

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 32.

TORONTO, CANADA, THURSDAY, APRIL 19, 1906.

No. 16.

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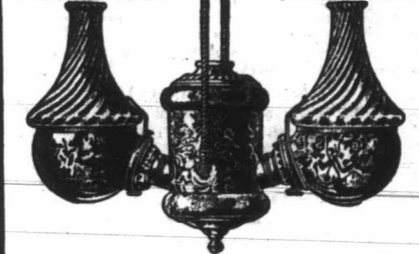
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Lessons for Sundays and Holy Days.

April 22—First Sunday after Easter.

Morning—Numbers 16, 10, 36; 1 Cor. 15, 10, 29.
Evening—Numbers 16, 36, or 17, 10, 12; John 20, 24 to 30.

April 29—Second Sunday after Easter.

Morning—Numbers 20, 10, 14; Luke 20, 27—21, 5.
Evening—Numbers 20, 14—21, 10, or 21, 10; Col. 1, 21—2, 8.

May 6—Third Sunday after Easter.

Morning—Numbers 22; Luke 23, 26 to 50.
Evening—Numbers 23 or 24; 1 Thess. 3.

May 13th—Fourth Sunday after Easter.

Morning—Deut. 4, 23 to 41; John 3, 22.
Evening—Deut. 4, 23 to 41, or 5; 1 Tim. 1, 18, & 2.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 336, 340, 561.
General Hymns: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 504, 547.
Offertory: 132, 140, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 299, 469, 501, 550.

Pure Living.

If there be one thing more than another that discloses the God-like in man it is pure living: Pure living not from a desire to be better than one's fellows—or for the sake of the repute it cannot fail to bring: But rather from a deep and growing love of Him who said:—"Blessed are the pure in heart." From an earnest longing to "live in the light, as He is in the light," who rose again for our justification; and from a firm and unshaken conviction that the sweetness and savour of so living, is, it may be a feeble and far-off, but none the less real—foretaste of the joy of those "who shall see God."

The Easter Offering.

We trust and we believe that the Easter offerings, and offerings during the current year, as well, throughout Canada will exceed those of any year since Confederation. The ground of our belief is not so much the rapid increase in population—especially in the North-Western Provinces, as the marked access of religious earnestness, and its consistent expression in deeds rather than words. A wave of aroused interest, and assured conviction in the Christian belief, and its pure and ennobling influence on life and conduct has made itself felt with undoubted power. Men, earnest thinking men, are coming more to see that the true satisfaction of life is realized—not by those who doubt and argue—but by those who believe and do. The Church in the Mother-Land gave in voluntary offerings for the year, ending Easter, 1905, roundly, \$40,000,000, \$1,000,000 more than in the preceding year. What will the record be of our Church for the year ending with Easter, 1907? And what the increase over the year before it? It is for each Churchman, woman, and child, throughout Canada to make reply.

Life Assurance Companies.

It may be an unpopular thing to say, but in our judgment, nothing is to be gained by more examination and more publicity of the doings in the past of our life assurance companies. The country was very naturally startled by the revelations in the investigation into the doings of the great New York companies. The suspicion naturally grew that if such things took place across the border they must have done so here. What has happened across the border? The control of the large companies got into the hands of a few men. These men were astute money makers, and made money for their companies, and incidentally for themselves, and naturally paid themselves handsomely. The very existence of these societies made them the prey of political adventurers in the States in which they did business, who required to be appeased year by year. These are the main features. But so far as our companies are concerned, the investigation shows that on the whole they are well in hand, and that with a stronger inspection staff and revised powers they can get easily along. Nothing more will be gained by a prolonged inquisition. Our life companies had of late, steadily gained in public favor, and there is every reason to believe will continue to do so under rules, the result of experience, and of the present investigation, and of a practice in use in Scotland, that the legislation in the State of New York might be wisely introduced. In that country boards of directors are practically re-appointed year after year, just as they are here, but there the chairman of the board is changed at intervals of from one to three years. Thus all the members acquire a more accurate knowledge of the assets and the management for which they are responsible, and the boards are not dominated by one or two energetic members.

What is Justice?

There is a saying, heard now and then, when some one who was gently born, or who holds a position in what is called society, is brought to trial charged with a breach of the law, and receives a light sentence, that "an injustice has been done, which would not have been tolerated in the Old Country." How far this is true or the reverse of truth can only be fully known by the trial judge. The figure of justice sitting blindfold, holding an even scale, is an idealization of that severe and strict impartiality which is the glory of the British Bench, as the maxim that

every man brought before a court of justice is considered innocent until he is proved guilty, is the true safeguard of the right of the individual. When justice ceases to be evenhanded, the honour of the people is imperilled. There cannot be one law for the rich and another for the poor. The game must be played fairly; without fear and without favour. We are not of those who think that the standard of justice is being lowered in Canada. It would indeed be an evil day for our country were the fountain to be tainted at its source.

Montreal Old Times.

Changes always bring to general notice some unexpected fact or unnoticed growth in social life. The completion of a new cellar vault in the City Hall has brought about the removal of a pile of books, weighing just under twenty tons, from the Finance Department, being the collective accounts for over half a century. The old yellowed pages are full of interest. Mr. Morin, of the Assessor's Department, signed the tax rolls of 1868, and his signature to-day—for he is still an active servant—is just as clear cut and distinctive as ever. The taxes have scarcely varied. The real estate tax has been ten per cent. from time immemorial, while the water tax of seven and one-half per cent. on the rental has practically remained unchanged; for some years, it was arranged on a sliding scale, but to-day it is a straight rental percentage. Few cities can say the same, growth has made a difference, and changes of fashion, and modern conveniences a change of values. Houses that fifty years ago were in the suburbs and rented for \$200 a month as really swell residences, can now be rented for \$50, or \$60 per month. Time has dimmed the glory of these old places, and the city traffic has gradually engulfed them, so that they are now in the midst of the shops, factories, warehouses and business blocks. The currency was altered in 1868, and the books of that period contain the tax rolls in "pounds, shillings, and pence," alongside of the "dollars" column.

A Popular Service.

There can be no doubt that the service of our Church is an incomparable instrument for the full and free expression of the spirit of prayer and praise. But like all other instruments unless it is wisely and skilfully adapted to the purpose for which it is designed, its influence and power are diminished, and the fine gold becomes dimmed. The service should be not merely the voice of the choir-master, or choir,—or even of the clergyman, but the blended harmony of the whole assembled body free from all artificiality or restraint. "We must," said the Bishop of Stepney recently, "eliminate from our service that unnatural voice that often followed a man into the pulpit, and alienated people on account of its apparent artificiality." The perfection of musical rendering, whether vocal or instrumental, is in the pure, well-blended and modulated tone produced, showing art at its highest reach completely free from the restraint and affectation of artificiality.

Labour Unions.

Labour unions are attracting attention both in England and the United States. In the House of Commons the Premier has consented to a change in the law so as to free the funds of a trade union from liability to seizure, and to permit picketing. By so doing the workmen are enabled to conduct a strike with loaded dice, and free from the consequences which govern others. In the States a deputation of labour leaders waited on the President, in order to have the law

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changed so as to free the unions from being troubled by injunctions. The President pointed out that during his incumbency his Government had so far only been obliged to apply for injunctions against capitalists, adding, "understand me, gentlemen, if I ever thought it necessary, if I thought a combination of labourers were doing wrong, I would apply for an injunction against them just as quick as against so many capitalists." A strike which affects us is the coal strike which is being very cleverly engineered so as to force concessions from the mine operators, but at the present writing it is just as well to say nothing more than that it is a matter of keen regret that the continent should be hurt by this family quarrel.

Socialistic Trades Unions.

A novelty in unionism is the Western Federation of Miners, the leaders of which say, "We don't believe that we ought ever to erect barriers between one working man and another. The working man who is excluded from the unions is the man who in the long run will break the unions up, and we keep the wages of the unskilled man as close as the wages of the skilled man as possible. We believe that modern life makes us compete enough any how, and we want to see the unskilled man prosperous and happy, because there are more of him than of us, and always will be, and we must raise him as far as possible towards our level of income or else he will drag us down to his. We never make any attempt to restrict the number who want to learn the mining trade. All that we insist on is that when you have been in the mine a certain number of months you ought to join our organization. We demand no closed shop contracts with the mine owners, we impose no restriction upon the amount of work a man may do in a day, we keep no one out through our apprentice system. The whole idea is a united working class. The man who because he has a certain kind of skill, separates himself from his unskilled fellows, and forms a union for keeping everybody else out, and for boosting his own dirty pittance, that man is our enemy. He has deserted the working class, and he is helping the employer." Such sentiments are a novelty in trades unionism. Unfortunately, the Governor of the State of Idaho has been murdered, as have also some thirty other men. The blame justly or unjustly has been laid at the door of this union, and the president and secretary have been arrested, charged with complicity in the Governor's taking off.

Respect for Age.

As the writer walked down a city street—a street-car passed him. On the rear platform stood a group of young school boys. Just as the car was passing, a very old woman came on the sidewalk from an adjoining house. One of the lads amused himself, and his companions, by shouting at the old woman. Getting off the car at a cross street, they then all ran away as if ashamed of themselves, and they had need to be. One cannot help asking what has the school-boy of to-day gained to compensate him for the loss of respect for his seniors. Rudeness is as poor a substitute for courtesy, as brambles would be for cultivated shrubs. It is all very well to talk of being independent. But the lad who is permitted to be rude cannot very well be prevented from growing up a coarse, ill-bred man. And in later years no one will regret the serious neglect in his early training more than himself.

Socialism Indeed.

Emigration to Canada is in favour in England, and the discontented are on their way here. We fear that many will be more discontented by the result. However, we can only do our best, and ask our fellow-Canadians to give them a helping hand. One of the strongest reasons for emigrat-

ing that we have come across is that of a well-to-do man of about thirty-three, who was in business in Poplar, but has left because it is next to impossible for a tradesman to make more than a bare living there. The taxes amount to twelve shillings on every pound of rent paid—a condition of affairs wholly due to extravagance and the notions of municipal management that have for some time been in vogue. "The result has been that a large shipbuilding firm and wire rope works establishment and several rolling mills and chemical works have left the municipality; but the most extraordinary thing is that out of a population, roughly speaking, of 180,000, there are nearly 7,000 in receipt of relief, which takes the form of both money and food. Those who are content to accept this relief are really much better off than those who strive to maintain their spirit of independence. They are supported with provisions of the best quality, with tea at sixty cents per pound, and the contracts for the supply of everything required for pauper use demand the very best commodities of all kinds."

Cambridge has Won.

How can we account for the recent aquatic victories of the Light Blues? Can it be said to be a triumph of modern science, and pure mathematics over Greek Verse and Latin Prose? One amusing reason for the result given by a contemporary was that Cambridge fed eggs to her oarsmen and Oxford beefsteak. However, whatever the cause may have been, the result is another win for Cambridge. The fact of so many Rhodes scholars having gone from the outlying parts of the Empire to England will give an added zest to these great inter-university contests. And we may hope, from time to time, to hear that those whom we have chosen to represent us may in the strife of manly sport, as well as in the strife of intellect, do honour to their native land.

TRINITY.

The state of affairs regarding Trinity College, Toronto, is apt to be confused in the public mind. There are two questions still open, the one is practical absorption by the University of Toronto; the other pressing one is the advisability of disposing of the present site and buildings, and purchasing another tract of land, and the erection of new houses upon it, either in the University Park, or immediately adjoining. The two questions are really distinct, but are apt to be considered as one. And it is natural that this should be done, as it would almost inevitably follow, that if the second question were determined in favour of moving, the individuality of Trinity would disappear, and in a very short time all would be merged and absorbed in the great amalgamation. The fashion is to create large centres of learning, and to look on these, and these only, as universities. Indeed the tendency to create such communities is so marked a feature of the present day that it is reasonable to believe that soon the inevitable revulsion will take place. The evils, the drawbacks, inevitable to all enterprises will make themselves felt, and the fancy of the multitude will swing back from the department store system of education to the smaller college. There is much to be said in favour of the small seat of learning. In the large one the student is one in a mass, who his fellow students are, he neither knows nor cares to know; accident throws him in contact with a few in his own year, and that is all. His professors become lecturers and nothing more. In the smaller institution there is a strong attachment to a real alma mater, there is a personal knowledge of professor and pupil, and the influence for good or evil on the expanding mind is great. There is the more or less personal intimacy and influence of the fellow students, young men who are actuated with the hopes, the fears, the anxieties which agitate the minds of all

reflecting youth. The product of the small college has not the all-round smattering of the average man from the large university, but what he knows he probably knows more thoroughly, and what he believes in, he has a more fervent faith in. While the large university is the present fashion in the States, there are many convinced believers in the small college. Even in Toronto, it is quite possible to find people who think the transfer of Victoria from Cobourg is a mistake. Let it never be forgotten that it is the individual soul which has to be considered, to this end the body has to be kept from dangerous physical and moral surroundings, and as much as possible from contamination, and on the contrary every inducement to physical and healthful exercise should be provided. This, and the moral training are just as needful, and part of a good curriculum as scientific teaching. Recognizing what we have outlined, many friends of Trinity a few years ago supported, or at least did not oppose the arrangement with Toronto. A burden of expense would be reduced, and benefit of teaching secured while the life of Trinity would be largely retained. What is now proposed is something very different. There is no need, we think, to disturb the arrangement, let the agreement be carried out to its end. As we before pointed out, the mere growth of Toronto has shown others that the concentration into the centre of a large manufacturing city must be a short episode, and that sooner or later either a complete break-up will take place, or the whole enterprise will be removed to a site free from these drawbacks. The wiser course seems to be to let well alone, and if a change must be made, and Trinity must sell, then let Trinity seek some ideal site in a smaller town, and begin afresh. There are many possibilities besides absorption. Besides that there are other things to be considered. The utmost good faith should be kept with the city of Toronto. During the mayoralty of the late Mr. Clarke, a very large sum was extorted from the city to obtain a settlement with the University. Many thought then that it would have been better to let the learned body take its own course, it had most to lose, and had it been left alone it would have been ruined. But the citizens wished to aid it, and expected to receive in return some benefit. What they have really received is a small oblong behind the Parliament Buildings, the rest will very soon be covered with bricks and mortar. What advantage would our students gain by being cooped up in one of these factories. Do not forget these things, and do not forget that Trinity has promised to see what the result of a tentative measure may be. All parties are bound in honour to give it a fair trial, and when that agreement has been carried out it will be the time to make another.

LAY HELP.

Were the laity to realize how much the success or failure of the Church depends on their individual work as Churchmen, a great step in advance would be taken. An important thing to bear in mind, in this connection, is that clean work can only be done by clean hands. When a man attempts to use the Church, as a means to advance his own ends, or to bolster up an unworthy reputation he may think he is succeeding, but his success is as unenviable as his motive is contemptible. For the manly, straightforward Churchmen, however, whether rich or poor, educated or uneducated, there is each day of his life, and wheresoever his days may be spent, good and helpful work to be done, that costs but little thought and effort, but is most helpful and practical. It is work that does not take a man out of the line of his duty, does not call for much time or exertion, nor does it require that he should be a ready speaker, an easy writer, or a man of much knowledge or ability. It is true that

success in this work, as in all other, demands on him, but it is readily satisfied. They are ready to love his Church; value what they mean to realize what they mean to of mind enough to form a plan, we shall not say that one week of his life shall be the best effort being made to obtain number of things. They are not money making; they bring him fame or place reckoned among the or recreation, or taking pleasure have been throughout their life by which the foundation of goodly structure of the day by day, and year by year founder until now, placed. It does not require only a warm, true heart will, for each true Canadian week of his life, modes to have a neighbour get where they do not go, to Sunday School; or in of tender years, to suggest and then, not only to I communion. These are suggestions. They do street corner, and call religious, or asking a man or not. But they do prove himself to be a name but in deed. The influence for good, in his fellowmen. They the man is, in down or more talents, as the his care. And that he ing to himself, and to that life is indeed we know of no better fellow and orthodox to know any better plan gested in the words of man, the Duke of Wellington in every way in

FROM W.

Spectator's Comment.

