. Bedford-Jones, presented the candidates to the Bishop. The Rev. O. G. Dobbs, F. D. and H. F. D. Woodcock and C. J. Boulden were also present at the service, the latter gentleman acting as the Bishop's chaplain. The Bishop gave an earnest address from the text, Heb. 6:2. Special music was rendered by the choir, and there was a large congregation present.



## OTTAWA.

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

Ottawa.—The agenda for the forthcoming annual meeting of the Diocesan Synod has been issued, and a glance through its pages indicates considerable business of importance on the tapis. The session will open on the evening of the 11th prox. with the usual service in the cathedral, at which Rev. E. A. Anderson, diocesan agent, will preach. Ven. Archbishop Bogert has been appointed precentor, and Rev. W. P. Garrett, of Janeville, and Rev. R. J. Dumbrie, of North Gower, are the chaplains. The semi-annual meeting of the standing committees is being held this week to draft the final reports for presentation. It is understood that these reports will be of an exceptionally encouraging character.

Kars.—At a meeting of the Ruri-decanal Chapter of Carleton, which was held at this place on Wednesday, May 9th, the following address was presented by the members to the Rural Dean, the Rev. Charles Saddington, M.A., rector of Richmond West, in which they express their regret at his forthcoming retirement from the office of Rural Dean:

"The Rectory, Kars, Chapter Meeting, May 9th, 1906.—To the Rev. Rural Dean Saddington.—Your fellow-workers in the ministry of the Church in this Deanery desire to express to you the regret they feel at your enforced retirement from the office of Rural Dean of Carleton. While none of your brother priests have coveted the honour and work which goes with the office, we have all envied you the dignity and grace with which you have adorned the position. Most of us owe you a debt of gratitude for work cheerfully and successfully carried out by you in our several parishes, and, while we cannot pay the debt at present, we desire to show our appreciation of your uniform kindness and capable work as our Rural Dean. You will confer a favour on the priests of your Deanery by accepting as a small token of our admiration and esteem this robe-case, presented with the fervent desire that it may oft remind you that your work as Rural Dean, though not lucrative or pleasant, has at least afforded opportunities of winning the hearty good-will and cordial sympathy which, we assure you, lies behind this expression of the appreciation of the clergy of the Deanery of Carleton."

Arnprior.—Emmanuel.—Before leaving Arnprior the Rev. T. J. Stiles was presented with a purse of gold by the congregation of this church, while as a parting token Mrs. Stiles re-

ceived a handsome bouquet, given by the Guild. The presentation took place at the home of Mr. and Mrs. A. C. Pye, with Dr. Armstrong, churchwarden, acting as chairman. In a neat speech the chairman told of the high regard which the Anglicans of Arnprior and vicinity had for the Rev. T. J. and Mrs. Stiles, and the retiring rector said in acknowledgment all that his emotions would permit.

Riverside.—Trinity Memorial Church.—This church, which was erected by Mr. and Mrs. E. C. Whitney, of Ottawa, to the memory of their departed parents, was consecrated on Sunday morning, May 20th, by the Lord Bishop of Ottawa. The service was impressive, and was attended by a very large congregation. Among those present were Mr. and Mrs. E. C. Whitney, Premier and Mrs. J. P. Whitney, Mrs. Henrietta Eager, a sister of Mrs. E. C. Whitney, and J. Wesley Allison, Morrisburg.

Winchester.—St. Matthias'.—A regular meeting of the members of Stormont Rural Deanery opened in this church on Tuesday evening, May 8th. Preceding the Chapter meeting, Evensong was said at 7.30, the service being taken by Rev. Rural Dean Anderson, of Morrisburg, the lessons being read by Rev. R. N. Jones, B.A., of Aultsville. Rev. Canon Kitson, of Christ Church Cathedral, Ottawa, was the preacher. Immediately after Evensong the Deanery Chapter met, the following clergymen being present: Rev. Rural Dean Anderson, of Morrisburg; Rev. R. N. Jones, B.A., Aultsville; Rev. C. O. Carson, M.A., Wales; Rev. S. D. Hague, B.A., Newington; Rev. M. G. Poole, Crysler; and Rev. R. H. Archer, of Winchester. Rev. C. O. Carson was elected Chapter clerk, and the Rev. G. S. Anderson was re-elected Rural Dean for the ensuing three years. Statistics and reports from the different parishes and Missions gave evidence of considerable growth, and parishes in which the envelope system had been introduced showed marked financial advancement. The next conference was fixed to be held at Aultsville in October. On Wednesday morning, the 9th, at eight o'clock, there was a celebration of the Holy Communion, at which Rev. Rural Dean Anderson was the celebrant. Rev. R. H. Archer, epistler, and Rev. C. O. Carson, gospeller. An address of rare excellence was also delivered by Rev. Canon Kitson. At ten o'clock a "Quiet day for the clergy" began, the same being conducted by the Rev. Canon Kitson.

Pembroke.—Holy Trinity.—A vacant plot of land has been purchased by the members of this congregation, and it is intended to erect thereon a new church to seat 350 persons at a cost of \$15,000.

Morrisburg.—St. James'.—The Lord Bishop of the diocese held a Confirmation service in this church on Monday evening, May 21st, when he administered the apostolic rite to upwards of 20 candidates. An addition to the rectory, costing \$2,000, is being now made, and when this is completed the parish will possess one of the finest and most complete rectories in the diocese.



## TORONTO.

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

Church Home for the Aged.—Those who so kindly helped to make the fête in aid of this Home the great success it was, will be glad to know that the sum of \$2,200 has been realized after all the expenses were paid. Besides this, generous friends have subscribed upwards of \$1,500, leaving only about \$6,000 of the sum required still to be raised. Will not some of our readers, who have aged friends comfortably provided for, send an offering for those needing such care? This is to be abundantly found under the hospitable roof and loving ministrations of the Sisters of St. John. Mrs. Bigwood, South Drive, Rosedale, will be glad to receive donations.

Toronto.—St. Luke's.—The Lord Bishop of the diocese held a Confirmation service in this church on Wednesday evening, May 23rd. Shortened form of Evensong was used. Twenty candidates were presented to the Bishop by the Rev. E. R. W. Beale, B.A., the girls wearing white veils. There was a large congregation present, the church being well filled.

The congregation of this church celebrated the twenty-fifth anniversary of the foundation



of the parish last Sunday, when large congregations were present at both the morning and evening services. At these services, which were of a festal character, special Collects were used. The occasion was marred by the enforced absence, through illness, of the Ven. Archdeacon Langtry, who has been the rector of the parish since its inception, an absence which, it is needless to say, was much regretted. The Rev. E. W. R. Beal, B.A., curate-in-charge, preached in the morning, and the Rev. Canon Welch, the Rural Dean of Toronto, in the evening. He made during the course of his sermon a special and feeling reference to the absent rector. At the close of the sermon the "Gloria In Excelsis Deo" was sung as a special act of thanksgiving for past parochial blessings.

Trinity College.—In the chapel of this college on Sunday afternoon, the 20th, a brass tablet in memory of Mr. W. H. Hart and Mr. A. C. Moorehouse, two undergraduates of the university who were recently drowned in Humber Bay, was unveiled. The service was begun with the hymn, "Peace, Perfect Peace." Evening Prayer was read, the special psalms being 30 and 120. After singing the hymn "A Few More Years Shall Roll," Professor G. G. Smith drew aside the veil. Sentences from the service for the burial of the dead were read. The offering of special prayers and the hymn, "Abide With Me" concluded the service. Those who officiated were Rev. Dr. T. C. Street Macklem, Rev. Professor Jones, Rev. Professor Clark, Rev. Professor Duckworth, and Rev. Professor Jenks. The tablet reads as follows: "In affectionate remembrance of William Walker Hart, of Guelph, Wellington, scholar in classics, born April 15th, 1886, and Asheleigh Crofton Moorehouse, scholar in classics, born September 11th, 1882, members of the final year, who met their death by drowning in Humber Bay, April 7th, 1906." In Latin is the following sentence: "They were lovely and pleasant in their lives, and in their deaths they were not divided." The tablet was erected by their fellow-students and teachers.

