

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, JUNE 18, 1903.

[No 32.

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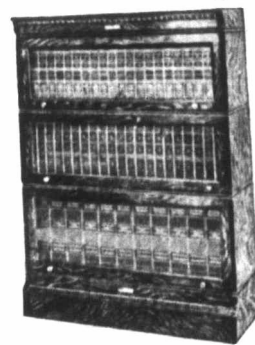
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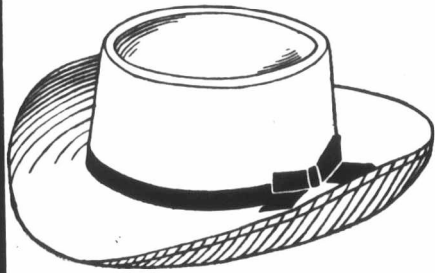
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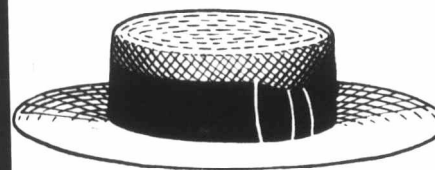
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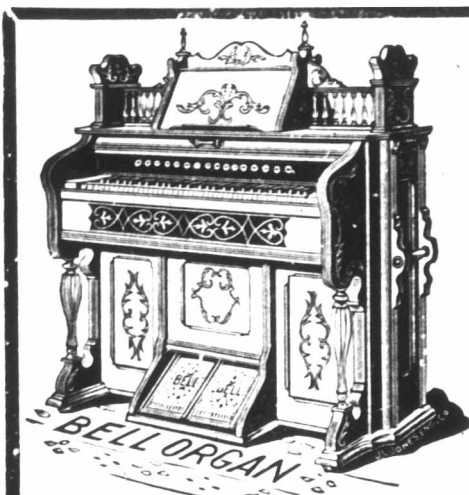
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General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 305, 390.
Offertory: 220, 275, 545, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

The Marriage Ceremony.

The recent inter-marriage of Roman Catholics and Protestants, in Toronto, brings to light the fact that such marriages are, as far as possible, reduced to a mere civil contract, as far as the Roman Church is concerned. Whether it be with a view to discourage such marriages, or to cast a stigma upon the Christianity of the Protestant party to the marriage, it appears that it is the custom of the Roman Church to conduct all such marriages in a sort of hole and corner fashion in the vestry of the church and without any benediction of the priest. We confess we do not understand how any Roman Catholic or Protestant, who has any regard for the religion he or she professes, can be content with any such bold and derogatory function. If the religious ceremony has any efficacy, why is it withheld from a Roman Catholic marrying a Protestant? Does the Roman Catholic need no spiritual help or assistance in the discharge of his or her marital duties?—Or is the withholding of the ordinary ceremony intended to signify that a Pro-

testant Christian is, in the eye of the Roman Church, no Christian at all, a mere heretic, a heathen, an infidel, and as such an unfit subject for the religious ceremonies of the Roman Church? By withholding the blessing of the Church from the marriages of Roman Catholics with Protestants, and practically reducing the marriage service to a mere civil function without any spiritual significance, the Roman Church is practically teaching people that the religious function is not necessary to, a valid marriage, which is surely not a desirable thing. In this country, where Protestants and Roman Catholics live side by side, and desire to live on good terms with each other, it is desirable that a more liberal spirit should be adopted by the Roman Catholic ecclesiastical authorities on this question. Self-respecting Roman Catholics will no doubt begin sooner or later to ask themselves whether they are justified in expecting Protestants with whom they desire to enter into matrimony to submit to a ceremony which is little better than an insult.

Community Work.

The Bishop of Stepney ought to know in his poor London diocese the needs with which he has to contend, and how these needs are met by the adoption of this mode of life by earnest men and women. Dr. Rainsford emphasized in his biographical sketch the necessity of adaptation to the varying needs of the Church, and seizing every means of not only holding its own but of extending its usefulness. There was no reason why the Salvation Army was not made a community within the Church. At the meeting of the Cowley Wantage mission at the Church House in London, the following address on the subject was made by

The Bishop of Stepney,

Upon the extraordinary advance of community life within the English Church. The Church, he said, owed a tremendous debt to these communities, for they might be said to enrich her blood. Nowadays we lived at a terrific pace, and it did one good to think that apart from all the bustle and the crowd of life, these communities were doing their great work silently and patiently. He might briefly say that four great characteristics of community life struck him, which he would briefly enumerate. Firstly, there was depth. These communities could afford to do their work thoroughly; they had only to read the report before them to see that. And that was why they turned out fewer but better Christians. A worthy grocer in the East End had once said to him in answer to his usual question, "Why don't you come to church?" "Well, sir, when your people are a little more in sample, I'll come round." In all humility, he wished that sometimes they had fewer, but more sampled, Christians. Then, secondly, there was continuity. It was so difficult to keep people pegging away at their work, when the first burst of enthusiasm had gone. They were feeling that now in East London. But a great feature of these communities was the fact that men and women went on coming regularly forward to carry on the work. Thirdly, there was thoroughness. Everything that these communities took up they did thoroughly. They didn't ask for praise.—But they had solved the problems of secondary education, technical classes, domestic service, and a hundred other things, because their work simply bristled with practicalness. And above all, unlike what some laymen seemed to think, the sort of men they turned out were the strongest and manliest Christians. And, fourthly, a great feature of community work was cheerfulness. He remembered a sailor once telling him how a Sister had come to see his

wife. He would leave out his expletives in telling the story. "Why bless you, sir," he said, "when I saw one of those nuns coming in to see my wife, I nearly had a fit. Now, I thought, we shall have a black time of it at home. But I soon learnt better. That Sister is one of the cheeriest creatures in the world. Why, sir, whenever there's a joke going on in the town, that Sister ain't far off." That cheeriness wasn't simply on the surface. It went far deeper. He believed it was always true that those who lived very close to Jesus Christ were the brightest people in the world.

Los von Rom.

From an address by the Rev. Dr. C. H. H. Wright, clerical superintendent of the Protestant Reformation Society, we gather certain facts, which will interest many of our readers. As Dr. Wright explained, our cables and newspapers give very little information upon this movement, but it is not necessary to go into the reasons of this reticence or the advantages or disadvantages of silence on such subjects. "Little has appeared in our newspapers concerning the remarkable movements against Rome which have occurred in Austria, in Germany, France, and other lands; although in Austria alone, more than 30,000 persons have cut themselves loose from the thralldom of the Romish Church, while in other parts of Germany some 40,000 have in recent years abandoned Rome. The seceders in Austria have joined Reformed Protestant Churches, most of them uniting themselves with the Evangelical Church, by which name the Protestant Church is commonly there designated. A smaller body, some 8,000 in number, unwilling entirely to relinquish forms and doctrines in which they have grown up from childhood, have passed over to the body of Old Catholics." The name, though not the movement itself, originated with a cry raised by a medical student in a political meeting in December, 1897; that cry was taken up by the German party, and is thus put by a leader, Ritter von Schonerer, in his journal in 1898: "In view of the steadily increasing danger which threatens us from Rome and Prague, the true German patriot is bound to bethink himself, and take, before it is too late, correspondingly vigorous measures in self-defence. In this war between Romanism and Germanism, our battle-cry from east to west must be 'Los von Rom,' and we must fight persistently in the hope of seeing a final victory gained by Germanism over the un-German and strife-loving Church of Rome. Long enough have we been talking about passing over from Romanism to Protestantism. In the face of the growing danger let our words be followed by deeds. Away with the fetters that bind us to a Church that is the enemy of our nationality! The spirit of the German, not of the Jesuit, must rule a German people!" It will be seen that many causes, political, national and religious, contribute to swell the revolt.

A Welsh Restoration.

The parish church of Trelech-a'r-Bettws was reopened on the 29th ult. after thorough restoration. Seven years ago, when the present vicar (the Rev. W. H. Jones), was appointed, he found the fabric in a very dilapidated state. The window frames were falling out, there were large holes in the flooring surrounding the communion table, and the pulpit and the desks were too dangerous to use. The vicar made up his mind that the parish church should be restored and made worthy to be called "a house of God." Support was accorded him on every hand. "It was not in monetary subscriptions alone that he found encouragement, though these were given rather freely; nothing gratified him more, or

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stimulated him more to hopeful exertion, than the unanimity with which the local farmers of every denomination joined to haul to the building stone, and otherwise co-operate in the work. Mr. Jones may well congratulate himself on the successful result of his undertaking, and quite as much on the general goodwill which he enjoys among his parishioners." On reading the above piece of news we wondered in what theological college the vicar acquired the manual and architectural knowledge which enabled him to carry out this work. Certainly some such knowledge would be of use to our missionaries who have to do everything from the beginning.

Edward Bowen.

The name of Edward Bowen is scarcely known to many of us perhaps, but in a recent review of his biography is to be found more than one point worth noting. His life was passed in the service of Harrow, where he brought to the work the single-hearted devotion of Arnold for Rugby, widely as the two men differed in their views and in the methods by which they sought to fulfil their high aims. The freedom of each individual, the conviction that those in authority should seek to offer guidance, rather than to impress themselves too deeply upon others, would seem to have been the dominant thoughts with Edward Bowen. Who will not feel the truth of these words? "The building grows, like the temple of old, without sound of mallet and trowel. What we can do is to arrange matters so as to give virtue her best chance. We can make the right choice sometimes a little easier, we can prevent tendencies from blossoming into acts, and render pitfalls visible." An ardent believer in the value of athletic sports, he "stood for a certain austerity honourably characteristic of the English Public School system," as opposed to the something enervating induced by material luxury. His own life was of the simplest—his own accommodations the plainest and barest—in words and actions alike, he protested against all that tended towards the luxury of the "later Romans." He upheld all that made for manly strength and straightness, as opposed to self-indulgence, whether spiritual, moral, or physical. To all else he added, "the eyes of the poet with the power of investing the athletic struggles and the strange, unreal world of boyhood with mystery and charm; a firm faith in the sacredness of the individual life and the development of each single individual soul; and a vision of the world and the men and women in it beyond the horizon of the leisured and wealthy classes." His most enduring monument, we are told, will be the little volume of verse in which he gathered up what was noblest in the traditions of the life he knew so well—what was finest in his own nature.

The Untilled Field.