The Board of Missionary Society meet Toronto, on the 26th all our readers know, the Canadian Church laymen from each of is therefore a large council, and is entrusted general missionary work; "tator" has always been responsible for the operation of our mission to account for duties by the Church for its officers, and done. It is respect the findings which the work of the Church statements of the Executive, or any factory to the Church should the responsibility. There is no use in placed anywhere eminent in the Church upon whom it, therefore, becomes for the proper consciousness of something more

success in this work, as in all work, makes certain demands on him, but these demands he can readily satisfy. They are, that he should really love his Church; value its precious privileges; realize what they mean to him; and have strength of mind enough to form a quiet, steadfast resolution, we shall not say that not one day, but not one week of his life shall go by, without an earnest effort being made to do one, or other, of a certain number of things. We may add that these are not money making things. They will not bring him fame or place. And they cannot be reckoned among the ordinary ways of seeking recreation, or taking pleasure. But they are, and have been throughout time, the ways, and means, by which the foundation stones—on which the goodly structure of the Church has been built—day by day, and year by year—from the time of her founder until now, have been provided and placed. It does not require much art or skill, only a warm, true heart, and a loyal self-denying will, for each true Canadian Churchman each week of his life, modestly, yet faithfully, to try to have a neighbour get his children baptized; or where they do not go, to seek to have them sent to Sunday School; or if baptized, and no longer of tender years, to suggest that they be confirmed; and then, not only to point, but lead the way to communion. These are not novel or sensational suggestions. They do not involve standing at a street corner, and calling on the public to be religious, or asking a man whether his soul is saved or not. But they do require that a man should prove himself to be a Churchman, not only in name but in deed. They enable him to exert an influence for good, in a quiet, steadfast way, on his fellowmen. They prove beyond question that the man is, in downright earnest, using one or more talents, as the case may be, committed to his care. And that he is beyond all doubt, proving to himself, and to many of his fellow men, that life is indeed well worth the living. We know of no better form of lay help than this quiet and orthodox method affords. Nor do we know any better plan for doing it, than is suggested in the words of that old-fashioned Churchman, the Duke of Wellington:—"I work as hard as I can in every way in order that I may succeed."

* * *

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The Board of Management of the General Missionary Society meets in semi-annual session in Toronto, on the 26th inst. This body, as probably all our readers know, consists of all the Bishops of the Canadian Church, and two clergymen and two laymen from each of our twenty-two dioceses. It is therefore a large and fairly representative council, and is entrusted with administering the general missionary affairs of the Church. "Spectator" has always regarded this Board as entirely responsible for every detail of the policy and operation of our missions, and must be held strictly to account for the faithful discharge of its duties by the Church public. It is responsible for its officers, and the work they do or leave undone. It is responsible for its committees, and the findings which it sanctions. If, for example, the work of the General Secretary, the financial statements of the Treasurer, or the action of the Executive, or any other committee be not satisfactory to the Church, it is the Board that must shoulder the responsibility for all these things. There is no use imagining that the blame can be placed anywhere else. Here is a body of men eminent in the Church, men of honour and reputation upon whom a great duty has been laid, and it, therefore, becomes every man to duly-prepare for the proper discharge of the same. A man's consciousness of rectitude, must impel him to be something more than a mere onlooker at the

course of events. He must bear his share in directing that course.

It must now be almost two years we fancy since we urged upon the Board the wisdom of having a full agenda paper published and placed in the hands of every member in time to give the proposed legislation ample consideration. For the first few meetings of the Board its members, with the exception of the Executive Committee, came together without the slightest idea of what would come before them. Many did not care to expose their ignorance too prominently by asking elementary questions, and consequently they did not get very deeply into the operations of the Board. Since "Spectator" called attention to these things, a type-written agenda paper has been issued, mentioning in the briefest possible form the topics to be discussed. This is better than the old way of going to work blindfolded, but it is not enough. A complete printed report of the proceedings of the Executive Committee, as well as complete reports of all sub-committees should be in the hands of every member of the Board several days in advance of the meeting. This is the only possible way for the Board to preserve its authority over its committees, in fact it is the only way to preserve itself from being a mere machine to register approval of what its subordinate factors have already done. It is folly to imagine that men of standing in the Church are going to come from the Maritime Provinces, or from Manitoba and the Pacific Coast to attend a two days' session, when they have no means of knowing what the character of the business is to be until they sit down in council. What ground is there for continuing the present antiquated system? The matter of expense is a mere bagatelle. One can get a good deal of printing done these days for five or ten dollars. In any case, even if it cost double or treble that amount the thing will have to be done or the Board will degenerate into a little local coterie of Churchmen representing a mere fragment of the Church.

From the information that comes to us we gather that there is a growing feeling that the Board ought to be a much more decisive body than it is. From the fact that most of its members know little of the business discussed before the Board, there is a growing tendency apparently to refer every matter of importance to a small committee to "take such action as it may deem best," and so forth. The plea of convenience will suggest that the committees be composed of men from a local centre, and the first thing we know practically the entire work of the Board is in the hands of a few men. Perhaps these men may be the wisest in the Church, but they are not representative of the whole Church, and the result will sooner or later be disastrous. If the Board be fully informed in advance of the meeting of what its committees have done, and the work that ought to be taken up, then it can act much more decisively on the spot. It will not be able to decide everything off hand, but it can do much, and outline very definitely the policy that will guide those they entrust with the final consideration of matters referred to them. But in any case the Board must be the master of the situation of giving its orders to subordinates and not receiving commands from them. It must keep its business well in hand, and see that its officers and committees carry out its instructions. Officers come and officers go, but the Board abides. It must be a real live organization supreme in every way among the missionary forces of the Church, or it will fall to pieces as a mere incumbrance.

"Spectator" would like to ask the Board of Management why it continues to report foreign mission work carried on by the General Missionary Society as though it were the special work

of the C.C.M.S., an organization that gave up active missionary enterprise three years ago? For example, in the March number of the official magazine of the Board of Management, mission work in China, East Africa, and Japan, is reported under "Canadian C.M.S. Department." If this means anything at all, it is intended to convey the idea, that a large portion, if not the entire foreign missionary work of the Canadian Church is still carried on by C.C.M.S. We know as a matter of history that three years ago C.C.M.S. handed over all its missionary responsibilities to the General Missionary Society, and its continued existence was maintained for three purposes only, namely, to examine candidates for the English C.M.S. to receive contributions sent in by old friends, which, of course, would be turned over to M.S.C.C., and to circulate missionary information. As a separate organization it has abandoned missionary work altogether, and joined forces with the larger body. Before this was done a certain number of pages were assigned to it in the missionary magazine published by the Board to be used in setting forth its work. It is obvious that when the process of amalgamation was completed the "department" in the magazine should have been merged in the larger organization also. The retention of this department has been defended on the ground that it helps to keep the old supporters of C.C.M.S. favorably disposed to our missions. In our judgment it is quite unworthy the men who compose the Board of Management to give their assent to doubtful political methods to further their purposes. The only thing for such a body to do is to do the right thing, and the right thing is to represent conditions as they are. C.C.M.S. is doing no missionary work in China East Africa, or Japan, then why convey the idea that it is, to those who presumably do not know to the contrary? We called attention to this a year ago, and we supposed that the growl heard at the last General Synod would have secured a change forthwith. We are entitled to look to the Board of Management for the very highest exemplification of rectitude in public administration.

"SPECTATOR."

The Churchwoman.

TORONTO.

Toronto.—The April meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the school-house of the Church of the Ascension, on Thursday, the 5th inst., the members being welcomed by Mrs. Langton, the president of that branch, on behalf of the four branches, who were the hostesses for the day, by the Church of the Ascension, St. Simon's, Chester, and St. Matthew's. After prayers, the Diocesan President announced that the members of St. Luke's branch had presented their president, who is also the Convener of the Literature Committee for the Toronto Board, with a Life Membership on the General Board, and spoke of the valuable work accomplished by Mrs. Davidson, and of the inspiration she would prove as a member of the General Board. Ten new life members were reported by the Corresponding Secretary, also that a new Girls' Branch had been formed at Bishop Bethune College, Oshawa. The S.C.D. Fund for the month amounted to \$84.55, and was unanimously voted towards purchasing comforts and nourishing food for the mission workers in the distant Diocese of Mackenzie River. The Diocesan Treasurer stated that all the pledges undertaken by the Board had been fully made up, and thanked the branches warmly for prompt and early returns. Fifteen bales and fourteen communion sets have been sent away during the month; the Dorcas Secretary-Treasurer also read letters from Mrs. Boyd and Mrs. White, of China, acknowledging the receipt of the mufflers and other comforts that had been sent to our suffering leper brothers and sisters in that distant land. The P.M.C. receipts amounted to \$1,358.86, for the month of March. The Secretary-Treasurer of Junior work stated that both the pledges undertaken by that department had been fully paid,—receipts for the month, \$320.28. Seventeen new

little helpers have been enrolled in the babies branch, one being in far-off India. A most interesting letter was read from the Convener of the Chinese Committee stating that the first annual service in connection with this most interesting work had been held in St. Paul's Church, on March 4th, when twenty-three Chinamen were present, and addresses given by Rev. Canon Cody, Rev. Dr. Tucker, and Rev. Ng. Tong Hing, a native clergyman from Vancouver. A social gathering was held in the school-house the next evening; increasing interest and a good attendance at the classes held for religious instruction was also reported. The home address was given by Rev. F. Wilkinson, rector of St. Peter's, the subject being "Christ, our Life." The Rev. G. Egerton Ryerson, who is about to return to Japan, spoke of the great importance of the work, and of the pressing need for more workers there. Interesting items of missionary news were given upon Africa by members of St. Matthias Branch, and upon the Diocese of Moosonee by members of St. James' Church Auxiliary. A most interesting letter was read from Tak-a-Michi San, a Japanese catechist of Nagoya; also letters from Rev. W. C. White, Rev. J. Hackworth, Rev. A. Conner, of Kinnmount, and others. After passing resolutions of deepest sympathy with the Bishop of Mackenzie River in his great sorrow, and with Mrs. Buxton-Smith in the great loss that she has sustained, the meeting was closed with prayer by the President. The annual meeting of the Toronto Diocesan Board of the Woman's Auxiliary will be held in the Guild Hall, McGill Street, on May 2nd, 3rd, and 4th, 1906.

ONTARIO.

Kingston.—St. James'.—On Wednesday afternoon, April 4th, the annual meeting of the parochial branch of the Woman's Auxiliary was held in the schoolroom. There was a good attendance and much interest manifested in the proceedings. Miss Allen, by special request, gave a most instructive paper on the women of Bible history and the first great work of women of the day, the home and the Mission near to us and then the reaching out to help others. The election of officers resulted in the following results:—President, Mrs. Tandy; 1st vice-president, Mrs. Welch; 2nd vice-president, Mrs. McCormack; corresponding secretary, Mrs. Genge; recording secretary, Miss Macmorine; treasurer, Mrs. Tilly. Miss Rogers and Mrs. Genge read short but satisfactory reports. The annual convention which was to have been held here in June has been invited to Belleville. The Woman's Auxiliary will accept the kind invitation. A vote of sincere thanks was tendered to Miss Allen for her excellent address.

Yarker.—A splendid bale in two sections has just been packed by the Woman's Auxiliary of the Church of England, Yarker, and will be duly shipped to the Rev. L. La Clare, Fairford post-office, Lake St. Martin Reserves, Manitoba. The men of the congregation put in the bale a pound of useful articles for the Missionary. The parochial card collection this year has reached \$101, the best in the history of the parish.

OTTAWA.

Ottawa.—The regular monthly meeting of the Ottawa Diocesan Board of the Woman's Auxiliary was of an unusually interesting character. Several letters were read from Missionaries in foreign fields. A catechist in Japan sent his thanks for a bicycle which was proving of great assistance to him in the prosecution of his work; while Miss Wade, a Canadian Missionary in China, reported good progress in mastering the language. In response to an appeal from Rev. J. Fairburn of Des Rivieres for aid in shingling his church the Board voted \$27 from the Extra-cent-a-day Fund, and \$3 was added by a friend. Grace Church reported shipping a bale to the Shingwauk Home; All Saints' Juniors have sent one to Lesser Slave Lake, and Eamer's Corners, one to Onion Lake, the three being valued at \$77.80. The treasurer's monthly report showed receipts \$520.39 and expenditure \$349.75, which included \$300 sent to various Mission points. The Children's Auxiliaries secretary reported receipts amounting to \$34.25. Estimates amounting to \$408.04 were passed by the Board; and these will be met during the current month. An exceedingly interesting address was given by Miss Allen, head nurse of the Victorian Order of Nurses, in which she described a visit to the Mission ship "Columbia," which is doing such splendid work

in British Columbian waters, and to which the Woman's Auxiliary has contributed largely. The inestimable value of the services being rendered by Rev. John Antle, the captain, and Dr. Hutton to the loggers and miners of the Pacific Coast was dwelt upon, and the statement made that its resources were nearly always taxed to the utmost to meet their needs. The annual meeting of the Auxiliary will take place in St. John's Hall in this city on May 29th, 30th and 31st, and a large attendance of representatives from all parts of the diocese is expected.

Cornwall.—Trinity.—The fourteenth annual meeting of the Cornwall Branch of the Woman's Auxiliary was held in Trinity Hall on Tuesday afternoon, April 10th, the Rev. E. W. B. Richards presiding. Very interesting reports from the secretary and treasurer were received. The financial statement showed net receipts of \$279.99, including a balance from last year of \$55.29; monthly collections, \$171.45; and proceeds from articles left from sale, \$45.90. The disbursements, including a cheque of \$100 to the Building Fund, amounted to \$122.20, leaving a snug balance on hand of \$157.99. The following officers were re-elected: Honorary president, Mrs. Bruce; president, Mrs. Houston; first vice-president, Mrs. Poole; second vice-president, Mrs. David Carpenter; general secretary, Mrs. V. L. White; Dorcas secretary, Mrs. A. Cunningham; literature secretary, Mrs. W. Wood; secretary-treasurer of the Babies' Branch, Mrs. Strickland; treasurer, Mrs. Charles Graveley; Extra-Cent treasurer, Mrs. Conliff; Buying Committee, Mrs. Cunningham, Mrs. Conliff, Mrs. Orr and Mrs. E. Myers; superintendent of Children's Auxiliary, Mrs. V. L. White; delegates to the Diocesan Annual, Mrs. Cunningham and Mrs. Strickland; alternates, Mrs. W. Barnhart and Mrs. George Farlinger; representative from Children's Branch, Mrs. V. L. White. Four new members were enrolled and welcomed. After the usual votes of thanks and a few kind and instructive remarks by the chairman the meeting was closed by the Benediction.

At the regular monthly business meeting of the Parochial Guild, held in Trinity Hall on Tuesday, April 10th, Mrs. Houston was presented with a life membership on the General Board of the Woman's Auxiliary and a small sum of gold for her personal use from the members of Trinity Church congregation and W.A. members of the Church of the Good Shepherd. The life membership consisted of \$50 in gold, which is devoted to missionary purposes. The badge is a bar of gold, with the letters "W.A." in blue enamel and a Winchester cross of gold attached. A few appropriate remarks were made by the Rev. E. W. B. Richards, M.A., after which the life membership was presented by Mrs. John Bruce and the purse by Mrs. David Carpenter. Mrs. Houston was taken wholly by surprise, and in a few loving remarks thanked all for the greatest honour and privilege they could have conferred upon her.

The seventh annual meeting of the Children's Auxiliary was held last Saturday afternoon, April 7th, the Rev. E. W. B. Richards presiding. The reports of the secretary, Dorcas secretary and treasurer were very encouraging. During the year the children contributed \$4 towards the kindergarten work in Japan, \$2 towards Chinese leper work, and assisted in a child's outfit sent to the North-West, as well as some other mission work. The following officers were elected: Superintendent, Mrs. White; president, Miss Grace Bender; first vice-president, Miss Muriel Eamer; second vice-president, Miss Maude Riviere; recording secretary, Miss Phoebe Sugden; Dorcas secretary, Miss May Silmer; assistant secretary, Miss Bernice Armstrong; treasurer, Miss Winnie M. Jerrom. Dorcas Committee—Misses Helen Smith, Hester Cline, Pearl Hart, Bertha Webb, Maude Crites, Florence Conliff, Laura Runions and Grace Eamer. Many of the children gave interesting and appropriate recitations and responded to the missionary alphabet. A pleasing incident was the presentation of a box of carnations to Mrs. Houston who has always taken a deep interest in the children's work. Mrs. Houston briefly expressed her thanks, and referred to the importance and extent of the work in which the auxiliary was engaged.

