

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, JUNE 16, 1904.

[No. 24.]

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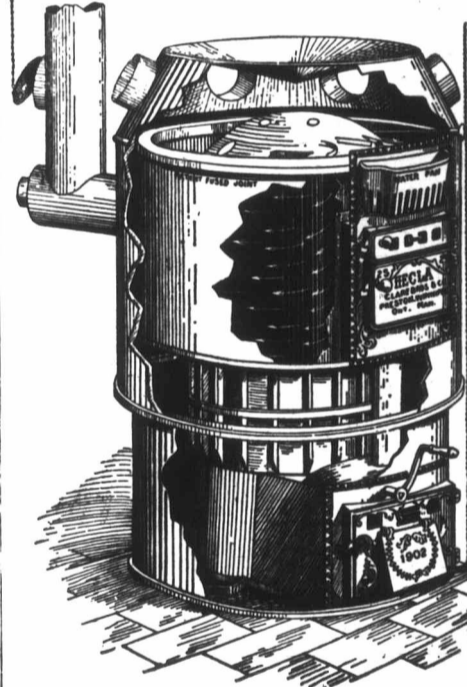
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TORONTO, THURSDAY JUNE 16, 1904.

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Third Sunday after Trinity.

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Evening—1 Sam. 3, or 4, to 19; 1 Peter 4, 7.

Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 7, 35-8, 5.
Evening—1 Sam. 13, or Ruth 1; 1 John 2, to 15.

Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 10, 24.
Evening—1 Sam. 16, or 17; 2 John.

Sixth Sunday after Trinity.

Morning—11 Sam. 1; Acts 15, 30-16, 16.
Evening—11 Sam. 12, to 24, or 18; Mat. 4, 23-5, 13.

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

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 339, 303.
Offertory: 165, 248, 256, 290.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 232, 270, 280.
Offertory: 171, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

A Nation in the Making.

The "London Advertiser," in an editorial, under this head, describes briefly and pointedly what is now going on in Western Canada. "Canada is," says the writer, "the most signal example, in the world to-day, of a great nation in the making, as the United States was a century ago." In a few years the major part of the population will be west of Lake Superior, and will not be native-born. We must not regard the West merely in its commercial aspect as a market, but rather as the theatre where some of the great problems of Government are in process of solution. We have to think not merely of its commercial advantages, but of the

message which it will speak on the great political, social and religious questions that are bound to arise. All that this writer says as to the industrial and political future of the West emphasizes the towering importance of its religious future. The Church of England must be keen-eyed to see and protect her interests in the West. What, then, in this view, should be done with an appeal such as Rev. T. R. O'Meara makes in our issue of June 2nd for \$2,000 to meet the cost of necessary supplies for tried workers in the diocese of Mackenzie River? The first stock of supplies were on their way and were destroyed by floods, rendering necessary this additional and unexpected outlay of \$2,000. A call like this should not go unanswered a single week if the Church in Canada is really concerned for the welfare of the West. Let subscriptions, however small, be sent without delay to Mr. George Grisdale, Synod Office, Winnipeg, Manitoba.

A Holiday Fund for Country Clergy.

The Rev. Canon Dixon, in his address on Wednesday, in St. James' school-room, took the opportunity of suggesting the raising of a small voluntary fund whereby a little holiday could be afforded to some of the country clergy, who are never in a position to enjoy a little change and rest from the work they have been doing for many years in the rural districts of the diocese. He had not much time to dwell on the point at large. But the suggestion was well received, as almost all who live in the city of Toronto feel that a holiday is needed for any man, if it be only for a few days, who works as hard as the country clergy do. Already some donations have been put in Mr. Dixon's hands towards starting this most humane and worthy object. Mr. Dixon hopes that such a point need only to be mentioned to the generous Church of England people in the city of Toronto and elsewhere, and funds would be forthcoming. He hopes to form a small committee to co-operate with him in the matter which he has so deeply at heart, knowing as he does the great need there is for brightening up the monotonous lives of men, who feel sometimes as though they were buried alive without anyone troubling about them. If God prospers the undertaking, it is hoped that not only the man but the family be in some cases helped to enjoy a change and rest from arduous and incessant work.

Patriotism.

A well-known writer moralizes on the difference between patriots, past and present. The patriot of former times was proud of two things: (1) His own poverty, and (2) the riches of the state. Poor as he was, no king was rich enough to buy him. Now, however, poverty would seem to have lost its charm in the patriot's eye. It is easier, in these days, we are told, to find a patriot rich enough to buy a king, than to find a king too poor to buy a patriot. However, we may regard the patriotic spirit of these times, we will certainly make no mistake in trying to improve it. For all lovers of Canada, June 6th, the anniversary of Sir John Macdonald's death, should not be allowed to pass unheeded. The old saints were commemorated on their death-days, and the death-days of great patriots are fitting times for remembering them. Sir John Macdonald's character was not flawless, but his services to Canada were unselfish and public-spirited in a very high degree, and the great Confederation, which he was largely instrumental in building up, is an achievement of which any statesman might well be proud.

What is Japan Fighting For?

Professor Asakawa, a Japanese professor of Dartmouth College, has done good service by stating clearly and convincingly, in the "Yale Review," what Japan is fighting for. In thirty years, her population has advanced from 34,000,000 to 46,700,000, and continues to increase at the rate of 600,000 a year. Only 13 per cent. of the land is under cultivation, and not more than 25 per cent. of it can be cultivated, and even if all were cultivated, the per capita share would be less than one-half an acre, which is less than that of England. The land is, therefore, not able to feed itself, and the Japanese have turned to manufactures, as the English did. Her exports are mainly manufactured articles, and her imports are mainly food and raw materials. The people, being an island race, have a maritime instinct, and an aptitude for trade. Trade being vital to the existence of Japan, she will insist that her nearest fields for trade—the peninsula of Korea, and the mainland of north-east China—will remain open to the world. The present war is a fight for life. Japan is not seeking the annexation of Korea or Manchuria, nor exclusive privileges in these lands, which would involve her in conflict with other powers. She is fighting for an open door against a power whose policy has been to bar the door against foreign trade and competition.

British Rule in India.

Lord George Hamilton, at the annual meeting of the Society for Promoting Christian Knowledge, on May 16th, stated some facts concerning India, which are worthy of repetition. The inhabitants numbered 300,000,000—or one-sixth of the whole human family—and consisted of fifty-six nationalities. This vast and diverse population was governed by 150,000 white faces, and these figures included men, women and soldiers. The missionaries gave the most valuable help to the Government in dealing with the drought and the black plague. It was sometimes said that England ruled India by the sword, but Lord Curzon "one of the ablest and most successful viceroys, who ever left England," would repudiate such a statement. British rule in India was founded on the highest principles of the Christian faith—justice, clemency and toleration. Lord Curzon had shown his courage in his just, but unpopular decision that a white face who maltreated a native would have the same punishment as if the case were reversed. That 300 millions of people can be held in control by one-sixth of one million is assuredly a triumph for Christianity.

Making a Will.

The common notion is that a Christian minister should, as a rule, avoid such subjects as wills and the distribution of property, and sometimes, it is true, they have abused their confidential relationship with their people by securing grants to themselves and their friends. Whenever this can be established, the law affords relief against such undue influence. Yet making every allowance for such improprieties, we must remember that the Church does cast some responsibility on Christian ministers in this matter. The Prayer Book, in the visitation of the sick, speak thus: "If he (the sick person), have not before disposed of his goods, let him then be admonished to make his will, etc. . . . The minister should not omit to earnestly move such sick persons, as are of ability to be liberal to the poor." The public press recently informed us of the contents of the will of the late John Lyman, head of the great firm of Northrop,

Lyman & Co. The estate is valued at some such sum as \$1,170,000, and there are several gifts to hospitals, colleges and churches. We are pleased to notice, among them, a grant of \$5,000 to Wycliffe College, and an endowment to the Episcopal Church, in Albion, N.Y. A unique feature of this will is that it gives \$200 each to seven men and women, who were in the company's employ over ten years, and \$100 each to three who were employed over five years. It is an attractive spectacle to see those possessed of large means remembering in their wills those who helped them to make their money. If the custom of making even small grants for local parochial endowments could be encouraged, it would soon solve the pressing problems of clerical stipends and Church support. This is a subject well worthy of discussion at Synods, deanery meetings, and other clerical conferences.

Rules of Order.

One of the perplexities of the novice at Synod is to understand the procedure of business. The question is often asked: Why do not the laity take more interest in Synod? and one reason would seem to be that the procedure is complicated and unedifying. Rules of order and correct procedure are absolutely necessary, but of what avail are the best rules if the presiding officer, who has to administer them, does not know them nor understand them? In some of our Diocesan Synods, and in our higher Synods, there is a rule directing that "in all unprovided cases, resort must be made to the rules of the House of Commons of Canada." Such a standard, if it were mastered and strictly adhered to, would, no doubt, meet every necessity. But why should a bishop become a parliamentarian? Why should he not keep absolute control of the procedure in his own hands, if he wishes to do so, for the true theory of synodical government is that the bishop is the fountain of authority? Why should any bishop be compelled to resort to a code of procedure which is highly complicated, and in many respects unsuitable to synodical work? The simpler our procedure in Synods can be made, the more interesting will their deliberations prove to be to their own members and to the outside world.

Patronage.

How should a clergyman be selected and appointed to a parish? Should it be by the sole action of the bishop, or on the call of the congregation? The two principles, authority and freedom, which come into play here, are as difficult to be reconciled as the two doctrines of predestination and free-will. Every bishop, in these days, listens more or less to the voice of the congregation, and, in doing so, acts wisely, for there is much wisdom in the old saying, that those who pay the piper should have the privilege of calling the tune. The people, who pay stipend, should have some voice in selecting the man who is to receive it. And yet experience teaches that the judgments of congregations are capricious, and that a careful bishop is likely to make a better and more suitable choice of a minister for any congregation than they are likely to make for themselves. Experience and tradition both teach the same lesson that the power of the bishop should be absolute and untrammelled; and yet experience teaches the further lesson that the wise bishop will do his utmost to meet the wishes of the congregation.

The Passing of the Country Church.

Under this startling title, Mr. James E. Boyle contributes a suggestive article to the Outlook. Mr. Boyle claims to have an intimate, personal knowledge of the subject upon which he writes, and an experience extending from Vermont to Nebraska. He holds that there are abnormal religious conditions, through this great region,

marking the steady decay of rural churches, in at least six States, where he has made close, personal investigation. In rural districts, off the main roads of travel, there is a continuous growth of little schisms and decay. As a type, the writer cites Indiana as containing the most hopeless and forlorn condition in rural Church life. In earlier days, he says, the sturdy settlers hewed out homes in the forest and erected Methodist, Baptist and Presbyterian churches. Quakers and United Brethren also had their settlements. With the advent of new generations came the desire for new kinds of churches. The spirit of toleration and co-operation died as the feeling of self-sufficiency came over each community, until rural churches became as numerous as rural school houses, and with each sub-division a new name, a new sect, and still greater diminution in education in theological knowledge, in power. In rural districts these little schisms propagated themselves with diabolical tenacity, no matter how divorced from common sense some perverted idea was, and is, sure to find its following and then the still further sub-division. Each time the rural church changes its name, it loses in membership and vitality. Soon the little church stands by the wayside forsaken, door-step choked with tall weeds, windows broken. Then it becomes a granary or corn crib for some thrifty farmer, or is torn down and carted away.

Canon Dixon's Salary.

We see it reported in all the daily papers that the Rev. Canon Dixon, Canon Missioner of the diocese of Toronto, has had his salary increased to \$3,000 a year. This is a mistake, as the sum by which it is increased is only \$300 a year.

The Probable Future.

The future, the remedy which Mr. Boyle anticipates for the rural community, is a strange and unexpected commentary on a note in our last week's issue. In it we referred to the observation of European critics that ethics being taught in schools in the United States was taking the place of religion. After showing the falling away of the Church and the fear of vice and crime running riot in their places, he says: No, they will not. Why? Because there stands the school-house yet. "Knowledge and truth are gradually doing their work, even when confronted with the most callous and crass ignorance. This means a rise in the general level of intelligence. Poor preaching will no longer suffice. The roadside church finds itself going out of business." It is but justice to Mr. Boyle to say that the Church and Christianity are not considered synonymous in his article. That is apparent; the article treats of Church organization run to seed. But his remedy shows, also, it seems to us, that where there is no religious teaching, the vacant space is filled by its substitute, whatever it may be. As an alternative, we suggest the community life, armed with the Prayer Book, containing an excellent catechism, all necessary theology, and a reasonable service.

Education in India.

We learn from a recent journal, that a state paper, in which the educational policy of the Indian Government is set forth by Lord Curzon, shows that more than one vital change, which the experience of fifty years shows to be needful, is being made. Hitherto, the aim of the system founded by the East India Co., has been to create an intelligent class of Government servants—primary education being altogether overlooked. Henceforth, the support of village schools is not to be made a leading charge upon local revenues—schools where the instruction will be wholly in the vernacular up to the age of thirteen, and never entirely abandoned.

Emphatically, the Viceroy says: "English has no place, and should have no place," in primary education. University education, too, is to be modified—industrial, commercial, and, above all, agricultural training, are to become prominent features of the new policy. An Imperial College of Agriculture, with its experimental farm and research laboratory, its text-books in the vernacular; model schools for girls in various centres, all speak of the effort to raise the men and women of India within their own nationality, to cultivate them to the utmost as what they are—a people of the East, not as too often, an absurd imitation of the West.