St. James'.—At the Ruri-Decanal Conference held in the schoolhouse on May 22nd, presided over by the Rev. Canon Welch, the Special Church Extension Committee reported that the new Church of St. Cyprian's had appeared to be the most pressing of the schemes brought before it last year. Other projects included proposed churches in North Dovercourt, North Rosedale, Balmy Beach, Chester, and in the north-west part of Ward One. In the discussion which followed it was suggested that a general fund should be started to give aid to start new churches or Missions by buying sites or purchasing lumber. The special subject for discussion was, "How can we best increase the usefulness of this conference?" The election of officers resulted as follows:—Executive Committee, Rev. Canon Dixon, Rev. T. W. Patterson, G. B. Kirkpatrick, G. S. Holmsted, C. J. Agar, the Rural Dean and Secretary; Church Extension Committee, Rev. Canon Cody, Rev. C. A. Seager, Rev. Dr. J. Pitt Lewis, Hon. S. H. Blake, W. H. Lockhart Gordon, W. D. Gwynne the Rural Dean and Secretary; Secretary of the Conference, W. F. Summerhayes.

### NIAGARA.

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

Dunnville.—St. Paul's.—The usual annual Easter vestry meeting was held in this parish. The most successful year in the history of the parish has just closed. All societies are in a flourishing condition. Mr. T. W. Willmott, a graduate of Trinity College, Dublin, Ireland, has been engaged to conduct the musical part of the service. The new organ is expected to be placed in the church by the middle of June. The contract for the new Sunday School has been let, the school to cost about \$4,500.

Georgetown and Glenwilliams.—The Rev. Robert Atkinson, rector of York, has been appointed rector of this parish. He expects to take charge of the parish on Whit Sunday.

St. Catharines.—The building of a rectory was sanctioned at the Easter vestry meeting, and plans and specifications for the same are already under consideration. It is hoped that before long a start will be made on the building.

Miss McFarland, a faithful and a valuable member of the choir has returned to her home in Toronto. Before leaving this place she was presented by the members of the choir with a handsome gold bracelet as a token of respect and good-will from them all.

Barton.—Holy Trinity.—The postponed vestry meeting was held on Monday evening, the 23rd ult., with a fair attendance. Mr. George A. Filman was re-elected people's warden, and Mr. Alexander H. Grose was appointed by the rector. Dr. E. A. Gaviller was elected delegate to the Synod. All the expenses of the Church have been fully met, besides which there has been a considerable outlay for improvements. The church property is now enclosed by a neat and substantial wire fence. Natural gas has been placed in the church, both for lighting and heating purposes, and is proving highly satisfactory. The Mission in connection with this church has been named "St. Stephen's." The work will be carried on as formerly, under the supervision of the Rev. J. Fennell, rector of Holy Trinity.

Milton.—Grace Church.—On Sunday evening, May 20th, the Lord Bishop of the diocese held a Confirmation in this church, when he bestowed the apostolic rite upon ten candidates, who were presented to him by the Rev. A. J. Belt, the rector. The Bishop preached a very helpful and inspiring sermon. The Rev. A. P. Banks also took part in the service. This is the second Confirmation held in this church within twelve months, the last taking place in November, when the Bishop confirmed fourteen candidates.

Niagara Falls.—The recent meeting of the Rural Deanery of Lincoln and Welland was marked by a very pleasing event, it being held on the eve of the 50th anniversary of the ordination of the Reverend Canon Gribble. At the conclusion of the Deanery luncheon the secretary read the following address: "To the Reverend Canon Gribble, by the clergy of the Rural Deanery of Lincoln and Welland, on his reaching the Jubilee of his Ministry. Reverend and Dear Brother: We, the clergy of the Lincoln and Welland Deanery embrace the opportunity of our meeting on the eve of the last day of the past fifty years of your Ministry, to congratulate you most heartily on having completed half a century of active work in the service of Him who called you to the Sacred Ministry, and sent you to labour in His Vineyard. We desire at the same time to express our appreciation of the benefit which you have conferred upon the Deanery, during the thirty-six years which you have spent within its bounds, not only by the watchful care which in succession you have bestowed upon two parishes, but also by your regular attendance at the meetings of the Chapter, and the careful preparation and wide information, which you have brought to bear upon the subjects under discussion. That in thirty-six years, in which something like one hundred and forty meetings of the Chapter must have been held, you have been absent from only one meeting, and then because the discharge of a higher duty prevented your attendance, is a record of which you have reason to be proud, and from which we, your brethren, ought to derive an impressive lesson on the subject of devotion to duty. Lastly, it is a pleasure to us that we are able to congratulate you, that at your age, you are in possession of so much health and strength. And here and now we pray "God, Who is so Rich in Mercy" to continue these blessings to you during the years, which He may yet add to your life. Fort Erie, Seventeenth of May, 1906." The Rural Dean, the Rev. Wm. Bevan, then presented to the Canon, on behalf of his fellow clergy a walking stick and a gold signet ring, both being suitably engraved. The Reverend Canon, in his reply, very feelingly thanked the members of the Deanery for their kind words and gifts. He took occasion to encourage the younger clergy, referring to the joys of the ministry and the blessings that follow a life of endeavour. Canon Gribble is in splendid health in spite of the many years of service he has gone through. For over two years he has not been troubled by even the slightest illness and on Easter Sunday was able to conduct, in his former parish of Port Dalhousie, four services without feeling at all exhausted. The hope of the Deanery is the hope of all his friends that these blessings may be continued to him for many years to come.

### HURON.

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

Brussels.—St. John's.—The Bishop of the diocese visited this church on Thursday, May 17th, for the purpose of Confirmation. The service was held at 3.30 p.m., when a congregation of 400 assembled. The Bishop was assisted in the service by the Revs. T. H. Farr, Gorrie; T. S.

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Boyle, Wingham; W. H. Hartley, Blyth; H. P. Westgate, Atwood; and H. M. Langford, the rector. The Bishop preached a decidedly powerful sermon on the subject of character and its foundation, after which the rector presented a class of 56 members to receive the apostolic rite of Confirmation. Of these candidates, 25 had not received their Christian education in Church homes. The greater number of them were heads of homes, ranging in age from 25 to 76. The service throughout was marked by a spirit of deep enthusiasm. It was a slight indication of what exists everywhere in the diocese, viz., a definite and strong advancement in Church life.

Teeswater and Lakelet.—These stations have recently been visited by Rev. A. Shore, of Carleton Place, and by Mr. Walter Trenholm, of Huron College, with a view to recommending the services. Mr. Trenholm will supply, the place during the summer vacation. After which Mr. Shore will visit it regularly.