HURON.

London.—The nineteenth annual meeting of the Huron Diocesan Branch of the Woman's Auxiliary was opened on Tuesday, April 3rd, with a celebration of Holy Communion in St. Paul's Cathedral, at 11.30 a.m. The Lord Bishop of the diocese was celebrant, assisted by Revs. Dean Davis, Archdeacon Richardson, and Canon Dann.

The Bishop was also the preacher and took for his text I. Cor. 9:16. The annual thank-offering was presented, which this year is to form the nucleus of a fund to be called "The Bishop Baldwin Memorial Fund," to be voted upon at the annual meeting, in response to special appeals. This offering amounted to over \$867. At 2.30 p.m. the board of management met in Cronyn Hall, when the resolutions on the convening circular were taken up and discussed. The meeting adjourned at 4 p.m. The junior members of the Woman's Auxiliary in London assembled at 4.30. They were addressed by the Rev. Arthur Lea, Missionary in Japan, who gave them a most interesting account of Japanese life, and especially child life. He urged on the children to save their pennies to help in raising funds to carry on the work; saying that three cents will purchase a Testament in Japanese. The board of management re-assembled at 7.30, when the re-drafted constitution was discussed. Bishop Williams in the afternoon had announced several alterations he would like made in one or two clauses, and these were adopted. The discussions lasted until after ten o'clock.

The proceedings of the second day of the nineteenth annual meeting of the Woman's Auxiliary of Huron Diocese were commenced in Cronyn Hall on Wednesday morning at 9.45 o'clock. At the opening a letter was read from Mrs. Baldwin, the former president of the Auxiliary, wishing the meetings every success and progress. Letters of greeting were received from Mrs. Tilton, general president; Miss Tilley, Toronto; the general editor of "Leaflet"; general junior secretary; and the Diocesan Boards of Fredericton, Toronto, Montreal, Niagara, Ottawa, Nova Scotia, Quebec, and Algoma. The roll was called and ballot slip distributed; 187 members were present. The president read her annual address, which gave an admirable résumé of the work of the year. The reports of the diocesan officers were then read and adopted. The recording secretary's report shows that there are now 133 branches of the Woman's Auxiliary in Huron, a decrease of 16; 94 senior, 16 girls, and 23 junior. The total membership of these is 1,846, 216, and 574, which compares very favourably with the previous year. The total number of life members 88, seven being added since last year, and one has passed away. The treasurer's report shows the total receipts last year to have been \$2,868.17 (three thousand, eight hundred and sixty-eight dollars and seventeen cents), and the disbursements \$3,042.08. A life membership was presented to Mrs. De la Hooke by the members of St. Paul's Cathedral Branch, of which she has been president for many years. Committees were appointed and adjournment made for lunch at one o'clock. Upon re-assembling in the afternoon the result of the nominating ballot for officers was announced. President, Mrs. G. B. Sage; honorary vice-presidents, Mrs. Boomer and Mrs. Becher; recording secretary, Miss Bethune; corresponding secretary, Mrs. Falls; treasurer, Mrs. Phillips; Dorcas secretary-treasurer, Miss Gower; secretary-treasurer of junior branches, Miss E. J. Fox; secretary-treasurer of the literature department, Miss Jennie Moore; editor of "Leaflet," Miss Weir, of Brantford. All being elected on the nominating ballot except the first and second vice-presidents, who were balloted for later. This resulted in Mrs. Tilley being elected 1st vice-president, and Mrs. De la Hooke 2nd vice-president.

The balance of the afternoon was taken up in discussing and adopting the constitution. In the evening a public Missionary meeting was held. Bishop Stringer, of Selkirk, gave a most interesting address, illustrated with lantern views of his diocese and the work trials and difficulties to be contended with in the far north. The Rev. Arthur Lea spoke of the customs of the people of Japan, and dwelt on the dark and bright side of Japanese character, showing how great, from both points of view, is their need of Christianity. The audience was very large, the seating capacity of the hall being taxed to the utmost. The Rev. A. Lea again addressed the Woman's Auxiliary at the opening of Thursday morning's session and Bishop Stringer at the close of it. The remainder of the morning was taken up with the reports of the Standing Committees, and business which was deferred from Wednesday. In connection with the report of the "Leaflet" it was stated that the circulation in Huron has risen during the last four months from 1,750 to 1,824. Mrs. St. George Baldwin, of Toronto, gave an address on "Work Among the Indians" on Thursday afternoon. Reports were read of various committees who had been appointed to consider matters in connection with the Diocesan Branch. On resolution it was decided to form a Babies' Branch of the Woman's Auxiliary in Huron. Mrs. Stringer, wife of the Bishop of Selkirk, gave a short address, and Bishop Williams brought the

proceedings to a close with the Benediction. At 8 o'clock a Mission study class in the room of the Memorial Church, Gahan, who has been the London during the winter papers were given on N. Missionaries.

Brotherhood of

Office of General Secreta

With the Travelling Secretary of Manitou, Man., where a call was made at the charge of Rev. A. E. was made Mr. Avery was taken up his residence miles further up the line reury had to push ahead stone church is built by the Church were met, a and Brotherhood literat and correspondence will It is hoped that from Chapter may be formed for Killarney, the rector being met on the train pleasant conversation ing was spent hunting the rector, and on Sun addressed the branch of ing of the Brotherhood circle of the A. Y. P. societies, with all of v St. Andrew was work Sunday evening it ha Travelling Secretary w congregation. At five came that the rector h and Mr. Thomas cond ing a stirring address afterwards meeting a and reviving the Cha admitting eleven mem elected director and M as secretary, and a join the Chapter late found that the clergy L. Roy having tried t reury by 'phone to t reury of the Chapter seyain, Mr. W. R. C Chapter had remain partly through the re man from the paris clapping before Mr. will now be taken t Boissevain is a thriv of opportunities for work, and the mem Quotas were paid fo form charter filled u town, and the fees f and "St. Matthew's," on the active list, a Deloraine was the welcome being exte Morine, son of Ar James', Kingston. a year ago, but had removals, one of t members going to t Steps were taken at the different stores was held in the eve state of the Brother laid before those pr made to the succes the inspiring Confe peg, and the men v in the advance n throughout the Do were admitted by t MacMorine's requ be now taken up. Church worker fro acquisition to the Chapter, Deloraine ments it was four where a Chapter days, but which ha a telegram had to explaining matter parishes have bee new Chapters bein revived, and 33 of visited and assiste Sunday will be sp in Winnipeg, Mr. Rev. S. Fea, re

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proceedings to a close with a short address and the Benediction. At 8 o'clock on Thursday evening a Mission study class was held in the school-room of the Memorial Church, conducted by Mrs. Gahan, who has been the leader of the class in London during the winter months. Interesting papers were given on North-West Missions and Missionaries.

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—After leaving Manitou, Man., where a new Chapter was formed, a call was made at Cartwright, which is under the charge of Rev. A. E. Avery. When the visit was made Mr. Avery was not in Cartwright, having taken up his residence in Holmfild, seven miles further up the line, and the Travelling Secretary had to push ahead himself. A nice little stone church is built here, some of the men of the Church were met, and names of others got, and Brotherhood literature placed in their hands and correspondence will be kept up with the men. It is hoped that from this small beginning a Chapter may be formed later. Train was taken for Killarney, the rector, Rural Dean Johnson, and being met on the train on the way there, and a pleasant conversation enjoyed. Saturday evening was spent hunting up men, in company with the rector, and on Sunday morning Mr. Thomas addressed the branch of the A. Y. P. A., speaking of the Brotherhood as working as an inner circle of the A. Y. P. A. and of other similar societies, with all of which the Brotherhood of St. Andrew was working in utmost harmony. Sunday evening it had been arranged that the Travelling Secretary was to address the evening congregation. At five minutes to seven word came that the rector had been taken suddenly ill, and Mr. Thomas conducted evening service, giving a stirring address on "Brotherhood work," afterwards meeting a number of men and boys and reviving the Chapter which had lapsed, by admitting eleven members. Mr. Chas. Bate was elected director and Mr. H. A. Wallis was chosen as secretary, and at least two other men will join the Chapter later. At Boissevain it was found that the clergyman was absent, Rev. H. L. Roy having tried to reach the Travelling Secretary by phone to explain absence. The secretary of the Chapter of "St. Matthew's," Boissevain, Mr. W. R. Crompton, reported that the Chapter had remained inactive, as a Chapter, partly through the removal of the former clergyman from the parish, and a considerable time elapsing before Mr. Roy was appointed. Work will now be taken up in an energetic manner. Boissevain is a thriving town and there are plenty of opportunities for doing good Brotherhood work, and the members are of the right sort. Quotas were paid for last year and application form charter filled up while Mr. Thomas was in town, and the fees for present year will follow and "St. Matthew's," Boissevain, can be placed on the active list, and good reports looked for. Deloraine was the next place visited, a hearty welcome being extended by Rev. W. G. MacMorine, son of Archdeacon MacMorine of St. James', Kingston. A Chapter had been formed a year ago, but had been greatly weakened by removals, one of the most earnest and active members going to St. John's College, Winnipeg. Steps were taken at once to hunt up the men in the different stores and offices, and a meeting was held in the evening at the parsonage. The state of the Brotherhood throughout Canada was laid before those present, special reference being made to the successful Ottawa Convention, and the inspiring Conferences at London and Winnipeg, and the men were urged to take their part in the advance movement that is so evident throughout the Dominion. Three new members were admitted by the Travelling Secretary at Mr. MacMorine's request, and more active work will be now taken up. Mr. Morgan Jones, an active Church worker from Thessalon, made a decided acquisition to the membership of "St. Andrew's" Chapter, Deloraine. Owing to train arrangements it was found impossible to visit Melita, where a Chapter was in existence in the early days, but which has been dormant for years, and a telegram had to be sent to Rev. S. J. Roche explaining matters. At date of writing 54 parishes have been visited on present trip—14 new Chapters being formed, 7 dormant Chapters revived, and 33 other parishes or Chapters being visited and assisted. Good Friday and Easter Sunday will be spent by the Travelling Secretary in Winnipeg, Mr. Thomas being the guest of Rev. S. Fea, rector of St. Peter's Church.

Winnipeg.—The Travelling Secretary arrived in Winnipeg on Saturday, the 24th of March, to assist in the final arrangements for the Western Conference; of which the Chapters, as far as Calgary in the west and Port Arthur in the east were fully advised by the men in charge of the arrangements in Winnipeg, with the result that 85 Brotherhood men were present, representing Seattle, Medicine Hat, Moosejaw, Indian Head, Brandon, Carberry, Belmont, Kenora and Toronto, and from each of the 10 Chapters in Winnipeg. Fifty members gathered at the Corporate Communion at 8.30 a.m. in Holy Trinity Church, the celebrants being Ven. Archdeacon Fortin and Rev. C. W. McKim. It was arranged that special Brotherhood services should be preached at each of the city churches at the morning service in order that the aims and objects of the St. Andrew Brotherhood might be brought before the Church people. At 4.15 a mass meeting was held in the Y. M. C. A. auditorium, the chairman being Mr. E. D. Martin of the Martin, Bole and Wynne Drug Company. This meeting was attended by about 400 men. The first speaker was Ven. Archdeacon Harding, of Indian Head, who gave a brief sketch of the growth of the Brotherhood, alluding to the thousands of Chapters now in existence, and saying that he believed the success was due to the attachment of the members to the living Christ. In closing he urged the members to remember the three prominent virtues of St. Andrew: Courage, sympathy and humility. Canon Murray followed, and in his remarks said that a Brotherhood man should be afraid of no difficulties, but face them and overcome them, using his intellect and all their powers for the service of God. The last speaker was Hon. T. Mayne Daly, who spoke very feelingly on the evil of intemperance, especially the custom of treating, which, he called, stupid, foolish and unnecessary. In the evening special service was held in Holy Trinity Church, at which the Ven. Archdeacon Harding preached a very eloquent sermon, taking as his text John 1:42. Special music was rendered by the choir, and the large congregation responded in the prayers most heartily. At the close of the service a meeting of welcome was held in Holy Trinity schoolhouse, with Mr. S. C. Oxtan, chairman of the Local Council in the chair, who in his opening remarks said that, "The Brotherhood should be careful to grow and increase in order that it may keep up with the growth of the West. Ven. Archdeacon Fortin then gave an address in which he extended a hearty welcome to the delegates, and Mr. F. N. Thomas made a suitable reply. The chairman then spoke shortly on the hospital work which was being carried on in the city by the Brotherhood. Mr. H. M. Arnold, Dominion Council member, also spoke a few words. On Monday the Conference opened at 11 a.m. Rev. C. W. McKim being chairman, who, after a few words on work among the boys, called on the Rev. Samuel Fea, M.A., who addressed the meeting on the "Hope of the Future," dealing with the various things which might be used in interesting boys in things pertaining to the higher life. The four divisions of his address were:—(1) The need of the junior department to the boy himself; (2) to the community; (3) to the Church; (4) how to gather boys to form a junior Chapter. The Travelling Secretary then spoke on the workings of the Junior Chapters, showing that it was a real and live part of the Brotherhood; and being a great power for good among the boys of a parish, were good influence is most needed. Mr. W. P. Sweetman emphasized the value of the junior organizations in forming a source of supply of clergyman for the future. Mr. E. A. Brown, director of St. Peter's Junior, then spoke of the great value of the junior edition of the "St. Andrew's Cross" in interesting boys in the work. At noon the delegates were invited to partake of a most refreshing lunch, served by the ladies of the Auxiliaries from the various city churches. At lunch the Rev. A. U. De Pencier, rector of Brandon, spoke on the subject "What the Brotherhood Means." In opening he said that the Brotherhood meant to him "a scientific attempt at soul-saving; it was the grasping of the principal of the worth of the individual in the sight of God. The Brotherhood stands for the development of an all-round man, such as the work needs to-day." The first meeting in the afternoon was presided over by the Rev. S. G. Chambers, rector of Christ Church, and was entitled "The Need." The Rev. G. Horrobin spoke on the "Need in the Parish," mentioning many different needs that are being filled by the Brotherhood; such as holding services in remote parts of the parish, looking after new arrivals, and making those who live in boarding houses feel the touch of the hand of friendship. The Rev. Canon Murray of St. John's Cathedral spoke on the "Need in the Church." In his remarks he pointed out that

there are certain works which the clergyman cannot do, and if they are not done by the layman they are unaccomplished. He also spoke of the Brotherhood as the "Seed Plot" for the training of men for the ministry, and of the great need of clergymen in the West. The Very Rev. Dean Coombes, D.D., was to have presided over the second afternoon Conference, but was unable to do so on account of slight illness. Rev. Mr. Heathcote acted instead. This Conference was entitled "The Resources." The first speaker, Rev. A. A. Adams, divided his subject in four heads: Earnest, practical, consistent, and spirit-filled men; in enlarging on the subject the speaker gave much practical advice about the way of approaching various kinds of men of which the Brotherhood have to deal. The Rev. A. U. De Pencier then spoke of the Resources of "Prayer and Service," showing that these were of the greatest importance to the success of the Brotherhood. The fifth and closing Conference was held at 8 p.m. The chairman being Hon. H. J. Agnew, Provincial Treasurer, who after a few earnest words of advice and congratulation called the Ven. Archdeacon MacAdam Harding to the platform, who emphasized the need of taking care of the new members of the Chapters, telling the older ones always to be ready with a helping hand. In working among men the Archdeacon said: "We must use sanctified common sense and be careful to study a man before we approach him," which would greatly aid the personal work of the Brotherhood. There was a great need of more commercial Brotherhood travellers, who could be a great power for good in our society. In closing the Archdeacon spoke strongly in favour of inviting the Convention to Winnipeg in 1907. Mr. Thomas then spoke of the "Chapter at Work." During his remarks he laid great stress on the small things, which if not looked after would in time ruin any Chapter. Much good advice was given the directors and secretaries of Chapters. In closing he said that all Brotherhood men must remember that as men they were built to overcome difficulties. A short discussion of hospital work followed. Mr. Smith of Holy Trinity Chapter giving an account of the work so far in the city hospitals. Mr. H. Pickett, of Moosejaw, told of the working of the Brotherhood in his district, and of the means used by them. Mr. E. A. Brown made a strong plea for junior work, asking one man in each Chapter to study the work up and undertake the formation of a Junior Chapter. The Rev. A. U. De Pencier said that he thought the Conference should do something definite regarding the 1907 Convention. He therefore moved "That this Conference recommend to the Local Assembly at Winnipeg that an invitation be given to the Dominion Council for the Convention of 1907." He guaranteed \$100 for the city of Brandon, and Mr. Pickett guaranteed \$50 from Moosejaw for expenses if the Convention came. During the evening \$74 was promised for the forward movement. Just before the Rev. S. Fea closed the Conference with prayer, Archdeacon Harding gave the text, I. Corinthians, 15:58, as remembrance of this, the first Conference for Western Canada.