Is the title of a volume published by Mr. Geo. Moore. This man of genius migrated to Dublin about two years ago and has published a volume of short sketches. Much has been written about Ireland and its people of recent years. We are told that Mr. George Moore's ideas do not always lie on the surface; and it would not be easy to indicate from a reading of this book just what his real beliefs about Ireland and the Irish are. But if there is any one passage that appears to embody them more comprehensively than any other it is this, which is put into the mouth of a man of art: "There is no free thought, and where there is not free thought there is no intellectual life. The priests take their ideas from Rome, cut and dried like tobacco, and the people take their ideas from the priests, cut and dried like tobacco. Ireland is a terrifying example of what becomes of a country when it accepts prejudices and conventions, and ceases to enquire out the truth."

FETICH WORSHIP.

A recent writer in the Church Times has an excellent article on "Anglicanism and Fetich Worship," in which he points out that not a few in the Anglican Church have idols to which they are attached and set up for reverence on all occasions, regardless oftentimes of the ill-effect their idolatry is producing on others. Fetichism is described as the custom of the negro of the Guinea Coast, who, beginning an expedition, chooses the first object that presents itself to his eyes upon issuing forth, and vows to worship that, as a god, if he is successful. If the wishes of the worshipper be not granted, all a savage's rather powerful vocabulary of abuse is exhausted upon the fetich. It is kicked, stamped upon and dragged through the mud. Change of luck, however, produces apologies and promises of future regard and worship. The writer indicates several forms of fetich which in his judgment exercise a real tyranny over those who are subject to them. One form is the idolatry of numbers—in the characteristic phrase of one of our bishops, we are always counting noses, whether in congregations, or guilds, or Bible classes. To this fetich is often sacrificed peace of mind, or discipline which needs to be enforced, or truths which ought to be taught, but which are unwelcome. In other words, principles and duty are often sacrificed at the shrine of popularity or success. Another fetich the writer condemns is the cathedral service. In a cathedral we expect a cathedral service, but there is no reason why such a service should be aimed at in every parish church. The Bishop of Worcester, speaking of cathedral services, as "a glorious ideal," said "he had known a vast number of laity, and in this respect he agreed with them firmly, who held that there had been no greater curse in the recent history of the Church of England than the propagation of the type of cathedral services in parish churches. The High Church movement had had a magnificent opportunity, and had in fact misused it and lost it, and the movement which was so strong had received a check, or it would have to go back, very likely, for the good of humanity on the whole, and start on a somewhat different basis." Cathedral services are the rendering by schools of music, for such cathedral choirs virtually are, of the services of the Church in the most cultivated manner, and are not intended to be popular, or such as ordinary congregations can take part in. Why should the imitation of the cathedral service be regarded as the necessary or normal service of the ordinary parish? We have in many parish churches imitated far too slavishly the cathedral service. Settings of canticles, in which the congregation cannot join, and anthems, which they impatiently endure, are not, in poor parishes at any rate, conducive to large or reverent congregations. In some cases, the so-called "cathedral" service is often allowed to crowd out the sermon, or weary the people before it is reached. Another fetich with some is intoning the services. In large buildings it may be necessary, but in ordinary edifices it is quite uncalled for. It seems to many unreal and artificial in prayers, confessions, and supplications, and they prefer a simpler and more natural form of service. From monotonizing the service, some go on to monotonizing the lessons and sermon, with the result that a dreary monotony settles over all, and what should be bright, varied, and edifying, becomes a weariness to both flesh and spirit. And yet another fetich is the surpliced choir. It is attempted in many places where it is difficult to get suitable boys, and still more difficult to get one who understands the boy voice and can train it. An efficient and well trained surpliced choir is comely and edifying, but where it is an evident "attempt" or failure, then it had better be dispensed with. It often crowds up a chancel unduly, obscures the altar, and renders the approach of communi-

cants not as easy and comfortable as is desirable and necessary, besides necessitating the muffling of the organ in a chamber from which the sound cannot properly escape, and when it does, it is blurred and indistinct. The supplanting altogether of wind and stringed instruments by the organ also is to be regretted, and their valuable aid in supplementing the organ should be more generally utilized. Our Church service is capable of much more variety than is generally given to it, and whilst recognizing the beauty of the cathedral type, is it well to confine it to any one form, cathedral or otherwise? The following by the writer of the article already referred to, may be suggestive, and afford food for thought on a subject of great importance: "Is there a sufficiently valid reason against the adoption of the almost universal Continental custom, that the organ and choir should be at the back or side of the church, thus leaving the chancel free for its normal function—the communion of the people? There are difficulties in the way, the behaviour of the choir and so forth, but they are not insuperable. The music in our Church worship demands from us much more scientific study than we are disposed to give it. Its work in Milton's words is to—

Dissolve the soul in ecstasies,
And bring all heaven before our eyes.

Too often it does nothing of the kind. "Our words fly up," but because of the many defects in the service, defects which could be remedied, "our thoughts remain below." We should do well to remember that "words without thoughts never to heaven go."

EPISCOPACY AND TOLERANCE.

Episcopacy, as held and maintained in the Church of England, is oftentimes much misunderstood, and consequently misrepresented by those who view it from outside, and the doctrine of the Church regarding it is regarded by some not only as neither scriptural or ancient, but as being uncharitable and offensive, and our right to hold it at all is called in question. This is done not only by thoughtless and prejudiced persons, but sometimes by those from whom a more enlightened view might be expected. Such fail to perceive that this is intolerance, and deprives us of the right to have and express our view of the subject. They seem to think, that in holding this traditional view of Church government that we are condemning others. A prominent Presbyterian divine of the United States is reported to have said: "It is offensive to us to be told that we have no valid ordination, that our ministry has no standing in the visible Church, that we cannot administer the sacraments properly." We think Dr. Nichols would search our standards in vain for any such pronouncement, as the Church contents itself by defining what is necessary for itself in these particulars. Moreover, most if not all the religious bodies which feel aggrieved at the Church's position on this question, had no existence till long after it was the settled policy of the Church of England, and therefore were not in her mind when she formulated her convictions on this subject. The strongest statement in regard to it is the preface to the Ordinal which declares: "It is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, bishops, priests and deacons." There is no reflection here on the orders of other religious bodies, only direction for our own body, as doubtless other bodies have theirs. It is a question of fact and history, on which we certainly have a right to have an opinion, and to express our convictions. No one feels aggrieved that the Presbyterians or others should state their views which would be: "It is evident, etc., that there have been only two orders." In re-

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gard to orders, the Church simply minds its own business. It regulates the ordination of its own ministers, and nowhere expresses judgment as to the affairs of other religious bodies. If they are content with what they have, it is not for us to condemn them, but we have at least an equal right to have an opinion, and to exercise it in what we regard as necessary for ourselves. We notice the same sensitiveness and intolerance in our Nonconformist friends in other directions. In educational matters, in England, for instance, they are content with undenominational religious teaching in schools subsidized by the State, but consider it wrong for Church people to have definite religious instruction imparted in schools to which equally with Nonconformists they are contributors. Posing as the friends of religious liberty, they decline to give to others the right they claim for themselves. They fail to point out why denominational schools have not as much right to State aid as those of an undenominational character. Church people have the same ground for objecting to undenominational teaching for their children, as the Nonconformist has to objecting to his children attending a Church of England school. And besides that, he is protected from such teaching by the provision of a conscience clause. Liberty is as much valued by Churchmen as by dissenters, though they may not be as loud in asserting it as others, and as their interests demand. The position of the Church, as to episcopacy, is well and concisely stated in a recent sermon by Rev. Prof. Collins, of King's College, London. In any case, a ministry which is not organically connected with the apostolic ministry cannot be the historic ministry of the Church. A ministry which has come from a presbyter, who had never received authority to lay on hands himself, cannot be what ours is. It is not our business to say there is no grace in such a ministry. It is our business to see to it that we do not jeopardize that which we have by treating something else as though it were the same thing. That is an essential thing. It is not part of the Catholic faith to deny other people's gifts, but it is our bounden duty to safeguard our own. From that point of view, then, "Episcopacy" is of the very essence of the Church.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Head Office, Imperial Bank Chambers, Toronto.

Object.—The spread of Christ's Kingdom among men, especially young men.

Rules.—(1) The rule of prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the work of the Brotherhood.

(2) The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The Brotherhood has chapters with full organizations throughout the United States, England, Scotland, the West Indies and Canada. Any clergyman or other church person knowing of any young man moving to any place in any of these countries can ensure some attention being paid to him and probably his receiving the right hand of fellowship by a brother churchman, by forwarding his name and address to William Walklate, general secretary of the Brotherhood in Canada, Imperial Bank Chambers, Toronto. The matter will then be followed up through the various Brotherhood offices.

With the Travelling Secretary.—Had a very encouraging reception at Clinton, the rector, the Rev. C. R. Gunne, doing all in his power to make my visit pleasant. Addressed seven (7) young men at 10 a.m., and preached upon Brotherhood work at the morning service. Hope to see this chapter reorganized before very long. Visited

Blyth in the afternoon and evening of Sunday, May 31st, and was much impressed by the arrangements made for my visit through prayer and work, preached at the evening service at 7 p.m., and afterwards had a meeting of over twenty (20) men and boys, to whom I talked on the Brotherhood and its work. Several members of the congregation were present, and great interest shown in the work. The Rev. J. Edmonds, the rector, hopes soon to have his chapter organized, and it is likely a junior chapter may also be formed. Visited Walkerton on June 1st, and on the 3rd, Wingham, where I found Brotherhood work being thoroughly carried out. Gave two addresses, one to the general congregation, and another to Brotherhood men. Two probationers were admitted to full membership. It was very encouraging to meet here, at Wingham, such a fine body of true Brotherhood men. At Listowel, where I went on the 2nd, at the request of the rector, the Rev. C. H. Buchland, I addressed several young men on the Brotherhood, and hope for good results.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

INDIA FAMINE ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions; Anon., Peterborough, \$1; Miss M. E. Austin, Quebec, \$4; J. M. O. S., to support orphan for one year, \$15; Charles Palmer, Charlottetown, P.E.I., \$10; "Lilian," \$10. I do indeed heartily thank all who so kindly either continue to help, or help for the first time, to keep these little famine orphans provided for, and as there are so many still young, and requiring care for some years, I shall be so grateful to any one who would like to send any offering for these poor little souls. In so many cases they are probably saved great physical suffering, and best of all, the darkness of their ignorance of the true God is removed by placing them where the truth is gently and regularly taught them day by day. Please address further contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, Ont.

NOVA SCOTIA.