Preston.—The annual May meeting of the Deanery of Waterloo assembled here on Tuesday, May 22nd. The Rev. Rural Dean Ridley presiding. The reports presented at the morning business session exhibited a highly satisfactory state of things in all branches of church work, and the Rural Dean is to be congratulated on the prosperity evinced under his jurisdiction. While the clergy and lay delegates were in session, the ladies of the auxiliaries from the various congregations held their own meeting and discussed the work under their immediate oversight. It is very gratifying to state that the Auxiliary branches work in unison and perfect harmony with the respective clergy, and prove to be a very valuable help to them, as well as to the great work of the Missionary Society of the church. What they do as Auxiliaries is in addition to the offerings of the congregations in general, and in no way hinders, but rather increases the liberal response to the various appeals made by the clergy. In this respect so far as the Waterloo Deanery is concerned, the Woman's Auxiliary Missionary Society is an invaluable adjunct and is in every way worthy of the highest praise. The Rural Dean, who is keenly alive to this, spoke most kindly of their labours and said the outlook in this department of Church work was all that could be desired. At his suggestion there was also outlined a scheme for still further development of the Missionary spirit, in securing the co-operation of the men by the formation in the Deanery of a "Churchman's Missionary Association," the special aim being to arouse greater interest among the men, by the distribution of literature, etc., and in various ways co-operating with the clergy and Auxiliaries in this very important branch of Church work. The timely suggestion of the Rural Dean was well received and at once acted upon by the Deanery Chapter, a layman from each congregation being appointed to constitute the Association of the Deanery, with Mr. John Fennell, of Berlin, as convener. The convention in the afternoon was all that could be desired, the attendance being large and the papers read and discussed of the most practical and helpful nature. In the evening a very spirited and admirable address on Japan, illustrated with lime-light views, was given by the Rev. Arthur Lea, M.A., of that country. It produced a profound impression, and will, no doubt, prove to be a very great stimulus to still greater Missionary effort on the part of the Deanery. Luncheon and tea were served by the parishioners in the spacious market hall nearby, the social function giving every opportunity for pleasant intercourse to members of the different parishes. The next meeting will be held in St. Saviour's Church, Waterloo, in May, 1907.

Shelburne.—S vestry meeting day evening, M K. Masters, in as usual with presented by auditors, shows be in a healthy far the best sta the more comr that for over h without a recto receipts from a a balance on h During the yea ed the debt on ance still due departments th over any previ municants at l the Sunday Scl ions steadily i given to the w Woman's Guild officers, and to Mr. R. A. Rik untiring effort due, were un: of this parish

Aylmer.—Tr gin met in this with a full at men. Dr. Tuc clearly before Society was of encouragen was getting or work; the Lec considerable in the West with its gre Tucker urge could only be factory propo earnest help vice was held his accustomed language. Th time as an ar was held for Thomas', and The plan is to meet and ment has giv choirs of the

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Sunday convention ed with a at 10 a.m. Hill celeb The conve Rev. Rural welcome. secretary. Eva Pear Foundation ing the d strength of the Rev. C ject. In th of St. Th Spirit's infl upon the c effort, was Dutton, an ful address: This was



**Shelburne.**—St. Paul's.—The adjourned Easter vestry meeting of this church was held on Monday evening, May 21st, the rector, the Rev. C. K. Masters, in the chair. The meeting opened as usual with prayer. The financial statement presented by Mr. H. H. Walker, one of the auditors, shows the affairs of the congregation to be in a healthy and vigorous condition. It is by far the best statement ever yet presented, and is the more commendable, when it is remembered that for over half the year the congregation was without a rector. The statement shows the total receipts from all sources to be about \$1,250, and a balance on hand over all expenditure of \$165. During the year the Woman's Guild have reduced the debt on the rectory by \$300, leaving a balance still due of a little more than \$100. In all departments the Church shows a marked advance over any previous year. The number of communicants at Easter was the largest on record; the Sunday School is growing and the congregations steadily increasing. Votes of thanks were given to the wardens, the organist and choir, the Woman's Guild, the Sunday School teachers and officers, and to the auditors. The two wardens, Mr. R. A. Riky and Mr. G. M. Vance, to whose untiring efforts the financial progress is largely due, were unanimously re-elected. The motto of this parish just now is decidedly "forward."

**Aylmer.**—Trinity.—The Rural Deanery of Elgin met in this Church on Wednesday, May 16th, with a full attendance of clergy and a few laymen. Dr. Tucker addressed the Chapter, putting clearly before the members the work that the Society was doing. He pointed out the signs of encouragement. The publication department was getting on a good basis, and doing a valuable work; the Lenten offerings were amounting to a considerable and growing sum; and the Church in the West was striving earnestly to grapple with its great problems. In concluding Dr. Tucker urged strongly that Missionary work could only be continued and grow to any satisfactory proportions by the faithful, constant and earnest help of the clergy. In the evening a service was held at which Dr. Tucker preached with his accustomed vigour and ready flow of effective language. The Elgin Chapter has decided to continue as an annual event the choral service which was held for the first time last February in St. Thomas', and which was so favorably received. The plan is to have all the choirs of the Deanery meet and render evening prayer. The movement has given an impetus to vesting of the choirs of the Deanery.

**West Lorne.**—Grace Church.—The spring fair held recently under the auspices of the Ladies' Aid was a huge success. Booths representing the spring months were erected in the Opera Hall, these were beautifully decorated and presented an effect not seen in the town before. The goods for sale were displayed with taste and the young ladies in attendance made excellent saleswomen. The band enlivened proceedings by their attendance and music. The proceeds amounted to about \$150. A committee has been appointed to make needed improvements to the church.

**St. Thomas.**—Trinity.—Mr. D. J. Cornish, who has just graduated from Huron College, will enter upon his duties as assistant to the Ven. Archdeacon Hill, M.A., at this church on the first Sunday in June. A splendid work lies before Mr. Cornish in the parish, with its over 1,700 adherents, according to the recent census. That he will be a success there can be no doubt, with his training and natural gifts and graces.

**Sunday School Convention.**—The annual convention of the Rural Deanery of Elgin opened with a celebration of the Holy Communion at 10 a.m. on May 17th, when Ven. Archdeacon Hill celebrated, assisted by Rev. Geo. Elliott. The convention was formally opened by the Rev. Rural Dean Farney, giving an address of welcome. Mr. Roy Sutherland was appointed secretary. The first paper was read by Miss Eva Pearce, of Wallacetown, on "Laying a Foundation for Life." Canon Downie in opening the discussion spoke on the beauty and strength of the paper. Other speakers followed the Rev. Canon in further developing the subject. In the afternoon session Miss Ruby Kane, of St. Thomas', read a paper on, "The Holy Spirit's influence upon the teacher, and the result upon the class." The subject, so vital to all good effort, was dealt with by T. Bart. Howard, of Dutton, and others. Dr. Liecox gave a thoughtful address on the "Needs of Sunday Schools." This was discussed by W. A. Graham, of St.

John's, St. Thomas. The constitution and rules recommended by the Synod were adopted at the suggestion of Canon Downie. The convention will meet next year in Trinity Church, St. Thomas, with the Venerable Archdeacon Hill, M.A., as president.

**Meetings in Synod Week.**—A Junior Clergy Association has been proposed by some of the younger clergy of the diocese for the discussion of those things pertaining to the life and work of a pastor. After discovering that there was a desire for such a union three of the clergy have secured the Bishop's assent and plans and now call the first gathering of the "Huron Diocesan Junior Clergy Union," to be held, probably in the Synod Hall on the Monday afternoon of Synod week at 2.30 o'clock. The call is signed by R. J. M. Perkins, M.A., of Exeter; A. Carlisle, B.A., Memorial Church, London; T. Bart. Howard, B.A., Dutton. Time will be taken for business as well as listening to and discussing the following programme of addresses:—(1) "The Clergyman's Relation to and Duty Toward Parochial, Diocesan and Missionary Finances," J. F. Rounthwaite, M.A., St. John's, Brantford. (2) "The Clerical Life:" (a) "General Reading," C. K. Masters, M.A., Shelburne; (b) "Sermon Preparation and Delivery," A. L. Murray, M.A., Waterloo; (c) "Pastoral Visiting," J. S. Boyle, M.A., Wingham.