Sunday School Corner.

SHOULD THERE BE MORE DOCTRINAL TEACHING IN OUR SUNDAY SCHOOLS?

- I.—The Anglican Church is the "registrar general" of pure and primitive Christianity.
- II.—The Prayer Book is a masterly interweaving of doctrine and moral precept.
- III.—The Church year presents the most lucid and graphic, the most concise, orderly and proportionate exposition of Christian doctrine yet known.
- IV.—This was practically the method used to teach Israel in the infancy of revelation.
- V.—There are many modern sources from which the loftiest and most admirable morality the emanations of the best minds may be received outside the Church.
- VI.—But the Sunday School is the one practical theological seminary for the people; the one guide to the Apostolic Creed and Sacraments and all other things which a Christian ought to know and believe to his soul's health.
- VII.—The elucidation of the Church's admirable Catechism in the light of the Church year and Word of God is the first step to the reception of the saving truths of Christianity.

Sunday School Lesson for April 29th, 1906.—An attempted illustration from the Prayer Book. Lesson—St. Mark 4:1-20. The Sower.

The "Sower"—His Work.—See prayer before laying on of hands in office for Consecration of a Bishop.

The Seed.—See article VI.

The Four Classes (Appropriate Prayers).—(a) Way Side—see Collect 2nd Sunday in Advent; (b) Stony ground—see Collect 7th Sunday after Trinity; (c) Thorny Ground—see Collect 18th Sunday after Trinity, or 4th Sunday after Epiphany.

Home & Foreign Church News

From our own Correspondents.

QUEBEC.

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

Lennoxville.—Bishop's College.—The Lord Bishop of Quebec officiated on the 9th inst. at the baptism of the youngest child of the Rev. E. J. and Mrs. Bidwell in the College Chapel, a number of friends being present. The sponsors were Major and Mrs. Hooper, Montreal, but as they were unable to attend, the child's father and aunt stood proxy. At the conclusion of the service, friends were entertained at tea by Mrs. Bidwell.

MONTREAL.

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

Montreal.—St. James' the Apostle.—The Rev. H. A. Brooke, who for some four years past has been curate of this Church, was, on the recent occasion of his departure for Sault Ste. Marie, where he is to assume the charge of the Pro-Cathedral, presented just prior thereto with a handsome section book case. The presentation was made in the rooms of the St. Antoine Street Mission, the Rev. Canon Ellegood, rector of the Church of St. James' the Apostle presiding. An unusually large number of the regular attendants at the Mission services were present to express their appreciation of the valuable services of Mr. Brooke and their regret at his departure. After the presentation, which was made by Mr. H. E. Cocker, several prominent members of the Church spoke briefly of the great loss which the Church sustained in his departure. Refreshments were served during the evening, and a number of musical selections were rendered by members of the Mission.

All Saints.—The Bishop-Coadjutor confirmed a large number of candidates in this church on Thursday evening, the 12th. They were presented to him by the rector, the Rev. M. Day Baldwin.

ONTARIO.

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

Kingston.—St. James'—The Lord Bishop of the diocese preached in this church on Sunday morning, April 8th. The Ven. Archdeacon MacMorine read the Prayers, and the Rev. Canon Loucks read the Lessons.

St. Paul's.—On Sunday evening, April 8th, after Evensong, the Lord Bishop of the diocese held a Confirmation service in this church, when he bestowed the Apostolic rite upon twenty-four candidates, eleven of whom were males. The Bishop founded a very earnest discourse to the candidates on St. Paul's words: "Have ye received the Holy Ghost since ye believed?" The candidates were presented to the Bishop by the rector, the Ven. Archdeacon Carey and the Revs. Lipscombe and Sterne Tighe also assisted in the service at which there was a large congregation present that fully taxed the seating capacity of the church.

OTTAWA.

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

Ottawa.—The Lenten season has come to an end and the joyous Easter festival has come once more. The services in all the Ottawa city churches were, as usual, of a particularly bright and happy character, marked by overflowing audiences and more or less elaborate musical services.

The last meeting of the Central Executive of the Anglican Athletic Association was held on Saturday night, the 7th inst., when excellent reports were received of progress in the various departments. The secretary reported eight parochial clubs in affiliation, three having joined in the past week, and several others were in course of formation. A resolution appointing a committee to report on the advisability of organizing a summer camp was introduced by Mr. T. Alder D. Bliss and carried, after being warmly endorsed by every man present. Arrangements for the concert on May 1st were reported and some discussion took place on a proposal to hold a field day in the summer and a supper to open the season in the early fall. The matter of securing grounds for the use of the Association was considered but the committee having the business in hand was not ready to report. The first run of the Anglican Athletic Association Harriers took place on Saturday afternoon, the 7th inst., and proved a gratifying success both in the number of lads that took part and in the enthusiasm with which they entered into the sport. The boys gathered at St. Matthew's Church on First Avenue, and a number of seniors were present to assist in the inaugural, including Rev. A. W. Mackay, Rev. W. M. Loucks, Messrs. F. Beard and Gerald Wade, president and vice-president of the Athletic Association; Mr. A. G. Gilbert, president Local Council St. Andrew's Brotherhood, and others, including a number of ladies. A group photo was taken on the church steps, after which the seven hares were started. A team prize, which will probably take the form of a challenge cup, will be put up for competition, points being awarded to the first ten coming in at each run. The standing of the teams in this contest, as the result of Saturday's run is as follows:—

St. John's	18
Christ Church Cathedral	14
St. Matthew's	13
All Saints'	10

It should be pointed out, however, that the club providing the hares—and this will be done in turn by each branch—is naturally handicapped in that run, its best runners not competing. St. Matthew's supplied the hares on Saturday. The next run will be on Saturday week, the 21st inst., and will start from All Saints' Church on Laurier Avenue, that club also supplying the hares.

TORONTO.

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

Despite the dull weather and overcast skies the great festival of the Church's Year was universally observed in this city last Sunday. The churches were thronged with large crowds of worshippers, who joined heartily in praise and thanksgiving in remembrance of the great central fact of all Christian religion, the Resurrection of our Blessed Lord from the tomb. The music was of an unusually ornate character, well befitting the great festival, the sacred edifices were beautifully and tastefully decorated with lilies and other flowers appropriate to the occasion. Very large numbers made their Easter Communion, and the offertories taken up throughout the day were both generous and liberal.

St. Alban's Cathedral.—For some years past a few friends of Bishop Sweatman have been quietly gathering together material for a pastoral staff until about last Christmas, when the making of the staff was proceeded with. It was completed just in time for Easter, and on Easter Even it was presented to His Lordship. The staff is about 7½ feet in length. The shaft is made of selected bird's-eye maple, the metallic parts, consisting of crook with its base, knobs, rings, and a substantial foot, are of pure copper, silver-plated and then gold-plated, and set with gems, of which there are at present only a small number, less than three dozen; these have all been given by ladies, and it is hoped that other ladies will come forward and add to the number, as there is room for a great many. The base of the crook contains panels, in which are set enamelled shields of the arms of the diocese, and of Bishop Strachan, Bethune, and Sweatman. The rings on the shaft are adorned with turquoise blue enamel. The metal work was done by the Toronto Silver Plate Company, from designs by Mr. E. M. Chadwick. The enamelling was done by Roden Bros. and Ambrose Kent, and the jewellery work by Ryrice Bros. The design contemplates more work than it has been possible to put on at present, but it is hoped it will be added to later, towards which subscriptions are invited from those who wish to have a part in this equipment of the diocese, and in the render-

ing of this token of esteem, as it is, to Bishop Sweatman. We have not yet been furnished with the names of those who are thus far the donors, but hope to be able to announce them at a later date. Donations in money or gems might be sent to Mr. E. M. Chadwick, treasurer of the Cathedral.

The contributions through the envelopes of the Bishop's Fund (Diocesan) are reported as having been much larger for the past quarter than for any previous quarter. It having been stated that one or two persons who had placed one dollar in their envelopes were annoyed by having envelopes sent to them in the next quarter, while it had been their intention to give for four quarters at one time. We are asked to say that any person wishing to give annually should mark the outside of the envelope "annual," otherwise it will be assumed that the gift contained, whatever it may be, is for the quarter. There are quite a number of donors who give one dollar in each quarter.

Trinity College.—A special meeting of the Corporation of this college was held recently to consider the report of the University Commission. The Corporation, which sat for nearly three hours, devoted its attention mainly to a consideration of the clauses of the report which deal specifically with Trinity College. In respect of the report as a whole the Corporation concluded that it was desirable to allow more time for the members individually to study its contents before it was brought under discussion by the corporate body, so that it might receive the careful consideration which its importance and manifest value demand. A voluminous correspondence was laid on the table in reference to the suggested removal of the college to Queen's Park, and a committee was appointed to prepare for the next meeting of the Corporation an analysis of the arguments brought forward on both sides. A deputation composed of the Reverend Canon Ingles, M.A., and the Reverend W. Hoyes Clarke, M.A., was received, and presented a memorial signed by sixty-five graduates counselling delay in respect of removal, and asking for further information to enable them to reach a final judgment in respect thereof. The deputation was thanked for their attendance, and a committee appointed to supply the desired information. A deputation was received also from the graduates enrolled in St. Hilda's College, who presented a petition praying that the college buildings might not be removed from their present most desirable site, and pointing out that the conditions now existing were specially favourable to the work and well-being of St. Hilda's College. Memorials were read from the students of Trinity College and the students of St. Hilda's College in respect of the removal, and a committee was appointed to send suitable replies to the memorialists. The Provost read correspondence which had passed between Mr. J. W. Flavelle, chairman of the University Commission, and himself, in respect of removal; also a report of the committee re University Commission appointed at the last annual meeting of the Corporation. The report was adopted, and the correspondence laid on the table. The Corporation devoted the rest of the time at their disposal to a consideration of the suggestion made by the Commission as to removal of Trinity College to the Queen's Park. The discussion showed that the Corporation deemed the suggestion one which ought to receive their most careful consideration; but that no final action should be taken till opportunity for thorough investigation by the Corporation of the question in all its bearings had been given, and time had been allowed in which any of the Synods of Ontario, or graduates of the college, or members of Convocation, or others who might wish to do so, could bring to the notice of the Corporation any views or arguments which they might wish to have considered. As, however, legislation pursuant to the report of the University Commission is contemplated at the present session of the Legislature, and as such legislation might define the terms under which Trinity College would have the option of removal to the Queen's Park if such a step should be decided upon later on, the Corporation appointed a committee on legislation, with instructions to consider carefully the report of the Commission and any legislation based thereon, and to take such measures as they might deem best to promote the interests of Trinity College in respect of the same. The committee appointed under this resolution consists of the Right Reverend the Lord Bishop of Toronto, the Right Reverend the Lord Bishop of Niagara, the Provost of Trinity College, the chairman of Convocation, the Honourable Mr. Justice Osler, Lieut.-Col. Sir Henry Pellatt, Mr. W. R. Brock, Dr. J. A. Worrell, K.C., Mr. James Henderson, the Reverend Canon Welch, and Mr. N. F. Davidson. A resolution was also passed request-

ing the Board of Endow operate with this comm ing the financial inter and particularly in res removal. This Board Osler, M.P., chairman vice-chairman; Lieut. treasurer; the Provost Messrs. W. R. Brock, liam Mackenzie and view of the recommen Commission that the ment with Trinity Co moval to the Queen's Board of Governors ar to with Trinity Colleg the Honourable Mr. Worrell, K.C., Mr. W. to act for and report spect of such negotiat

Ashburnham.—St. tions to the Missiona Church, this Church to Rural Deanery of N all the parishes (out diocese, having paid \$ A good showing and obtain it.

Peterborough.—St. John's, under the dir gave a solemn perfor fexion" on the even very large congregat pressed. The church both morning and ev the services were per for many years in t cants numbered three crease of eighty-sev special offertory am form the nucleus of of the vestry. A mo was unveiled to the wife of Lieut.-Col. daughter of Sir Her died in South Afric took a most active parish during her fi borough, and is rem Her bright sunny text placed upon the ness shall they . Palace." The tabl raised letters and flects credit on the of Ottawa.

Port Hope.—Tri presence of the wf interested worship] diocese administer firmation to a clas the special service voluntary re-dedica vice of Christ and tells largely of th with the temporal effect of the quiet shown by the reve tention given to admonition and en contrasted strongl singing of the we service could not of the future pill and significance o to the Saints thro the body of Chris

St. Mark's.—Th rejoiced with than Bishop permitted Sunday, the 8th i rite of the layin felt that their pi the address, alike candidates, was terance and direc invocation the re bespoke their f blessing convey with Church peo joining heartily Church of the t throughout, owi by additional m the guidance of mediately before diction. The fu bright one, the largely increase.

NIAGARA.

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

Stony Creek.—Church of the Redeemer.—The Venerable Archdeacon Clarke preached the re-opening sermon in this church on Palm Sunday, and the incumbent, the Rev. G. W. Davis, led in the solemn intoning of the service and read the Lessons. Appropriate music was rendered by the choir and organist, in which the congregation heartily joined. The church was filled to the doors. The sacred edifice has been re-painted and beautifully decorated and twenty-four 8 c. p. electric lights in fine brass fixtures have replaced the old oil lamps, the new ones being placed over the pews instead of over the aisles as the old lamps were. The service was very helpful and was most heartily enjoyed by both clergymen and people. Mr. and Mrs. Davis are loved and respected by every one in the town, and more especially by their own people, who are all hoping that they will be allowed to remain here a long time.

HURON.

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

London.—St. James'.—The annual Confirmation was held in this church on Sunday evening, April the 8th, when the rector, the Very Rev. Dean Davis, presented to the Bishop thirty-nine candidates to receive the Apostolic rite. It is not quite one year since we presented thirty-five candidates to his Lordship for Confirmation. A very striking feature of this last class was the large number of adults, parents, both husbands and their wives, with their children, who knelt together to be received into full Communion with the Church. The congregation was very large and the Bishop's address practical and most suggestive as to the Christian's duty and privilege.

In Holy Week the rector was assisted in the daily services by the following clergy, who preached in turn: Revs. Rural Dean Taylor, St. Mary's; James Thompson, of Ingersoll; and Dr. Robinson, Strathroy. Good Friday, the Dean preached in the morning and Principal Waller of Huron College at the evening service.

Brantford.—The Bishop of Selkirk preached twice in this town on Sunday, the 8th inst. In the morning he preached at Grace Church and in the evening at St. Jude's.

Parkhill.—St. James'.—Mr. J. W. Simpson, who has been for a number of years one of the wardens of this church left Parkhill recently for Sarnia, where he will in future reside with the members of his family. Just before leaving the parish he was presented with an address which was couched in most felicitous terms and was signed by the rector, the wardens and the members of the vestry.

RUPERT'S LAND.

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

Winnipeg.—St. George's.—His Grace the Archbishop of Rupert's Land held a Confirmation service in this church on Sunday evening, April 8th, when twenty-three candidates received from his hands the Apostolic rite, viz. four males and eighteen females. The church was crowded with people who evinced much interest in the service.

Sioux Mission.—St. Luke's.—On Sunday, March 25th, this church was filled by a very reverent congregation of Indians, who turned out to say farewell and God-speed to the Rev. J. F. Cox, who preached his farewell sermon to them, after nine years, and a little over four months amongst them. Mr. Cox thanked God for the devout Christians he was leaving behind, as the fruit of his labours, and rejoiced that one of his converts, now a licensed lay reader, would be left temporarily in charge, until a clergyman can be secured for the Mission. The text was I. Thess 5:23, upon which was based a practical discourse on the means of grace, and the necessity of daily reading of God's word and prayer in the home circle. Mrs. Matthew Tunkankugana, presided at the organ, and the service was very hearty throughout.