Charlottetown.—The annual meeting of the P.E.I. branch of the Woman's Auxiliary to the General Missionary Society of the Canadian Church was held in Charlottetown, on the 4th inst. There was a celebration of the Holy Communion in St. Peter's Cathedral at 7.45 a.m. The business meeting took place at 4.30 p.m. The secretaries reported that there are at present four branches on the island, namely, Charlottetown, Summerside, Souris and Georgetown, with the prospect of two others being formed in the near future. During the year three bales of clothing, provisions and useful articles, to the value of about \$140 had been sent to the Indian School at Yale, B.C.; also a parcel had been sent to the Indian school at Forty Mile, near Dawson City, Yukon. Two sets of communion linen had been contributed for missions in Alberta. The association supports a girl in the Bible Training Home, Matsumoto, Japan, and contributes towards the salary of Miss Mellish, head mistress of the Indian school, Forty Mile. A bed had been given to Yale school, and \$600 towards the Indian Hospital at Lytton, B.C.

Last September Miss Mellish, a member of the society, had volunteered for the mission field, and had been accepted by Bishop Bompas, the veteran bishop of Selkirk. It is expected that a number of branches will be formed in the diocese of Nova Scotia shortly. The following officers were elected for the ensuing year: President, Mrs. Jas. Simpson, first vice-president, Miss Mawley, Summerside; second vice-president, Mrs. George Hodgson; recording secretary, Mrs. T. J. Harris; corresponding secretary, Mrs. Eardley Hyndman; Dorcas secretary, Mrs. F. C. Cotton; treasurer, Mrs. Vinnicombe. After the meeting, the delegates and friends were entertained at tea by the Charlottetown branch, and at 7.30 p.m., a service was held in St. Peter's Cathedral, where the Rev. C. R. Cumming, rector of Crapaud, preached a powerful sermon on the text, "Ye Serve the Lord Christ."

MONTREAL.

Stanbridge East.—On Tuesday, June 2nd, the annual Corporate Eucharist of St. James' Guild, and St. James' Branch of the W.A. was celebrated at 8 a.m., in the Parish Church. The celebrant was the rector, the Rev. J. J. Willis, B.A. There were present over twenty members who pledged themselves anew to the sacred feast. In the afternoon of the same day, the annual meeting of the guild was held in the Parochial Hall. The treasurer reported a balance of \$110, which was transferred to the Roofing Fund. Mrs. N. Stanton was elected president; Mrs. M. S. Cornell vice-president; and Miss Baker secretary-treasurer. During the past year the Guild expended a considerable sum upon the interior of the rectory. This year the church and hall are to be the objects of their energy. On Thursday afternoon, June 4th, the annual meeting of the Parochial Branch of the W.A. was held at the residence of Mrs. P. Moore. Several new members were enrolled. This branch is but one year old, but in that year has done splendid work in organizing forces for missionary work and disseminating missionary news. Mrs. P. Moore was re-elected president; Mrs. Anderson, vice-president; Miss Baker, treasurer; Mrs. Willis, secretary. After the meeting the members present enjoyed the hospitality of Mrs. Moore, whilst talking over the plans for the current year.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Thursday, June 18th.—Celebration of the jubilee of Bishop's University; celebrate the Holy Communion, Bishop's College Chapel, 7.30 a.m.; attend convocation service, 11 a.m.; assist at prize giving, Bishop's College School, 12 noon; assist at public convocation of Bishop's University, 3 p.m.; return to Quebec. Friday, June 19th.—Travel by I.C.R. to Dalhousie. Saturday, June 20th.—Sail in Baie des Chaleurs steamer to Gaspé Basin. Sunday, June 21st (Second after Trinity).—Preach at Gaspé Basin and Gaspé South, and go on board the D.S.S. "La Canadienne," and sail for the Canadian Labrador. N.B.—The remainder of the month and the whole of July will be spent in the visitation of the North Shore.

St. Paul's.—Miss Eva J. Taylor, the organist of this church, on Sunday, June 7th, was made the recipient of a gold watch from the members of

the congregation, in acknowledgment of her past services. Miss Taylor, who is very popular with the members of the congregation and choir, which she has taken such untiring pains with, some time ago signified her intention of resigning. The members of the choir, and the church, desirous of manifesting their appreciation of her labour of love, on the aforesaid Sunday presented her with a gold watch in token of their esteem. The presentation took place after service, when all the members of the congregation were requested to remain in their seats, and the pleasant duty was performed by the rector and churchwardens.

MONTREAL.

William Bennett Bond, D.D., Archbishop,
Montreal, Q.

James Carmichael, D.D., Bishop-Coadjutor,
Montreal, Q.

Montreal.—Christ Church Cathedral.—The Rev. Rural Dean Smith, rector of St. James, Hull, has been appointed a canon of this cathedral in succession to the late Canon Evans.

Diocesan Theological College.—The governors of this college held a special meeting on the 9th inst., the Very Rev. Dean Evans presiding. The chief business of the meeting was the consideration of the report of the special committee appointed to select a principal and arrange for the carrying on of the college work during next session. The report of the committee was read and considered, but it was thought advisable to adjourn the meeting for a few days before coming to any definite conclusion. It was resolved that Mr. James Copeman, tutor of probationers, should be presented with an honorarium in recognition of his services during the past year. Those present were the Very Rev. Dean Evans, Archdeacon Norton, the Rev. E. I. Rexford, the Rev. Canon Baylis, the Rev. N. F. A. Bourne, the Rev. Principal Hackett, Dr. Alexander Johnson, and Messrs. C. Garth, R. Wilson-Smith, George Hague, James Crathern, G. E. Drummond and H. J. Mudge, secretary.

St. John the Evangelist.—At the closing exercises of the school of which Mr. C. S. Fosbery is the head master, which took place on Thursday, the 11th inst., the prizes were distributed by Mr. A. R. G. Heward, as follows: Sixth Form—Heward, I. Fifth Form—Austin, Plimsoll, Roberts, Hayward, Lindsay, I. Fourth Form—Maxwell, Hyman, Torrance, Rennoldson. Third Form—French, II., Hebden, Lindsay, II. The programme included a cantata in chorus by the pupils and several other excellent musical numbers.

Waterloo.—St. Luke's.—On Sunday morning, June 7th, the Right Rev. Jas. Carmichael, D.D., Coadjutor Bishop of Montreal, held a confirmation service in this church, when eleven persons were admitted into full membership of the church. Prior to this, his first episcopal act in the parish, the rector, in a few words welcomed His Lordship, who made a brief but graceful reply. Bishop Carmichael preached in the afternoon at Christ Church, Frost Village, to a large congregation, and again in the evening in this church. His Lordship's sermons, throughout the day, were much appreciated, being both eloquent discourses and lucid expositions of evangelical truth. The musical parts of the service were admirably rendered, and the choristers were commended by the Bishop for their painstaking efforts.

ONTARIO.

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

Kingston.—In our last issue we published a portion of the Bishop's opening address, and we are sorry that we have not space to publish it in full, as it is a most comprehensive address, and we are sure would be read with much interest. We give this week a few further extracts from it. Speaking in reference to bribery and corruption, which are features of our political life, the Bishop said: "I am speaking neither as a Liberal or as a Conservative, but as a Canadian, and a Churchman, who has more than once blushed as Englishmen and Americans have referred to our political life. I tell you that honest men of all parties should join hands to put an end to the methods which disgrace our land, and especially this fair province of Ontario, the brightest gem of the whole confederation which makes up this grand Dominion of Canada. The question with many a man entering politics now is not, 'What can I do for my country?' but, 'What can I do for myself?' and there is a contagion in it which is more dangerous to the country than smallpox, and equally radical measures should be taken with it as with smallpox, to stamp it out. The very life blood of the country is being polluted by corruption. Men are beginning to think nothing of selling their votes. It is only a question as to who will pay the most for them, and the man who buys them is ready to sell himself to the highest bidder. The abominable partisanship which divides and blinds our people is responsible for much of this evil-doing. Anything to serve the party. Men and brethren, see that the men you vote for are good and true men. Men above reproach, men who can neither be bought nor sold, men who love their country, men who love their God, who has given it to us; whether they be Liberals or whether they be Conservatives." He referred in most feeling terms to the deaths of Archbishop Temple and Dean Farrar. In speaking of the work which he has accomplished during the past year, the Bishop said: "I completed my third visitation of the diocese before the second anniversary of my consecration; and am now engaged on the fourth. Since last Synod I have confirmed five hundred and thirty-four persons; two hundred and eighteen males, and three hundred and sixteen females. I have preached one hundred and forty-two sermons, and given eighty-three addresses. I have performed two marriages, baptized seven children, celebrated the Holy Communion forty-five times. I have consecrated two churches, and four cemeteries; an altar and an altar cross in one church; an altar desk and service book in another; and sacred vessels, a pulpit, and several articles of church furniture, in two other churches. I have personally inducted two rectors."

"There are at the present time no less than seven vacant missions in the diocese, besides three new fields, which imperatively need to be supplied if they are not to be lost to the Church." In reference to Mr. Hutton's work for the Augmentation Fund of the diocese, the Bishop says that by his success he has shown himself to have rare gifts, and exceptional powers in dealing with others. He has got large sums from many from whom nothing was expected, and even from persons who said they would give nothing. The work would doubtless have been completed now if parishes had been always opened when Mr. Hutton sought admission; but he has been frequently put off, and practically refused admission, for no proper reason. The Bishop also spoke in glowing terms of the work of the Woman's Auxiliary. In reference to Sunday school work, he said: "A decided revival, I am thankful to say, seems to have taken place in Sunday school work, and a new interest has been

aroused. It is a most important branch of the Church's work and on it her future very largely depends." Speaking on the subject of reverence for God's Word, he said: "It behooves Christian parents to see that their children are taught to regard the Bible as different from every other book, as indeed a revelation from God, the Word of the living God which can make them wise unto salvation, through faith which is in Christ Jesus. See then that your children are taught the Word of God, and are taught to reverence it. Be careful never to prescribe the learning of a passage of Scripture as a punishment. I have known this to be done, with very disastrous results upon the life, which became hardened thereby, against the Bible. One of the most efficacious ways possible to beget reverence for the Scriptures is for the head of the family to reverently read them in his household, night and morning, in conducting family prayer. I would, therefore, very earnestly counsel the heads of families throughout the diocese, who may not, up to this time, have observed this duty—the duty of having family prayer—to at once make a solemn resolution before God, to begin it, and henceforth to carry it on. And I would ask each clergyman to specially bring it before his people from the pulpit, and to show them its value and its obligation; and then by pastoral counsel and help to enable timid ones, who perhaps shrink from the responsibility, to undertake it. Parents who neglect family prayer grievously sin against their children, and deprive them in after years, of one of the sweetest memories of home." In reference to the subject of strikes, the Bishop said, inter alia: "This interference with individual liberty cannot continue under the British rule, and legislative enactments must be made, and enforced against it, and it behooves Christian men to use their influence, and to see that those enactments are wise and judicious, and that the interests of all shall be conserved. We all have interests in, and responsibilities to, the country in which we live, and we cannot free ourselves from them if we would. Imagine the country having come to such a pass, that if you were having some work done, you could not employ your nearest friend to do it, though he might be the most skilled mechanic you knew, if he did not belong to some union; because, forsooth, every other mechanic, who was a union man, though of a different trade, would refuse to work on a job on which a non-union man was employed! That sort of thing is suicidal to its own life, and is calculated to destroy the best interests of the labouring man."