**Kingsville.**—Epiphany.—The Ruri-Decanal Chapter of Essex met on May 16th in this church, the following members being present, viz.: The Revs. Rural Dean Chadwick, D. H. Hind, W. H. Battersby, I. McLeod, W. H. Ward, T. F. Wheeler, J. Ball, W. H. Snellgrove, E. C. Jennings. The Rev. Dr. Tucker was present and the time of the meeting was chiefly devoted to a consideration of Missionary work. The work of the recent Missionary campaign in the Deanery was reviewed, and each rector was asked to give a report of the result in his own parish. These reports were encouraging and showed each parish was becoming more interested in the Missionary cause and each clergyman promised to do his utmost to raise at least the full apportionment. Delegates from the different branches of the Woman's Auxiliary also met, and Mrs. Tilley, of London, formed a Deanery organization. The clergy of the Deanery then joined the Woman's Auxiliary meeting, and Dr. Tucker gave a very inspiring and practical address to the joint meeting. A public Missionary meeting was held in the church in the evening at which there was a large attendance of the Church people of Kingsville. Dr. Tucker gave an address on the needs of the great North-West of our Dominion, which was very inspiring to both the clergy and lay people present.

The annual Sunday School convention of the Deanery took place on Wednesday, 16th of May, opening with a celebration of the Holy Communion at 10.30 a.m., with sermon by Rev. J. McLeod. There was a splendid attendance of the teachers of the Deanery, when Jasper Golden gave his opening address. Mr. Golden is the patriarch of Essex County Sunday School work, having been engaged in teaching for 64 years, and still actively working as superintendent of the Epiphany Church, Kingsville School. The Rev. D. H. Hind gave an address on "The Mission of the Anglo-Saxon Race." The Rev. F. A. P. Chadwick spoke on the "Management of Boys." A paper on "The Duties of a Clergyman in Church and Sunday School," was read by the Rev. W. H. Ward, and the Rev. J. A. Ball, of Pelee Island, gave an address on "The Need of Definite Church Teaching in the Sunday School." An invitation was extended to the members of the Convention for the next meeting to be held in Walkerville. The Kingsville Sunday School provided lunch and tea for all the delegates in a most hospitable manner, and much credit is due to the rector, the Rev. E. C. Jennings, and the people of Kingsville, for the great success of the meeting. The following officers were elected for the ensuing year: Hon. President, Rev. Rural Dean Chadwick, All Saints', Windsor; president, Rev. W. H. Battersby, St. Mary's, Walkerville; secretary, Miss Hind, St. John's, Sandwich; treasurer, Miss Crampton, All Saints', Windsor.

**Petrolia.**—Christ Church.—This church was consecrated on Ascension Day by the Lord Bishop of the diocese. He was assisted in the service by the Ven. Archdeacon Richardson, the Rev. Canon Davis, and the Revs. J. M. Gunne, V. M. Durnford, and S. P. Irwin.

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### RUPERT'S LAND.

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

Rev. W. R. Johnson, Killarney, was operated on for appendicitis recently. He is progressing favourably.

Rev. N. Hewitt, of Souris, is in ill-health, due to an attack of appendicitis.

The congregation at Altamonte is raising funds for the erection of a new church at that place. Altamonte is an out-station in the Mission field of Miami, with Rev. Mr. Hamilton, the active incumbent, in charge.

Diocesan Synod and the annual meetings of the W.A. and I.W.A. are called for June 26th, at Winnipeg. The Archbishop, who is at present in England, will be back before that date.

Rev. Dr. Tucker will be aided in his Missionary itinerary in Ontario by Rev. A. U. DePencier, of Brandon, Rev. Rural Deans MacMorine and Gill, of Portage la Prairie and Minnedosa, respectively. All are able speakers and know thoroughly the pressing needs of the West.

Bishop Lofthouse, of Keewatin, held Confirmation at Morden and Thornhill May 13th. Some fifteen or more candidates were confirmed.

His Grace will hold another Ordination immediately on his return from England.



If you are coming to the meeting of the Synod, we should be pleased to have you visit the store.

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- Silk Hats..... \$5.00, \$6.00 and \$8.00
- Clerical Hats..... \$2.50 and \$3.00
- Black two-piece Suits..... \$15.00
- Alpaca Summer Coats..... \$2.00 to \$5.00
- Rain Coats..... \$12.00 to \$30.00

*Fairweather's*  
84-86 Yonge St.



Rev. Mr. Warwick, of St. Mark's Mission, Winnipeg, has been appointed incumbent of MacGregor, vice Rev. Mr. Harrington, resigned.

The fifth Sunday in Easter saw a choral service at Holy Trinity Church, Winnipeg.

Rev. R. S. Johnstone, of St. Cuthbert's, Winnipeg, assisted by Rev. J. S. Vallalley, of All Saints', was in charge of the annual religious service in connection with the decoration of the fallen soldiers' graves at St. John's Cemetery last month.

A few weeks ago the eldest son of Rev. I. J. Walton, of Pilot Mound, met with a severe accident, from which he may lose the sight of one eye. His younger brother was shooting at a target with an air-gun, and accidentally shot at his brother, who was at the target. His father took the youth into Winnipeg to an eye specialist, and the last reports give the boy as much better.

Rev. H. T. Leslie, immigration chaplain, is round again after an indisposition. The heavy immigration traffic this year makes the chaplain's duties very arduous.

It is hoped that the motion in regard to a change in the financial year for the parishes will come up again with better success this time than at the last Synod. It is remarkable how negligent of the best welfare of the Church is a Synod, many members of which do nothing but talk, talk, talk on matters of small consequence. The village and country parishes would like to see a change in the time for holding the annual parochial meetings. This idea of being tied down to antiquity in matters of this kind is making fools of an otherwise able body of men. Most sincerely is it hoped that the mover of the motion in last year's Synod will have the courage of his convictions to introduce it again, and not to allow it to be side-tracked or shelved this year. The question is vital to country parishes—now more numerous than the town and city ones.

**Manitou.**—Wardens, G. J. Armstrong, LL.B., J. G. Webber, Esq.; vestry, S. Cruthers, T. Archer, T. Brisco, T. Maloney, Dr. Wright, W. Ross, H. Hubman, F. Coakes, R. Topham; delegates to Synod, S. Cruthers, W. Ross; total receipts, \$1,369.55; expenditures, \$1,361.50.

**New Haven.**—Wardens, A. J. McDowell, Wm. Bradley; vestry clerk, L. Crampton; delegate to Synod, S. Crampton; total receipts, \$627.75; total expenditures, \$622.75. A monthly leaflet for the Mission was adopted for the year. This is the best year, financially, for these parishes. An effort will be made this year to so establish the financial matters on a basis that at next Easter the field will be self-supporting.

**Winnipeg.**—On the 27th and 28th March last a meeting was held in this city for the purpose of organizing "The Alpine Club of Canada." Twenty-eight delegates were present from various parts of Canada. A constitution was adopted and officers were elected for a term of two years. Mr. A. O. Wheeler, F.R.G.S., of Calgary, was elected president. The first meeting of the club for practical purposes will be held in the second week in July. The fees for active members are \$5 yearly.

**Belmont.**—Christ Church.—A very handsome pulpit has been placed in this church. Two members of the congregation, who are practical carpenters, undertook to make it, while other members contributed the cost of the material. The pulpit is erected on the regular octagonal model, and its chaste design and workmanship are worthy of the cause to which it is dedicated.

#### KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

**Kenora.**—St. Alban's.—An Ordination service was held in this church on Sunday, May 20th, when the Bishop of Keewatin advanced the Rev. M. H. Jackson, of Rainy River, and the Rev. A. J. Bruce, of Dryden, respectively, to the priesthood. Both gentlemen are graduates of Wycliffe College, Toronto, Matins were said at 10.15, the Rev. A. A. Adams reading the Prayers, and the two candidates for ordination taking the Lessons. The Ordination service was held at 11 o'clock, the church being well filled. In the procession from the vestry were the Revs. A. J. Bruce, M. H. Jackson, A. A. Adams, Ven. Archdeacon Page (rector), Rev. Canon Murray, of St. John's College, Winnipeg, and the Bishop of

Keewatin. After the opening hymn the Rev. Canon Murray preached a very practical and eloquent sermon from St. Luke 9:13, "Give ye them to eat." He pointed out the beautiful similarity between the feeding of the five thousand by Christ and His disciples and the pastors of the Church of God; and gave three practical thoughts to the candidates which should be of vital importance to them; 1st. The true servant of Christ must have been in close companionship with the Master if he is to do effective service for Him. 2nd. There must be a willing obedience to follow the commands given by our Lord. 3rd. He must go forth from the side of Christ, conscious of His own weakness, yet sure of this one thing, that He who sends him with the message will undoubtedly give the necessary strength and courage to do the work. The Canon's sermon was listened to with deep interest and attention. This was his first visit to Kenora and St. Alban's, but it is sincerely hoped that it will not be his last. After the presentation of the candidates by Archdeacon Page the Litany was said by Rev. A. A. Adams, after which the Ordination service proceeded in the usual way. There was a celebration of the Holy Communion at the close of the service, the Bishop being the celebrant, assisted by Canon Murray and Archdeacon Page. The Rev. A. J. Bruce preached in St. Alban's in the evening, and the Rev. M. H. Jackson occupied the pulpit in St. James', Keewatin. Both gentlemen left for their respective fields of labour on Monday, followed by earnest prayers for God's blessing on them and their work.

#### QU'APPELLE.

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

**Craik.**—St. Agnes'.—The fifth Sunday after Easter was set apart by the vicar of Craik at this parish church as "Hospital Sunday," the offertory at the morning service being given to the funds of Regina Victoria Hospital. There was a large congregation, comprising members of both Protestant bodies and the Roman Church, embracing, besides members of the Church of England, Presbyterians, Roman Catholics, Methodists, Lutherans, Baptists, and the local members of the Foresters' Order likewise attended. Prayers were read by the Rev. Dr. Coard, the sermon was preached by the Ven. McAdam Harding, Archdeacon of Qu'Appelle, and Mrs. Percy A. Knott, wife of the Presbyterian minister stationed at Craik, presided at the organ. Special hymns appropriate to the occasion were sung with great heartiness. The altar, reading-desks, pulpit, and lectern were all draped in white, and the silver vases on the altar were filled with choice exotic flowers, the scene in the sanctuary being especially bright when the church was lighted up for Evensong, the candles in their silver candlesticks and the lamps combining to make up, with the national flags that hung over each window, a very effective spectacle. At Matins there was a celebration of the Holy Communion, the Archdeacon being the celebrant, and the vicar the epistler. The offertory at Matins for the hospital amounted to \$12.50. In the afternoon Litany was said by the Rev. Dr. Coard, the Archdeacon again preaching. At Evensong the Archdeacon read the prayers, the Rev. Dr. Coard preaching. After service many members from the other churches in the town visited the church, and for an hour and a half engaged in a united service of praise, the Archdeacon kindly presiding at the organ. On the previous Saturday evening at Evensong the Archdeacon preached a sermon on preparation for the Holy Communion, and the services concluded with Matins on Monday. The Archdeacon left Craik in the afternoon for Indian Head.

#### CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

**Fishery Bay.**—On Sunday evening, April 22nd, Bishop Du Vernet held a Confirmation service in this church, no less than eighty-eight candidates being presented to him by the Ven. Archdeacon Collison. Of this number thirty-nine were women and forty-nine were men; and again, of this number of eighty-eight, forty-five were converts from heathenism during the past eighteen months.

—Let no day pass without personal, secret communication with God.

#### REVIEWS.

**Memoirs of Archbishop Temple**, by Seven Friends. Edited by E. G. Sandford, Archdeacon, of Exeter, with photogravure and other illustrations, in two volumes. London and New York: MacMillan & Co.; Toronto: The MacMillan Company, of Canada, Limited. Price, \$10.

These splendid volumes are a noble memorial of one who, not only occupied foremost positions in the educational and ecclesiastical life of his time, but was in himself a great man. If now-a-days no one drifts into the position of Lord Chief Justice of England by chance, as little, by chance, does any one drift into the chair of St. Augustine and the Primacy of the English Church. To this exalted place Frederick Temple won his way by integrity, by matchless industry, by force of character, by capacity for affairs, by the manner in which he discharged the duties that devolved upon him in less eminent positions. Wonderfully interesting is the story told in these volumes. . . . The future Archbishop of Canterbury was born on St. Andrew's Day (November 30th), 1821, in the island of Santa Maura, one of the Ionian group. He entered Balliol College in 1839 and graduated with a "double first-class" in 1842. Four years later he received Deacon's orders at the hands of Bishop Wilberforce, and in '48 became Examiner to the Education Office. From this point onward his advancement was rapid. In 1850 he was elected Principal of Kneller Hall, in 1855 Inspector of Training Schools, and in 1858 Headmaster of Rugby. It was while holding the latter position that he was caught in the storm raised by the publication of Essays and Reviews. After eleven years service at Rugby he was ordained to the See of Exeter, which he held for sixteen years. In 1885 he was translated to London, and from thence in 1896 to Canterbury, where on December the 23rd, 1902, he rested from his labours. We warmly commend the book to our readers. The style of the various contributions is very pleasing and the interest of the reader is sustained from the first page to the very last. The type is clear and easily followed and there is that great desideratum—a good index.

**The Nineteenth Century and After**, May, 1906. New York: Leonard Scott, Publication Company.

How large a space the Education Bill fills in the mind of the British public is shown by the prominence given to its discussion in this number. First space is given for six able arguments on the subject: "The Bill . . . Is Radically Unjust," says the Roman Catholic Archbishop of Westminster. On the other hand "The grand principle of the Bill," says the Rev. D. J. Guinness Rogers, "is that the schools are maintained by the nation, and that the rule of the nation in them must be absolute."

**Digest of the Mercantile Laws of Canada and Newfoundland.** Toronto: 1905, W. H. Anger, \$2.

One of the most useful books of reference that a man can have is one which clearly, concisely, and accurately sets out the business laws of his country in a simple, methodical manner. Such a book wisely used will save much loss. And if it does not bring much gain, at all events, it provides its careful reader, with a good amount of valuable and practical information. A special feature of this excellent hand book is the provision to subscribers of yearly amendments to the law therein referred to, for the small sum of ten cents annually.

#### Correspondence.

##### PRAYER FOR UNITY.

Sir,—The following announcement has been issued on behalf of the Archbishop and the Bishop Coadjutor of the Diocese of Montreal:

On behalf of His Grace the Archbishop and the Bishop Coadjutor, we have been instructed to announce that the prayer for unity will be specially used throughout the Diocese of Montreal on Whitsunday, in sympathy with our brethren in the Mother Land. It is now generally known that Bishop Gore, of Birmingham, in conjunction with Rev. J. H. Jewett, of the same city, has issued a remarkable "appeal for prayer for Christian unity," which is endorsed by the Protestant leaders of England and Scotland. It is signed by the Archbishops of Canterbury and York, by the Primus of the Scottish

Episcopal Church, the presiding Moderator of the General Assembly of the Presbyterian Church of Scotland. It is in regard to the serious convictions of the world with a view to the promotion of this humble effort who alone can house, but the Westminister v. Gore, saying t with custom o appeal.

The central expressed: "We are ve: the guidance ( the Christian, to ask them a united effort the principal Christians—sp prayer should should invol which all Chri "That our Le fellowship; th even paralyze chastisement, ways in whic or promote d candid minds so that in wa may be led l

"We believ penitential de and nourishe needless emb our difference a freer way i pose to mani The Archb the solemn t Collect, tak Prayer, wher vice:

A Prayer our Lord Je Prince of Pe to heart the happy divisio justice, and v godly union one Body as calling, one God and Fat be all of on one holy bo charity, and glorify The Amen.