Griswald.—St. Margaret's.—On Sunday, March 25th, this church was simply packed at the evening service at seven o'clock. The Methodists cancelled their service, and attended the service at St. Margaret's. Mrs. Robson, the Methodist minister's wife, presiding at the organ, and the service was very hearty. The Rev. C. N. F. Jeffrey, M.A., B.D., again assisted at this service, and Mr. Cox preached a very suitable farewell sermon from John 14:6, dwelling upon the life of Christ and how He became our life. The services at all three points were most hearty and inspiring, and much regret was expressed on all sides at the departure of Mr. and Mrs. Cox. On Wednesday, the 28th, Mr. Cox left Griswald en route for his new field of labour, and was given a hearty send-off by his friends, as the train steamed out of the station. Mrs. Cox left Griswald on Monday morning, the 26th, for a visit in Winnipeg and vicinity.

Alexander.—St. Paul's.—This church was completely filled on Sunday afternoon, the 25th ult., at 3 o'clock, the occasion being the farewell service of the incumbent, the Rev. J. F. Cox. The Rev. C. N. F. Jeffrey, M.A., B.D., was unexpectedly present, and assisted in the service. The members of Composite Lodge, No. 64, A. F. and A. M., G. R. M., were much in evidence to say farewell and God-speed to a former W. M. of the Lodge, and who had always taken a deep interest in the good and welfare of the craft. The members of Lodge Joy 212, S. O. E. B. S., were out to shake the hand of their departing Chaplain. The text was St. John 14:6, "Jesus saith unto him, I am the life." The preacher dwelt on the life of Christ, and explained how he was, ever present with us in His Holy Church, in His Holy Word, and in His Holy Sacraments. The service was very hearty, and a considerable number of Presbyterians and Methodists were present to show their good-will towards Mother Church. The members of the Woman's Auxiliary presented a substantial purse to Mr. and Mrs. Cox, accompanied by the best wishes of the people of Alexander, for God's blessing and success in their new field of labour.

Winnipeg.—His Grace Archbishop Matheson left this city on Thursday, the 12th inst., for England. He will be absent from his diocese for several months. The cause for the Archbishop's departure for Great Britain at the present time is found in an offer made by the Society for the Propagation of the Gospel to provide a large sum of money for the furtherance of the work of the Church in Western Canada, provided that the Archbishop would go to England and present the claims of the diocese. After full consideration the Archbishop decided to make the trip. During his stay in the British Isles, he will preach in various churches, giving full and complete information regarding the progress of the Church in this country, and urging the need of large sums of money and additional men to carry on properly the work of the Church of England in the Dominion. He will attend and address the annual meetings of the Society for Propagation of the Gospel, the Church Missionary Society, the Colonial and Continental Church Society, and the Society for the Propagation of Christian Knowledge. The large sum of \$100,000 is the amount mentioned as the contribution expected to be made by the Mother Church to the work in Canada as the result of the visit of the Archbishop. This sum will be given through the Society for the Propagation of the Gospel, and will be in addition to the usual grants made by that Society for the maintenance work in the West. The large additional sum received from England will be distributed among the several dioceses of the West, and will be used by the Bishops of the diocese, to which the grant is made in the discretion of the several Bishops. During his absence from the city the Archbishop will endeavor to make arrangements for the filling of the post of professor of exegetical theology in St. John's College, Winnipeg. For this important post the endeavor will be made to secure a thoroughly trained and competent man, who will add to the strength and prestige of the faculty of the institution to which he will be called. The Dean of Rupert's Land will act as Commissary, and the Clerk of the Synod, Rev. C. N. F. Jeffrey, will have charge of the Missions of the Church while the Archbishop is in England. The Archbishop spent good Friday in Montreal and Easter Day in New York, sailing from the latter city for England on Wednesday, the 18th.

Morris.—All Saints'.—On Palm Sunday, April 8th, a very interesting and inspiring service was held in this church, when the Rev. A. E. Cowley, B.D., acting on behalf of the Archbishop,

ing the Board of Endowment and Finances to cooperate with this committee in all matters affecting the financial interests of Trinity College, and particularly in respect of the proposal as to removal. This Board is composed of Mr. E. B. Osler, M.P., chairman; Mr. Frederic Nicholls, vice-chairman; Lieut.-Col. Sir Henry Pellatt, and treasurer; the Provost of Trinity College; and Messrs. W. R. Brock, James Henderson, William Mackenzie and J. E. Seagram, M.P. In view of the recommendation in the report of the Commission that the question of a new agreement with Trinity College on the basis of removal to the Queen's Park be taken up by the Board of Governors and negotiations entered into with Trinity College, the Corporation named the Honourable Mr. Justice Osler, Dr. J. A. Worrell, K.C., Mr. W. R. Brock, and the Provost to act for and report to the Corporation in respect of such negotiations.

Ashburnham.—St. Luke's.—In the contributions to the Missionary Society of the Canadian Church, this Church takes the second place in the Rural Deanery of Northumberland and among all the parishes (outside of Toronto) of the diocese, having paid \$25.27 above the assessment. A good showing and worthy of every effort to obtain it.

Peterborough.—St. John's.—The choir of St. John's, under the direction of Mr. R. J. Devey, gave a solemn performance of Stainer's "Crucifixion" on the evening of Good Friday before a very large congregation, who were deeply impressed. The church was crowded to the doors both morning and evening on Easter Day, when the services were perhaps the most glorious held for many years in the church. The communicants numbered three hundred and ninety, an increase of eighty-seven on last year, and the special offertory amounted to \$350, which will form the nucleus of a fund for the enlargement of the vestry. A most handsome memorial tablet was unveiled to the memory of Mrs. Greenwood, wife of Lieut.-Col. H. S. Greenwood, and a daughter of Sir Henri Joli de Lotbiniere, who died in South Africa in 1903. Mrs. Greenwood took a most active share in the work of this parish during her five years' residence in Peterborough, and is remembered with deep affection. Her bright sunny character is reflected in the text placed upon the tablet: "With joy and gladness shall they enter into the King's Palace." The tablet is of copper-bronze with raised letters and its artistic workmanship reflects credit on the Pritchard Andrews Company of Ottawa.

Port Hope.—Trinity College School.—In the presence of the whole school, and a number of interested worshippers, the Lord Bishop of the diocese administered the solemn rite of Confirmation to a class of twenty-nine candidates at the special service on Saturday, April 7th. The voluntary re-dedication of themselves to the service of Christ and His Church by these youths tells largely of the spiritual interest blending with the temporal concern for their future. The effect of the quiet service upon all present was shown by the reverently bowed head and the attention given to the well-chosen utterances of admonition and encouragement from the Bishop, contrasted strongly with the cheerful yet fervent singing of the well-selected hymns. The whole service could not fail to impress upon the minds of the future pillars of the Church, the grandeur and significance of the faith and rite once given to the Saints through the medium of the Church, the body of Christ.

St. Mark's.—The congregation of this Church rejoiced with thankfulness that the health of their Bishop permitted his presence with them on Sunday, the 8th inst., to administer the Apostolic rite of the laying on of hands. Those present felt that their prayers had been answered when the address, alike to the congregation, as to the candidates, was delivered with clearness of utterance and directness of purpose, and during the invocation the reverent attitude of the candidates bespoke their full recognition of the Divine blessing conveyed. The church was full, chiefly with Church people, the members of St. John's joining heartily with the members of the sister Church of the town. The service was "Ferial" throughout, owing to the Season, but brightened by additional music from the "Messiah," under the guidance of their talented choir-master, immediately before the closing prayers and Benediction. The future of this parish should be a bright one, the attendance at all services having largely increased of late.

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impressively inducted the Rev. J. F. Cox as the incumbent of this parish. Owing to a down-pour of rain the congregation was not so large as was expected, but those who were present thoroughly enjoyed the service. The service began with hymn 216, Ancient and Modern, after which the induction took place. Evening Prayer was then read by the newly inducted clergyman. The Lessons and sermon were taken by the Rural Dean, who preached a powerful sermon from Heb. 13:17, setting forth the obligations resting between pastor and people. Mr. and Mrs. Cox took up their residence in Morris on April 5th, and were very kindly received by the congregation and made to feel quite at home.

CALGARY.

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

Calgary.—A Confirmation service was held at St. Paul's Mission, Blood Reserve, on Wednesday, March 28th, when most of the candidates were pupils of Miss Wills, who for the past ten years has been the patient and very successful teacher of the Mission school. Two boys who had been prepared for the solemn rite were detained by illness. The Missionary is the Rev. G. E. Gale, who succeeded Rev. A. Owen about two years ago. He is rapidly acquiring a knowledge of the language; he can read prayers in Blackfoot and can converse with the Indians. The total number of Indians on this reserve is about 1,600. A number of them are now self-supporting. The great want in connection with the Mission just now is a good nurse, Canadian preferred. The Mission and hospital have the great advantage of enjoying the professional services of Dr. Edwards, who lives on the reserve across the river from the Mission, and is as kind and attentive as it is possible to be. The new three manual pipe organ obtained from a firm in Montreal is being put in place in the Pro-Cathedral, and was used for the first time on Palm Sunday. It is the first pipe organ to be used in any Anglican Church in either of the Provinces of Alberta or Saskatchewan. All Saints', Edmonton, is to have one shortly.

SASKATCHEWAN.

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

Prince Albert.—It seems desirable, and perhaps necessary, that your readers should know something of what we are doing. I am sorry that our clergy so rarely send you Saskatchewan items, for there is plenty to tell about. I can only tell of what I am doing and seeing. All the winter I was acting as rector for the vacant parish of St. Alban's, Prince Albert; now I am trying to share with Archdeacon Lloyd the task of supplying Church services to our numerous new Missions, and organizing them, so that my Sunday work is that of a pioneer Missionary rather than of a Bishop. It is not a question of being driven round by the Missionary and preaching and confirming, but of getting round in any way that I can, collecting the people anywhere that I can, and taking the whole services, two or three in a day. On Friday, 23rd March, I drove some thirty-six miles to Mr. G—'s, at Shellbrook, where a settler, Mr. P—, is very kindly conducting services, gratuitously, every Sunday. On the Saturday morning I drove a few miles to see some settlers, who, having no horses, can very rarely attend the nearest service, and in the afternoon I was driven to Mrs. L—'s, at the other end of this district, in readiness for Sunday work. Sunday began with a short drive and a service in a farmhouse, where twenty-two were gathered, and twelve partook of Holy Communion. Then a hurried lunch and eight miles to Parkside schoolhouse, where seventeen were gathered, and seven communicated. This was followed by some twelve or fourteen miles' drive, private baptism and supper, and then full evening service in the Shellbrook schoolhouse, which was packed with some fifty people, including the resident Methodist preacher, who kindly read the lessons for me. A drive of a mile or two brought me back to the hospitable roof of Mr. G—, and thirty-six miles on Monday, over bad roads, brought me home. During my absence from home my correspondence accumulates, including constant correspondence with clergy and lay readers in Canada and England, in the attempt to get hold of the fifteen to twenty men needed; and this and other work is not completed when my next trip occurs, so that I carry away with me a portfolio of letters, papers, etc.,

and spend all spare hours at hotels, etc., in trying to get even with this work.

On Friday, 30th March, I started for Humboldt, where our handful of people have built a tiny church, for I can only promise them a service every month or so. On the Sunday, April 1st, I had only two services, for there is no way as yet for starting services in the nearest outside centres, fifteen to twenty miles away. There is no one here to take services between whiles or to assist me in the services. The little church was packed at both services, and there were seven communicants. Bad roads, and perhaps press of morning work, prevented people from a distance driving in, or the communicants would have been doubled and the church over full. Monday took me on to Dauphin, which is in the Diocese of Rupert's Land, where I had to wait a day and a half for my train to Melfort. This journey, though very slow and tedious, is greatly improved since my first taking it, last October. Melfort is a growing, prosperous little town. The church is in charge of the Rev. T. Clarke, who has also enough outside country and separate congregations to make an archdeaconry, if not a diocese. Eleven centres claim separate services, more or less regularly, besides occasional visits to four lumber camps. Some of them are patient, and recognize the claims of others, but some are restive, and think such spasmodic visits are as good as nothing. He ought to have at least one other clergyman and one student or lay-reader. He is only in Melfort, at home, two full days per week. Here I met the churchwardens and vestry from 4.30 to 6 p.m., conducted a missionary meeting from 7.30 to 8.30, and then met the congregation in council till 10 p.m. Next day I spent on a handcar, kindly lent by the railway, making the forty-six miles to the bridge, eighteen miles from Prince Albert. I wonder what some of our dignified and proper Churchpeople would think of a Bishop in shovel hat, gaiters and shirt sleeves, bowing up and down rapidly while he pumped at the handles turning the crank of the car till he was bathed with perspiration and his hands puffed with blisters. We picked up two wayfarers half way, and, while they relieved me of my share of the pump-handle, they also took up space, and for the rest of the way I had to sit on the edge of the truck, knees to chin, which was nearly as tiring as the pumping. I arrived at the railway bridge by 6.30 p.m. to find that so much of the construction work has been removed that there is no crossing on it, but there was still a rather precarious crossing on the ice. With a kind guide, who carried my heavier bag, I crossed in safety, and then I had to shoulder both bags and walk a long mile to my lodgings for the night, where I arrived, hot, hungry and tired. Sunday, April 8th, I spent in Halero Mission, driving round with Mr. Hill, lay reader-in-charge, and giving them the rare opportunity of baptism and the Lord's Supper. Monday I shall be at home; and then, gathering up the accumulated letters of twelve days and material for answering them, I start off for a busy fortnight, getting back in time for important Synod committees. The congregation is still growing in numbers and in enthusiasm and hope, and the Rev. A. Dewdney is confirming the good impression he made from the start. There is an increase all along the line in choir, Sunday School teachers and scholars, and attendance, both Sundays and Wednesdays. The kind gift of a lady in Ireland, through another Irish lady, who is a member of the congregation, has enabled Mr. Dewdney to proceed at once to the purchase of a really good bell. The debt on the See house has been reduced, mainly by the Bishop's own constant efforts, to \$1,000 on the purchase, though another \$1,200 will be due to the Bishop for enlargement and repairs. The end of the rectory debt is in sight, and the people are not afraid of the \$9,000 that remains on the new church.

Langham.—On 27th February, during the Bishop's visit, a start was made to raise funds to buy land and build a church. Already they hope to have the church ready for use by the time the Bishop visits them in April.

Saskatoon.—The Bishop has accepted the resignation of the Rev. C. H. Coles of this parish, which is rapidly growing, and should in a short time become self-supporting. Mr. Coles and his wife have won the respect and affection of the people during their short stay, but find Western life and work unsuitable. The congregation, with the sanction of the Bishop, have invited their late incumbent, the Rev. D. G. Davies, to return from England, and he has accepted. The C.N.R.

DEPOSITS

3½%

Per Annum Paid or Compounded Twice a Year on Sums of One Dollar and Upwards.

We invite your Deposit or Savings Account. If not a resident of Toronto, you can, with perfect convenience, deposit and withdraw your money by mail.

An account may be opened with any sum from One Dollar upwards. Depositors are afforded Every Facility.

CANADA PERMANENT MORTGAGE CORPORATION, TORONTO ST., TORONTO.

is now in full working order right across the diocese, from the south-east corner to the north-west, and all along this line, as well as on the branch to Melfort, the C.P.R. branch to Prince Albert, settlers are pouring in by the thousand and scattering far and wide over the best portions of this good land. Many of these are our Church people, and will be disappointed to find themselves far from church, clergyman, and often from fellow Churchmen, for some time to come. It is men that are wanted now, almost more than money. The Bishop has a few lay-readers in view and a number of students engaged for the summer, but he sadly needs half a dozen earnest, manly, contented, self-forgetting clergymen in full orders to take charge of the districts worked by lay-readers and students. The clergy now in the diocese are doing their very best, covering large areas on small stipends, but the six more are needed for entirely new Missions; and the probability is that at least another six will be needed by the end of summer.

J. A. Saskatchewan.

KOOTENAY.

The Synod of the Diocese of Kootenay will meet in Nelson on Wednesday and Thursday, June 6th and 7th.