Kingston.—A very large percentage of the members of the Ontario Synod, both clerical and lay, had come to town on Monday afternoon, and were present at the Sunday school conference held in St. George's Hall in the evening, the Bishop of the diocese presiding. His Lordship expressed his pleasure at the synodical work being opened by such an important conference, and hoped that all would go forth from it filled with enthusiasm to do better than in the past. Papers were given on the "Desirability of a Uniform Series of Lessons;" on "S. S. Examinations, and the Normal System;" on "The Sunday School in Country Parishes;" and on "Diocesan Organization," by Rev. J. R. Serson, Rev. J. H. H. Coleman, Rev. W. W. Burton, and Dudley Hill, Napanee, in the order named. The first speaker lamented the lack of interest in Sunday school work, the Sunday school being the weakest part of the church's machinery. Until a regular pedagogical system was established, good teachers and good results would not be forthcoming. The second paper pointed the moral of the need of normal classes and a definite system of instruction by drawing attention to the work of army reform now going on in England, which was

converting the machine, with results for tin that each dea The third spe kept parish r just when his At least one parents in req preached in re encouraged by a to the school. a special org. drive home l speaker had I ing standard school. The the shoulder, blows were c would not go lovely it had were and so thiasm was for Sunday s by the meeti the diocese. nothing fails in Sunday licensing of about seeing parish. Volt Worrell, and G. R. Beam Radcliffe and Church's mo Leech emph Archdeacon classes, and and always reason of th commercial s and in schoe and cents va them, and tl

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centage of the both clerical and onday afternoon, school conference the evening, the g. His Lordship nodical work be- t conference, and rom it filled with the past. Papers y of a Uniform Examinations, and Sunday School in Diocesan Organiza- v. J. H. H. Cole- d Dudley Hill. The first speaker in Sunday school the weakest part Until a regular hed, good teachers forthcoming. The al of the need of system of instruc- the work of army gland, which was

converting the army into a perfectly running machine, with the object of obtaining the best results for time and labour. It was suggested that each deanery offer prizes for competition. The third speaker urged the need of a carefully kept parish register, that the priest may know just when his children are ready for the school. At least one sermon, setting forth the duties of parents in regard to Sunday schools, should be preached in the year. Pupils should be encouraged by any and every means to bring others to the school. Have a Sunday school choir, and a special organist. Pictures should be used to drive home lessons, and monthly reports, the speaker had found, were of great value in raising standard of lessons, and building up the school. The fourth speaker struck right out from the shoulder, and coming from a layman, the blows were doubly telling. He hoped people would not go away from the meeting and say how lovely it had all been, how eloquent the addresses were and so practical! and do nothing. Enthusiasm was the word of all words best fitted for Sunday school work. The enthusiasm roused by the meeting should be the means of infecting the diocese. Nothing succeeds like success, and nothing fails like failure. Any old way won't do in Sunday school work. He advocated the licensing of a field superintendent who would go about seeing to Sunday school work in every parish. Voluntary speakers were Archdeacon Worrell, and Revs. T. Leech, F. D. Woodcock, G. R. Beamish, H. H. Bedford-Jones, C. E. S. Radcliffe and G. F. Ruttan, Napanee, one of the Church's most useful and faithful laymen. Mr. Leech emphasized the spiritual side of the work, Archdeacon Worrell strongly advocated normal classes, and Mr. Ruttan, who spoke several times, and always to the point, said he felt that one reason of the failure of Sunday schools was the commercial spirit drilled into the children at home and in school. They did not see just what dollars and cents value the Sunday school would have for them, and therefore took no interest in it.

On Tuesday, at 10.30 a.m., there was a choral celebration in the Cathedral. The Bishop was celebrant, assisted by the Dean, the Archdeacons, and Rev. L. N. Tucker, and Canon Grout. Immediately afterwards the business session began. Before taking up general business, Bishop Mills suggested mid-day prayer in behalf of missions, which was heartily joined in by all present. This was throughout a feature of the Synod. The prayers for missions used at the General Synod being based on this occasion. Rev. Sterne Tighe presented the report of the audit and accounts committee, and also the report of the auditors. The statement as presented was adopted. Mr. Tighe informed the Synod that the financial affairs of the Synod were never in a stronger or more encouraging condition than at present, which statement was received with applause. Mr. R. V. Rogers, treasurer, presented his annual report, which was considered so satisfactory that it was adopted without discussion. It showed that the consolidated fund had a grand total of \$384,997.90, while last year it stood at \$376,310.86, an increase of \$8,687.04. The additions to the fund were \$8,833.38 from seven sources, the largest being \$6,252.78 from the Diocesan Augmentation Fund. The diocesan augmentation fund account showed that on May 1st, last year, the balance was \$4,662.81, to which was added this year, \$8,052.78. There was transferred to the Superannuation Fund \$7,500, and \$1,800 was paid Rev. C. J. Hutton, leaving a balance of \$3,415.59. Different funds interested in the Synod amount to \$384,997.90, and receipts on account of the consolidated fund were \$18,689.17, showing a gross income of less than 4 1/2 per cent., out of which, after deducting expenses and the transfer to the Rest Fund of \$935, a dividend of 4 per cent. was declared. The afternoon session opened at three o'clock. Rev. Prof. Cody and Rev. L. N. Tucker, secretary

general board of missions, were present, and invited to a seat on the platform.

The first business taken up was the appointment of officers, the following being the result: Clerical secretary, Canon Grout; lay secretary, Dr. R. V. Rogers; treasurer, R. J. Carson; audit and accounts committee, Rev. Sterne Tighe, Col. S. C. McGill, Francis King. In moving the appointment of R. J. Carson to the office of treasurer, Judge McDonald paid a tribute to the late lamented office-holder, Dr. E. H. Smythe, a man whose loss the Synod deeply felt. Dr. Walkem also spoke of the good work performed by the late Dr. Smythe, in behalf of the Synod. Mr. Carson, he thought, would be a worthy successor of the late treasurer. The Synod could not have chosen a better financier, or one who would fill the important office to which he had been appointed.

Reply of a suitable nature was made by Mr. Carson.

The next business considered was the annual charge of Bishop Mills, which was enthusiastically received. Applause greeted portions of the address, and at the point where reference was made to King Edward, the assemblage arose and joined in singing the National Anthem. The charge took up an hour and a half, and the time was considered well spent. At its conclusion, Chancellor Walkem moved that the address be referred to a special committee, to be named by His Lordship, who appointed the following: The Chancellor, the Dean, the Clerical Secretary, the Lay Secretary, the Archdeacon of Ontario, Judge McDonald, Canon Macmorine, J. R. Dargavel, Francis King, B. S. O'Loughlin, R. J. Carson and W. B. Carroll.

At last Synod meeting, a resolution was adopted, asking the Archbishop of Canterbury and York to remove obstacles in the way of colonial clergymen desiring to take up duties in England. In reply, Canon Grout read letters from both these dignitaries, pointing out that the course adopted is in strict accordance with the Colonial Clergy Act, and is intended for the good of the colonial diocese as well as of the Church at home. There is no difficulty in the way of any clergyman in colonial orders taking temporary duty in England, providing he brings a commendatory letter from his Bishop. The regulations are intended to prevent clergymen having been ordained for colonial work returning to England and settling down there. A communication was read from the Coadjutor-Bishop, of Montreal, asking this Synod as well as Synods throughout Ontario, to co-operate with Montreal Synod in the endeavour to organize a Canadian Church Congress, and if agreeable, to appoint a committee to act with other committees appointed for a similar purpose. The Bishop named the Dean of Ontario, the two Archdeacons, Chancellor Walkem, Dr. Rogers and Judge McDonald, a committee to confer with committees from other dioceses with references to the formation of the proposed congress. Archdeacon Worrell presented the report of the committee on religious instruction, recommending that a committee be appointed to draft a syllabus of lessons from old and new testaments, suitable for use in the public schools of the Province; that a committee be appointed to confer with other religious bodies with a view to arousing public opinion to impress upon the Government the necessity of having religious instruction in the public schools; that the scheme of voluntary schools in affiliation with common schools is fair and reasonable, and that this Synod approve of it; that we recommend to General Synod the preparation of a manual of church-doctrine and Biblical knowledge for use in the homes of members of Church of England; that in accordance with the resolution, Archdeacon Worrell and Chancellor Walkem have been appointed representatives from the Synod for the purpose named.

Canon Jarvis presented the report of the committee on Widows' and Orphans' Fund, showing that the capital of the fund now stands at \$16,182.12. The overdraft amounts to \$2,224.72, being increase of \$292.14. In addition to \$2,000. recommended last year for transfer from Diocesan Augmentation Fund, such sum, in addition to \$10,000 now recommended, be considered as capital, which will place the fund in such a condition that in future the annual income will be sufficient to meet current liabilities, in which case existing overdraft may be gradually wiped out. An anonymous donation of \$108.76 was received during the year, and a donation of \$200 from Mrs. F. W. Kirkpatrick. Canon Loucks presented the report of the committee on Episcopal Fund, showing receipts of \$32,846.64 from interest-bearing sources, leaving an overdraft of \$1,139.59. The capital account now amounts to \$57,012.09. Canon Cook reported for the diocesan library committee, showing the number of books added to the library last year. Canon Grout presented a resolution of thanks to Dr. Rogers for valuable services rendered in filling the breach created by the death of Dr. Smythe, the late treasurer. In presenting the resolution, His Lordship added his personal thanks for the kind services rendered the diocese by Dr. Rogers. The last named replied in suitable terms, paying glowing tribute to the late Dr. Smythe, whose loss has been severely felt by the diocese. Canon Grout read the annual report of Trinity University, which stated that last year was a prosperous one. The attendance of students was increasing, and the increased cost was met by generous donations from friends. The estimates for the year show a probable shortage of \$5,000, but it is expected that this will be met by the Convocation Fund. It was desired to secure 1,000 graduates as members at \$5 each. Mr. James Shannon, Registrar, then presented his report, which was adopted. Archdeacon Worrell presented the report of the committee on Divinity Students' Fund. The capital of the fund is \$3,400, yielding income of about \$136. Lent offerings give an average of about \$120 more, which total income is insufficient to meet wants of such work as should be undertaken. So long as the Synod can extend only the pittance now offered to students, there will be an insufficient number of candidates for orders. During the year thirty-three parishes sent no contributions, five of these being in charge of clergymen who received aid from this fund. There was some discussion upon the report, it being maintained that the fund was a most important one, which did not receive the consideration it should. It was felt that there should be strenuous efforts made to create fresh interest in the fund, so as to augment it, that worthy students may be assisted. Rev. H. H. Bedford-Jones moved Trinity University authorities be notified that this Synod is prepared to assist worthy students to the extent of \$150 a term. Several clergymen cited cases where Ontario diocese had lost candidates for orders, simply because other dioceses had offered better inducements for students to train for the ministry. His Lordship expressed regret that the fund was not larger and that greater attention was not given to it. Discussion was suspended at six o'clock, and was slated for first order of business at Wednesday morning's session, with Rev. A. L. McTear on the floor.