Sir,—In r graphy," pu kindly pern from page "living cov covering," for the ph "eternal," a plied to Pr

Sir,—Sp much exer Cobalt. A part would services ar are not hel with five s ate from give servic further bei



Episcopal Church, by the chairman of the Congregational Union, the president of the Baptist Union, the president of the Wesleyan Conference, the presidents of the United and Primitive Methodists, the president of the Methodist New Connection, the moderator-elect of the English Presbyterian Church, the moderator of the General Assembly of the Church of Scotland, and the moderator of the United Free Church of Scotland. It is thus a unique expression of the convictions of a united English Protestantism in regard to the evils of "our unhappy divisions," and the serious need of repentance and prayer with a view to eventual reunion.

The promoters of the appeal desired to include also our Roman Catholic fellow-Christians in this humble approach to the throne of Him who alone can make us of one mind in His house, but the Roman Catholic Archbishop of Westminster wrote a courteous letter to Bishop Gore, saying that it would not be in accordance with custom or tradition for him to sign such an appeal.

The central request of the document is thus expressed:

"We are venturing, not, we believe, without the guidance of the Holy Spirit, to approach all the Christian ministers of religion in England, to ask them to prepare their congregations for a united effort of prayer on Whit-Sunday next, at the principal morning service, for the reunion of Christians—special care being taken that such prayer should be entirely uncontroversial, and should involve no assumptions except those which all Christians can make their own, namely: "That our Lord meant us to be one in visible fellowship; that our existing divisions hinder or even paralyze His work; that we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division; that we all need open and candid minds to receive light, and yet more light, so that in ways we can as yet hardly imagine we may be led back towards unity.

"We believe that by these solemn exercises of penitential devotion, dispositions may be created and nourished which will do much to end the needless embitterment so frequently pervading our differences of judgment and creed; and that a freer way may be prepared for the Divine purpose to manifest itself."

The Archbishop and the Coadjutor recommend the solemn use of the following comprehensive Collect, taken from the Book of Common Prayer, where it is found in the Accession Service:

A Prayer for Unity.—O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and accord; that, as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

Lewis Evans,  
Dean of Montreal.  
G. Osborne Troop,  
Rector of St. Martin's Church.

#### CORRECTION.

Sir,—In my paper on the "High School Geography," published in your issue of the 24th inst., kindly permit me to correct. In the quotation from page 12 of Geography, for the words, "living covering," in two places, read, "limy covering." In the reference to Herbert Spencer, for the phrase, "elemental," in two places, read, "eternal," and for the term, "philologist," as applied to Professor Virchow, read "physiologist."  
J. Mercer McMullen.

#### SERVICES IN COBALT.

Sir,—Spectator's correspondent seems to be much exercised because we have no church in Cobalt. A little more diligent enquiry on his part would have elicited the fact that at any rate services are being held in Cobalt. True, they are not held every Sunday. How could one man, with five stations, of which the outstanding ones are from twenty-five to twenty-six miles apart, give service in all five every Sunday? For the further benefit of this disappointing critic, I may

say that our church in Cobalt will be completed by July 31st. An exhaustive research might have been rewarded by the discovery that Cobalt is in the Diocese of Algoma; that Bishop Thorneloe has jurisdiction here; that he has secured building lots in Cobalt for church and parsonage; and that he has guaranteed a sum not exceeding \$200 towards building the church. In addition, there has been raised on the spot \$211.75 in cash and \$65 in promises, a total of \$276.75. Our friend is quite right—a church is badly needed in Cobalt. Let him, therefore, show his anxiety to see one erected by sending in a good subscription to the undersigned, who will be pleased to acknowledge it, and glad to apologize if he has misjudged one really anxious for the Church's welfare. Pessimists might do worse than to notice that we have four churches already built in the Temiskaming region, as compared with the twos and threes of other leading denominations and if we get half an encouragement instead of empty criticisms we shall (D.V.) have two more before the end of 1906.

R. A. Cowling.

Haileybury, Ont.

#### STOLES WANTED.

Sir,—Probably in some of the wealthier parish churches there are one or more fairly good stoles that are not being used, but might serve with acceptance in a more backward Mission field if the rectors knew where to send them. Now, I wish to say, if some kind-hearted rector would write to the Rev. H. J. Condell, of Point Edward, Ont., he would most gladly tell him where a stole or two would most gladly be received.

H. J. Condell.

#### DESERVES MORAL ASSISTANCE.

Sir,—Will you permit me to endorse the remarks of Mr. H. C. Fortier in commendation of the excellent and most valuable work being carried on by the Sisters of the Church. Their school in this city is well and favourably known, and, I am pleased to add, has a large and increasing attendance. Two of my daughters spent six years each under their kindly and beneficial training, and I have another who will, I hope, soon be entered there. Not the least satisfactory and significant fact in connection with the school is that the scholars are not confined to the daughters and sons of Churchmen; a number of our Nonconformist brethren have discovered the value of the teaching and influence of the gentle ladies who preside over it.

R. Patching.

Ottawa.

#### WHAT ARE THE RESULTS?

Sir,—Some of us have been very much surprised during the past few weeks when reading the reports of various vestry meetings in the Church paper to find no mention of the work done in Huron Diocese by the diocesan agent. If the work done in the parishes visited was satisfactory, we would expect it to be acknowledged after the Easter vestry meetings in the Church paper, or vice versa. Hoping the rectors and incumbents of the parishes visited will yet give a public opinion of the results obtained before the annual meeting of the Synod.

H. J. Condell.

#### FASTING.

Sir,—Mr. Ryle's letter re the subject of fasting is one of the strangest it has ever been my lot to read. Most devout people believe that self-denial is one of the duties of a Christian man. Had Mr. Ryle written as a sceptic or a scoffer one could have understood it, but to write as a Christian and to deliberately say that there is no authority for self-denial in the New Testament is the very essence of antinomianism. Our Saviour fasted at the commencement of His Ministry, the Apostles fasted and prayed before choosing an apostle to fill the place of Judas, and before the separation of St. Paul and St. Barnabas for the work of preaching to the Gentiles. With these examples before us can we possibly say that it is wrong to fast? And have any of the great Saints who have built up the cause of

God in the world: St. Athanasius, St. Augustine, Luther, Melancthon, Wycliffe, John Wesley, won their way by means of self-indulgence in creature comforts. No great work can be done without self-denial. "If any man," says Jesus, "will be My disciples let him deny himself and take up his cross and follow Me." It is not a case of storming Heaven by starvation, but a simple question of the natural thing for a Christian man to do. "He that striveth for the mastery is temperate in all things." Our reformers, Mr. Ryle tells us could not find a suitable passage in the New Testament for the Epistle for Ash Wednesday so they had to go to the Old. Unfortunately in the days of the reformers there were no "higher critics," and they considered the Old Testament as good as the New. In like manner not finding a rule of Life for self-examination in the New Testament they had to go to the Old and take the Ten Commandments. It would be well for Mr. Ryle to remember the words of St. Paul: "Happy is the man whose conscience condemneth him not in that which he alloweth. He that eateth, eateth to the Lord and giveth God thanks. And he that eateth not, to the Lord he eateth not and giveth God thanks."

E. W. Pickford.

#### THE PRAYERS.

I was in Heaven one day when all the prayers  
Came in, and angels bore them up the stairs  
Unto a place where he  
Who was ordained such ministry  
Should sort them so that in that palace bright  
The presence-chamber might be duly light;  
For they were like to flowers of various bloom;  
And a divinest fragrance filled the room.

Then did I see how the great sorter chose  
One flower that seemed to me a hedgeling rose,  
And from the tangled press  
Of that irregular loveliness  
Set it apart—and—"This," I heard him say,  
"Is for the Master": so upon his way  
He would have passed; then I to him:—  
"Whence is this rose? O, thou of cherubim  
The chiefest?"—"Know'st thou not?" He said  
and smiled,  
"This is the first prayer of a little child."

From the collected poems of the  
Rev. Thomas Edward Brown.  
(MacMillan & Co., London.)