The Rev. Howard King has taken charge of the parish of Armstrong in the Okanagan Valley. Hitherto Armstrong has formed part of the Mission of Enderby, under the care of the Rev. F. V. Venables, but the people felt that the time had come for them to have a division of the Mission and a clergyman of their own, so now both Enderby and Armstrong have a clergyman resident and each congregation rejoices in more frequent services and in having their spiritual needs more fully looked after.

The Bishop has returned from his visit to England safe and well. He will be in residence in this diocese during the whole month of June. All the clergy have classes of Confirmation candidates awaiting the arrival of the Bishop.

The Rev. H. H. Buttrum has resigned the parish of Trail and goes to the Diocese of New Westminster; the Rev. E. R. Bartlett has also resigned the parish of Fernie.

The Rev. E. P. Flewelling has succeeded Rev. Mr. Bastin at Cranbrook and reports that the attendance at the Lenten services have been most encouraging. Cranbrook is a most desirable place to live in and the parish is a pleasant one to minister to.

MACKENZIE RIVER.

W. D. Reeve, D.D., Bishop, Fort Simpson, Alta.

Athabasca Landing.—The Bishop of Mackenzie River, on behalf of himself and family, desires to thank most gratefully all those who have shown such sympathy with them in their sad bereavement, and to say how gratifying it is to learn of the high esteem and respect in which his wife was held. God has heard the many prayers which have been offered and has wonderfully sustained them throughout their sore trial. The certainty that she has entered into the joy of her Lord has been and is the greatest consolation.

—A religious life is not a thing that spends itself like a bright bubble on the river's surface. It is rather like the river itself, which widens continually and is never so broad or deep as where it rolls into the ocean of eternity.

Corres

THE BISHOP

Sir,—“Doest thou well, it seems to me we may all, “Canadian Churchman,” at prophet was asked, when was complaining. His gourd rays of the sun, and his vi he did not try to see what in his anticipated destruct ignorant humanity. Our v we are apt to look only to fail to appreciate the wor others, and perhaps neg thoughts, it may be now t me as I read your article. issue of the “Churchman opinion of your paper, an the limits of good Christ with regret that I see yo the forces of a narrow pa complaining of the libera side our own parish, dioc Only a few weeks ago o in another parish told th much to our Domestic a C.M.S.), and too little t vided them to reduce the the latter service. He both the congregation an probably they could well funds, and not diminish giving our Church people same, I say, dangerous ment of the success of t as it is named, to Britis Empire, you say this:— President of the Society been remitted to the par increase, over the previe underscore) to find tha of Canada at the very the greatest, and we ca head of Wycliffe Colleg appeals will be met in F conclusively shows that not occur to you that t are those, not of Chur other Christian commu results you picture, to Church's work in the f fetched,” and entirely the basis you rest at, a gift of Churchmen, I the result, and accom mistake. Dr. Hoyles r has the courage of his that is enough; but n that he, and those lik Society work, and in lessen, but increase, the earnest, working, both our own and of and encourage them other mission work. joice at the increased aid of the free distri that the amount ma; Its increase will not l against the experi best. The larger the readily and efficient; to the heathen be s get elsewhere, and stantially in vain. U is yet too often fou nothing to do with t aid, but at times op that noble agency c This, I know, has Should we?—can we principal means of other lands, the V have been to them and it alone, with can furnish the “da north and south, a peoples, starving an God's Word, and l and their Maker that those of our stance to the Bible missionary needs, cause they aid the tinue to be in the our clergy and laic privilege, and the too slow to earn it word against any c against an agency

Correspondence.

THE BIBLE SOCIETY.

Sir,—“Doest thou well to be angry,” is a question which it seems to me we may all, including even the editor of the “Canadian Churchman,” at times ask ourselves, as the old prophet was asked, when his gourd was blighted, and he was complaining. His gourd protected him from the beating rays of the sun, and his vision had become narrowed so that he did not try to see what his God saw, but forgot mercy in his anticipated destruction of millions of helpless and ignorant humanity. Our vision, too, becomes narrowed, and we are apt to look only to our own views and methods, and fail to appreciate the works and duties faithfully done by others, and perhaps neglected by ourselves. These are thoughts, it may be now too plainly spoken—which come to me as I read your article, “The Bible Society” in the last issue of the “Churchman.” I have, as you know, a high opinion of your paper, and its broad views expressed within the limits of good Christianity and Churchmanship, but it is with regret that I see you in this instance at least, joining the forces of a narrow parochialism, which we too often find complaining of the liberality which gives aid to those outside our own parish, diocese, or immediate sphere of action. Only a few weeks ago one of our dignitaries in preaching in another parish told the congregation that they gave too much to our Domestic and Foreign Mission Fund, (the C. C. M. S.), and too little to our Diocesan Missions, and advised them to reduce the former, and by that much add to the latter service. He would, I think, have strengthened both the congregation and the Church had he told them, as probably they could well afford to do, to increase the home funds, and not diminish the other. May I ask are you not giving our Church people—as to their offerings, in effect the same, I say, dangerous advice—when after giving a statement of the success of the Canadian Bible Society, auxiliary as it is named, to British and Foreign Bible Society, of the Empire, you say this:—“Dr. N. W. Hoyles, of Toronto, the President of the Society, announced that over \$15,000 had been remitted to the parent society. This was a considerable increase, over the previous year. It is rather a shock, (I underscore) to find that so much money is being sent out of Canada at the very time that our evangelistic needs are the greatest, and we cannot but regret that Dr. Hoyles, the head of Wycliffe College, should head the movement. The appeals will be met in England by the answer that his action conclusively shows that Canada needs no money.” Did it not occur to you that the contributions of the Bible Society are those, not of Churchmen alone, but largely of those of other Christian communions; and therefore the disastrous results you picture, to those who are seeking aid for our Church's work in the Mother Country, are, may I say, “far fetched,” and entirely a non sequitur. But taking it on the basis you rest at, and suppose the \$15,000 is entirely the gift of Churchmen, I would still say, your dark picture of the result, and accompanying shock, are, I think, a great mistake. Dr. Hoyles needs no encouragement from me. He has the courage of his honest convictions, does his duty,—and that is enough; but may I be allowed emphatically to say that he, and those like him who generously engage in Bible Society work, and in Church work, are those who do not lessen, but increase, not only our Church's influence with the earnest, working, thoughtful, and governing classes of both our own and of the Mother Country, but also stir up and encourage them to give greater aid to our own and other mission work. We should all, I think, not only rejoice at the increased offerings of this Canada of ours, in aid of the free distribution of the Bible, but earnestly hope that the amount may steadily increase from year to year. Its increase will not lessen our mission funds. Such a result is against the experience and testimony of the wisest and best. The larger the funds of the parent society, the more readily and efficiently will our own and other missionaries to the heathen be supplied with Bibles, which they cannot get elsewhere, and without which their labours are substantially in vain. Unfortunately it has been in the past, and is yet too often found, that many of our clergy will have nothing to do with the Bible Society, or speak a word in its aid, but at times openly discourage the laity from giving to that noble agency of work in the vineyard of our Lord. This, I know, has weakened our Church and its work. Should we?—can we forget?—that that society has been the principal means of giving our own people and also to many other lands, the Word of God, which otherwise would have been to them largely a closed book—and that to-day it, and it alone, with its Bible published in about 400 dialects, can furnish the “dark corners” of the East—east and west, north and south, and their hungering and ignorant—heathen peoples, starving and thirsting for light, with the blessing of God's Word, and knowledge of the Holy One—its Author and their Maker and Redeemer. It is undoubtedly true that those of our Church who give of their labour and substance to the Bible Society, are those who give most to our missionary needs, and give none the less to the latter, because they aid the other. It is the same now, and will continue to be in the Mother Country. I would that more of our clergy and laity, too, would take a broader view of our privilege, and the blessing of liberty in giving,—we are all too slow to earn it; and, at all events, should never say one word against any contribution to any good work. Much less against an agency too potent in giving to all lands the

blessed Word of God, which “shall not return to Him void,” but “shall accomplish that which He pleases, and prosper in the things whereunto He sends it.” When we remember that one thousand millions—two-thirds of all the peoples of the earth, have not yet heard of our God, or their Redeemer, but are yet “heathen in their blindness,” and although children of God as we are by creation, have no Christian hope, we, more privileged than they are, have the blessed hope of eternal life through Christ—their may be a “fearful hope,” but not in Him. Can we forget that the command is to us, “Go ye and teach all nations?” As the privilege is ours to win that best of beatitudes, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

D. C. HANINGTON.

Dorchester, N.B.

THE M.S.C.C., AND W.A.

Sir,—In a former letter I hazarded the opinion that our W.A. is an original product of the Church of England in Canada. I have since had the opportunity for a careful reading of the hand-book of the Woman's Auxiliary to the Board of Missions in the United States. This book is a record of the growth of the W.A. in the American Church, and a guide to its methods, and is published by authority. Had we in Canada such an Auxiliary to our Board of Missions the competition now existing between our Woman's Missionary Society, (the W.A.), and the M.S.C.C., would be a thing unheard of. This distinction between the W.A. as the women's and the M.S.C.C., as the men's Society is made by the women themselves, and is in a measure warranted by the constitution which unfortunately they have been permitted to adopt. This constitution has created an association of women having for its object the direction of missionary work on its own account independently of episcopal or synodical control. It is a constitution which might, in its entirety, almost, be readily adopted by any non-episcopal body, and appears indeed to have been formed after the model of some such society. It is, therefore, a misuse of words to call the organization an auxiliary to the M.S.C.C. It is quite independent of the M.S.C.C., and, indeed, I have yet failed to discover any one of whom it is not independent. It sends its funds directly to the Mission field through its own treasurer, designated according to its own will. It nominates its own women missionary workers. It raises money in our parishes when and how it pleases, quite oblivious of the fact that there exists any such authorities as clergymen or churchwardens. There may be a modicum of comfort in the fact that it recognizes the M.S.C.C., while it declines to work for its funds. Let me not be misunderstood. In the ranks of W.A. workers are many noble women who generously give their individual offerings to M.S.C.C. funds, but as an organization the W.A. takes little part in helping parishes or dioceses to raise their apportionment for M.S.C.C., the time of its members being fully occupied in securing their W.A. pledges. Now in the Auxiliary to the Board of Missions in the United States, the very reverse is the case. It has no constitution, nor any general treasurer. Its treasury and the treasury of the Board of Missions is one and the same. To the treasurer of the Board of Missions the W.A. sends its money, and the treasurer credits the same as having come “through the Woman's Auxiliary.” It has one general officer, a secretary (lady), who is the supreme head of the Auxiliary, nominated, appointed and paid by the Board of Missions with office adjacent to the offices of the General Secretaries of the Board. She is an official of the Board of Missions, and is under the guidance and direction of its Clerical Secretaries. Branches of this W.A. are formed in parishes and dioceses. Each diocesan branch is independent and subject to no authority but that of the Bishop who is frequently the presiding officer, and always has the appointment of officers and direction of work in his own hands. The General Secretary from her office in New York keeps the diocesan and parochial branches in touch with the work in and the needs of the mission field, and each diocesan branch is absolutely free to act on its own initiative in regard to special pledges, subject always to the authority of the Bishop, who is its only recognized head, and through whom alone every branch has representation on the Board of Missions itself. When the Board of Missions makes its appropriations each year it apportions so much to be given by parishes and individuals, so much by Sunday Schools, and so much by the Woman's Auxiliary. Last year the appropriation for the whole Church was \$850,000, and to the Woman's Auxiliary was apportioned \$100,000 of this amount, the Auxiliary General Secretary notifying the branches throughout the dioceses that this sum is a first charge on their Auxiliary funds to be met before they can take up special pledges in which, as diocesan branches they may be specially interested, on the principle that “their first duty was to redeem the Church's promise, the special afterwards.” Members of the Auxiliary are at the same time reminded that they are also “members of the parish,” and bound to give their individual share of the parish apportionment over and above what they give as members of the W.A. Certainly, Uncle Sam scores every time in high finance. What could be more complete than these arrangements of the Board of Missions. It is not to be wondered at that the Church in the United States is advancing by leaps and bounds,—but there is more yet for our good Canadian women to ponder over. When once in three years delegates from diocesan and parochial auxiliaries meet in

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conference they can enact no laws. They meet simply to confer with one another, not to legislate, that power being confined to the Board of Missions. The following question from the hand-book, referring to these triennial meetings, makes good reading; “No resolution offered shall interfere with the rules and the liberty of any individual society, but shall be understood to be suggestive, and not binding in their character. The truth is that no one can really understand the exact organization of the W.A. to the Board of Missions (in the United States), who does not fully comprehend the episcopal character of our Church, but the principles, upon which it is founded are sound and churchly.” Let me here commend to those interested in the Canadian W.A. the above extract, and let me ask them to seriously consider what must their principles be which are so diametrically opposite to what their Sister Auxiliary describes as “sound and churchly,” and in agreement with “the Episcopal character of our church.” The Church of England in Canada, through its missionary society, may go on year after year calling for the redemption of its pledges to missionary work, and it may be satisfied that although its pledges are in part repudiated, yet there is from year to year a small increase in the offerings, but surely the Church has not descended so low in the scale of morality as to be satisfied to recognize such a compounding with its creditors. The principle is too utterly abhorrent, and cannot be too quickly repudiated. If the M.S.C.C. pledges the Church to \$100,000, and has in advance allotted that sum amongst the workers in the field, it is her duty honourably to redeem her pledge. The experience of the past three failures reveals a weakness somewhere in our missionary organization. I have suggested the possibly weak spot. Nothing that has yet appeared in print has changed my opinion. On the contrary, it is stronger than before, the official defence of the W.A. having strengthened rather than weakened my position. I desire publicly to acknowledge the receipt of letters from dignitaries of the Church, endorsing the position I have maintained in my communications, and gratefully to thank them for kind words of encouragement. Of this I feel confident that the M.S.C.C. will never be in a position to meet its pledges, to the great dishonour of the Church, until the Board of Management re-considers the untenable position in which it has placed the W.A., and gives to the Church a society which will find its proper bond of unity respectively in the rector of the parish, the Bishop of the Diocese, and its own episcopally appointed administrative officer. The position of the W.A. is becoming more and more indefensible every year. I have been asked to continue the discussion, and am assured that it is being followed with the deepest interest. If I feel that I have more to say I will, with your kind permission, certainly say it, but I would like to hear the familiar views of others publicly expressed. The needs of the Church require it.

FORSTER BLISS.

PRAYERS FOR THE FAITHFUL DEPARTED.

Sir,—I have been reading with interest and instruction the correspondence, re “Prayers for the Faithful Departed,” and shall feel obliged if you will insert this as a feeble attempt to justify a practice so clearly taught by the Fathers of our Church. (a) Judas Maccabeus at the close of war offers prayer and sacrifice for the slain comrades. (b) Jesus Christ, who preached against innovations on several occasions, (e.g. S. Matt. 23), never reproved the Jews for their practice of prayers for the departed; whilst even now their Liturgy says:—“Departed brother! mayst thou find open the gates of heaven, and see the city of peace and the dwellings of safety, and meet the ministering angels hastening joyfully toward thee. And may the High Priest stand to receive thee, and go thou to the end, rest in peace, and rise again into life. May the repose established in the celestial abode. . . be the lot, dwelling, and the resting place of the soul of our deceased brother, (whom the Spirit of the Lord may guide into Paradise), who departed from this world according to the will of God the Lord of heaven and earth. May the Supreme King of kings, through His infinite mercy, hide him under the shadow of His wings. May He raise him at the end of his days, and

cause him to drink of the stream of His delights." (c) S. Matt. 12:12. Does this not seem to infer that there are some sins which may be pardoned after death? (d) "We commend unto Thy mercy, O Lord, all other Thy servants, which are departed hence from us. . . ." etc. First Prayer Book. TRUTH.

PRAYERS FOR THE DEAD.

Sir, Of course no Protestant could tolerate "prayers for the dead," we should rather say "the departed," for he does not believe in any intermediate state between heaven and gehenna. He believes that at death the good person goes to the highest heaven, and a bad person goes direct to gehenna. He is rather puzzled over the Article of the Creed which says our Lord descended into hell; and a few questions about it land him in perplexity. The Protestant ignores or explains away, such passages as 1 St. Peter, 3:18-22, and 4:9.

IGNOTUS.

PRAYERS FOR THE DEAD.