EPISCOPAL UTTERANCES.

Two of our Diocesan Synods have met, and our Episcopal leaders have made pronouncements upon present-day issues, that are both wise and timely. The Bishop of Ontario has spoken with reference to the evils of extreme political partizanship and corruption, and also the great prevalence of the gambling spirit and practices which prevail at the present day. Party government may be a necessity of the Parliamentary system, and an able and honest criticism of public measures is no doubt necessary and useful if we are to have legislation in the public interests, but a blind and unreasoning opposition to every proposed measure in the interests of party, is both uncalled for and harmful. An opposition party is generally neither more able nor honest than those who support the Government, and for them to assume to be so, and to speak, as though the latter were devoid of judgment, or dishonest, is not a creditable position, generally, for them to take. All the virtues are not the exclusive possession of one party, and all the vices characteristics of the other, and yet for party purposes this is practically claimed and assured. Fortunately, a discriminating public discounts utterances of this kind, and rigidly attributes it to partizan exigencies, and to the desire for the possession of place and power. What is needed is less adherence to the motto: My party, right or wrong, and the choice of the able and honest man regardless of party claims and interests. The cleavage between parties is not so great as formerly, and an opposition, when clothed with power, is often forced to adopt the policy that they condemned when opposing the Government. There is great truth in the saying of Dr. Johnson, that the Whigs in office were Tories, and the Tories in opposition were Whigs. The temptation, no doubt, is great to use all means to retain or to get into office, and have to resort to questionable, if not corrupt, methods, and the political corruption, which undoubtedly exists in both political parties. The remedy is less devotion to mere partyism and organization, and more regard for the character of the men who offer themselves as candidates for public honours. This was the contention of the Bishop of Ontario, and all influential men will admit its wisdom and soundness under existing political conditions. His Lordship also dwelt on the prevalence of the gambling spirit which marked our day. The desire to get rich suddenly and without effort is widespread, and speculation and games of chance are resorted to by many, even women and children, with that end in view. In the last year or two in all our cities and towns, large sums of money have been lost, and demoralizing effects produced by dabbling in stocks, and the patronage of bucket shops. Few realize that the only gainers are the manipulators of the stock market, and they regard the public as their dupes, and welcome each new venturer as their prey, to be plucked and despoiled of their investments. Games of chance, such as bridge, which enter so much into social entertainments, are scarcely less harmful than speculating in stocks,

and create an unhealthy and feverish excitement, which sends people home wearied and jaded, and with a loss of money they can ill afford. The effect upon the gainer is as bad as upon the loser, for he has something he has not earned, and which, perhaps, he knows his opponent could not afford to lose. These questions are practical, and the Bishop's remarks concerning them, may lead many to abandon them, and help to create a healthy public opinion in regard to them. The Bishop of Toronto was able to make an encouraging statement as to the progress of his diocese in the twenty-five years that he has presided over it, and we offer him our congratulations thereon. The following figures speak for themselves, and illustrate the success of the Bishop's administration during the past quarter of a century: Reviewing his twenty-five years of office, the Bishop rejoiced at the healing of divisions, and to the restoration of concord among the laity, he attributed much of the progress which had been witnessed. The clergy had increased from 119 to 182, the churches from 165 to 244, the parishes from 100 to 131, the number of communicants from 9,151, in 1883, to 23,644; Sunday school teachers and officials from 1,411 to 2,286; scholars from 14,152 to 20,074; contributions from \$160,636 to \$309,910; outside contributions from \$8,197 to \$23,104. Personally, the Bishop said, he had confirmed 37,777 candidates, opened 65 churches, ordained 211 deacons and 193 priests, and delivered over 3,000 addresses. The growth of interest in missionary work, the great assistance of the Woman's Auxiliaries, and the progress of education and charitable institutions were also noted. The Bishop of Niagara, who was the preacher of the Toronto Synod, spoke also of present-day conditions. He dwelt on the detachment from the Church and religion of vast masses, even in the midst of Christian influences, and said that "Many of the residents of East London were less amenable to Christian influences than the savages of New Guiana." His Lordship also dwelt on the unsettlement caused by the questionings of some of the articles of the faith, by those who were in high office and leading positions in the Church, and deplored the fact: "That this is a day of compromise and surrender of truths for which martyrs died." The yellow peril was also touched upon, and the hinderance to the spread of the Gospel, which might arise from the newly acquired sense of power by the Japanese. Amid discouragements, he would take courage from the Church's continued existence and influence, and the fulfilment of the promise: "The gates of hades shall not prevail against it." These pronouncements on present day issues and problems are timely and helpful, and will, we hope, be seriously pondered by many, and tend to form and guide public opinion in respect to them, and thus render their consequences and effects to some extent less harmful and inevitable.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The intelligent observance of a nation's birthday is a matter of no small importance in national progress. A great epoch in our annals may mean much or little to the generations that have had no part in its production, according to the manner in which it is recalled. Through lack of foresight, through easy-going indifference, the name may abide while the thing for which it stands becomes of no avail. This seems to be the condition which confronts us in Canada in reference to the consolidation of a number of more or less isolated provinces into a great Dominion. One day in the year is set apart by statute to commemorate that significant event in our history, and yet the method of its observance is calculated neither to impress the

meaning of the past upon us, nor lift us up to any adequate conceptions of the future. It is called Dominion Day; it is, in reality, nothing more than a holiday. So far as Spectator has been able to observe, little or no attempt has been made by Canadians to lay hold of this occasion, as one specially suited for the deepening and uplifting of national ideals. The wheels of our factories may stop, offices and shops may close, a few flags may be hoisted, and many may seek some favorite resort for a picnic or an outing, but that is all. A proclamation that authorizes any other day in the year as a holiday would probably be observed in exactly the same way. But Dominion Day was not inaugurated merely that the youth of our country might test their skill on the campus, or their fleetness in chasing one another around the cinder track. We would not, if we could, interfere in any way with the recreation of a people let loose from toil, but it would seem only the part of wisdom and common sense to make one feature of such an occasion a public utterance by a man specially qualified for the duty, in which the interpretation of the past and the responsibilities of the future would be set before our people with clearness and vigour. Let us not perpetuate forever the custom of calling forth men and women from their ordinary duties to participate in some demonstration and send them home again with nothing better to think of than the results of the ball game, or the victor in the horse race. The Hebrews in commemorating a striking event in their national history were directed to explain its significance when men should ask: "What mean ye by this service?" Shall Canadians be dumb when a rising generation demands an explanation for the festivities that mark the first of July? Shall the immigrants that are pouring into our country from the north and the south, and the east and the west not find some adequate answer to the question: "What mean ye by these things?" Shall we not, once a year at least, make some attempt to pay our tributes to the memory of men who founded this colony and defended it with their lives and built it up by their genius, and consolidated it by their wisdom? Shall we not at a time, when for twenty-four hours at least, this country knows no political party, speak to our people of the higher conception of citizenship and the duties that lie before us? What we need above all in keeping our nation's birthday is to have a leading citizen stand up in the presence of the people, at the beginning or the close of the day, and out of the fullness of his patriotism and the clearness of his vision, briefly recall some aspect of the story of the past, and lay before us obligations that seem to fall upon us in shaping the future. Spectator has observed many so-called Dominion Day celebrations, but seldom has he noted the slightest attempt to embody the feature for which he now pleads.

A movement is now under way for establishing a Church Congress in Canada, after the manner of those so successfully held in England. The object is to bring the leading members of the Church together for the serious discussion of subjects that lie at the foundation of ecclesiastical efficiency and power. The diocesan and General Synods are necessarily limited, in a large measure, to legislative and administrative duties, and time is not forthcoming for the consideration of questions that may not issue in canons and resolutions, but are purely educative in their character. The movement originated in the diocese of Montreal, through the initiative of the Rev. F. A. Pratt, and is supported by the acting Primate and his distinguished Co-adjutor. To make it an all-Canada undertaking, the Synods of the various dioceses of the Dominion have been consulted before taking any active steps to consummate the plan. Most of these bodies have, we understand, given their hearty approval and appointed committees to co-operate in the work. If the

ideal can only be half realized, the result will more than justify the labour that it must necessarily involve. The bringing together of two or three hundred clergymen from different parts of this country to sit down calmly to consider the great questions of faith and teaching affecting our people, and to weigh the best methods of making the ministrations of the Church more effective, would be sure to quicken the thought and arouse the enthusiasm of the participants, and eventually temper public opinion, both within and without the Church. It is hardly necessary to point out that the value of such a congress will depend upon the number and representative character of its members, as well as the nature of the subjects considered and the quality of their treatment. It means work, downright hard work on the part of the committee in charge, and the most generous co-operation from local committees will have to be forthcoming to make the result worthy of the aim. Distances are so great in this country that the attendance is almost sure to be limited to a comparatively small area. Nevertheless, if a distinguished Churchman from England and another from the United States were secured to take leading parts, the effect would not only be felt in the value of the deliberations, but in the number of those who would assemble. It is to be hoped that the venture will in every way prove the wisdom of those who have gallantly undertaken it.

On Trinity Sunday many young men were solemnly set apart for the ministry of the Church in this country. The occasion was one of deep significance to those primarily interested, and not without meaning to those who recalled their own ordination. Into the visions of usefulness of these young associates we all fully enter, at their ultimate success we will all rejoice. The blessing of the faithful is upon them, and the prayers of the faithful follow them. It is not unusual to discard the word "minister," as descriptive of the ordained officer, and in its place to use some other term. But the word minister seems to give the key-note to the sacred calling. It is, above all things, a call to service. The great Master, into whose service we have been enrolled, has said that if we desire greatness, let us minister, and if we covet leadership, let us serve. Greatness in the best sense, chieftainship among our fellows is conditioned by the services we render to our race. Despite all seeming contradictions, have we not observed that the names that linger in the affectionate memory of men, they who lay hold of the hearts of the people, are they who have rendered some signal service to the world. Men may place fugitive crowns upon the heads of the worthy, but the crown that fades not is reserved for those who truly minister to mankind. This is specially true of the priesthood of the Church. If young men entering upon their new duties desire to win the affections of those with whom they will be associates, if they hope to leave behind them the fragrance of a useful life, then the road that leads thereto is the road of downright manly service. We must help people to think more truly and more highly; we must show the great value we attach to human souls; we must be their ministers, and then shall we lead them. Into the fullness of such a career of usefulness may all who have recently been ordained enter. SPECTATOR.

The Churchwoman.

MONTREAL.

The following resolution was passed by the members of the Montreal Diocesan W.A., at their May meeting, in reference to the death of Mrs. Willis, who had for many years been an active member of the W.A. The deceased lady died on May 13th last, and was the wife of Mr.

A. P. Willis, who is a prominent and well-known Churchman in the city of Montreal: Resolved, "That the Board desires to record its sincere grief occasioned by the death of Mrs. Willis, one of its most faithful members. It also wishes to express its earnest sympathy with her sorrowing husband and family. After a lingering illness, borne with unwavering fortitude, Mrs. Willis has "fallen on sleep;" she is in the glorious light of the City that needs no sun, where everything is made pain; here in the dim light of earth, we can only see her empty place. Ever present at the meetings, as long as her health permitted, her constant interest and ever-ready sympathy will long be missed, as her quiet influence for all that was good will long be felt in the Auxiliary.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

Signed, Naomi Baylis, corresponding secretary, M.D.W.A., Montreal, May 17th, 1904.

OTTAWA.