—Take what is, trust what may be—that's life's  
true lesson.

—Some Missionaries in British Central Africa  
are reported recently to have gone out with  
native teachers to groups of villages heretofore  
untouched, finding in most of them anything but  
a welcome. In some places they were driven out  
with clubs as soon as their errand was known,  
and yet, in other villages they were received  
gladly. The head man in one village, when he  
learned the object of their visit, gave a great wel-  
come to the Christian teachers and said: "I have  
long been hungering after God."

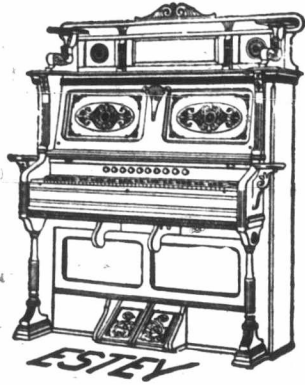
—At a recent missionary meeting in Boston,  
Dr. Herbert Lankester, one of the home secre-  
taries of the Church Missionary Society of Eng-  
land, described what is known as the "Faith  
Policy," adopted ten years ago by the C.M.S.,  
whereby, if a call was made for additional  
labourers and suitable persons were found willing  
to answer the call, there was no delay in sending  
them because the funds for their support were  
not in sight. Efforts were at once set on foot  
for raising the needed money, which almost  
always comes to hand in a wonderful way.

—The Bishop of Zanzibar has lately paid a  
visit to the English Church Mission in Uganda.  
He writes: "I can truly say that I was immensely  
impressed with the excellence and thoroughness  
of the Mission's methods, and with the aston-  
ishing progress that has been made in so com-  
paratively short a time. When the Uganda boys  
were mutilated and burnt twenty years ago there  
were but 108 Christians in the country. There  
are now, Bishop Tucker tells me, over 60,000  
baptized Christians and more than 1,000  
churches."



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- BELL** 5 octave organ by W. Bell & Co., Guelph, in walnut case with music rack; has 8 stops, 2 sets of reeds throughout, knee swell and coupler. Height, 6 ft. Original Price, \$100.00. **Sale Price**..... \$37.00
- ESTEY** 5 octave organ by The Estey Co., Brattleboro, Vt., in attractive, though not over-large walnut case with music rack; has 9 stops, 2 sets of reeds throughout, 2 knee swells. Height, 5 feet 7 inches. Original Price \$110.00 **Sale Price**..... \$38.00
- DOMINION** 5 octave walnut organ by The Dominion Co., Bowmanville, has 9 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Case of attractive design with burl walnut panels and music rack. Height 6 feet 2 inches. Original Price, \$125.00. **Sale Price**..... \$41.00
- DOHERTY** 5 octave organ by the Doherty Co. in handsome walnut case with extended top, music rack and lamp stands, 9 stops, 2 sets of reeds throughout, 2 knee swells and couplers. Height, 6 feet 2 inches. Original Price, \$125.00. **Sale Price**..... \$42.00
- KARN** 5 octave walnut organ by D. W. Karn & Co., Woodstock; has extended top, 11 stops 2 sets of reeds throughout, 2 knee swells, 2 couplers, mouseproof pedals. Height, 6 feet 4 inches. Original Price, \$125.00 **Sale Price**..... \$44.00
- BELL** 5 octave organ by W. Bell & Co., Guelph, in particularly attractive case with extended top; has 10 stops, 2 sets of reeds throughout, coupler, vox humana, 2 knee swells, etc. Height, 6 feet 4 inches. Original Price, \$125.00. **Sale Price**..... \$44.00
- DOMINION** Chapel organ by The Dominion Organ Co., of Bowmanville, in attractive walnut case, handsomely carved, panelled back and front; has 11 stops, 2 sets of reeds throughout, 2 knee swells, couplers, exterior swell, lamp stands. Original Cost, \$125.00. **Sale Price**..... \$46.00
- KARN** Very handsome modern parlor organ by D. W. Karn & Co., 5 octaves, 11 stops, 2 sets of reeds throughout, 2 couplers, vox humana, 2 knee swells. Cased in rich walnut, beautifully carved mirror top, book cupboard under music rack. Height, 6 feet 7 inches. Original Price, \$150.00. **Sale Price**..... \$51.00
- ESTEY** New sample organ by The Estey Organ Co., Brattleboro, Vt., in rich oak case of attractive design, with mirror top; has 11 stops, 2 sets of reeds throughout, couplers, vox humana, 2 knee swells, etc. Height, 6 feet 4 inches, a rare chance to get one of these celebrated organs at a bargain price..... \$67.00
- SHERLOCK-MANNING** 6-octave piano-case organ in walnut case, with full length music desk, and plain polished panels with light moulding and carvings in relief; has 13 stops, 2 sets of reeds throughout, couplers, 2 knee swells. Height, 4 feet 8 inches. Catalogue Price, \$250. **Sale Price**..... \$81.00
- DOMINION** 6-octave piano-case organ by The Dominion Organ Co., case finished in mahogany, carved panels, handsome top with two bevelled mirrors, full length music desk, 2 lamp stands, automatic folding and protecting pedal; 11 stops, 2 sets of reeds, 2 couplers, 2 knee swells, etc. Height, 5 feet 11 inches. Catalogue Price, \$300. **Sale Price**..... \$91.00
- KARN** Very handsome 6-octave piano-case organ by D. W. Karn & Co., Woodstock, in solid walnut case, attractive top with oval mirror, full length music desk, lamp stands; 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, etc. Height, 5 feet 10 inches. Catalogue Price, \$300. **Sale Price**..... \$92.00
- SHERLOCK-MANNING** 7-octave piano-case organ by The Sherlock-Manning Organ Co., London, in new design of case exactly similar to that of a piano, with full length plain polished panels, double folding fall board; 13 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. This organ is designed like a piano; is double-veneered, inside and out, and finished in real mahogany with piano finish. Finest organ of its kind and a new style. **Our Special Price**..... \$110.00

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Organs under \$50—\$5 cash and \$3 per month without interest.  
Organs over \$50—\$10 cash and \$4 per month without interest.  
A discount of 10% allowed for cash. A stool accompanies each organ.  
If monthly payments are not convenient, please state what method you prefer. We wish to suit you.

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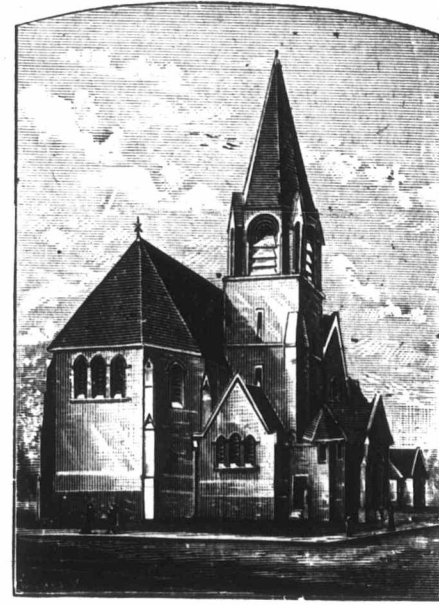
### British and Foreign.

Bishop Scott, of North China, recently completed the twenty-fifth year of his episcopate.

Dry rot has set in in the roof of the historic parish church of Boston, Lines, and it will, according to an expert, soon become dangerous, if it is not so already.

The opening of the Chapel of the Order of St. Michael and St. George in St. Paul's Cathedral, London, will take place on Tuesday, June 12th, when the King, the Sovereign of the Order, has signified his intention of being present.

A large and handsome memorial brass, erected to the memory of the late Ven. Archdeacon Hamilton, M.A., has been placed in the chancel of St. Michael's Parish Church, Limerick. The Ven. F. C. Harrison was rector



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of the parish for twenty-one years.