Sir,—Some of your correspondents, it appears to me, have made the serious mistake of interpreting the words "that we, with all those that are departed in the true faith of the holy name, may have our perfect consummation and bliss . . ." apart from the context. The Collect is a prayer for the completion or consummation of the kingdom. The kingdom comprises all the faithful of the Church Triumphant, and the Church Militant here on earth. The opening words declare that "the spirits of them that depart hence in the Lord, do live with Almighty God," and "are in joy and felicity." The Church committed them to God's gracious keeping, when they departed this life. "We humbly commend the soul of this thy servant unto Thy hands," (commendatory prayer). To pray for them is to distrust God. That they will assuredly attain to the full consummation of the kingdom when that time arrives, the concluding Collect in the Burial Service affirms in these words, "and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." We know that they loved and feared God, when on earth, or they would not be in their present happy state, and they consequently need not our prayers to help them to attain the blessing. But, meanwhile, we long for the time to come, when we shall be with them in the future glory, and therefore we pray "that it may please Thee. . . to hasten Thy kingdom," "that we may have our perfect consummation and bliss, with all those that are departed in the true faith of Thy Holy Name." This I believe to be the true interpretation of the prayer, and I contend that its grammatical construction confirms this view. The nominative of the verb "have" is "we," that we may have. If it were a prayer for the departed, it would read—that we and all those, etc. In conclusion, I would say that it is noteworthy that our Blessed Lord did not include, in the all-comprehensive prayer he gave us, a petition for lost souls in hades. And be it remembered that this is the sense in which praying for the dead, is generally understood. There is one petition in the Lord's Prayer that convinces me that prayers for the dead exceed the limits of prayer, and it is this, "Thy will be done, on earth, as it is in heaven," and the teaching of the Lord Jesus was to the same effect. St. John says: ". . . he that doeth the will of God, abideth for ever." "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." The teaching of our Church is definite, "because the sentence of God is unchangeable, and cannot be revoked again; therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in the time to come." (Homily on Prayer.)

JOHN W. DENNIS.

RE M. S. C. C. AND W. A.

Sir,—In my letter published in your issue of April 12th, I spoke of six branches of the W.A. in the deanery of Durham, Diocese of Toronto. This was an error; there are nine parishes with one or more branches. Since writing that letter I have obtained the M.S.C.C. report for 1904, and I find from it that six parishes in the city of Toronto paid in a surplus to the M.S.C.C., of over \$100. Five of these count among our oldest and very best W.A. parishes; they had then twelve branches between them, (Woman's, Girls', and Juniors'), they have now fourteen branches, their aggregate surplus was \$5,061.32. The one non-W.A. parish has now all three; (Woman's, Girls', and Junior), it will be interesting to notice the effect on the apportionment next year. Its surplus for 1904 was \$113.81. Twenty-one country branches show a surplus—of these six were non-W.A.; their surplus amounted to \$24.42. Fifteen were among our very best W.A. parishes; their aggregate surplus was \$501.45. Clearly the W.A. is not "inimical" to the M.S.C.C. in the Diocese of Toronto. My figures are not taken from parishes picked out here and there to serve my argument, but from an analysis of the M.S.C.C. returns for the whole Diocese. With regard to the suggestion that branches should send garments, etc., to be sold at a central depot for the benefit

of missions, no one who has striven to dispose of the "left-overs" from a bazaar, can look upon the plan as other than utterly impracticable. Mr. Bliss fears a repetition in the North-West of "the old disgraceful story of the Church in Ontario." Well, the W.A. was certainly not answerable for that, for it was not in existence. Surely it would be wise to study the causes of failure then, and to ascertain whether the same causes are yet in operation. One word more, should the W.A. give the money they collect to the M.S.C.C. to provide "the living voice" for the North-West, is Mr. Bliss so very sure that the living voices necessary will be forthcoming? Fort Norman, Mackenzie River Diocese, is crying out for a missionary; not for lack of money to pay him. Minden Mission, in our own Diocese, with fifteen far-apart stations, and work to tax the energies of three men, is now in charge of one young deacon. For lack of means? No, lack of accommodation? Not at all; there is a commodious, well-furnished clergy-house; simply for lack of men, and this not a hundred miles from Toronto. The educational work of the W.A. among boys may help to solve this problem in the coming generation.

JENNETTE OSLER.

CONCERNING PRAYERS FOR THE DEAD.

(Continued from last issue.)

The belief in an intermediate state after death, the Sheol of the Hebrew and Hades of the Greek, was held by the Jews at the period of the Christian Era. Owing to the parable of Lazarus and Dives, and numerous other favouring passages in the New Testament, it was also held by the early Christian Fathers. Justin Martyr, the able and eloquent advocate of Christianity, who flourished in the middle of the second century, A.D., many of whose writings are still extant, tells us that those who say that there is no resurrection, but that immediately after death their souls are taken up to heaven, cannot be accounted as either Christians or Jews. Tertullian, one of the greatest fathers of the Church, who laid the foundation of Christian Latin literature in the early days of the third century, states that the souls of all men go to Hades until the Resurrection; the souls of the just being in that part of Hades called the "Bosom of Abraham or Paradise." Origen, who might be called his later contemporary, expresses the same views. Lactantius, writing in the first year of the fourth century, A.D., says, "Let no one think that souls are judged immediately after death, for they are all detained in Hades until the final judgment at the resurrection. Hilary, (A.D. 350), holds the same opinion. In the last days of the fourth century St. Augustine writes: "The time between death and final resurrection holds the soul in hidden receptacles, according as each soul is meet for rest or punishment." But while all these great Christian fathers hold the doctrine of an intermediate state in which we must entirely concur, not one of them, nor any other early father of the Church, has a single word to say about prayers for the dead, or that such prayers could possibly be of the slightest benefit to souls existing in that state. In the earlier part of the sixth century, the idea of the lawfulness of prayers for the dead began to take more firm hold of the Latin Church. But Gregory the Great, a Benedictine monk, and a man of strong and forceful character, who became Pope in 590, was the first Christian prelate who gave an official sanction to this belief, and so laid the foundation of the Romish doctrine of Purgatory as we find it to-day, and the doors of which can only be opened by the keys of the Church,—keys which now-a-days, turn so quickly in their locks for the rich, and so slowly for the poor. Although the doctrine of Purgatory received more or less sanction by the Mediaeval Church from the time of Gregory I, onward, the first declaration of supreme authority touching it was made at the council of Ferrara, Florence, (1438-1442).—It was then defined, "as regards the truly penitent who have departed this life in the love of God, before they have made satisfaction for their sins of omission and commission, by fruits meet for repentance, that their souls are cleansed by purgatorial pains after death, and for relief from these pains the suffrages of the living—the sacrifice of the mass prayers, alms, and other offices of piety are helpful." The second authoritative declaration on this doctrine was made by the famous Council of Trent, (1545-1563), and runs as follows: "Since the Catholic Church, instructed by the Holy Spirit, from the sacred writings and the ancient traditions of the fathers, hath taught in holy councils, and lastly in this oecumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the most acceptable sacrifice of the mass, this holy council commands all Bishops to have a diligent care that the sound doctrine of purgatory, delivered to us by venerable fathers and sacred councils, be believed, maintained, and everywhere preached."

While we are at full liberty to believe, in accordance with Scriptural teachings, in an intermediate state after death, and in a subsequent day of judgment and final resurrection, we have not the slightest Scriptural authority for believing that the prayers of the living have any efficacy whatever, as regards the condition of the souls of the departed in the intermediate world. And if there is no Scriptural authority for the doctrine of prayers for the dead, and no inductive proof accordingly behind it, then it logically follows, that it merely rests on speculative theory, and is a false doctrine, and not a true one. Our blessed Lord tells us distinctly that the prayers of Dives for his living brethren were wholly unavailing, and we have no authority for assuming the converse proposition that the prayers of the living for the dead were of any greater value. Christ was entirely

silent on that point, and His apostles afterwards were equally silent touching it. What doctrinal right has any one now-a-days to do what they tacitly declined to do. The author of a little book, "Our Life After Death," the Rev. A. Chambers, of King's College, England, undertakes this extraordinary task. After reciting all the admitted facts as regards an intermediate state, he broaches the Universalist doctrine of final salvation for all mankind, which is entirely opposed to the teaching of Christ as especially set forth in Matthew 25:41. According to him every human soul after descending into Hades still remains in a progressive condition, will be given the opportunity of repentance for evil deeds done in the flesh, and will be further purified by due punishment for the sins committed during its mortal existence. While condemning, with one breath, the Romish views of Purgatory, he declares at page 108, in another breath, "that the doctrine itself is built upon a sound and sublime truth; and that if it were not so built it would have long since ceased to be believed." While another Anglican clergyman, Dr. Luckock, the Dean of Litchfield, does not go quite so far in his little work "After Death," as Mr. Chambers, and is not like him, an Universalist, he agrees with him as regards the main issue of prayers for the dead, and both may be said to represent the advanced school of Anglican ritualistic thought on that point.

In the modern scientific world of the past century, all kinds of speculative theories were, from time to time, put forward, which had no foundation in literal fact of any kind—no inductive proof—behind them, and were mere water-bubbles on the stream of human thought, to be wholly dissipated when the next speculative pebble was flung into the current. The doctrine of prayers for the dead belongs wholly to the same region of mere speculative theory. It is neither taught in the canonical Old Testament, nor in the New, and lacks all authoritative proof accordingly for the Protestant Christian. The Sixth Article of religion of the Church covers this point of our argument precisely. It sets forth that "Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, or cannot be proved thereby, is not to be required of any man." Article Seven tells us, in the language of true Scriptural doctrine, "that Christ is the only mediator between God and man." For as in Adam all die, even so in Christ shall all be made alive, (1 Cor. 15:22). In first John, 1:7, 9, we are distinctly told that "the blood of Jesus Christ cleanseth us from all sin. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We are thus taught in the plainest manner that the redemption of mankind by Christ's suffering on the cross was a finished work, and not one to be supplemented, and finally completed by the prayers, or alms, or other acts, of sinful men and women as regards the souls of the departed friends. Well has the Catholic Church of England said in her Twenty-second Article of Religion: "The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images, as of Reliques, and also innovation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." As we have already seen, the practice of prayers for the dead had their primary origin in Paganism. That practice teaches the Christian by implication that the blood of the Redeemer, (contrary to Scriptural teaching), does not cleanse us from all sins—large and small. The author of "Our Life After Death," admits that the logical conclusion of prayers for the dead is Purgatory, and we all know that Purgatory means masses for the dead after the Romish fashion; or, after the extreme Protestant ritualistic fashion, superstitious, Eucharistic celebrations. The unscriptural practice of praying for the dead, we regret to say, prevails even among Canadian Churchmen. In England and the United States it has a still wider scope. Before its advocates, however, essay to make converts through the columns of the public press, they should be prepared to show that the practice rests upon Scriptural support, as no other authority is worth a straw on a doctrinal question of this character. Educated Churchmen should not permit themselves to be carried about with what Hebrews 13:9 calls divers and strange doctrines, simply because this clever author or that has seen fit to propagate them. In every matter of Christian doctrine the Bible is the sole authority. How truly applicable to existing conditions is the language of the great Apostle of the Gentiles in his epistle to the Galatians, 1:7, 8; "but there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is scarcely necessary for us to say that the Gospel preached by Christ and His apostles does not give the slightest authority for praying for the dead, either direct or by implication. Human nature has, however, been the same through all the past ages. Praying for the dead, and a desire to benefit their dear departed friends in the spirit land, formed an amiable weakness with the Pagan Egyptian. They form an equally amiable weakness now with the Protestant Christian. If individuals see their way clear to use prayers of this character, and so satisfy their own consciences, that is their private affair, with which no outsider has any right to meddle. On the other hand, these individuals have no prescriptive right to step out of their closets into the public arena of the press, in order to elevate their personal belief into an unprovable theological dogma, and essay to force it down the throats of orthodox people. In doing so, they transgress against right conduct, common sense, and conventional propriety.

J. M. M.

The correspondence on this subject is now closed.—[Ed. C. C.]

British and

People that pray in middle life will never have a useful occupation. Quivering lips can never have a prayerful heart to help.

It is intercession keep London Church bond of union. Pray first, afterwards the all pray-ers as well. Bishop of Kensington

The Church has no calling men to receive and privileges of the out teaching them responsibility and the work for Christ.—Bishop well.

With the approval and vestry of Trinity York, a bronze medallion bas-relief portrait in St. Chrysostom's oratory of Sir Henry Irwin is to bear an inscription the rector of Trinity Morgan Dix.

AT THE F
you should take
It is the o
purify and enric
revitalize brain
profession. 25c
A morning



Our plea is for Bible. This nation by the Providence care of the Bible, jealous with a great trust.—Bishop of

A handsome ne to be erected for Church, Allegheny is to be ready for next. That mo double anniversary seventy-fifth anni-tion of the present the fortieth of tl Rev. Robert Mea ing will be of stor and of the Tудо-ture.

The Right Re Bishop of Washi celebrated the t his elevation to that day a speci in the pro-cath Bishop of Maryl the service had Rev. Dr. McKin Standing Commi read an address half of the cler; diocese, which v tionate terms. T tifully crossed presented to the

The 309th ann dation of Ar munificent gift Whitgift Gram pital) took plac 22nd ult. The bury preached service, which parish church a

British and Foreign.

People that pray in their youth and middle life will never want for one useful occupation in their age. Quivering lips can ever sing with a prayerful heart to help them.—Lynch.

It is intercession alone that can keep London Church workers in a bond of union. Prayer must come first, afterwards the work. Are we all pray-ers as well as workers?—Bishop of Kensington.

The Church has for too long been calling men to receive the blessings and privileges of the Kingdom without teaching them to realize their responsibility and the duty of active work for Christ.—Bishop of Southwell.

With the approval of the rector and vestry of Trinity parish, New York, a bronze memorial tablet with a bas-relief portrait is to be erected in St. Chrysostom's Chapel in memory of Sir Henry Irving. The tablet is to bear an inscription written by the rector of Trinity, the Rev. Dr. Morgan Dix.

at noon, His Grace formally inaugurated the use of the splendid additions which have been made to the buildings of the Grammar School of the foundation, and which have been made at a cost of £18,000. The Archbishop afterwards proceeded to the Whitgift Hospital and presided at the annual dinner of the aged inmates of that institution, in whose welfare he has always taken a very warm interest.

The Archbishop of Canterbury will consecrate the Rev. Dr. Paget, D.D., Bishop-Suffragan of Ipswich in St. Pancras Church, Euston Road, N.W., on St. Mark's Day. Dr. Paget has been vicar of that church for the past nineteen years, and the Archbishop's decision to hold the service therein has given the greatest satisfaction to the parishioners. On the same day the consecration of the Rev. Canon Rowland Ellis, D.D., Bishop-elect of Aberdeen and Orkney, in St. Andrew's Church, Aberdeen, will take place.

—When we bury a fault, don't let us go back to plant flowers on the grave.

AT THE FIRST SIGN OF "SPRING FEVER" you should take ABBEY'S SALT.

It is the only spring tonic used in thousands of homes to purify and enrich the blood—relieve that feeling of languor—and revitalize brain and body. Highly recommended by the medical profession. 25c and 60c.

A morning glass puts the whole system in trim for the day.

Abbey's

Effer- vescent Salt

Our plea is for the honour of our Bible. This nation is specially trusted by the Providence of God with the care of the Bible. Let us be jealous with a great jealousy for this trust.—Bishop of Stepney.

A handsome new parish house is to be erected for the use of Christ Church, Allegheny, Pittsburgh, which is to be ready for occupation in June next. That month will mark a double anniversary in the parish, the seventy-fifth anniversary of the erection of the present church edifice and the fortieth of the rectorate of the Rev. Robert Meach. The new building will be of stone, four stories high, and of the Tudor style of architecture.

The Right Rev. Dr. Satterlee, the Bishop of Washington, D.C., recently celebrated the tenth anniversary of his elevation to the episcopate. For that day a special service was held in the pro-cathedral at which the Bishop of Maryland preached. After the service had been concluded the Rev. Dr. McKim, president of the Standing Committee of the diocese, read an address to the Bishop on behalf of the clergy and laity of the diocese, which was couched in affectionate terms. The address was beautifully crossed and framed, and was presented to the Bishop.