Ottawa.—The eighth annual meeting of the Woman's Auxiliary of the diocese of Ottawa began on Monday evening, May 30th, at 8 p.m., in Lauder Memorial Hall, with a meeting of the Board of Management conducted by their honoured president. On Tuesday morning at 10 o'clock, a large number of delegates and interested W.A. workers assembled in the Cathedral for Corporate Communion. His Lordship, the Bishop of Ottawa, was celebrant and preacher, assisted by the Revs. Canon Kittson, Lowe, and the Rev. Lennox Smith. The service was most beautiful and impressive. The sermon was full of wise, loving counsel and encouragement. The members of the W.A. much appreciated having the Bishop present with them, as it has not been their privilege to have had him for some years. At the conclusion of the service, the delegates adjourned to the Lauder Memorial Hall which is indeed a splendid and fine structure, a fitting tribute to the memory of the late worth of Dean Lauder. The business session now began and the meeting was opened by the president. Credentials were presented (or handed in) and the usual committees appointed. The recording secretary reported 1,620 W.A. and J.W.A. members, and 326 children's auxiliaries, with 69 branches. The corresponding secretary gave a brief but comprehensive report of the letters and appeals which had passed through her hands during the year. The treasurer's report showed the receipts for the year to have been \$2,565.93; expenditure, \$2,000.02, leaving a present balance of \$565.91. The acting literature secretary's report dealt with the circulation of literature throughout the diocese, which exceeded the amount of any previous year. The report of the organizing secretary was encouraging. The Dorcas secretary, in her report, stated that 70 bales had been sent out by 56 branches. The cash value of new material in bales, \$7,762.62; groceries, \$106.53; and sundries, \$517.13, making the total cash value, \$1,540.83 an increase over last year of \$48.18. She also reported on hand refunded freight money amounting to \$50.54, which amount was voted towards the debt on the mission school at Lesser Slave Lake, Athabasca. The report of the junior secretary was very interesting. The number of branches is about the same as last year. They had contributed liberally, the amount being \$686.07. The Extra-Cent-a-Day treasurer reported receipts for the year, \$299.43, and the expenditure, \$220, balance, \$69.50. Out of this fund ten appeals had been responded to, eight Canadian and two foreign. The treasurer, in conclusion, asked that more may become interested in this fund, that it may be available for any urgent calls that may be sent in. Miss Low, Leaflet editor, reported 865 copies of the Missionary Leaflet,

as against 900 last year. She urged that branches would send in any missionary letters received, and also quarterly reports of work done, and emphasized the need of extending the subscription list. In conclusion, Miss Low paid a touching tribute to the memory of the late Miss Catherine E. Baker, her predecessor in office. Enough money has been collected to purchase and furnish a cot in Lytton Hospital, B.C. The inscription on the brass plate, which is to be at the head of the cot, is as follows: God is Love, Catherine E. Baker passed away in St. Luke's Hospital, Ottawa, 30th July, 1903. The gift of her sisters of the Woman's Auxiliary of the Diocese of Ottawa. In Thy presence is fullness of joy. The reports of the six standing committees were most encouraging particularly that on the Chinese work. They reported the formation of a Chinese Sunday school in connection with the Anglican churches of the city, with a membership of over thirty Chinamen. The one difficulty is the being unable to secure an adequate number of teachers for the work. The election of officers resulted in the re-election of all except one. The new officer, Miss Low, was warmly welcomed as Leaflet editor. She had been fulfilling the duties of the late Leaflet editor, Miss C. E. Baker. The officers, as they stand, are: Hon. president, Mrs. Hamilton; president, Mrs. Tilton; first vice-president, Mrs. Read; second vice-president, Mrs. Armstrong; recording secretary, Mrs. Baker; corresponding secretary, Mrs. Bogert; treasurer, Mrs. George E. Perley; Dorcas secretary, Mrs. Greene; editor, Leaflet, Miss Low; organizing secretary, Miss Greene; junior secretary, Miss Parmelee; literature secretary, Miss Burpe; treasurer, Extra-Cent-a-Day, Mrs. Anderson. The president's address was most helpful and encouraging, the many loving thoughts and suggestions expressed therein must help all who heard it. All listened with much pleasure to the interesting description of missionary work in diocese of Selkirk, given by the dear, faithful veteran (Mrs. Bompas). It was supplemented in a most pleasing manner by the Rev. J. H. Warren. The description of work among the Armenians, by Miss McLean, of Aylmer, was much enjoyed by those present, as was also the interesting description of work in Mr. Sadler's South American mission, by Miss Louie Thomas, of Toronto. Miss McLean and Miss Thomas are at present on furlough. The children's evening was a great success. As one looked at the earnest young faces going through the various exercises, expressive of the missionary work, the thought would come, that eventually some of those dear children might be offering themselves for the Master's service. An enjoyable reception was held in Lauder Memorial Hall for the visiting delegates and their friends. It was to have been a garden party, but owing to the inclemency of the weather, all repaired to the hall, where a pleasant evening was spent. Luncheon was served during three days of the convention by the ladies of the several city auxiliaries. On Wednesday evening, June 1st, a well attended missionary meeting was held in connection with the convention. The Bishop of Ottawa occupied the chair. Mr. F. H. Gisborne spoke briefly concerning the M.S.C.C. appointment. He complimented the diocese on their generous response, which was \$200 in excess of assessment, and said that he was sure that they would respond as heartily to the increased assessment which has been found necessary for this year. The Rev. Canon Kittson delivered a most interesting and instructive illustrated address on China. A large number of Chinamen were present, members of the Anglican Sunday school. At the close of Canon Kittson's address, the Bishop announced that the next number on the programme was the presentation of Life Memberships to Mrs. Geo. E. Perley, the worthy and efficient Diocesan Treasurer who fulfils the

arduous duties of her most important office so well; also Miss Green, the faithful Diocesan Organizing Secretary. The membership fees were presented by the Bishop—and the gold badge pins were pinned on by their revered president. Both ladies thanked the members in a few well-chosen words. The members of the Executive presented the president with a shower bouquet of beautiful roses and a beautiful bouquet of roses tied with the diocesan colours. Mrs. Tilton expressed her thanks in her usual happy manner.

BROTHERHOOD OF ST. ANDREW NOTES.

Fred. W. Thomas, General Secretary, Imperial Bank Building, Toronto.

The Toronto chapters show plenty of signs of life and activity, and still further additions are being made to their numbers. "Trinity East" has just formed a new chapter of 10 members, who are to be admitted at evening service on Sunday, 19th inst., when it is hoped that the Travelling Secretary will address the congregation on the work of the Brotherhood. Steps are being taken to revive the chapter of "St. Mary Magdalene," and as the energetic rector states that he has already 4 or 5 first-class men ready to become members, a good live chapter may be looked for. At "St. Barnabas, Chester," the Travelling Secretary addressed the congregation on Sunday evening, 12th inst., and the prospects of a small chapter being formed, is bright. Mr. W. G. Davis was in Toronto on Tuesday, 7th inst., and arrangements were made for him to visit Milton, Acton and Georgetown, returning to Hamilton in time to be present at the Synod meeting of Niagara Diocese. The same evening Mr. Davis paid a visit to "St. Matthias" Chapter, and spoke to the members present. On Tuesday evening, 7th inst., Mr. Thomas visited "St. Matthews" Chapter, and spoke to those present about work done at Havelock, Hastings and Morrisburg, using these three places as types of the kind of work done by the Travelling Secretary. Mr. J. J. Wilder, the vice-director, gave the members an interesting account of the recent Inter City Conference at Hamilton, at which 5 "St. Matthews" members were present. Trinity East Chapter was visited on Wednesday by Mr. Thomas, who gave a very practical address on "How to have a Chapter," giving a great amount of information also how the work of the chapter should be done. The Inter City Conference held at Hamilton on Saturday and Sunday, June 4th and 5th, was a distinct success, 100 men and boys going from Toronto, while others were present from St. Catharines and London. The local men and boys turned out in strong force, and with the excellent arrangements which had been made, everything went along with great enthusiasm. The Hamilton Local Council, under the president, Mr. W. C. Henning, had done good work in planning out the details, and together with the Toronto Local Council, who took up the work in the most thorough manner, are to be congratulated on the successful carrying out of a most inspiring meeting. The opening address of the Bishop of Niagara was an able one, followed by an interesting address from the Rev. Dr. J. C. Roper, who referred to his early connection with the Brotherhood at "St. Thomas," Toronto, and drew attention to the fact that Brooklin is endeavouring to follow along the lines of the Toronto Local Council in trying to have an active chapter in each parish. Mr. Hubert Carleton, general secretary for U.S., was the leader in a discussion on the junior department, followed by Rev. Canon Sutherland, and Mr. R. B. Lowndes, on "Promotion of Social Intercourse." Evensong followed in Christ Church Cathedral, and at 8.15 the conference was resumed by Mr. J. A. Catto, President Dominion Council, who made a splendid address on the "Forward Movement," which

FREDERICTON.

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

was received with the utmost enthusiasm, and a substantial sum was added to that fund. "Brotherliness in the Brotherhood" was next spoken about by Mr. Hubert Carleton in his usual spirited and effective manner, after which Mr. Fred. W. Thomas, Canadian Travelling Secretary, gave a short address on the work in Eastern Canada, bringing out in his usual practical way, the points that the clergy generally are favourable to the Brotherhood, that the Brotherhood men, both old members and new, have a proper and a higher idea of what Brotherhood work means, that the class of men who are joining are just the type of men that the Brotherhood needs to make it more effective, and that the Brotherhood work is being advanced materially through the increased attention paid it by the press, both religious and secular. Mr. W. G. Davis followed with an excellent speech in reference to the work in Western Ontario, and spoke of the energetic methods that he used. On Sunday morning 100 were present at early communion at St. Mark's Church, Mr. Hubert Carleton spoke at the Church of the Ascension, and Mr. F. W. Thomas spoke at "St. George's," using the parable of the talents as an illustration for Brotherhood work. The Rev. E. J. Etherington and Mr. Carleton conducted a service at the mountain top, at which 260 were present, and at evening service, Mr. Carleton addressed the congregation at "St. Thomas," and Mr. F. W. Thomas was at "All Saints," and laid the idea of the Brotherhood before a good congregation.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—St. Luke's Cathedral.—The Bishop of Fredericton held an ordination in this cathedral on Trinity Sunday, for the diocese of Nova Scotia, when the Rev. R. M. Fenton was made a priest, and Messrs. H. P. A. Abbott, John Hackinley, and G. H. Elliott were made deacons. Mr. Abbott has been appointed to St. Luke's, Halifax; Mr. Hackinley to Digby West, and Mr. Elliott to Port Medway. On the same day, Dr. Greer, Co-adjutor Bishop of New York, ordained Mr. V. D. Ruggles to the diaconate of Nova Scotia, he having been a student of the General Theological Seminary in New York. Mr. Ruggles is to assist at St. Mark's, Halifax, for the present.

The Dean of Nova Scotia, the Very Rev. Edwin Gilpin, who has just about completed his 83rd year, is seriously ill, and it is feared will never be able to take any active part in the work of the Church again.

The St. Luke's branch of the A.Y.P.A. closed their first season with a very pleasant conversation on Thursday, May 19th.

Mr. Ian Campbell Hannah, the newly-appointed president of King's College, arrived in Halifax by the steamer "Ulunda," on Sunday, June 6th. His installation as president will take place at the convocation of King's, to be held on the 23rd of June.

Windsor.—King's College.—Convocation at this college will take place on June 23rd. The degree of Bachelor of Civil Law will be conferred on E. K. Connell, B.A., Woodstock; Milton Price, M.A., St. John; Mark G. Gillin, LL.B., Woodstock; F. J. G. Knowlton, H. M. Leonard, and Oscar Ring, St. John; T. H. Whalen, Sussex, and Wiley M. Manning, Amherst.

Carleton.—St. George's.—On Sunday morning, June 5th, a memorial window, the gift of Mrs. M. A. Johnston, a member of this church, was unveiled here, by a short dedicatory service, consisting of a formal presentation and acceptance of the window. An appropriate hymn was sung and special prayer offered. The rector, the Rev. W. H. Sampson, in accepting the gift, expressed the appreciation of the congregation, and thanked the donor for her generous act. The window is of triple circular headed form. The frame sashes were made by the Lawton Company. The centre panel is 11 feet by 3 feet; the side panels 8 by 1-6. The Maritime Glass Works made the stained glass. The centre panel represents the Saviour standing holding a child in his arms, his left hand resting on the head of a boy standing at his side. The side panels support the centre very effectively. The colours are very rich and the whole reflects much credit on the glass works workmen. The inscription is: "To the glory of God, and in memory of Thomas Johnston, who fell asleep May 19th, 1883." The whole window is of St. John workmanship, of which they need not be ashamed.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. T. S. Boyle, M.A., of Christ Church Cathedral, has been granted the "Provincial Synod" degree of B.D. in the examination lately held in Toronto. Mr. Boyle, who took a splendid standing, is the first successful candidate since 1901, there being only two others in this province who hold this degree. He is an honour graduate of Trinity College, in this city.

ONTARIO.

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

(Report of proceedings of Synod continued.)

For the following account of the meeting of Synod we are indebted to the "British Whig." The registrar, Canon Grout, reported the deeds, parish registers and acts of separation, clerical appointments and changes, confirmations (816), ordinations, consecrations, etc. The Bishop had preached during the year 151 sermons and delivered 103 addresses, besides 67 celebrations of the Holy Communion. Archdeacon Harding, Calgary, and the Rev. Dr. Symonds, Montreal, were accorded a seat in Synod. The special committee upon the proposal of Montreal Synod for a biennial or triennial Church Congress in Canada reported in its favour, preferring biennial meetings in October. Appointment of a committee to confer with those of other dioceses was recommended.—Adopted. The education committee reported that five students have been at college; two of these have just been ordained; one is doing duty in Algoma. The S.P.C.K. have granted \$288 for studentships from this diocese at Trinity University. A large increase of students and of expense is expected next fall, but as the Lent offerings were only \$226, the support is not promising. It was proposed to amalgamate the Sunday school committee with this to form one large educational committee. A syllabus of Bible lessons and readings for use in the public schools has been arranged by the committee on public instruction and submitted to the annual conferences or Synods of the Presbyterians, Methodists, Baptists and Congregationalists. It is hoped it may be submitted to

government for approval before next session of parliament.—Adopted. The charge of the Bishop, heartily received and applauded, was referred to a special committee, composed of the Chancellor, the Dean, the secretaries, the Archdeacons, Judge Macdonald, Canon McMorine, John Dargavel, Francis King, B. S. O'Loughlin, R. J. Carson, W. B. Carroll. Mr. G. F. Ruttan moved that reports be printed in advance of Synod, and in some cases be taken as read, to save time of Synod, and that in place of roll-call, delegates be requested to register. This motion was opposed and being objected to as not in order went over to the notice paper. Archdeacon Carey reported for the special committee on proposed biennial sessions, reporting against the idea, but recommending a change of holding annual sessions from June to January with change of financial year to correspond. The success in Montreal of this time was the chief recommendation. G. F. Ruttan proposed to treat the report to a soft bed on the table. Judge Macdonald suggested to hold it over for a year. January was not a good month for the attendance of business men. Rev. G. R. Beamish asked Synod to steer clear of the last days or opening days of a month, as keeping lay members at home. The Judge's proposal was adopted.