The Synod service was held in the cathedral on Tuesday evening. The clergy robed in St. George's Hall and proceeded to the main door of the cathedral by way of Johnston street, led by the choir, and came up the aisle singing the Whitsun hymn, "When God of Old Came Down From Heaven." Evensong was sung by Rev. William Roberts, Mus. Doc., precentor of the cathedral, the lessons being read by Canon Macmorine and Canon Loucks. Immediately after the first lesson, and before the "Magnificat," the Dean of Ontario and Dr. Walkem, chancellor

of the diocese, advanced to the chancel steps from their respective stalls in the choir, where the Chancellor read the Bishop's mandate, ordering the installation of the two new canons. The dean then admitted Rev. Arthur Jarvis, rector of St. Mary Magdalene's, Napanee, and Rev. Arthur William Cooke, incumbent of Catarqui, "to a seat in the choir, and a voice in the chapter, of the cathedral church of St. George." The select preacher, Rev. L. Norman Tucker, secretary of the general board of missions, took as his text, Phil. 2:17. In the old dispensation, the pouring out of the drink-offering had been typical of the offering of the whole man, body, soul, and spirit, without stint to God. St. Paul had poured himself out freely, rejoicing in the offering, following thereby the example of his Lord. "Let this mind be in you, which was also in Christ Jesus." We must put ourselves out in worship. It was the glory of the Church of England that she had held up the highest ideal of worship. The power of preaching must not be minimized. In the pulpit, God's priests stand between the living and the dead, but their words can only be truly effective, when their lives and selves are an utterance of the Word of God. The preacher touched upon the great opportunities for good to be found in parochial visiting, and then made a strong appeal for an awakening of the missionary spirit, a pouring out of prayer for more labourers for the great harvest, and a pouring out of means to sustain those labourers when sent. The morning session on Wednesday began at ten o'clock with a large attendance. The hall was very warm, and the assembled churchmen suffered somewhat from the extreme closeness of the place, but their enthusiasm was in no way dimmed or lessened. After prayer by Archdeacon Worrell, and the confirmation of the minutes of last session, His Lordship announced the appointment of the following standing committees: Executive Committee—Lord Bishop of Ontario, chairman; ex-officio members, the Chancellor, the Rector of Kingston, the Clerical Secretary, the Registrar, the Lay Secretary, the Treasurer, the chairman of the standing committees, the Archdeacon of Kingston, the Archdeacon of Ontario, Revs. Canon Burke, H. B. Patton, Canon Jarvis, Rural Dean Woodcock, Rural Dean Bogert, C. M. Harris, O. G. Dobbs, Rural Dean Armstrong; Judge McDonald, F. King, Edw. J. B. Pense, M.P.P., R. G. Wright, B. S. O'Loughlin, W. H. Moutray, Allan Turner, G. F. Ruttan, Col. Halliwell, Henry Briscoe. Audit and Accounts Committee.—The name of Rev. C. J. Hutton was added. Clergy Trust Fund Committee.—The Archdeacon of Kingston, the Archdeacon of Ontario; Revs. W. W. Burton, J. R. Serson, Rural Dean Bogert, Sterne Tighe, the Clerical Secretary, R. T. Walkem, K.C., D.C.L.; F. King, G. F. Ruttan, Judge McDonald, Edw. J. B. Pense, M.P.P.; W. B. Dalton, the Lay Secretary, R. J. Carson. Rectory Lands Fund Committee.—The Dean of Ontario, the Archdeacon of Kingston, Canon Loucks, Canon Macmorine, the Clerical Secretary, F. King, R. G. Wright, R. T. Walkem, K.C., D.C.L.; Judge Reynolds, R. J. Carson. Widows' and Orphans' Fund.—The Dean of Ontario, the Archdeacon of Kingston; Revs. Rural Dean Bogert, Canon Jarvis, O. G. Dobbs, the Clerical Secretary, Judge McDonald, Henry Briscoe, R. Preston, James Shannon, G. F. Ruttan, the Lay Secretary, R. J. Carson. Clergy Superannuation Fund.—The Lord Bishop of Ontario, the Archdeacon of Kingston; Revs. A. W. Cook, Rural Dean Wright, Sterne Tighe, the Clerical Secretary, R. T. Walkem, K.C., D.C.L.; Judge McDonald, G. F. Ruttan, J. B. Walkem, R. J. Carson, the Lay Secretary. See House.—The Dean of Ontario, the Archdeacon of Kingston, the Archdeacon of Ontario, Rev. J. O. Crisp, Rural Dean Bogert, Canon Macmorine, Canon Loucks, the Clerical Secretary, Edw. J. B. Pense, M.P.P.; Judge Reynolds, R. T. Walkem, K.C., D.C.L.; R. W. Garrett, M.D.; Col. McGill, W.

B. Carroll, J. Shannon, Judge McDonald, the Lay Secretary. State of the Church.—The Archdeacon of Kingston, Rev. Canon Macmorine, Rural Dean Wright, Rural Dean Bogert, Rev. R. S. Forneri, the Clerical Secretary, Rev. J. C. H. Hutton, Henry Briscoe, R. T. Walkem, K.C., D.C.L.; F. King, G. F. Ruttan, the Lay Secretary, R. J. Carson. Deceased Members of Synod.—Rev. Rural Dean Emery, Rev. W. Lewin, Judge McDonald. Committee on Diocesan Canvass.—The Dean of Ontario, the Archdeacon of Kingston, R. T. Walkem, K.C., D.C.L.; Edw. J. B. Pense, M.P.P.; R. J. Carson. Episcopal Fund Committee.—Archdeacon of Kingston, Archdeacon of Ontario, Canon Loucks, Canon Jarvis, Rev. W. Lewin, R. T. Walkem, E. J. B. Pense, W. B. Dalton, Judge McDonald, B. S. O'Loughlin, Col. Halliwell. Finance Committee.—Archdeacon of Ontario, Rev. S. Tighe, Rev. J. W. Jones, Rev. C. J. Hutton, E. N. Jory, Judge McDonald, Col. McGill, R. J. Carson. Educational Committee.—Archdeacon Worrell, Archdeacon Carey, Rural Dean Bogert, Rural Dean Armstrong, Rev. H. Bedford-Jones, Rev. C. A. Leech, Rev. E. T. Costigan, Dr. Walkem, Dr. Rogers, Dr. Garrett, Judge McDonald, Col. Halliwell, E. G. Sills. Sunday Schools.—Archdeacon of Ontario, Archdeacon of Kingston, Canon Macmorine, Rev. J. O. Crisp, Rev. J. R. Serson, Rev. F. D. Woodcock, Rev. G. R. Beamish, Rev. H. Bedford-Jones, Rev. J. H. Coleman, G. Hague, G. F. Ruttan, Judge McDonald, Judge Reynolds, E. N. Jory, Col. Halliwell, H. Briscoe, B. S. O'Loughlin, Lay Secretary. Diocesan Library.—The Dean, the Archdeacons, Canon Cook, Canon Macmorine, Canon Grout. Domestic and Foreign Missions.—Archdeacon of Kingston, Archdeacon of Ontario, Canon Macmorine, Rev. O. G. Dobbs, Rev. R. S. Forneri, Rev. W. Burton, Rev. Rural Dean Armstrong, W. S. Harrington, Judge McDonald, R. G. Wright, E. J. B. Pense, G. F. Ruttan, R. T. Walkem, Dr. Gardiner. Diocesan Missions.—Ex-officio members, the Bishop, the Dean, the Archdeacons, the Chancellor, the Treasurer, the secretaries appointed by the Bishop, Canon Loucks, Canon Jarvis, Rev. O. G. Dobbs, Rev. J. R. Serson, G. Hague, R. G. Wright, G. F. Ruttan, Col. Halliwell; elected by the Synod, Canon Macmorine, Rural Dean Wright, Rev. F. D. Woodcock, Rural Dean Bogert, Rev. W. W. Burton, Rural Dean Patton, Rural Dean Dibb, Rural Dean Armstrong, Judge McDonald, W. B. Carroll, E. J. B. Pense, Dr. Gardiner, J. R. Dargavel, Judge Reynolds, H. Briscoe, B. S. O'Loughlin. Lord's Day Alliance.—Archdeacon Worrell, Rev. O. G. Dobbs, Rev. W. Burton, Rev. T. Leech, Judge McDonald, Judge Reynolds, Dr. Rogers, E. G. Sills.