The 300th anniversary of the foundation of Archbishop Whitgift's magnificent gift to Croydon (the Whitgift Grammar School and Hospital) took place at Croydon on the 22nd ult. The Archbishop of Canterbury preached at the commemorative service, which was held in Croydon parish church at 10 a.m., after which,

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time to play,
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street:
Off came his little cap;
My door was shut—he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen
He sprang to pick it up for me,
This gentleman of ten.

He does not push or crowd along,
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass,
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company,
The manners make the man.
At ten and forty 'tis the same—
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

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AND SECURE A MOST UNUSUAL BARGAIN FOR YOURSELF AND FOR YOUR FRIENDS AS WELL

We are making a vigorous effort to swell our organ business this spring. We want your help and will pay well for it. The particulars of our offer are as follows:—

20 Organs as described below:

11 are used—9 are new:

They are all in perfect order—and every one is a bargain.

If you have a friend who will club or join with you and two organs are ordered together, we will allow you a special discount of 10% on the price of both instruments. You need not order the same kind of instrument. You need not pay in the same way.

For instance,—if you want terms, we allow you 10% from the payment price, and if your friend pays cash, we allow him 10% from the cash price, but both orders must come in before May 15th, and be from responsible parties.

1—KILGOUR—	5 octave organ by Kilgour, Hamilton, in solid walnut case with high top; has 9 stops, 2 sets of reeds throughout, 2 knee swells, etc. Height, 5 ft. 10 in.	Cash Price \$33. Payment Price \$37
2—UXBRIDGE—	5 octave organ in walnut case with high top, attractively carved; has 10 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, etc. Height, 5 ft. 7 in.	Cash Price \$35. Payment Price \$39
3—DOMINION—	5 octave organ by the Dominion Co., in walnut case, with high top and burl walnut panels; 10 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Height, 6 ft. 2 in.	Cash Price \$38. Payment Price \$42
4—BELL—	5 octave organ by W. Bell & Co., in solid walnut case with high top, 10 stops, 2 sets of reeds, 2 knee swells, mouseproof. Height, 6 ft. 1 in.	Cash Price \$39. Payment Price \$43
5—DOHERTY—	5 octave organ by Doherty Organ Co., in solid walnut case with extension top and music rack, handsome carvings, lamp brackets, etc., 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Height, 6 ft. 5 in.	Cash Price \$39. Payment Price \$43
6—KARN—	5 octave organ by D. W. Karn, in solid walnut case, handsomely carved and panelled, 11 stops, 2 sets of reeds throughout, 2 couplers, vox humana, 2 knee swells.	Cash Price \$40. Payment Price \$44
7—BELL—	5 octave organ by W. Bell & Co., in walnut case decorated in blue and gold; 11 stops, 2 sets of reeds, 2 couplers, 2 knee swells, etc. Height, 7 ft.	Cash Price \$41. Payment Price \$45
8—DOMINION—	6 octave organ by the Dominion Co., in solid walnut case, high top, burl walnut panels, resonant ends, 11 stops, 2 complete sets of reeds, 2 couplers, 2 knee swells. Height, 6 ft. 10 in.	Cash Price \$48. Payment Price \$54
9 and 10—SHERLOCK-MANNING—	Two new 5 octave organs, in walnut case, extension mirror top, panelled and canopied; 13 stops, 2 sets of reeds throughout, couplers, knee swells, etc. Under-priced new organs of a particularly attractive style.	Cash Price \$56. Payment Price \$62
11—BLATCHFORD—	6 octave piano case organ by the Blatchford Organ Co., in mahogany case has 11 stops, 2 sets of reeds throughout, octave couplers, knee swells, vox humana. Height without top 4 ft. 7 in.	Cash Price \$67. Payment Price \$74
12—DOMINION—	6 octave piano case organ by the Dominion Organ Co., in walnut case with carved panels, mirror top, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells; could not be told from new.	Cash Price \$76. Payment Price \$84
13—THOMAS—	6 octave piano case organ by the Thomas Organ Co., in rich mahogany case with marquetry and engraved panels, full length music desk, mirror top, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, etc. Cash price \$77. Payment Price \$85	
14 and 15—THOMAS—	Two new 6 octave piano case organs, one in walnut and one in mahogany, description similar to that of No. 13; brand new.	Cash Price \$85. Payment Price \$95
16, 17 and 18—SHERLOCK-MANNING—	Three new piano case organs, two in Circassian walnut and one in oak; full length polished panels, attractively carved in relief, lamp stands, etc., 13 stops, 2 sets of reeds throughout, couplers, knee swells. Cash Price \$88. Payment Price \$98	
19 and 20—SHERLOCK-MANNING—	Two new style art organs in rich double veneered mahogany cases, 7 octaves, full length music desk, Boston fall board, continuous hinges. An exact facsimile of a piano case. 13 stops, 2 sets of reeds throughout, couplers, knee swells; by all odds the finest organ yet made in Canada and a new style.	Cash Price \$100. Payment Price \$110

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WHERE THE PALMS COME FROM.

You will no doubt know that the Sunday before Easter is Palm Sunday. It is so called because, it was as on this day that our Lord, mounted upon an ass, rode into Jerusalem, and the multitudes cut down branches from the palm trees and cast them down upon the road,

so that He might ride over them.

The palm branch is the sign of victory or of triumph, and for the moment the people looked upon Christ as their King, and shouted, as people shout when a king passes by, "Hosanna to the Son of David."

For many hundreds of years it was the custom for branches of palms, or some substitute for palms, to be brought into the churches on this

day, and after being blessed by the priest they were distributed amongst the people.

In England this practice was abolished in the Church of England in 1549, but the Roman Catholics and the members of the Greek Church still follow the old custom.

There are many curious and interesting observances which circle around Palm Sunday and the days following, but they have been told so often that I prefer telling you a story instead of repeating them.

You will have seen pictures of that wonderful Church of St. Peter, in Rome, and noticed that in the square before the front of the Church there is a huge stone obelisk; that is, a tall, four-sided, tapering pillar. This obelisk was first brought from Egypt, and had been placed in the circus of Caligula and Nero, but the Pope thought he would remove it from this place to the Church of St. Peter; it would serve as a sign that Christianity had triumphed over heathenism.

But it was no easy thing to raise the obelisk into its place. One of the first engineers of the day, Fontana by name, was employed to see it erected. It was a most dangerous and difficult work to do, and it was purposely arranged to be done in public, that everyone might see the might and resource of Rome.

The day came when the huge stone was to be raised. Thousands and thousands of people gathered in the great square. In order that no accident might happen through any sudden cry, or shout of alarm, the Pope ordered that if any man or woman spoke a word until the engineer gave a sign that all risk was over, such person should immediately be arrested and put to death.

The tackle was all in order, the ropes were set in motion, then slowly and silently the great shaft began to rise—five degrees, ten, fifteen, slowly and majestically it rose up to twenty degrees, and then faltered. Men's hearts beat fast, but not a sound was

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G2-232—**Women's Waist** of fine quality white Japanese silk, tucked back, front made with wide graduating tucks, box pleat, elaborately trimmed with silk embroidery, new sleeves, with deep fitted cuffs..... **\$2.50**



G2-204

G2-204.—**Women's Jap. Silk Waist**, heavy quality, side opening, tucked back, front of all-over pin tucks, panel effect of silk Maltese lace, edged with Valenciennes, new sleeve, deep tucked cuff, trimmed with lace and insertion..... **\$4.50**



G2-209

G2-209—**Women's Waist** of superior quality peau de soie, black only, back opening, tucked front, yoke effect, made with wide cross tucks, stitched straps, trimmed with silk French knots, finished with fine silk applique, new full sleeve, deep tucked detachable cuffs, unlined..... **\$5.00**



G2-213

G2-213—**Women's Waist** of fine quality white Japanese silk, back opening, front tucked, yoke effect front and back, made with rows of fine Valenciennes insertion, new full elbow sleeves, cuffs and collar finished with Valenciennes lace— **\$3.75**



G2-228

G2-228—**Women's Waist** of fine quality white Japanese silk, back opening, front made with graduating tucks, new sleeves, with deep cuffs, yoke, collar and cuffs trimmed with fine Valenciennes insertion— **\$2.00**

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—There is nothing in human life so precious to God, neither clever words nor famous deeds, as the sacrifices of love.—Ian Maclaren.

—Know well that all events are indifferent to thee. For whatever it may be, it shall lie with thee to use it nobly.—Epictetus.

—Any man is far from perfect whose sense of well-being could be altered by any change of circumstances.

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Nestlé's

Sample (enough f sent free to any mo THE LEEMING, MILES CO.,

243 Fruit Plan

More fruit, fresh and can and lots to sell.

6 GRAPES.—One ea Concord, Worden, Moor and Lindley.
12 CURRANTS.—3 Market, Cherry and Cha
75 RASPBERRY.—fancy red; Columbian, mammoth blackcap.
150 STRAWBERRY.—lop, king of Cannery; record for size, quality, fancy late. Newest, che kinds at 1/2 price

CUT THIS ADVT. OUT. V ORDER NOW. Send for list toes, 26 kinds. Strawberry

SMITH BROS. Box. I

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The crowd shu men would it cr but not a sounc blazing sun lool silent, despairing

Just then, howe the terrible silenc clear and loud, "

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Of course, th

IF YO Rheu

Cout. Lumbago, i tors fall to cure you you free a trial pack cured me and thou cases of over 30 year or deception, but an test without spendin John A. 306-308 Broadw

COWA

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12 CURRANTS.—3 each: Red Cross, L. Market, Cherry and Champion.
75 RASPBERRY.—25 each: Loudan, fancy red; Columbian, canner; Cumberland, mammoth blackcap.
150 STRAWBERRY.—50 each: S. Dunlop, king of Canners; P. of Michigan, the record for size, quality, crop; President, new fancy late. Newest, choicest and most hardy kinds at 4 price

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heard. Something was wrong, they thought. No, it started again; once more it slowly moved upwards; it was near the required point when lifting would cease, but then—the ropes were stretched and refused to act! Fontana saw it, and trembled. There the stone hung; the masons looked at the threatening mass, and their cheeks blanched with fear; they wondered which way it would fall.

The crowd shuddered—how many men would it crush, they thought, but not a sound was heard. The blazing sun looked down upon a silent, despairing multitude.

Just then, however, in the midst of the terrible silence a voice rang out, clear and loud, "Wet the ropes."

The startled crowd looked from whence the sound came, and saw a workman standing tiptoe on a post; his eyes blazed, and his whole figure swayed with irresistible emotion.

His words changed the scene. It flashed across the minds of all that this was just what was needed. Fontana gave the order to bring water. In an instant it was poured on the ropes; then the cables bit fiercely into the granite, the ropes contracted, the obelisk rose, then settled down into its place, and took its stand for centuries.

Of course, the workman was ar-

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Cout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

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rested according to the orders given, and was brought before the Pope (Sixtus V.) for trial.

"What is your name?" asked the Pope.

"Bresco, of San Remo," answered the man.

"You know I gave orders that if man or woman spoke until permission was given death should be the penalty," continued the Pope.

"Yes," answered Bresco; "I know that at the peril of my own life I saved the lives of hundreds of workmen upon whom the obelisk would have fallen."

"You are right," said the Pope; "you are not only set free, but a reward for your service is offered. What shall I do for you?"

"I ask no reward for myself," replied Bresco, "I want none; but for my countrymen of the Genoese Riviera, where superb palm trees grow, I ask that they may be allowed to supply the palms which are used during Holy Week in the solemn processions at St. Peter's."

"Granted," said the Pope, "not only during my own time of office, but also by those who follow me through all time."

And so each Pope, one after another, during century after century, has observed the promise made by Sixtus V. to the workman, Bresco; and the little village of San Remo, near Genoa, has the sole right of supplying the palms used on Palm Sunday in the great Church of St. Peter, in Rome.—Uncle Harry, in Church Family Newspaper.

THE LITTLE ARBUTUS BLOSSOMS.

Way off in the woods one early spring day there nestled in a cold, brown hillside a little clump of rusty, green leaves; they looked old and withered, as if they were good for nothing.

The snow lay in patches in the hollows, and the trees were bare, and looked cold and cheerless.

The only green things were the pine trees; they were swaying their branches to and fro, for the boisterous North Wind was rushing along, bending everything in his path. The pine needles shivered, and said:

"Oh, North Wind, why don't you go away for a while? You are so rough, and you make us cold."

"Hoo-o-o-o-ooo!" shrieked the North Wind. "Don't you like me?" and he blew faster than ever.

All the while, way down under the little clump of rusty, green leaves, were some tiny green buds. They were rolled up as tight as could be,

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and huddled close under the leaves for protection.

The North Wind swooped down, and, stirring the leaves, peeped in at the buds. They were fast asleep.

Just then the sun shone in upon them brightly, and the warmth of his bright rays roused them from their winter nap.

"Wake up! Wake up!" shouted North Wind, and shook them roughly.

The buds sighed, and whispered drowsily:

"It is so cold—so cold—we will freeze; good North Wind, please be gentle and tell us when your sister, South Wind, is coming. We love her dearly; we love you, too, dear North Wind. All winter, under the snow, we have slept, soothed by your lullaby. Now we want South Wind and the Sun to kiss us awake."

"Well, well!" said North Wind, "so you want my sister, do you? There is plenty for her to do, and I am rather tired. I think I'll take a vacation. I'll skip through the village on my way, and have one more romp with the children. It is such fun to snatch their caps, and set them rolling, and toss their curls about. They like the frolic as well as I do. Good-bye, little buds; hurry and wake up. I heard the children say it was nearly time to hunt you up."

And, with a final blast, he rushed away, and the little buds heard him, fainter and fainter:

"Woo-oo-o-o-o-o."

Next morning the Sun came out bright and clear, a soft spring breeze rustled through the trees, the buds wakened and began to stretch. The Sun warmed them more and more, the tight little green sheaths began to swell and stretch till they couldn't stretch any more; the South Wind came and played gently with them. One day there came a little crack in the tip of a bud, and a tiny speck of pink showed itself.

"Oh, I can see! I can see!" it exclaimed, and pushed hard against the little green door, which gave way slowly till finally it rolled wide open,

and the daintiest, sweetest little pink blossom stood forth in all her glory.

Her sisters soon pushed their way out, too. So there was a gay little cluster of them almost hidden by the rusty old leaves.

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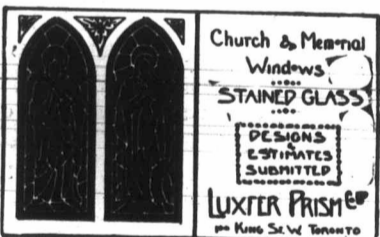
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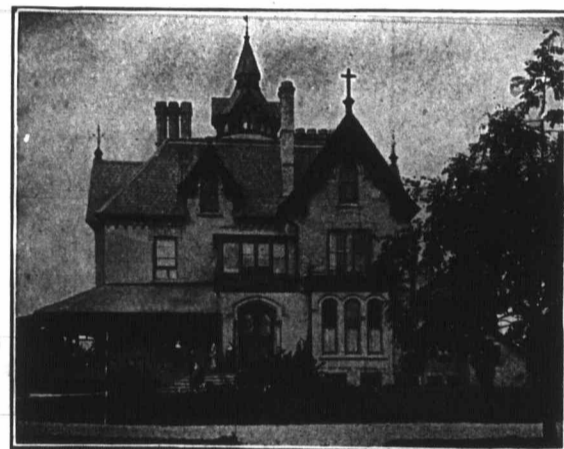


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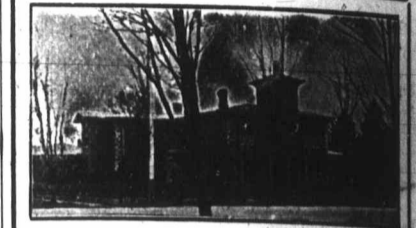
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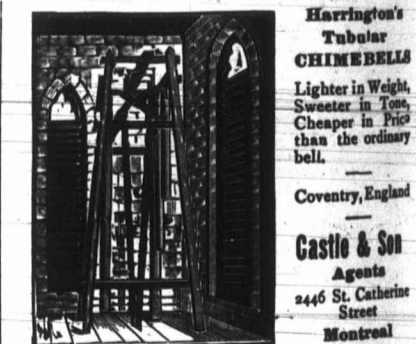
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