The Mission Board.—Dean Smith.—For Diocesan Mission Board reported receipt of \$8,268, including \$500 from Woman's Auxiliary, to be compared with \$8,378 last year. The expenditure was: Grants to missions, \$6,185; salary, Rev. W. W. Burton, \$875; expenses, \$550; balance on hand, \$5,073. These grants, proposed by classification committee, were recommended: \$100—Wolfe Island, Edwardsburg; \$150—Marmora, Shannonville, Tweed; \$250—Augusta, Lansdowne, Front, Marysburg, Pittsburg, Selby; \$350—Loughboro, Westport, Wellington, Maynooth; \$350—Parham, Sharbot Lake; \$400—Bancroft, Clarendon and Palmerston, Coe Hill, Millbridge; \$500—North Addington. Specials—Oxford Mills, \$136, under old agreement; Rev. J. W. Forsythe, \$100. The committee with pleasure reported the success of the diocesan missioner, Rev. W. W. Burton. He visited twelve parishes or missions, and was instrumental in increasing stipends by \$5,597, and in the diocesan mission fund by \$848. The parishes visited were New Boyne and Lombardy, Pittsburg, Bancroft, Coe Hill, Wellington, Mallorytown, Lansdowne, Front, Shannonville, North Augusta, Rawdon, Oxford Mills and Trinity Church, Brockville. The clause prohibiting a commuted clergyman receiving mission funds has been rescinded. Mr. R. J. Carson regretted that offerings had declined \$100 in spite of the missioner. The Dean ascribed this to an inclement winter. The Bishop remarked that the diocese was only beginning to reap the benefit of Mr. Burton's canvasses. His work for stipends may have affected the mission fund, but the laity would eventually do their duty; Col. Halliwell said their rule should be to do a little more every year. Rev. W. P. Reeve said some people confused the general mission and the diocesan mission collections, to the injury of the latter, or both. They did not all understand that they were two great efforts.

The Sunday Schools.—The report, through Archdeacon Worrell, from the Sunday school committee, said conferences were held last winter at Belleville, Brockville and Deseronto, and notwithstanding bitter weather, many delegates from the parishes attended and much good was accomplished by the interchange of ideas. Many interesting papers showed earnestness, ability and experience. It has been suggested that meetings of these conferences in the autumn would be more satisfactory than in the winter. A great demand comes from all sides for greater uniformity in the lessons and the General Synod was urged to evolve some system worthy of a body that has produced the M.S.C.C. The children must be held if the church is to grow, and they must be taught the faith if she is to

hold her own and lift up the standard to the people. Meanwhile the lessons appointed by the Interdiocesan Committee are the best attainable, and schools are recommended to use them, whatever may be the "helps" employed. The examinations for teachers and scholars were also referred to. There are few, if any, parishes without schools, and the difficulties of those in the country are being, to a great extent, met. Only thirty-seven out of 115 schools sent in Lent offerings for Indian children. The committee urged the great opportunity for educational work in the missionary work of the Church.—**Adopted.** The Rev. A. W. Cooke reported on superannuation fund, showing that the capital of \$12,283 produced \$491; offerings, \$412. In annuities, \$565 was paid, and a balance of \$650 remains. Rev. J. W. Forsythe, Sydenham, was recommended for \$100 annuity from date of proposed retirement from duty. To this sum \$100 has been added by the mission board. There are four annuitants, Rev. E. H. M. Baker, F. Codd, W. Lewin, Canon Burke. Judge Macdonald moved to add Rev. G. Metzler to the annuity at \$100 a year, as his illness, bodily and mentally, hopelessly incapacitated him. He must be replaced, and services resumed. The Synod passed the resolution. Canon Jarvis.—For Widows' and Orphans' Fund, showing capital to be \$16,182; overdraft, \$2,477, an increase of \$252 within the year. The widow of Rural Dean Wright was placed upon the list of annuitants. Parishes from which collections were not received were: St. James', Kingston; Parham, Pittsburg, Deseronto, Millbridge, Westport. All annuities have been paid. The Rev. J. W. Jones moved to transfer \$5,000 from the augmentation fund to the W. & O. capital fund, when available, as ordered last year and not done, being applied to Episcopal Fund instead. The Dean pointed out that the Widows' and Orphans' Fund in receiving only \$2,010 from the special collections was not treated on merit. Chancellor Walkem showed that the first object of the collection was to make the Episcopal Fund equal to an income of \$3,000. Till this was accomplished all resolutions for other appropriations were ineffective. Mr. R. J. Carson urged a special committee of adjustment, and with Judge Macdonald and others declared the resolution premature and unbusiness-like. The Bishop was glad the impression was removed that the Episcopal Fund was complete, for it was not yet safely up to the mark. The Widows' and Orphans' Fund was very deserving, but premature actions were a mistake. Edw. J. B. Pense moved for a supplementary report of the augmentation committee to propose a scheme of distribution of funds in process of collection. With due regard to the claims of the Episcopal see house, superannuation and Widows' and Orphans' funds, and especially the last named, as many had given to assist it. This was carried, and Mr. Jones added to the committee. Mr. McTear moved for a committee to make a levy on the parishes for \$2,000, to remove the Widows' and Orphans' fund overdraft.—Carried.

Synod Service in St. George's.—The Rev. Herbert Symonds, M.A., D.D., vicar of Christ Church Cathedral, Montreal, delivered a very fine sermon at the Synod service in St. George's Cathedral last evening. He took as his text the question found in Psalms 4:6, "Who will show us any good?" This question, he said, is asked at the present time by some earnest and honest minded doubters as well as by scoffers at religion. With respect to the religious outlook in general, there are many who are asking us to show the good of our nineteen hundred years of Christianity, and who will point out the defects in Christian life. We must admit some of these charges. That Christian nations should be armed to the teeth in deadly conflict one with another is a shame to Christianity. The war between capital and labour is another evil to be dealt with. It is true that the world of labour and

people of wealth are, some of them, out of touch with the Church. If the Church has in some way lost touch with the masses, it has not lost interest and no questions are more discussed in the Church than these. It is true that in the world of literature that the present age can produce none to equal Tennyson, Carlyle and others; it is true that there are few or no prophets among us, but may this not be but a period of rest before a grand awakening. On the other hand there is an immense body of men and women who are intensely interested in religious work. The zeal shown for foreign missions is an encouraging sign. We have not only no reason for despair, but should be encouraged and have an answer ready to give to all who ask this question. Among those who have watched the development of the English Church in Canada, there can be no doubt that things have vastly improved. Party strife in the different parishes has almost disappeared, and this union is an outward and visible sign of the healthy condition of the Church. She may not be growing so rapidly as churches of other denominations, but she is certainly holding her people. We are living in a time of changes. The new methods of study have resulted in new modes of thought. We think differently about the affairs of the universe than did our forefathers. It is evident that these differences will cause some changes in our beliefs. When some new truth swims like a new plant into our ken it will dislocate some previous idea. Let us cherish the open mind which does not close itself against possible changes. There was never an age when it was so easy to believe in the Holy Spirit as it is to-day. The golden age is not behind but in front of us. Have faith in the present that is and in the future that is to be for He is faithful who has promised that He would be with His Church unto the end.

Wednesday.—The Rev. Dr. Tucker, general secretary of missions, addressed Synod upon the spiritual character of the work, tracing it from the beginning, during the life and at the close of the Divine Life on earth. Then the gradual unification of the Church was traced, from the early moments in Upper and Lower Canada for inter-synodical relations to the great consolidation under the General Synod, for all Canada, of all synods, missionary societies and auxiliaries. The hand of the Spirit was seen in the harmonious, happy result, one we ought not to say the Church was proud of, but one for which every member should be devoutly thankful, for it meant a great deal more than mere dollars and cents. Miscellaneous calls for a score of objects no longer came; the Church makes but one call yearly for all. The clergymen in Eastern Canada were on trial, for as they act and work the people respond and success comes. The laity were on trial, to show their interest in their country and their church, and in the great work of missions. He had great faith in the episcopate. The keystone of the Church's arch, the axis of the wheels of motion. One thing we cannot, dare not give up, is the historic episcopate. Bishops, stepping out into the west should be great men, equal to their great position and noble work, not cranks, but men of common sense, full of love and faith; and they should not be sent out with empty pockets. An eloquent address, of a class rarely heard here, was concluded by a picture of the losses in this province to the Church of a large proportion of its people through its old-time lethargy. Should this be tolerated now in the West, or should the Church be equal to her duty, her opportunities and privileges? Canon Jarvis moved grateful thanks, enthusiastically accorded.

The Committees.—The Bishop re-appointed the committees, adding these names to supply vacancies by death or to strengthen them: Col. McGill to Widows' and Orphans'; Rev. O. G. Dobbs to Clergy Superannuation; Revs. Messrs. Woodcock and Serson, to Lord's Day Alliance;

Rev. A. L. McTear and G. F. Ruttan to Finance; Rev. J. O. Crisp to General Mission Board; Dr. Gardiner to See House; Revs. J. H. Nimmo and Joseph Elliott to State of the Church; B. Lancaster to Kingston Rectory; Rev. E. Costigan, to Diocesan Temperance. The Educational, Divinity Students, Sunday School and Religious Instruction Committees were merged in one—that On Education, composed of the Archdeacons, Canon McMorine, Rev. Messrs. Armstrong, Bedford-Jones, F. D. Woodcock, Leech, Beamish, Serson, Starr, Crisp; the Chancellor, secretaries, Judge Macdonald, G. E. Hague, G. F. Ruttan, B. S. O'Laughlin, Henry Brisco, Col. Halliwell.

The Widows' and Orphans' Fund.—The Widows' and Orphans' Fund canon of the Chancellor, regarding questions the clergy have for years been divided upon and yet deeply concerned, now came up for discussion. It was somewhat similar to the canon of Ottawa diocese. The committee of management was declared to be five clerical and five lay delegates, with the Bishop. The management of funds was regulated on present plans. The third clause providing that benefits shall be conferred only upon widows and orphans of clergymen who died in good standing in the diocese, brought out a discussion of one of the critical questions. The fund has been hitherto for the benefit of about half of the families of ministers, those subscribing \$5 a year each. The Bishop met this policy by a strong condemnation. A small fee should not give exclusive right to the capital supplied by the people at large or to the annual offerings. The widow of every clergyman should be entitled to \$200 a year, and none be punished because the dead husband was careless or wilful, and neglected payments. Every clergyman should contribute annually, and if not shamed into it should be compelled to pay. He need not be licensed unless agreeing to do so. Under such a regulation the people could be appealed to with great force for support. A legal battle here arose as to the power of the Synod to compel anyone to pay to the fund at the risk of incurring a penalty. Judge Macdonald declared the danger of such legislation, but left the responsibility on the shoulders of the Chancellor. Moved by Col. Halliwell, that the canon be referred back to committee, that difficulties, legal and otherwise, may be fully considered. The mover claimed that the proposed canon was imperfect and could be much improved. Mr. G. F. Ruttan believed the ordination vow of each clergyman was a sufficient compelling impulse, and he would omit penalty clauses. Six o'clock an adjournment broke in upon the discussion. In spite of the inclemency of the weather on Wednesday evening, St. George's Hall was comfortably filled by a considerable number of people who had braved the storm in their anxiety to listen to the excellent missionary addresses which were to be given. After the singing of a hymn and prayers read by Archdeacon Worrell, Bishop Mills, the chairman of the evening, made a few introductory remarks before calling on the different speakers of the evening. The first speaker was Archdeacon Harding, formerly curate of St. George's Cathedral, who gave a very interesting address on the work of the Church in the West. Rev. Dr. Symonds, Montreal, the next speaker, in referring to the previous address, said that such an address was what the people of the East wanted, as it gave them information as to what is being done in the mission fields, as to the men who are doing it, and the manner in which it is being accomplished. His address dealt with the several claims of mission work and the fundamental ground on which the church's mission work depends. The Rev. Dr. Tucker, general secretary of the M.S.C.C., followed with a clever and humorous address on the work of the missionary society in the West. In opening he referred to the large sum of money which has been raised during the

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past year for mission work in the West, he said that it was being used to the best possible advantage, and that such statement is being prepared which will show how it has been expended. He spoke of the patriotism shown by Canadians as one of the noblest and most elevating feelings which can actuate the human breast. He spoke in glowing terms of the many different resources of the Dominion and designated our country "as land of promise." He spoke of the immense flow of immigration streaming into the West, and dwelt upon the great change that is laid upon the people of the East to look after the newcomers' spiritual welfare. The vital issues of our national life are bound upon in those western lands, and we must send out to these settlers in the West, the tried institution which will be the foundation of our great Dominion, the Holy Word of God. The Bishop in Synod named as committee upon Widows' and Orphans' overdraft: The Dean, Archdeacons, Rev. Messrs. McTear and J. W. Jones, the secretaries, Chancellor, Edw. J. B. Pense, R. J. Carson. Rev. Stearne Tighe—Report of finance committee, making a call for \$2,437 for diocesan and Synod expenses for the year; reporting a reduction of debit balance by \$154, now \$428; that by unanimous resolution of the executive committee diocesan printing be given to the Ontario Churchman; that the parishes of Cataraqui and Madoc and Queensboro be assessed \$10 each; St. Luke's, Kingston, \$7; Mallorytown, Odessa, Millbridge and Maynooth, \$5; that guarantee company has reduced premium from \$37.50 to \$20. The usual protests followed, by Rev. J. W. Jones, against the reduction to Bath as far too indulgent; by Rev. Mr. Leech against the rate charged Lansdowne as excessive, because of division of the mission. The assessment of Lansdowne was reduced a class on a vote of 28 to 19, and the report carried.