Judge McDonald presented the report of the committee on deceased members, paying tribute to former members of Synod now deceased. Revs. Messrs. Jones and Burton moved, in respect to the report of the committee on Divinity Students' Fund, that this committee notify the principal of Trinity University that this Synod will assist worthy divinity students at Trinity to the extent of \$150 a year, and, if necessary, will advance a further loan. Debate followed upon the report of this committee. The tenor of the debate was in effect that the Synod should exert itself in securing candidates for holy orders and to assist them to the fullest amount possible, in order that vacant missions and parishes might be filled. Archdeacon Worrell pointed out that a student had never applied in vain to the committee for aid. It was generally known that the fund was available, and that after the amount per student was used up, a further loan would be made if students felt that they needed the money to complete their course in college. The Synod had given Trinity College \$1,000, with a view to securing ordained men for the diocese, but the supply of men was found to be inadequate for the needs of the Church. The speaker advocated a Sunday collection in behalf of the fund. He

was opposed to attacking the capital of the fund; if that was done it would soon become depleted. He said he was willing to accept the motion as a substantive motion, but not as an amendment to the report. Rev. F. T. Dibb pointed out that the dearth of candidates for holy orders was not confined to Ontario diocese, or Canada; it was universal, being felt in Germany, United States, and other countries. The report was then adopted, and the motion of Mr. Jones was also carried. Rev. J. R. Serson presented the report of the committee on Clergy Trust Fund. The Dean of Ontario presented the report of the mission board, which was taken up clause by clause. The first clause provided for the appointment of a missionary agent to canvass the diocese on behalf of missions, at a salary of \$1,000 a year. Rev. Bedford-Jones was opposed to this; he thought it inexpedient to appoint another paid agent while Rev. Mr. Hutton's canvass was incomplete. His Lordship pointed out that Mr. Jones' suggestion was directly opposed to the policy of the Bishop. If the present lethargy throughout the diocese was to continue then allow matters to remain as they have been in the past. If he could get men to fill vacant pastorates and mission fields the Synod had not the funds with which to pay them. The most successful way to canvass was to appeal to the church people directly, and if this was done instead of having a fund of \$8,000, the Synod would have not less than \$12,000. He counselled those present to set themselves against such a suggestion as Mr. Jones had made. Rev. Mr. Serson opposed the policy outlined by the Bishop. He thought that such a canvasser would receive a cool reception in some of the parishes. Rev. J. W. Jones, T. P. Worth, upheld the policy of the Bishop. The diocese was made up largely of small parishes, and missions, which required assistance, such as outlined by His Lordship. Such a canvasser would revive the funds of the mission board. Chancellor Walkem upheld the Bishop in his stand. He quoted instances where canvassing had been beneficial in increasing funds and in keeping up interest in missions. Debate on the report was adjourned in order to appoint scrutineers for election of members of the mission board and Provincial Synod. On motion of Archdeacon Worrell Rev. H. H. Bedford-Jones and Col. Halliwell were appointed representatives on the council of Trinity University for two years. At the opening of the afternoon session the delegates to the Provincial Synod were announced as follows, the names being in the order of election: Archdeacon Worrell, Dean Smith, Canon Grout, Canon Jarvis, Canon Macmorine, Archdeacon Carey, Rev. R. S. Forneri, Rev. G. R. Beamish, Rev. H. B. Patton, Rev. J. R. Serson, Canon Loucks, Rev. D. F. Bogert, Judge McDonald, Judge Reynolds, E. J. B. Pense, Dr. Walkem, R. J. Carson, W. B. Carroll, Dr. Gardiner, J. R. Dargavel, Col. Halliwell, B. S. O'Loughlin, Dr. Rogers, H. Briscoe. Substitutes.—Rev. W. W. Burton, Rev. F. W. Armstrong, Rev. F. D. Woodcock, Rev. W. Wright, Rev. C. J. Hutton, Rev. F. T. Dibb, E. N. Jory, J. R. Leake, Col. McGill, G. F. Ruttan, F. King, A. Turner. Following this the report of the mission board was again taken up, and clause by clause, almost without discussion, was adopted. Canon Macmorine presented the report of the committee on the state of the Church, which was enthusiastically received, because of the prosperous showing it made. The increase of families was reported at 82; total population increase, 500; increase of communicants, 300; increase of Sunday school scholars, 307. Four new schools were erected, and thirteen new teachers appointed. For the past three years confirmations have increased. Total givings for all purposes for the year were \$92,786, an increase of \$2,465. The debt of the diocese has decreased by \$4,879, and total value of church property is now \$727,737. Allusion was

made to Go of England certain qua seemed obv fluctuations tion, as all or less. denied the needing to Church eve and more responsibili this, a ver on the sub L. N. Tu of mission of facts. ance, and occasion t planation society. aroused. Mr. Tuck ueacon C mittee on provided the dioce Deane: Grenville, Addingto 270. Ch of the c It show which \$3 retary. visited. been co report o Present \$777.38. hand on presen to whic Bishop. made b particul ay se clergy which some with Worre Day 2 Sunda, in con and laity the Wedn addre: gener vicar Cody. route to be splen the speal impo to w pers of u exag feel than glov and erca glc1 (A1 chu bas Lo: the yle

made to Government census, by which the Church of England was represented to have declined in certain quarters while gaining in others. It seemed obvious, the speaker said, that these fluctuations were the result of accident of migration, as all religious bodies had suffered more or less. At the same time, it could not be denied that considerable areas still remained needing to be supplied with means of grace. The Church everywhere was in need of more men, and more means, if she was to discharge her responsibilities to those entrusted to her. After this, a very interesting and instructive address on the subject of missions was delivered by Rev. L. N. Tucker, general secretary of the board of missions. The address was forcible and full of facts. Hearty applause punctuated its delivery, and at its conclusion, the Bishop took occasion to thank the speaker for his lucid explanation of the workings of the missionary society. He felt assured that interest would be aroused. A resolution of thanks was tendered Mr. Tucker, for his excellent address. Archdeacon Carey presented the report of the committee on Foreign and Domestic Missions. It provided for the allotment of the \$4,000 assigned the diocese by the missionary society, as follows: Deaneries of Frontenac, \$1,200; Leeds, \$1,100; Grenville, \$490; Hastings, \$640; Lennox and Addington, \$420; Prince Edward, \$420; total \$4,270. Chancellor Walkem presented the report of the committee on the canvass of the diocese. It showed total amount subscribed, \$54,261, of which \$36,694 has been paid into the clerical secretary. There remain six parishes yet to be visited. In fifteen parishes the canvass has not been completed. Rural Dean Wright presented report of Clergy Superannuation fund, as follows: Present capital, \$12,283.18; receipts for year, \$777.38. Annuities paid, \$450, leaving balance on hand on May 1st, 1903, \$327.38. Judge McDonald presented the report of the special committee to which was referred the charge of the Lord Bishop. The committee approved of suggestions made by the Bishop, and offered further opinions, particularly in regard to further interest in Sunday schools. The report also cautioned the clergy and laity to be careful of the lesson helps which find their way into Sunday schools, as some of them contain articles at direct variance with the teaching of the gospel. Archdeacon Worrell reported for the committee on the Lord's Day Alliance, suggesting the setting apart of a Sunday in behalf of the objects of the alliance, in common with other religious bodies. A large and enthusiastic crowd of clergy and laity met under the chairmanship of the Lord Bishop in St. George's hall on Wednesday night, to listen to missionary addresses from Rev. L. N. Tucker, secretary general board of missions, and Rev. H. J. Cody, vicar of St. Paul's, Bloor street, Toronto. Mr. Cody, on rising to speak, was received with rounds of applause. He said he was very pleased to be at the Ontario Synod, and to meet the splendid, whole-souled, hardworking clergy of the diocese. He was glad to be permitted to speak in the interests of missions, a cause so important that every baptized person was bound to work for it; a cause in which every baptized person was enlisted on the aggressive side. None of us can escape responsibility. It is better to exaggerate our own individual importance, to feel the work can't possible get on without us, than to let it slide. The speaker then told in glowing terms of his trip to the coast last year, and how he had come back with enthusiasm increased ten-fold, for our country, and for the glorious old, yet ever young, Church of England. (Applause). The realization of the unity of that church, and country, would kill all things petty, base. Canada is a land of providential surprises. Long ago a French king had called it a few thousand acres of snow, and the dear good people at home, together with some colonial

secretaries, laboured under the same delusion. Nova Scotia had brought forth coal, Newfoundland iron. One-half the fresh water area of the globe is ours; but in the land is our wealth. The prairies will soon be a sea of waving gold, more profitable than the mines in British Columbia, and on the character of the men sent out to till these lands depends our nation's future. We must enter and seize the strategic points, as St. Paul with the eye of a statesman, glanced over the world under the Roman sway, selecting with care, Antioch, Corinth, Athens, Rome, the strategic points for his missionary labours. Now is the epoch-making time in the Canadian church. We must seize the west for Christ. The primate has laid a good foundation; we must send men, men loyal to the Church, in touch with the spirit and genius of the country, endowed with sanity and sense. If immigration will pay the Government, will it not pay the Church to give her sons and her money? Rev. Norman Tucker also spoke forcibly and eloquently, on much the same lines as his address of the afternoon before the Synod.

Synod assembled Thursday at ten o'clock. Dean Smith presented the report of the Kingston rectory committee, showing gross amount received for the year to be \$5,593.01. Chancellor Walkem, for the committee on memorials, reported and recommended that permission be given to sell the parsonage and other property at Thomasburgh. Canon Jarvis reported for the special committee appointed at last Synod meeting, to consider revision of the mission board canon. Several unimportant changes were recommended. It was decided to set apart June, 1904, in behalf of the Domestic and Foreign Mission Fund, when a determined canvass of the diocese will be made for subscriptions for this fund. Rev. F. D. Woodcock reported for the committee upon Sunday schools, congratulating the Synod upon the determined effort being made to build up Sunday schools, resulting in an increased attendance. W. J. Hinchey, Marlbank, deplored the fact that two generations of Sunday school scholars had grown up since the formation of the Sunday school committee, yet the principal object of the committee, namely, the providing of a uniform system of lessons, had not been carried out. Bible history, he thought, should be taught in the public schools. The church needed a series of graded text-books for use in Sunday schools. Rural Dean Bogert presented the report for the committee on rural deans, showing progress made throughout the diocese during the year. At Bancroft, a new rectory is being built; two gifts of land of five acres each were given the Church. At Madoc, a new organ was installed and the debt on the church also reduced. A new church is to be built at Jarvis Lake. Reports from all the parishes were eminently satisfactory. A new parsonage is being erected at Roslin. The only discouraging report came from Sydenham, where it was stated the congregation was decreasing; **the debt on the church has been decreased.** A new church is to be built at Joyceville. On motion of Rural Dean Armstrong it was decided to prepare a set form of questions to be sent rectors to answer, as to condition of affairs in their parish, these questions to be sent out in May and returned before first of June. Chancellor Walkem's motion, that a committee be appointed to procure such legislation as will empower Synod to supervise control of all church property, endowments, rectory land, etc., within the diocese, was seconded by Rev. J. W. Jones and carried. His Lordship named the following a committee to act upon the resolutions: Chancellor Walkem, Dr. Rogers, Judge McDonald, and the two Archdeacons. Rural Dean Jarvis brought up his resolution proposing to change the canon governing the matter, so that Synod should meet every two years instead of annually. Several speakers considered that such a movement would be a retrograde one, not in the best interests of the