From Dallas, Tex., the news comes that the new deanery is in process of construction, and, it is expected, will be completed in about two months' time. It is built on the cathedral close, and is a handsome and commodious structure costing \$6,000.

The Rev. George Nickson, LL.D., has been appointed Bishop-Suffragan of Jarrow on the nomination of the Bishop of Durham. He has also been appointed Canon of Durham in the place of the late Rev. Canon Tristram. Dr. Nickson has been vicar of St. Andrew's, Southport, for the past year, and before that occupied a post at Ridley Hall, Cambridge, under Dr. Moule.

At the forty-first annual Convention of the Diocese of Pittsburgh resolutions were adopted by a practically unanimous vote consenting to a division of the diocese by a line bisecting the present diocese at the centre. The new diocese, which will have Erie for its See city, will contain thirteen counties, twenty-nine parishes, as many more Missions, and about forty clergy.

The Diocese of Sydney, N.S.W., Australia, stands first in the British Empire, outside England, as to the number of clergymen. According to "Whittaker's Almanac," it has 189. The next is Toronto, with 183, and Huron, 158, both in Canada. Mel-

bourne stands well, having 145, in India, Calcutta has 142, and Madras 134. Sydney, therefore, occupies a very honourable position.

The Rev. Hugh Bacon's jubilee as rector of Baxterley, Atherstone, was marked by the presentation to him of gifts from 130 of his present and former parishioners, as a token of the great esteem and veneration in which he has been held during his incumbency. He was appointed to the living in 1854, so that he has really completed more than fifty-one years' service.

The Rev. C. C. Manning, M.A., incumbent of the Parish of Muckamore, in the Diocese of Connor, has just been presented by the members of his Men's Bible Class

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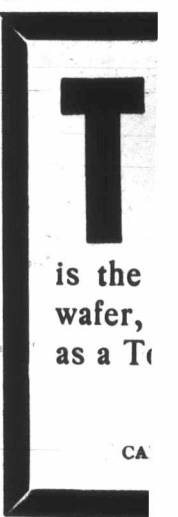
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with a number of standard theological works as a token of their esteem and regard, and as a mark of their appreciation of the help and instruction received at the class during the past session.

\*At the vestry meeting in connection with Holy Trinity, Clifton, a letter was read from Canon Wallace, formerly vicar of the parish, offering to present a screen, to be placed on

St. Paul's Cathedral, London, now possesses a banner. This banner was dedicated on Easter Day in the Jesus Chapel. It was a gift, and was formally accepted, on behalf of the Dean and Chapter, by Canon Scott Holland, and the dedicatory prayer was read by the Bishop of London. The banner contains a full-length figure of Bishop Mellitus (the first-known Bishop of London) in cope and mitre, holding in his hand a pastoral staff. At the foot are the words, "Sanctus Mellitus." On the reverse side the cathedral arms are shown.

An interesting find has been made in the floor of the tower of Pancraswyke, North Devon, during the process of restoration. Some years ago the base of the old cross was found, but the shaft was wanting. Now, there have been unearthed three steps of octagonal shape made of granite, and with edges beautifully moulded, and a square slab upon which the base doubtless rested. The shaft has not yet been found, but diligent search is being made for it. The structure was possibly used as a preaching cross when only the chancel of Early English architecture was in existence.

Mr. James Carne is parish clerk of St. Columb Minor, Cornwall, and is the oldest parish clerk in England, having just celebrated the 100th anniversary of his birthday. His friends

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the north side of the chancel, in memory of his mother, and of the fiftieth anniversary of his ordination and his license to Holy Trinity as curate. The gift was unanimously accepted.

A brass tablet has just been affixed to the console of the Canterbury Cathedral organ bearing the following inscription: In memory of William H. Longhurst, Mus.D., organist, who for seventy-one years (1827-1898), was connected with the services and music of this cathedral. This tablet was erected and additions to the organ were made by his many admirers and friends.

Trinity Cathedral, Omaha, is preparing to celebrate its fiftieth anniversary on Sunday, June 10th (Trinity Sunday) and during the week following.

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are presenting him with an oak arm-chair, bearing a silver plate with the following inscription: "Presented to James Carne, Parish Clerk of St. Columb Minor since 1846, on the 100th anniversary of his birthday, May 3rd, 1906." Both his father and grandfather held the office of parish clerk—the former for fifty-two years and the latter for fifty years. Mr. Carne rarely misses the Sunday services, and still takes a keen interest in the life of the village.

St. David's Church, Naas, in the Diocese of Kildare, was reopened on Friday, April 20th, after having been partially closed for some weeks for the purpose of building a new cut stone chancel arch. Lady Allreda Bourke provided the funds, and the result is a great improvement to the appearance of this fine old church. At the time of the English conquest of Ireland, numbers of Welshmen were settled at Naas, and when they enlarged or rebuilt the church they found there they dedicated it to St. David, the only Welsh saint so hon-

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oured in Ireland. It contains a splendid old Norman font, and the nave has some remains, which have been carefully restored, of beautiful early decorated work. A large congregation assembled for the opening service, and an eloquent sermon was preached by the Bishop of Ossory, Ferns, and Leighlin.

### A YOUNG SHEPHERD.

"Jack," called papa, "you had better feed the sheep a little early to-night, for a heavy storm is coming!"

So little Jack ran obediently to the barn, to find, to his dismay, an empty fold, while a gate slightly ajar told that the flock of sheep and lambs had gone through the long lane to the wood-lot beyond.

"It is all my carelessness," thought the poor child. "I left that gate unfastened this morning. Oh, dear, how black that sky is! But I won't ask any one to help me. I'll just get the big umbrella and hurry as fast as I can."

The sheep, of course, knew that the storm was coming, and were huddled closely together in one corner of the woods. They knew Jack's clear call of "Ca-day! ca-day!" and ran joyfully to him as he let down the bars, while great drops of rain began to fall.

The gentle creatures were tired with their long walk, after the winter's captivity, and when about half way home, one sheep and her lamb lay down quite unable to go farther.

"Poor Nannie! Can't you go on? Let me help you." But in spite of Jack's coaxing, the sheep lay still.

"She'll get sick lying here, but we can't wait. The others must go home. What shall I do?" and tears came into Jack's eyes and voice. Then a happy thought struck him. "I will just put my umbrella over Nan and her baby, and papa will come back with me to carry them home."

Mr. Action was in the barn, and started off with the wheelbarrow

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when his little son told him what had happened, and soon Nannie was safe with her mates in their warm pen.

Mamma looked quite anxious when she saw Jack's dripping little figure, but she gave him a hot bath and some ginger tea, and said, as she tucked him in bed: "Weren't you afraid of catching cold when you left Nan the umbrella?"

"Oh, I did not think about myself; but I couldn't let Nannie get sick, you know, mamma."—Lucy Carman, in Youth's Companion.

—If things have gone against us, there is still room to rejoice that it was not worse.

—No cloud can overshadow a true Christian but his faith will discern a rainbow in it.—Bishop Horne.

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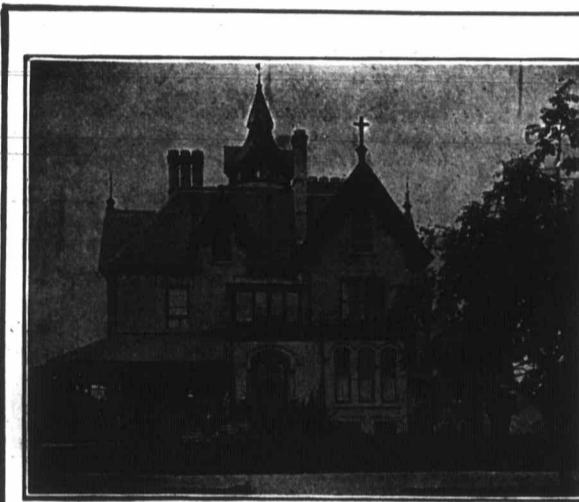
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