Sunday Observance.—Archdeacon Worrell—Report of Lord's Day Alliance, strongly approving of defensive work, and of support of the general work, of the Provincial Alliance. Rev. F. D. Woodcock pointed out the danger of speaking of the day of service as one of rest, under which view men stayed at home for idle rest. Mr. Joseph James, Marmora, protested against the Sunday laws of the parliament as arbitrary and impossible for observance. The people of the north would not obey Sunday laws and they were injurious. The Rev. O. G. Dodds hoped all churchmen would support every effort for a proper observance of the day, and sustain those who valued and enjoyed it. The Rev. Thomas Leech declared there was no ordinance of greater force than that of the Lord's Day. Law crystallized public opinion. The church should continue to lead in moral work, and to induce and sustain legislation. Mr. James was not, he hoped, serious and reflective. Mr. James said some of Canada's laws were a combination between the grafter and the Puritan. The former was in it for what it was worth, and gives sop to the Puritan to win his support. They paid well for this, and would some day have their eyes opened. Mr. Edw. J. B. Pense was glad after what had lately been spoken regarding corruption in politics, that legislators were being attacked for a far different cause, that of moral control. It was to the credit of both parliaments that responded to the wish of the mass of the people for Sunday laws, even against the interests of those who were supposed to be their corrupt masters, the corporations. They were the Sunday breakers. Therefore the laws were to the credit of the legislators. The Rev. C. P. Emery proclaimed that Mr. James' speech was the most manly he had heard in Synod. The point was between the power of God or will of man. Was the power one of church or parliament? The bishops and clergy were a set of cowards, to rely on laws instead of pleading with people for moral action of their own free will. We should teach the people to be Chris-

tians. The work should be religious, not a legislative one of compulsion. Arbitrary laws are not respected; they turn men into sneaks. The Bishop lamented this last speech, and hoped Synod would pass the report with a strong will. The day was one of rest by divine appointment, whatever its other features. If not preserved we would land into a continental Sunday. If we tabooed moral laws or civil enactments we would have a decline of order or decency, since the churches reach only a part of the people. The Church should strengthen parliaments in good work. He would be sorry if any word of discouragement went forth from Synod. The report was carried without opposition.

Reports Presented.—Canon Cook.—For Diocesan library, regretted to report absence of donations, and that as he could not give proper supervision in his new pastoral office he must resign position of librarian. More careful record of lending of books was recommended.—Adopted. Rev. J. R. Serson—of Clergy Trust—showing revenue from capital of \$5,320, while \$5,150 was paid out in annuities and \$518 to Episcopal Fund, leaving on hand a balance from surplus of \$1,124. Rev. J. W. Forsythe was added to the list of annuitants, in the place of late Rural Dean Wright.—Adopted. The augmentation fund committee presented a supplementary report, estimating that out of subscriptions due, \$11,000 would be returned; that the completion of the canvas would secure \$3,000 more, in addition to \$2,000 in hand. Of this, \$16,000 they proposed that the first \$5,000 be given to the Widows' and Orphans' Fund; then \$3,000 be appropriated to removing See House debt; then \$5,000 to make secure an income of \$3,000; then \$3,000 to the Widows' and Orphans' Fund, making \$10,000 in all to it from the beginning of the collection. The Episcopal Fund now returns \$3,311 per year, but rate of interest may not be maintained many years, as four and a half per cent., the probable rate, on \$62,000 will produce only \$2,790, the \$5,000 additional is necessary, with the Macaulay endowment of \$174 yearly to act as a reserve against losses and depreciations. After an assurance to Mr. Ruttan that a table would be prepared of designated subscriptions the report was passed. The parishes to be canvassed altogether or in part for augmentation fund are Sharbot Lake, Elizabeth, St. Thomas', of Belleville; Bath, Lyndhurst, Kitley, Christ, of Belleville; Trenton, Newboro, St. George's Cathedral, Odessa, Trinity, of Brockville; St. Paul's, of Kingston, and All Saints', of Kingston. The Rev. F. W. Armstrong read a lengthy but valuable report by rural deans of all notable matters in the churches, noting improvements and weaknesses. The report was adopted, for inclusion in Synod Journal. Judge Macdonald presented memorial tributes to late Revs. A. Auston, C. J. H. Hutton, W. Wright, Messrs. James Shannon and Alexander Atchison. The compilation was painstaking and most presentable. Canon Loucks.—Report of Episcopal Fund, showing capital of \$62,000, and income of \$3,422, which, however, included \$404 of deferred endowment.—Adopted.

The Annual Elections.—Clergy.—For Provincial Synod, Dean Smith, Archdeacon Worrell, Archdeacon Carey, Canon McMorine, Canon Grout, Rev. G. R. Serson, Rev. R. S. Forneri, Canon Jarvis, Rev. D. F. Bogart, Rev. G. R. Beamish, Rev. H. Patton, Canon Loucks. Substitutes—Revs. F. T. Dibb, W. W. Burton, H. H. Bedford-Jones, F. D. Woodcock, F. W. Armstrong, J. H. Nimmo. Clergy, for mission board—Revs. F. W. Armstrong, W. W. Burton, J. K. McMorine, H. Patton, F. D. Woodcock, F. T. Dibb, D. F. Bogart, J. W. Jones. Lay, Provincial Synod—Judge Macdonald, Col. Halliwell, Edw. J. B. Pense, J. R. Dargavel, R. V. Rogers, R. J. Carson, R. T. Walkem, W. B. Carroll, Dr. Gardiner, B. S. O'Loughlin, Henry Brisco, Judge Reynolds. Lay, Mission Board—Judge Macdonald, Edw. J. B. Pense, B. S.

O'Loughlin, J. R. Dargavel, W. B. Carroll, Dr. R. J. Gardiner, Henry Briscoe, Judge Reynolds. The above are in order of precedence by votes obtained.

Thursday.—Upon suggestion from Montreal diocese, unofficial, a requisition was signed by delegates-elect to the Provincial Synod, asking for postponement of the triennial meeting from September to October. From the Bishop of Nassau, Bahamas, (drowned since the letter was written) enclosing a unanimous resolution of Synod, denouncing the growth of erroneous and strange doctrines regarding the Virgin birth and other beliefs, in England especially, and asking for action for maintenance of the Catholic faith. Judge Macdonald moved reference to the Provincial Synod, with endorsement of the protest, which was carried unanimously. Judge Macdonald presented the report of the committee which had considered the Bishop's charge. They echoed the regrets over the weak state of political morality and of the prevalence of the gambling spirit. A large percentage of cases in court arose from the desire to get rich quick, to make something out of nothing, leading to embezzlement and duping of careless men. The issuing of a Bishop's pastoral of denunciation was advised to be followed by speaking of clergy. The success of the Rev. W. W. Burton's canvass was applauded and offered as fresh proof that when the Church supplied good, active men, the laity would responsively do their duty. The Bishop's desire for better support of the Bible Society and for a more free meeting together with other religious bodies, was heartily endorsed. A scheme of Sunday school lessons for Canadian churches was advocated as a powerful energy for strengthening its work and standing. The Ontario Churchman was declared to be the best religious paper ever published at a low cost. It was excellent, broad and interesting, and the volunteering of canvassers was urged. The Bishop's energies and good purposes were applauded, and several points of his address responded to with generous approval. Archdeacon Carey.—Report of committee upon North-West and foreign missions. The call for \$4,000 in 1903 was more than met. The parish of St. Paul's, Brockville, which gave \$500, three times its apportionment, was not credited, and the diocese appeared in the general treasurer's statement as about \$300 behind. More was given last year than by the former united diocese, including its W.A. offerings. The diocese gave \$4,696 last year to general missions, \$620 going outside the range of the general board. The only parish

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giving nothing was Parham; eighteen parishes did not return full apportionment; Napanee's arrived too late; Frontenac and Leeds deaneries gave more than asked for; the other deaneries fell below the mark. Of the Sunday schools 37 gave \$555, as compared with 34 and \$351 in 1902. A list of parishes to be visited by the Canadian missionaries, Rev. Messrs. Boyd and Robinson, in June, was given.—Adopted. Canon McMorine.—Report on state of the church, complaining of absence of returns from a few parishes, and the unsatisfactory nature of some of those received. One report claimed seventy-five individuals, but sixty-two communicants, another returns 120 communicants where his predecessor reported 253, with 185 attending at Easter. The total number of communicants reported was 9,253, a falling off of 40, occurring in Grenville and Prince Edward, due partly to inaccurate returns either last year or this, partly to the general shrinkage reported by almost all religious bodies. One Synod of another body reported a loss of 1,000 communicants through western emigration. The Sunday schools showed a decrease of 122 scholars, all comprised in one parish where the rector confirmed only 142 out of 280 reported by his predecessor. There were increases for outlay for churches of \$4,266; for stipends, \$2,600; for parochial objects, \$1,742. There was a decline of \$6,000 in givings to outside objects, due to activities in other directions. The people's payments altogether were \$2,000 greater, although several parishes were vacant through scarcity of visitors. The entire debt of the churches was \$95,000, a decrease of \$2,900. St. George's Cathedral owed \$53,000 of this total, but the congregation last year had given \$10,000 apart from endowment.—Adopted.

Widows' and Orphans' Fund.—The consideration of the canon was resumed, and there were stirring speeches on the modes of assessment of clergymen and rights of benefits, all in good spirit. Clause 6, compelling widows to go before a committee and declare their incomes, was attacked as a return to the holy inquisition, besides ungenerous and indelicate, and a resolution of G. F. Ruttan, to strike it out, was applauded. The Bishop responded that if a limit were fixed on widows' incomes deserving of sustentation they would not apply or be shocked by enquiries; again, if families of already fair income were to become beneficiaries the givings of the people would be discouraged. Rev. Mr. Lewin knew of only two widows of means who had become beneficiaries, and one of them had annually returned her annuity; no fixed bar or painful enquiry was called for. A direct vote was taken, and by two to one it was decided that a widow having \$600 or more a year of income otherwise shall not be eligible for annuity from this fund. A resolution of principle by Mr. Ruttan, to make the annuities of equal amount to all recipients, but in proportion to the funds in hand, was withdrawn, with the question undecided, a drifting debate being ended by a resolution of Mr. Pense, referring the canon to a special committee, with all papers presented on the subject, to report at November session for publication, and for ample consideration before next Synod. The Bishop appointed the Dean, Archdeacons, Chancellor, secretaries, Rev. Messrs. Jarvis, Jones, McTear; Judge Macdonald, Messrs. Pense, Halliwell, Ruttan and King.

General Business.—A motion of G. F. Ruttan was carried, to have reports printed and circulated in advance of Synod meeting, to save time of Synod in reading and give a greater understanding of business. Canon Jarvis gave notice of a motion for extending the system of apportionment to parishes for support of diocesan missions, and that there be one common mission fund, and one common call for foreign, domestic and diocesan work. The Synod rose shortly after one o'clock. The executive committee then appointed Messrs. Patterson and Burns its official auditors.

At "Bishopscourt."—A very pleasant reception in honour of the clerical and lay delegates to the Diocesan Synod was held at "Bishopscourt," on Thursday evening. Receiving in the library with the Bishop of Ontario and Mrs. Lennox Mills were their guests, Judge and Mrs. Herbert Stone Macdonald, of Brockville. After receiving the cordial welcome which always falls to the lot of visitors to "Bishopscourt," the guests moved on to the drawing-room where a musical programme in charge of Mr. Harvey was given. Those who contributed were: Mrs. Harry Betts and Miss Bates, Miss Mona Knight and C. B. S. Harvey, Miss Grace Evans playing a violin number, Mrs. Dobbs and Mr. Harvey were the accompanists. Refreshments were served in the dining-room, the supper table being decorated with pink carnations and lilies of the valley.

OTTAWA.

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

Lanark Mission.—The Rev. Cecil A. Heaven, M.A., having been appointed to the charge of Port Robinson and Fonthill, in the diocese of Niagara with his family, recently left, and the Rev. H. H. Lewis Seale has been appointed by the Lord Bishop to succeed him, though he will not enter upon his new work for a few weeks. On the evening before the departure of the late incumbent, the congregation of St. Paul's, Lanark, met at the home of Mr. (Churchwarden) and Mrs. H. S. Walker to bid him good-by, and present him with a gold watch as a mark of their esteem and good-will. Mr. William Montgomery in making the presentation, spoke of the mutual understanding which had existed between the clergyman and people during the whole time of his incumbency (nearly five years since his ordination), and of the steady advance the congregation had made during that period. Mr. Heaven, in reply thanked the people, not only for the gift and the kindness which prompted it, but also for their continued help and good-will and kindness during the whole period that he had been among them, of which this gift was but the climax. He said that any success which had attended his labours was due in great part to the ready help and encouragement they themselves had accorded him in all his efforts for the good of the parish. After an hour or two spent in social intercourse and the partaking of refreshments, the hymn: "God be with You Till We Meet Again," was sung, and the company broke up with many good wishes. A few days before, the ladies of the congregation met at the home of Mrs. H. Wilson to say farewell to Mrs. Heaven. Miss Wilson, on their behalf, read an address expressing regret at her departure, and wishing her much joy in her new home, and Mrs. B. Willis presented her with a purse of gold. Mrs. Heaven, in a few words, warmly thanked the ladies for their kind words and gift. At the annual meeting of the Balderson branch of the W.A., held in the parsonage, a couple of weeks before, a presentation was also made to Mrs. Heaven, accompanied by the following address: "Dear Mrs. Heaven,—The members of the Woman's Auxiliary desire to express in some measure the esteem in which you are held by them by asking you to accept the accompanying gift as a slight token of the same. It was with regret that we learned of your intended departure from among us. Be assured that our best wishes go with you to your new home, and our earnest prayer is that God's richest blessing may rest upon your endeavours there. Signed on behalf of the members of the W.A., Mrs. R. Warren, president; Ida M. Warren, secretary."