diocese. Finally, Archdeacon Worrell moved that a committee be appointed to consider the question of the date of Synod meetings, which carried. And His Lordship named the following committee: The Archdeacons, the Rural Deans, Chancellor Walkem, Judge McDonald, G. F. Ruttan, Rev. J. W. Jones. Archdeacon Worrell moved the confirmation of a canon passed at last Synod meeting, with reference to the Divinity Students' Fund. Carried. Considerable discussion followed upon the canon presented by Rev. J. R. Serson, that clergymen be obliged to write a commendatory letter to rectors of parishes into which members of their churches moved. His Lordship, while expressing sympathy with the resolution, held that a prepared form would be of little use, if a clergyman did not take sufficient interest in the welfare of his parishioners to follow them up with such a letter. Some clergymen expressed the opinion that a regularly prepared form, such as suggested by Mr. Serson, would be of great benefit in saving the church from leakages. After a short debate, Mr. Serson withdrew his proposed canon, expressing the belief that the discussion upon it would result beneficially to the church. The resolution presented by Rev. C. A. French, expressing sympathy with the persecuted Jews in Russia, and asking the British Government to seek amelioration of their sufferings, was unanimously adopted. Rev. F. M. Dean, Westport, brought up his resolution, providing for the formation of a diocesan temperance society. Chancellor Walkem pointed out that an existing canon already provided for the appointment of a committee on temperance. This committee, the Bishop said, could take up the subject suggested by Mr. Dean, and bring such a society into existence. His Lordship appointed the following committee: Rev. Mr. Dean, Canon Macmorine, Rural Dean Dibb, Rev. O. G. Dobbs, Rev. J. O. Crisp, Rev. J. W. Jones, Rev. Mr. Costigan, Chancellor Walkem, F. King, W. B. Carroll. Mr. Hinchey's resolution, to instruct clergymen to speak of the Church as the Canadian Church, or the Church of Canada, was declared out of order by the Bishop. Rural Dean Armstrong and Rev. C. A. French moved that a hearty vote of thanks be tendered to the ladies of Kingston for their kind hospitality extended to the members of Synod. Upon motion of Rural Deans Patton and Dibb, it was decided to have the ventilation of Synod hall as well as its acoustic properties improved. Synod adjourned at 1.30 o'clock, after singing the Doxology. His Lordship reminded all members of the Synod that Mrs. Mills and himself would be "At Home" at Bishops court, that evening, where he hoped to meet them.

St. George's Cathedral.—According to rubric, the ordination service in this cathedral, on Trinity Sunday, began with the sermon, which was preached by Rev. H. J. Cody, and was from every standpoint a magnificent one. The texts chosen were St. John 13: 15, and St. Peter 5: 5. He first gave a masterly exposition of the texts, and made a telling application of the lesson of humility contained in them, and then turning specially to the candidates for orders, the preacher said, "seek to become servants. Fear God so much that you will not fear man one whit. You are called to a high, a glorious, a noble calling. Magnify your office. Make glorious your service in the old Church, the Church of Apostolic order, and evangelic truth. Be strenuous. Strenuousness is a catch-word of the day, and a good word it is. There is no room in the Church for a lazy man. Be efficient; delight in study. Never belittle the power of preaching, which is linked by the Church to the ministry of the sacraments. Speak always with due regard to the novelty of the times, and with a remembrance of the eternal antiquity of the truth. Don't deal with the circumstances of things, get to the centre. Be sane, pray for a right judgment in all things."

of the fund; some depleted. The motion as an amendment to voted out that orders was not Canada; it was United States, report was then also the report of the misuse by clause. The appointment of the diocese on \$1,000 a year. It was also paid canvass was indicated that Mr. opposed to the present lethargy continue then allow been in the past. At pastorates and the funds with successful way to church people instead of having had have not less those present to suggestion as Mr. son opposed that He thought that a cool reception W. Jones, Tamme Bishop. The of small parishes assistance, such as such a canvasser mission board. The Bishop in his where canvassing ing funds and in Debate on the order to appoint ers of the mission On motion of H. Bedford-Jones ted representatives University for two afternoon session al Synod were an- being in the order rrell, Dean Smith, Canon Macmorine, Forneri, Rev. G. , Rev. J. R. Serson, Bogert, Judge Mc- J. B. Pense, Dr. V. B. Carroll, Dr. vel, Col. Halli- a, Dr. Rogers, —Rev. W. W. g, Rev. F. D. Wood- C. J. Hutton, Rev. R. Leake, Col. Mc- A. Turner. Follow- mission board was clause, almost with- Canon Macmorine ; committee on the was enthusiastically prosperous showing it ilies was reported at 500; increase of com- Sunday school schol- s were erected, and inted. For the past ave increased. Total for the year were 55. The debt of the 4,879, and total value 727,737. Allusion was

Seek not alone the clerical way of doing things, don't separate yourselves entirely from the laity, try and get the layman's point of view, but never become the slaves of public opinion. Be real, be real. Pray much, speak oftener of men to God, than of God to men. May your words ever be tinged with the life-blood of the truth—you must see the vision of God before you speak—and may you have fruit of your labours. Brothers and sisters of the laity, esteem those now to be admitted to holy orders, highly for the Lord's sake. They are watchers on the Lord's gate, stewards of His mysteries. If they help you tell them so—blessed are the encouragers." The speaker closed by calling upon fathers and mothers, who wished for their sons' supremest honour, and their deepest happiness, to offer them to the Church's ministry. The presentations of the candidates to the Bishop, by one of the examining chaplains, followed, after which the litany was sung by Rev. G. L. Starr; the "Veni Creator" was sung as an introit and the office was then proceeded with, the Bishop being celebrant. After the epistle, which was read by Canon Dixon, the Bishop, with the Dean and the Archdeacons of Ontario and Kingston, returned to the chancel steps, where the Bishop put the seven solemn questions to those about to be ordered. The laying on of hands followed, and the delivering of the New Testament to the candidates, after which the Bishop and priests, together with the newly-made deacons, returned to the sanctuary, when the gospel was read by Mr. Blagrave and the rest of the holy communion service was proceeded with. Besides the clergy above mentioned, Canon Grout, Rev. William Lewin, and Rev. J. W. Jones, Tamworth, were in the stalls. The names of those ordained are as follows: Deacons; R. C. Blagrave, B.A., and J. E. Lindsay, B.A., of Montreal Diocesan College, appointed to Coe Hill and Bancroft respectively; C. Masters, B.A., and R. S. Wilkinson, of Wycliffe College, Toronto, appointed to the curacy of St. James', Kingston, and Amherst Island, respectively; J. Stanton, of Burgh College, Lincolnshire, Eng., appointed to Clarendon; J. C. Dixon, of Bishop's College, appointed to Maynooth.

The Bishop of Ontario administered the rite of confirmation in the cathedral on Trinity Sunday, when thirty-one candidates, fifteen male and sixteen female, received the laying on of hands.

Very wonderful and inspiring was the story of the Uganda Mission in Darkest Africa, as told in St. George's Hall last week, by Kristen Borup, a lay missionary of the C.M.S. Twenty years ago a land of cruelty, blood-shed and human sacrifice, now ruled by a Christian king. A little over fifteen years ago there were about two hundred Christians, now there are over forty thousand connected with the C.M.S. The church at Uganda is not dependent upon the C.M.S., but is self-supporting. The native church has four hundred missionaries—ordained and lay, male and female—at work, and not one shilling is received for their support from outside sources. A magnificent cathedral of brick has been built, capable of seating over three thousand persons. The building is all paid for by the natives themselves. Last Christmas Day six thousand attended service. Nearly three thousand standing round the great building following the service as well as they could through the open window. Over one thousand communicated that day. These native churches are also carrying on missionary work themselves. They have several successful missions among their fellow natives further on in the centre of the Continent. The address was illustrated with very beautiful lantern views. These views showed the natives to be of strong physique, very intelligent and of noble bearing.

St. James'.—Rev. H. J. Cody was the preacher at the evening service on Sunday, in this church, his text being, 2 Timothy 2:4, and his theme

obedience, the motive of which should be the pleasing of Him who hath chosen us to be His soldiers.

Portsmouth.—St. John's.—Fourteen persons were confirmed by Bishop Mills in this church, on Sunday evening, 7th inst.

Prescott.—St. John's.—The Bishop of Ontario, much over-worked of late, was, on Tuesday night, 9th inst., taken ill in this church, while in the midst of the confirmation services. His Lordship has not been quite well for some days, and the hard work of Sunday, including as it did the ordination at St. George's Cathedral, and the confirmations at the Cathedral and Portsmouth following close upon the diocesan Synod, culminated in his illness of last evening. The Bishop, who became ill while addressing the candidates, was anxious to proceed with the administration of the rite, but on the advice of the rector of the church, Rev. H. B. Patton, the service was closed with the blessing, and the candidates dismissed. He was reported to be much better after resting at the rectory, where he went after the service. The Bishop was much better the next morning and was able to complete the confirmation service.

OTTAWA.