Ottawa.—The ninth annual session of the Synod of the diocese opened on Monday evening with choral Evensong in the Cathedral. The sermon was preached by the Rev. S. G. Bidwell, M.A., head master of Bishop's College School, Lennoxville. The Ven. Archdeacon Bogert acted as precentor, and the Revs. R. H. Steacy and G. R. H. Warren, as chaplains. As usual, the agenda

SMALL SAVINGS

LARGE SECURITY

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of carefully invested funds. We receive sums of one dollar and upwards and allow interest thereon

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paper is full of notices of motion for the amendment of canons. The canons of the diocese were published only seven years ago, and now it would take a Philadelphia lawyer to find out what our canons really are, amended or altered as they have been year by year. Some of our Synod men seem to have a mania for altering canons. Will the happy time ever come when our Synod can meet without tinkering away at the canons? Other religious bodies meet as we do, annually, and give more than our customary two days to the careful consideration of the work before them, but it is practical questions they handle, and the result is evident in their parishes all over the land. Our Synod is second to none in the business capacity of its members, and they cheerfully give much time to the affairs of the diocese, but all the same they omit the consideration of some very weighty matters. The financial reports are certainly most important, but they need not occupy so much of the time as to exclude other and equally as important matters. The present Synod has nine proposed amendments to canons to consider. Last year they considered others, and this year are to confirm or disallow them. Who will restrain these canon fanatics? The financial reports to be presented are all most encouraging, and it is very gratifying to be able, after this criticism of the Synod's weakness, to state that the diocese excels in its careful management of funds. When in addition, it shall take up and deliberate on questions of vital importance to the Church, we shall have a pattern Synod, which will enlist the attention of the whole diocese. I hope to be able to send you for next week a condensed report of the Synod's deliberations.

TORONTO.

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

The Diocesan Synod met on Tuesday, June 7th, when there was a large attendance of delegates, both clerical and lay. There was a celebration of the Holy Communion in All Saints' church at 10.30 a.m., when the Bishop acted as celebrant, assisted by the Rev. Canons Cayley, Sweeny and Welch. The opening business session commenced at the conclusion of the service in the adjoining school-house, the prayers being read by the Ven. Archdeacon Boddy. The following gentlemen were elected officers, viz.: Clerical secretary, the Rev. Charles Ingles; lay secretary, C. Egerton Ryerson; secretary-treasurer, D. Kemp. The feature of the morning session was the Bishop's address. He began with a sympathetic reference to the deaths of Rev. Chas. E. Thomson, Rev. Canon Sanson, Rev. A. M. Rutherford, and Rev. G. M. Kingston, and the late Archbishop Machray. Reviewing the work of the year, the Bishop stated that 1,800 had been confirmed, of whom 1,072 were females. Returns showed a decrease of 1,092 in Church population, but this he attributed to errors in collecting statistics. A decrease of 260 in baptisms was regrettable, but a compensating fact was an increase of 718 in communicants, and of 219 at Easter communion. Financially, the year had

been prosperous. The offerings towards stipends increased by over \$22,000, and contributions to missions over \$8,100, making an aggregate increase of \$33,272. Thus the total collections for the year amounting to \$309,910, the largest in the history of the diocese. Reviewing his twenty-five years of office, the Bishop rejoiced at the healing of divisions, and to the restoration of concord among the laity he attributed much of the progress which had been witnessed. The clergy had increased from 119 to 182, the churches from 105 to 244, the parishes from 100 to 131, the number of communicants from 9,151, in 1883, to 23,644, Sunday school teachers and officials from 1,411 to 2,286, scholars from 14,152 to 20,074, contributions from \$160,636 to \$309,910, outside contributions from \$8,107 to \$23,104. Personally, the Bishop said, he had confirmed 37,777 candidates, opened 65 churches, ordained 211 deacons and 193 priests, and delivered over 3,000 addresses. The growth of interest in missionary work, the great assistance of the Woman's Auxiliaries and the progress of educational and charitable institutions were also noted. In conclusion, the Bishop asked the Synod to place itself on record regarding guarantees of the minimum stipend in self-supporting parishes, which has been placed at \$600, but has not always been paid. At the conclusion of the Bishop's address, the Synod adjourned for lunch. On the opening of the afternoon session, nominations were made to the Provincial Synod and the Executive Committee. The Rev. Provost Macklem presented the report of the M.S.C.C., and moved its adoption. Most gratifying success crowned the trial year of the united missionary work of the Canadian Church. To meet the estimated needs of Canadian missions, and of the foreign missionary work, for which the Board had become responsible, the sum of \$73,000 was asked from the Canadian Church, and divided according to the apportionment plan between twenty-two dioceses of the Dominion represented in the General Synod. The total receipts amounted to \$72,764. Several of the dioceses fell below, while thirteen exceeded their respective allotments. The outgoings for the year were: For Canadian missions, \$40,828; for foreign missions, \$23,213, and for expense account, \$7,511, leaving a small balance after meeting all the claims submitted. The foreign fields receiving aid included Japan, China, South America, Palestine, Persia, East Africa, and India. The report covers a period of thirteen and a half months down to December 31st, 1903. The general expense account was increased by the settlement of an outstanding debt in connection with the Canadian Church Magazine, the travelling expenses of the General Secretary and his family from Vancouver, and other items, amounting in all to over \$2,000. Toronto diocese was of those that fell short of its allotment. This was attributed to the fact that the Toronto diocese was asked for \$17,000, a sum largely in excess of that asked from any other diocese, and the fact that the machinery for collecting the amount was set in motion too late in the year. The Board of Management, impressed with the needs of the North-West, and of the pressing and constant claims of the foreign field, call for a total sum of \$100,000 for the year 1904, of which the Toronto diocese is asked for \$22,666. Rev. H. R. A. Haslam, B.A., was sent last autumn to the Punjab, India, and at the spring meeting of the Board, Miss Loretta Shaw, B.A.; Miss Colmanette V. Harris, and Miss Katrina Kelly were accepted for the foreign field, and will be sent forth shortly. The unification of the work has introduced some problems as to co-operation between the Woman's Auxiliary and the Board of Management, and these difficulties are being adjusted. In seconding the motion to adopt the report, Hon. S. H. Blake said the diocese was quite able to raise the \$22,000 asked for. Toronto set the pace, and should make a good one. On the suggestion of the Bishop, the report was laid over until the arrival of the general secretary. There was a somewhat protracted debate on several amendments proposed by Mr. Frank E. Hodgins, K.C.,

to certain canons governing the Synod. His chief aim was to make it so that certain sessions of the Synod Wednesday and Thursday could be given over to the discussion of topics such as would find a place in Church Congress—the programme to be settled by the Executive Committee and to be announced in the convening circular. Mr. Hodgins declared that the Synod devoted itself almost exclusively to business. The time was spent in reading reports, discussing means of raising funds, etc., and then at the tail end some enthusiastic individuals brought up topics of general interest for consideration, when there was no time left to discuss them. He felt that there should be some stated time when the delegates could exchange views on certain subjects and have convictions upon them. There were such live questions as Church Union, Lord's Day Observance, etc., which could then be considered. Mr. Hodgins' suggestions met with approval in certain quarters, but the majority of the delegates were of the opinion that the Synod should not be tied down

any such amendments, repeal or alteration. In all other cases propositions approved by a majority of each order of the Synod are to go into force immediately after adoption. Mr. Hodgins pointed out that as matters now stood it took practically three years for any measure to be put in force. Amendments adopted at one session were often voted down at the next session and in some cases were lost sight of altogether. For instance, even if the present amendment were carried it would have to go before next year's Synod, and be confirmed by a two-thirds' majority before it would become law. In this way it took three years to obtain a reform. In all other deliberative bodies an amendment or resolution could be made law at one session, and be repealed at the next. He thought the trouble with the Anglican Church was its ultra-conservatism. Canon Cayley and Mr. A. R. Boswell warmly supported the proposal. Hon. S. H. Blake, Rev. Pitt Lewis, and Mr. Barlow Cumberland strongly opposed it. The amendment was finally carried by a small majority. Another change decided upon was that in future the regular Synod service should be held on Tuesday morning at 11 o'clock before the opening of the Synod. It is to be a full service with Mattins and Holy Communion, at the conclusion of which the Bishop will deliver his annual address to the delegates. When this business had been disposed of, the Synod adjourned until the following day. In the evening, at eight o'clock, the annual Synod service was held in St. Alban's Cathedral. The Revs. Canon Cayley and MacNab sang the prayers, and the Revs. Canon Sweeny and Spragge read the lessons. The Synod sermon was preached by the Lord Bishop of Niagara. It was a very eloquent and appropriate discourse. His Lordship preached from Matthew xvi, 18: "On this rock I will build my church." The Church is God's building. Founded in Christ, indwelt by the Holy Ghost, and filled with the glory of God, she is God's mark of peace. Like a ship carefully constructed to withstand repeated shocks of the ocean in its strength and anger, so the Church, as Christ's holy ship, was launched to meet all billows and to reach safely the haven of everlasting rest. Hardly had the Church entered upon her voyage when she was called upon to endure the persecutions of the Imperial power. Then came internal difficulties, when it seemed as if Christ were asleep on the pillow. But the Church emerged in reformation strength, and after the age of controversy and cold infidelity, she entered into a period of revival and recovery, where the work given her by the Lord was taken up. Today the ecclesiastical air is full of burning questions. There is little of the quiet calm and confidence in God that marked the lives of our forefathers. In such a day the Church should earnestly contend for the faith once delivered unto the Saints. The first great problem was occasioned by the social unrest and the hard conditions of modern life in the great cities. Many of the residents of East London were less amenable to Christian influence than the savages of New Guinea. Even in the middle class, who received a fair remuneration, there exists a deep dissatisfaction, and many look upon the Church as if she were responsible for the selfishness of man. The second great peril was caused by the disturbing doctrines that came from leaders in the Church. This is a day of compromise and surrender of truths for which the martyrs died. Men from the great Abbey would mutilate the Apostles' Creed. The third great problem arose out of the great war now being waged in the East. Hitherto the prestige of white men had enabled them to rule the yellow millions. Once those millions, no longer believing in white supremacy, recognized their equality, there might come an end to missionary enterprise and the fall of the British Empire—the star that cheers us in the darkness. In the face of these problems there are two things to comfort the Church. Christ built His Church for all such eventualities, nothing can surprise her,



Memorial Windows, St. John's Church, Weston.

to any hard and fast programme, such as outlined. The matter was finally disposed of by the adoption of the following amendment, which was introduced by Principal Sheraton, seconded by Canon Welch: "That the Executive Committee shall appoint such part of the session as they deem advisable for the consideration of such questions as are usually discussed at Church congresses." As this amends one of the canons, it will have to be confirmed by a two-thirds vote of each order—the clergy and laity—before it will become effective. This brought up another amendment which Mr. Hodgins pressed with much force. It was to the effect that it should only be necessary to have such amendments, alterations, etc., as may deal with canons administered by the Standing Committee of the Synod held over for confirmation at a second session, and that a majority of both clergy and laity will be sufficient to confirm

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the gates of hades never shall prevail against her. And, further, the Church has much vitality to face a conflict. The laity are bold, faithful, true, liberal and active. The Synod should realize that it is a continuation of that convention at Jerusalem. They had prayed for the presidency of the Holy Ghost in the sessions, and the prayer would be heard. Bishop DuMoulin referred at some length to Bishop Sweatman's long and active service and the marked growth of the period of his episcopate.

(To be Continued.)

St. Luke's. The Revd. W. R. Tandy, M.A., priest-in-charge of the mission of Havelock, occupied the pulpit at both the morning and evening services in this church on Sunday last. In the evening Mr. Tandy spoke most eloquently on the subject of "Church Union."

Weston.—St. John's.—On Easter Day, at the 11 o'clock service, the rector the Rev. J. Hughes-Jones, M.A., unveiled two handsome stained glass windows in the chancel. The donor wishes to remain anonymous. The inscription reads: "To the glory of God. A thankoffering, Easter, 1904." Description of the Window.—The figure on the left-hand side is the figure of St. John, and on the right-hand side is the subject figure of our Saviour in the arms of the Virgin Mother. The figures are made up of rich antique glass, well executed and made, and placed by the old established firm of the Dominion Stained Glass Co., 34 Richmond street East, Toronto.

Norway.—St. John's.—The Bishop of Toronto held a confirmation service in this church on Sunday evening, the 5th inst., when thirty-four candidates received from him the apostolic rite of the laying on of hands. At the conclusion of the service, the rector, the Rev. W. L. Baynes-Reid, tendered to the Bishop, on behalf of himself and his parishioners, hearty congratulations upon the completion by His Lordship of twenty-five years' service as Bishop of the diocese. The Bishop made an appropriate acknowledgment of the rector's kindly expressed words. A large congregation, which completely filled the church, was present at the service.

NIAGARA.

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

Guelph.—St. George's.—A special vestry meeting was held in the school-room Monday evening, May 30th, the attendance being very large. A proposal was laid before the meeting to lengthen the present choir seats, so as to afford increased accommodation for the choir. This proposal was very heartily carried in a slightly amended form, the object of the amendment being to postpone till some future time the question of cutting a new doorway from the chancel to the vestry, which had been included in the original proposal. A committee, consisting of Messrs. H. Gummer, C. E. Howitt, H. Murton, G. A. Oxnard, C. L. Dunbar, J. M. Duff and the churchwardens, was appointed to guard the interests of the congregation in any negotiations that might arise with the C.P.R. or other railway company, with instructions to report to the vestry when necessary.

St. James'.—It was decided at a meeting of the Young People's Association of this church, on Monday evening, May 30th, that a suitable memorial should be arranged for their late secretary-treasurer, Mr. Hector Cooper, who was drowned in the Speed river a short time ago. He was one of the most active workers in the society, and his absence will be sadly felt. A subscription list will be started, and it is likely that a memorial window will be placed in the church as a mark of respect towards him. Owing to Mr. Cooper's sad death, and the removal of President Cornwall to Toronto, the staff of officers was generally disorganized and new ones were elected, as follows:

President, Mr. W. Cotton; vice-president, Mr. O'Brien; secretary-treasurer, Mr. R. Trimble; executive, Misses Treadgold, McDonald, Sprague, Benallick, and Mr. Chas. Barber.

Waterdown and Aldershot.—The Bishop of the diocese visited this parish on June 3rd and confirmed in all thirty-seven persons. Service was held at St. Matthew's church, Aldershot, in the afternoon at 4 o'clock, and eight persons were there confirmed. At Grace Church, Waterdown, service was held at 8 p.m., there being a large congregation present. Twenty-nine persons were here confirmed. On the Sunday following, the Lord's Supper was celebrated, and fifty-two persons communicated.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Kirkton.—The first social gathering of this congregation, under the new rector, the Rev. G. W. Racey, occurred on June 7th, the anniversary of the laying of the corner-stone of the new church. Special services were held on the previous Sunday, and were attended by some 300 people, the sermons being preached by the rector. On Tuesday evening, June 7th, supper was served in the basement, and a programme given in the Town Hall. The Rev. Rural Dean Taylor, of St. Mary's, and his choir deserve the utmost gratitude for their kindness in supplying the chief part of the programme. Addresses were also given by the Rev. R. J. Perkins, of Exeter; the Rev. T. G. A. Wright, of Thamesford, and Dr. Hamilton, ex-moderator of the Hamilton Presbyterian Synod. The night was wet, but the large hall was filled to the doors. All the speakers spoke very kindly of the new rector and his wife, and Rural Dean Taylor, in closing the meeting, expressed his delight with the harmony and activity that were manifest in the parish, and offered most kindly to render any further assistance to the parish that he might be able to give in the future.

Grand River Mission.—The Bishop of Huron recently made a very successful visitation to this mission. The Bishop arrived on Saturday, May 14th, from London at Kangengels rectory. On Sunday confirmation service was held at St. Paul's church, Kangengels, when forty-three Indians were confirmed. In the afternoon the whole party, consisting of the Bishop, the Earl of Stamford, a member and commissioner of the N. E. Company, of London, Eng.; the Rev. J. L. Strong and Mrs. Strong and family drove to St. John's church, seven miles distant, where thirty-two Indians received the rite of Confirmation. On Monday, May 16th, service was held at St. Luke's church, where twelve candidates were presented to the Bishop, after which the party proceeded to Cayuga parsonage, where they were hospitably entertained by the Rev. S. Bearfoot, assistant missionary, and in the afternoon twelve more were confirmed at Christ Church, making in all ninety-eight Indians who received "the laying on of hands." In the evening, the Bishop left for Brantford, via Caledonia, thus concluding a very pleasant and profitable visitation. The Earl of Stamford, who is well known in missionary circles in England, and is a keen supporter of missions, also addressed the Indians at each service. His Lordship has been staying on the Reserve for a week, the guest of the Rev. J. L. Strong, inspecting the Missions to the Six Nation Indians, which the N. E. Company has been carrying on amongst them for upwards of seventy years.

RUPERT'S LAND.

Samuel Pritchard Matheson, D.D., Coadjutor

The Very Rev. N. Lindon-Parkyn, Dean of Ballarat, Victoria, Australia, remained a day in Winnipeg on his way to England, where he goes in the interests of the Australian Church. His special work in the Motherland will be the collecting of funds towards the erection of a fine

cathedral in his diocese. He gave a very interesting interview to the daily papers of Winnipeg, on religion and politics in the Antipodes. The Dean is accompanied by Mrs. Lindon-Parkyn, the Misses Linden-Parkyn, and Miss Rogers.

A prayer desk, in memory of the late Rev. W. Clarke, has been placed in St. Mark's mission church by the friends of the deceased. The late Mr. Clarke was at one time curate of Christ Church, and in charge of St. Mark's mission, which is a mission off Christ Church. The dedicatory services were taken by the present rector of the parish, the Rev. S. G. Chambers, B.A., B.D.

Ordination of priests and deacons was held at St. John's Cathedral on May 29th. There was a large congregation present to witness the solemn setting apart of the men for God's ministry. Bishop Matheson officiated. The Rev. F. B. Smith, of All Saints', Winnipeg, preached an able sermon. The candidates for the priesthood were the Revs. J. S. Vallalley, B. Lys, G. Horrobin, R. Cox, C. Harrington, I. T. Larzen, H. Larzen and W. McLean. For the diaconate, M. Peart, B.A.; F. S. Lewis and C. M. Farney.

Rev. H. Larzen has been appointed as incumbent of Wakefield mission, recently vacated by the Rev. H. O. N. Belford, B.A., who goes as curate to his brother, the Rev. J. F. B. Belford, B.A., of Gladstone. The Rev. M. Peart, B.A., will be the missionary-in-charge of Grandview, on the Dauphin line of railway. The Rev. C. M. Farney will be placed in charge of Pilot Mound, while the Rev. F. S. Lewis has accepted a curacy in the Qu'Appelle diocese. This was Bishop Matheson's first ordination since his elevation to the episcopate.

The Rev. Canon and Mrs. Murray have gone on a holiday trip to the Old Country. They will be absent during the college vacation.

St. Mary's congregation, at Portage la Prairie, has purchased the fine residence adjoining the church from Mrs. C. F. Burley, and it will be made in the future the vicarage. The Rev. S. McMorine and family will remove to it shortly.

The Rev. E. James, B.A., of Calgary, occupied the pulpit of St. Luke's, Winnipeg, on the evening of June 5th. St. Luke's congregation has changed the hour for the evening service on Sunday from 7 o'clock to 7.30 during the summer months. Work on the new church has begun.

Bishop Matheson has returned from a five days' trip to the northern portion of the diocese.

The Rev. James S. Vallalley, B.A., incumbent of Binscarth, has been mentioned as curate of All Saints', Winnipeg.

The Ven. Archdeacon Harding has returned from England. He occupied the pulpit of St. Matthew's church, Brandon, on June 5th, preaching to a large congregation.

The Rev. A. U. DePencier, of Brandon, will leave shortly for a two months' vacation to England. His locum tenens will be the Rev. D. T. Owen, of Toronto, who was Mr. DePencier's fellow curate at Toronto. Mr. Owen will be on his wedding tour.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Ontario.

Rat Portage.—St. Alban's.—On Trinity Sunday morning, the Bishop of the diocese held an ordination service in this cathedral church, when he admitted Mr. A. A. Adams to the diaconate. The Bishop preached an admirable sermon on the subject of "The Christian Ministry." There was a large congregation present. In the evening the newly-ordained deacon preached. Mr. Adams will assist the Bishop in the general work of the diocese, and will also help in the parochial work at St. Alban's. The Rev. A. A. Adams, late of Toronto, was for years connected with St. Phillip's church in that city, where he had a large class of young men, who were then called "the Hannington Boys' Band." He moved to the West about one year ago. His wish was always to take Holy Orders in the Church, where he will, we know, prove a success.

Children's Department.

HE DIED FOR ME.

When time seems short and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be:
I know my Saviour died for me.

His name is Jesus, and He died
For guilty sinners crucified;
Content to die that He might win
Their ransom from the death of sin;
No sinner worse than I can be,
Therefore I know He died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;

By grace alone I draw my breath,
Held up from everlasting death;
Yet, since I know His grace is free,
I know the Saviour died for me.

I read God's Holy Word, and find
Great truths which far transcend my mind;

And little do I know beside
Of thoughts so high, so deep, and wide;

This is my best theology—
I know the Saviour died for me.

My faith is weak, but 'tis Thy gift;
Thou canst my helpless soul uplift.
And say: "Thy bonds of death are riven,

Thy sins by Me are all forgiven,
And thou shalt live, from guilt set free,

For I, thy Saviour, died for thee."
—George W. Bethune, D.D.

THE VALUE OF A DOG.

A Story for Boys.

Ralph Sanson was twelve years old, and a right manly boy for his age. He was very popular with his companions, as he could take a hand in whatever sport was going on, be it football, cricket, swimming, hockey, or any other. The boys all had a good word for Ralph, and his friends were numerous, so, though he was an orphan, and lived alone with a somewhat austere uncle who was frequently away from home, he was seldom lonely. Also, he had one friend who was constantly with him—his dog, Briton. Four years ago, when a mere baby, his Aunt Mabel had sent him a puppy, which was then just a black ball of fluff, soft and playful as a kitten. Now, it had grown into a huge Newfoundland, with one white spot on his breast, and a great shaggy, noble-looking head—and in him Ralph found his closest companion. But for the dog and the fond father and mother, who had been taken from him in his early infancy—and even as it was he had his sad hours, for his uncle did not care for children, and found it hard to take an interest in his pleasures; but Briton came in for all his confidences, and the child and his dog were not often seen apart.

"Why did you call him Briton?" said a boy one day.



"Yes, little man, of course your nose is broken; but take this can of Nestlé's Food home to Baby Brother, and you will feel ever so much better."

Nestlé's Food has been the standard infant's diet for forty years. It nourishes the child so that the increase in weight is immediately noted. It contains the right elements of nutrition, so combined that it closely approximates mother's milk. The danger of cow's milk is avoided. It requires the addition of water only (no milk) in preparation, as the basis of Nestlé's Food is the purest cow's milk, properly modified.

A sample of Nestlé's Food, sufficient for eight full meals, will be sent free by addressing

LEEMING MILES & CO.,
Canadian Agents,
MONTREAL.



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HIS EXCELLENCY THE GOVERNOR-GENERAL

Photo Frame



As a wedding gift a Photo Frame is appropriate—and not too commonly given. This one is of sterling silver, with exquisite design in grey relief. The price is \$6.00.

We are showing a wide variety of frames in bronze, silver, gun-metal and jewel effects, at from \$1.00 to \$25.00.

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TORONTO.

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LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.
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JOSEPH, PHILLIPS, President.

"Because he's a great dog," answered Ralph, "as I knew he would be when I got him," which goes to show that Ralph was a loyal little Britisher as well as a lover of pets.

Many a trick had Briton; taught by his young master in hours when other boys had cosy times with their parents—for Ralph was of a persevering nature, and never tired of teaching the dog.

"Fetch my cap, Briton," he would say when he decided to leave the grounds in which they were playing, and the big animal would trot in at the front door and stand up beside the hat-rack on his hind legs, always returning with the right cap in his mouth, and was well satisfied with a pat by way of thanks. He could fetch and carry, beg, lie down dead, carry the kittens as gently as a child, and numerous other things. If a door was left open Ralph would say:

"Shut it, Briton," and the dog's big head would shove it to with a bang that could be heard all over the house.

One day the boys were playing football, and Briton lay watching them just outside the fence of the meadow in which they played, when the football bounded over the palings almost on the dog's head, and rolled some distance away. Briton was after it at once, and, finding the ball too hard and round to be carried in the usual way, he made the boys laugh by rolling it back to them with a couple of shoves of his large, black nose.

"Good old Briton! Three cheers for Briton!" they cried, as the ball flew up to the fence; but Briton's reward was a loving pat from the hand of his young master.

"Is that your dog?" said a man, who had been watching both game and dog for some time.

"Yes, sir," said Ralph, proudly, touching his cap.

"You don't want to sell him, do you?"

"No, sir; I'd as soon sell myself."

"Well, he's a beauty!" said the man, kindly. "I'm after just such a dog, and I'll pay you well for him. Would fifty dollars tempt you?"

"No, sir; thank you. I couldn't part with him."

"Well, remember I am in earnest, and here is my card, so if you change your mind anytime within the next few months you can send word, and I will come for him, and give you the price."

"Thank you," said Ralph, slipping the card into his pocket; "but I am not likely to send for you," and he went back to his game, smiling at the thought.

"Why don't you sell him, Ralph?" said his friend, Ernest Saunders; "if you did you could buy Tom White's bicycle."

"How?" enquired Ralph.

"Why! haven't you heard? They are going to New York. Tom's father wants him to sell his wheel to save carting it away, and get a better one when they get there," said Ernest.

"By Jove! surely he wouldn't want a better one," said Ralph. "That wheel was brand new two months ago; it's a regular up-to-dater."

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N.B.—Our charges have been greatly reduced in order to meet the popular demand for moderate priced funerals.

"Yes; that's so," said Saunders. Every boy in town would envy you if you had that wheel; it would be twice as much good as poor old Briton."

Now, Ralph Sanson was about the only boy in town—that had no bicycle. Most of his schoolmates belonged to well-to-do parents, who had been able to give them wheels; and nearly every fine Saturday it was a sore spot to Ralph to see the other boys going off without him to some out-of-the-way place on their bicycles. That evening he told his uncle at dinner of the offer he had received for his dog and what the boys had said about White's wheel.

"Well, it's a good chance," said Mr. Montague, gruffly, "and the only one for a wheel you are likely to get; and as for that big brute of a dog of yours, he is always in the way."

Ralph could not help thinking of it as he wended his way down to the beach later on. It was warm and sultry, and the chance of a breeze led him seawards. On the way he met Tom White, and heard that Saunderson's story was correct; and he looked wistfully at the beautiful wheel, and then walked on with his

hand in Briton's collar, ashamed of his own disloyalty.

"After all," he muttered, "Briton is the best friend I have in the world, and it would be a brutal thing to do," and he walked on, determined not to think how many nice things he could do if he had the wheel, while the big dog kept close beside him, wagging his tail all unsuspectingly.

Ernest Saunders met him as he reached their favourite haunt on the shore, which was near an old punt and a few stumps of a once fine pier, where the boys liked to play.

The tide was high, and they talked quietly for a while, watching the sunset colours on the water and the first faintly glimmering stars.

"Let's take the scow and try paddling out to Cliff Isle," said Ernest, presently; "there's a good piece of board and half a rudder left in it, and I've often wanted to do it."

"All right," said Ralph, always ready for an adventure; "it's pretty full of holes, but you can bale out with this old tin can, and I guess we can manage to get there. I've seen other boys do it; it would be fun to try anyway. No, no, Briton, old dog; you can't come; you would swamp us. Stay on shore, and we will call you if we want you," and the dog submitted unwillingly, and sat down to watch as the boys pushed out from the beach.

"You bale and I'll paddle," said Ralph, suiting his part of the action to the word, and getting to work vigorously; and they found they went easier and quicker than they thought, for the wind which was rising rapidly was in their favour, and though the dusk gathered they did not bother their heads about their return.

Briton alone was uneasy, and showed his disapproval of his master's exploit by wandering restlessly about, wading knee deep into the sea after them till Ralph, catching sight of him, called him to go back, which command was instantly obeyed, as that of all true Britons should be.

"The old boat takes in more than I thought," said Ernest, as his efforts with the can did not keep the water from wetting his feet badly.

"Another two minutes and we will be there," said Ralph; "it may be a little risky work, but I think we can do it first rate."

A few minutes more and they reached the rock, and the scow was ankle deep in water, so they were glad to get out and turn it upside down, ready for the return. Then, though the shadows were fast falling, they scrambled to the top of the cliff, which was not very high, to see the gulls, which were generally to be found squatting in numbers on the water at the far side, before turning homewards.

"It's awfully windy up here," said Ralph; "I think we will have to hustle and get back or we may find it tough work."

"Yes; let's hurry," cried Ernest; "the wind is dead against us, and it's growing so dark."

As they pushed off from the cliff a long, low bark was heard very faintly from the shore.

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Every Elgin Watch is adjusted to all conditions of heat and cold before leaving the factory.

An illustrated history of the watch sent free upon request to

ELGIN NATIONAL WATCH CO. ELGIN, ILL.



"Poor old Brit; I suppose he's getting anxious," said Ralph. "Fancy selling him for a wheel!"

"Still, I would sooner have the bike if I were you," remarked Ernest; "you could get more fun out of it."

"I dare say I would, but it seems like treachery even to think of it."

"Why, every one of the boys but you are going out to that fishing place on Saturday," said Saunders; "just think what you miss."

"Yes, I know," answered Ralph; "well, perhaps I'll think about it"; then out loud, "all right, old fellow; we are coming."

A moment more, and though Ralph worked manfully, both boys became conscious that they were widening the distance between them and the shore instead of lessening it.

"Ralph," cried Ernest, "we are drifting out past the rock; can't you work harder?"

"I will try," replied Sanson, "but I'm afraid you will have to help with the broken paddle. Ern; I don't seem able to make any headway with the wind against us."

"I can't," said Ernest, in a frightened voice, as he began to realize their danger; "the water's pouring in worse than ever."

The dog's bark had stopped now, and no sound was heard but the noise of the wind and the waves and the screaming of the gulls. It was almost dark, and the gravity of the situation was too much for the more timid of the two adventurers.

"Oh! oh!" wailed Ernest; "I wish we had never come. We are going to be drowned, Ralph; I know we are—"

"Nonsense!" shouted Ralph, bravely, though his heart misgave him. "We must call for help, that's all. We are not very far out, and there must be people about," and together both boys, now thoroughly alarmed, shouted as loud as they could.

Fortunately one other beside the great Newfoundland had watched them embark upon their journey, so they were not quite as much alone as in their fright they imagined.

Old Jacks, the fisherman, had pulled in his boat half an hour earlier not far from there, and had thought to himself as he took in the situation that he had better, as he expressed it, "keep his weather eye open." So, after rummaging about

for a sheltered corner in which to light his pipe, and landing his spoils in a safe place, he turned shorewards again just to see that "the young bucks" were all right before going home. The moment he saw the dog's restless movements, and realized that the punt was still out, he felt the need for action.

"Fetch them, Briton," he called lustily, for the dog was well known about the place, and made for his boat, while Briton, needing no second

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bidding, sprang into the water.

Meanwhile, the punt, now half full, was fast beginning to sink, and poor Ernest was shrieking in an agony of terror, while Ralph tried vainly to reassure him between his cries for help, which were useless because of the direction of the wind. Just as he was despairing, and one end of the scow was pretty well under water, a huge black thing appeared on the surface, and Briton's steadfast eyes fastened themselves on his master's white face.

"Briton, old dog," gasped Ralph, as he sank in the water, and felt his blouse caught gently in his rescuer's strong jaws, and a second later Jack's gruff voice was heard as he called out:

"Hang on to the boat, boys; I'm here."

Ernest's extremity being worse than Ralph's, he was the first to be hauled into the boat—indeed, so firmly was Ralph in Briton's grasp that it was hard to persuade the dog to relinquish his hold; and even when Jack succeeded, and got the boys high and dry, Briton panted along, keeping his eye on the boat anxiously, as if afraid to trust anyone else with his precious cargo.

An hour later both boys were safely in their own homes, Ernest surrounded by loving and solicitous parents, brothers and sisters, telling his adventures with much trembling and many tears, and receiving plenty of soothing and comfortable, forgiving words.

Ralph's homecoming was of a different nature, and he received severe reproof from his uncle, who chanced to be at home, and who nevertheless rewarded Jack handsomely for his services.

"The dog deserves it more an' me, sir," said the sailor, respectfully; "he could a' saved the both o' them without help, and I guess he would have done it; but thank ye all the same."

"Go to your room and your bed," said Mr. Montague, turning angrily to Ralph, "and let this be a lesson to you in the future."

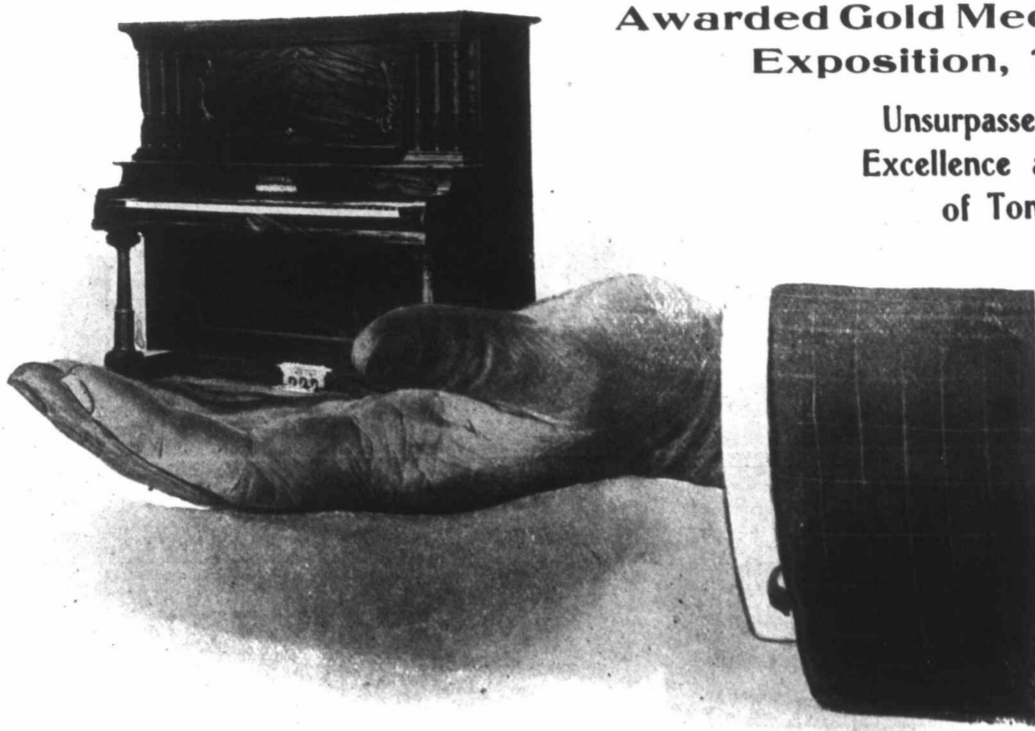
And it was a lesson in more ways than one that Ralph had learnt, for, as he sank on his knees in his room that night, he put his arms lovingly round his dog's shaggy neck and said:

"Forgive me, Briton; forgive me."

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- \$45.00—Dominion Organ, in splendid Walnut case, high top, 8 stops, 5 octaves, 2 knee swells.
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- \$30.00—Daniel Bell & Co., 10 full stops, 5 octaves, 2 knee swells, medium height top.
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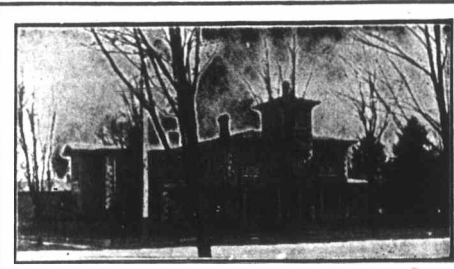
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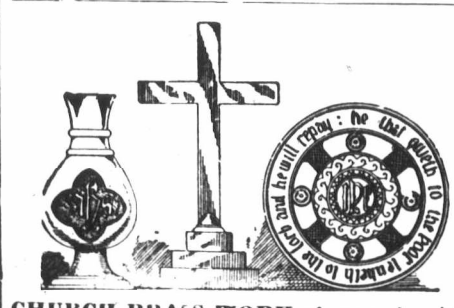
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.
Entry may be made personally at the local land
office for the district in which the land to be taken is
situate, or if the homesteader desires, he may, on
application to the Minister of the Interior, Ottawa,
the Commissioner of Immigration, Winnipeg, or the
local agent for the district in which the land is situate,
receive authority for some one to make entry for him.
A fee of \$10.00 is charged for a homestead entry.

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

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

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

(3) If a settler has obtained a patent for his home-
stead, or a certificate for the issue of such patent,
countersigned in the manner prescribed by this Act
and has obtained entry for a second homestead, the
requirements of this Act as to residence prior to ob-
taining patent may be satisfied by residence upon the
first homestead, if the second homestead is in the
vicinity of the first homestead.

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

The term "vicinity" used above is meant to indi-
cate the same township or an adjoining or cornering
township.

A settler who avails himself of the provisions of
Clauses (2), (3) or (4) must cultivate 30 acres of his
homestead, or substitute 20 head of stock, with build-
ings for their accommodation, and have besides 10
acres substantially fenced.

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

APPLICATION FOR PATENT.
Should be made at the end of the three years, before
the Local Agent, Sub-Agent, or the Homestead
Inspector. Before making application for patent,
the settler must give six months' notice in writing to
the Commissioner of Dominion Lands, at Ottawa,
of his intention to do so.

INFORMATION.
Newly arrived immigrants will receive at the Immi-
gration Office in Winnipeg or at any Dominion Lands
Office in Manitoba or the North-West Territories,
information as to the lands that are open for entry,
and from the officers in charge, free of expense, ad-
vice and assistance in securing land to suit them.
Full information respecting the land, timber, coal
and mineral laws, as well as respecting Dominion
Lands in the Railway Belt in British Columbia, may
be obtained upon application to the Secretary of the
Department of the Interior, Ottawa, the Commis-
sioner of Immigration, Winnipeg, Manitoba, or to
any of the Dominion Land Agents in Manitoba or
the North-West Territories.
JAMES A. SMART,
Deputy Minister of the Interior.

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

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