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

The Synod of this diocese met on Tuesday morning, June 16th, in the Lauder Memorial Hall. Before proceeding with the Synod work proper, the Bishop consecrated the cathedral, in the presence of the priests and lay representatives of the diocese. I hope to be able to send you a report of the service next week, and meantime a short sketch of the beautiful cathedral of Christ Church may be of interest to your readers. Bishop Stewart, of Quebec, consecrated the first Christ Church, on the site of the present cathedral, away back in the "thirties," in the days of old Bytown. It was a plain stone structure in the early Canadian style, with a not very churchly interior, bare of ornamentation, and furnished with very comfortable box pews, well remembered by the writer. The great influx of population caused the city of Ottawa in 1867 to bestir itself in order to provide accommodation for its new citizens, and the city churches in a few years felt the need of extension or rebuilding. The authorities of Christ Church decided on a new building, and in 1872 the old stone church was taken down and replaced by the present handsome edifice, which on the creation of the See of Ottawa was advanced to the dignity of the first church of the diocese, and henceforth to be known as Christ Church Cathedral. At the opening service in 1872, the sermon was preached by the then Metropolitan of Canada, the Most Rev. Dr. Oxenden, Bishop of Montreal. The first clergyman in charge of old Christ Church was the Rev. Mr. Burwell. He resigned in 1837, and was succeeded by the Rev. Dr. Strong, father of the present Chief Justice of the Supreme Court. Dr. Strong resigned in 1857, and was succeeded by the late Dean Lauder, of loving memory, who for forty-three years was faithful priest and tender shepherd of the flock committed to his care. The present cathedral of Christ Church, with its beautiful grounds, its comfortable rectory, its well-appointed services, stands to-day a striking monument to his energy, devotion and zeal. His absolute devotion to duty, his unbounded liberality, his never-failing kindness to the poor and needy, made him a man of mark, and the great respect with which he was regarded by all—as well as the deep-rooted love of those who knew him best—testify to the character of the man who for forty-three years was the leader of the Church in Ottawa city and diocese. (Synod report.) The present rector, the Rev. H. Kittson, was appointed in 1901, and

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although at the time the clergy of the diocese united in a strong protest to the Bishop with regard to his exercise of the patronage, there was not the slightest resentment to Mr. Kittson personally. His work in the cathedral parish must have been of a very high order, since the debt on the sacred edifice has been cleared off in two years, and now its consecration forms a fitting addition to our Synod services next week. The following priests have served as curates of Christ Church during the past fifty years, though the modern curate seems to prefer the more sounding title of "priest vicar": Revs. E. Loucks, C. P. Emery, C. Codd, G. Wood, T. D. Phillips, W. T. Sorly, A. C. Nesbitt, C. F. Street, H. Pollard, G. May, B. B. Smith, W. G. Muckleston, W. M. Loucks, W. H. White, and G. A. Trotter, the present curate. I think there is a general expectation among the clergy that the Bishop will make the opening of Lauder Memorial Hall and consecration of the Cathedral the occasion for bestowing some mark of distinction upon the rector, the Rev. H. Kittson, and few, if any, among the clergy will begrudge him the preferment and title of Dean of the Cathedral which he has laboured successfully to free from debt and have consecrated. In fact many of the clergy entertain the opinion that when appointed rector he should also have been appointed Dean, as to have any one who was not rector of the church appointed Dean of the Cathedral, would be but a repetition of the anomaly which in another diocese has proved a source of almost endless trouble and annoyance. I hope, therefore, that my next communication will announce that Ottawa's Cathedral once more has a Dean.

The Rev. T. Garrett ("Father Tom" to his intimate friends), has announced his early retirement from the rectory of St. Luke's and from the active work of the ministry, after a period of thirty-five years' service. His successor will be the Rural Dean Read, now of Almonte, and formerly of Pembroke and Oxford Mills, whom all his brethren will delight to see preferred to an important city parish. Rev. Jos. R. H. Warren, who has been rector of Dawson City for the past eighteen months, is now on his return East, and will, I expect, resume work in this diocese. He has an important ceremony to undergo shortly after his return, which is designed (generally) to enhance a man's happiness. Bon voyage. All Saints' has been further enriched by the gift of two memorial windows by Mr. and Mrs. Gerald Bate, and the rector, the Rev. A. W. Mackay, B.D., has obtained the Bishop's sanction to the Revised Version of the Bible being substituted for the A.V. in the services of the Church.

Eganville.—The rector of this parish, the Rev. R. N. Jones, has announced his early removal to another parish, but I am at a loss to know whether he has accepted Bell's Corners or Aultsville, as he had the choice of either. Probably he will accept Bell's Corners.

Notes.—The Rev. R. Turley, who for the past

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two years has laboured most faithfully in the Combermere mission, has been appointed to the old Beachburg parish, where a great work is waiting to be done. Those who best know the new incumbent, look for a good account of revived Beachburg in due time.

The Bishop is absent on a confirmation tour on the Upper Ottawa. He will visit Pembroke, Almonte, Madawaska, and other points. These are "extra" confirmations, as His Lordship's annual visit of these two deaneries does not occur till the Fall.

St. Matthew's.—There is great activity in this parish. The church is being enlarged by the addition of transcripts, as the congregation has been inconveniently crowded for some time. It is a live parish with a very much alive rector, the Rev. W. M. Loucks, late P. V. of the cathedral. The parish has a most promising future.

The Rev. W. Gemmill, B.A., of St. Andrew's mission, Tokyo, Japan, who has been on furlough at his home in Almonte for the past year, sailed on the 13th for England, en route for Japan. Mr. Gemmill is a worthy representative of Canada in the foreign field, though, of course, not the only one. He has been very active during the past six months, and has given a great many interesting addresses on the Church's mission in Japan.

Cobden.—St. Paul's.—The Right Rev. Charles Hamilton, D.D., held a confirmation in this church on June 6th, at 2 p.m. The candidates, eight in number, were presented by the Rev. Rural Dean Poole. Two earnest and impressive addresses were delivered by the Bishop, and listened to with rapt attention by all present. The church was decorated with flowers, and the music of the choir was pleasing and effective.

TORONTO.

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

St. Mary Magdalene.—Mr. Cyril Ham, son of Dr. Ham, the organist of St. James' Cathedral, has been appointed organist and choirmaster of this church. He will enter upon his new duties at once.

Toronto.—St. James' Cathedral.—The annual meeting of the Diocesan Synod commenced its session on Tuesday, the 9th, in the schoolhouse, after a celebration of the Holy Communion had been held in the cathedral. The feature of the morning session was the annual address of the Bishop. There was a large attendance both of clerical and lay delegates. In opening the Bishop referred in fitting terms to the loss to the Synod by death during the year of Rev. M. M. Fothergill, Rev. John E. Cooper and Rev. Robert A. Rooney. Feeling reference was also made to the death of Mrs. Williamson, for many years president of the Woman's Auxiliary. Details in the changes of the personnel of the Synod membership by removals, appointments, etc., were briefly noted. The record of the Bishop's personal work showed 4 ordinations, 76 confirmations, and a total of 1,594 persons confirmed. The last figures were received by the Synod with applause. The Bishop also gave 115 sermons and addresses during the year and officiated at 37 communions. Three new churches have been added to the roll during the year—at Bradford, Mimico and Irondale. Turning to statistics of the membership and financial returns for the year, the Bishop found the results "on the whole encouraging." There have been a decrease of 1,720 in the Church population, but, on the other hand, the average attendance had increased 921 at morning services and 156 at evening services. The Sunday services numbered 1,730 more and the week-day services 633 less than the preceding year.

The communicants' roll showed an increase of 709 for the year, the Easter total of communicants being 17,000. The Sunday school statistics were not so satisfactory. During the year there was a decrease of 14 in the number of schools, and 472 in the number of teachers, officers and pupils. On the other hand, the Sunday school offerings increased by about \$350. There were 135 more marriages during the year, and 199 more births. The total parochial funds raised amounted to \$276,638, including increases of \$6,515 for clerical stipends, and \$29,145 for general parochial purposes. The Bishop urged greater missionary zeal in the matter of raising the \$17,000 missionary fund allotted to the Toronto diocese. As to education, he referred to the fact that the enrollment at Trinity University during the past college year was the largest in the history of the University. In conclusion, he referred to the paucity of men for the work of the ministry. One cause of this scarcity of recruits to the ecclesiastical profession, he continued, was the "altogether unworthy and inadequate salary offered in country parishes." It was idle to expect the educated youth of the country to be attracted to a profession where the average rural stipend was \$600—less than a labourer's wage. The Bishop pleaded strongly for greater liberality. During the time the Bishop has presided over the diocese no less than 57 clergymen of the diocese had gone to the United States.

The Rev. C. L. Ingles was elected honorary clerical secretary; Mr. C. Egerton Ryerson lay secretary, and Mr. David Kemp secretary-treasurer. During the remainder of the morning session various reports were presented. Mr. C. R. W. Biggar presented the report of the Committee on Credentials. Twenty-eight parishes were reported for failure to pay Synod collections. In connection with the Parochial Missionary collections, Mrs. Emily Cummings, corresponding secretary of the Woman's Auxiliary, in a letter to the Synod, laments the fact that this part of the church's work is not recognized by a large number of the clergy as being an integral part of the machinery of the Synod, and that out of 136 parishes and missions in the diocese, in only 61 are these collections made. The majority of these subscribers are almost entirely members of the Woman's Auxiliary. Last year the amount collected was \$4,278. During eight years a total of \$34,786 has been raised by the Woman's Auxiliary. The report of the Widows' and Orphans' Fund and Theological Students' Fund Committees expressed sincere gratitude for the work done by the Hon. S. H. Blake. The deficit from the churches this year, instead of being about \$1,000, is only \$500. The report of the Synod Investment Committee shows that the total interest bearing capital now amounts to \$814,734, being \$24,397 in excess of the previous year. Upon this sum, quarterly dividends have been paid at the rate of 4 per cent. per annum. The draft report of the Mission Board for the year ending April 30th, shows that total receipts have increased from \$13,779 in 1902-03. The adverse balance against the mission fund has been reduced to \$506. The report of the committee on the Gothenburg system of control of the liquor traffic declares that in the opinion of the committee the time is ripe for some temperance reform other than prohibition. At the afternoon session, the Rev. L. N. Tucker gave an inspiring address on the subject of missions. The Rev. L. N. Tucker outlined the new missionary movement, spoke of the great work that lay before the Church in the Northwest, and gave an account of splendid progress thus far in the work of raising the money required. His address was long and loudly applauded. Notice of motion was given by Rev. C. L. Ingles, seconded by Mr. N. W. Hoyles, that whereas sub-section 2 of section 204 of the Criminal Code legalizes betting, wagering, and gambling at race tracks, and that such gambling was of the worst kind, hardening the old and



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corrupting the young, therefore, resolved that, "We, the members of the Diocese of Toronto, desire to place on record our strongest condemnation of this legalizing of gambling at any place of resort, and would most respectfully urge upon the Government of Canada the need of such alteration in the law as to utterly forbid and pronounce as unlawful any betting, wagering, or gambling upon any race-course in Canada, whether belonging to any incorporated association or private individuals, together with the publication of all betting intelligence in newspapers, and that a copy of this resolution be transmitted to the Minister of Justice and every Synod of the Church of England, and to every Synod, conference, or assembly of the other religious bodies in Canada, asking for the co-operation in urging this amendment we desire upon the Government." Messrs. S. H. Blake, and C. Egerton Ryerson were appointed honorary secretaries, and Mr. D. Kemp, secretary-treasurer. A committee on the state of the Church was appointed by His Lordship, as follows:—Rev. John Langtry; Rev. T. W. Powell, Rev. W. Farncomb, Rev. J. C. Davidson, Rev. John Gillespie, Dr. J. A. Worrell, Messrs. N. W. Hoyles, W. D. Gwynne, F. W. Weeks, and Frank Hodgins. Representatives from this diocese to the Board of Management of the M.S.C.C., were reappointed, consisting of Rev. F. H. DuVernet, Provost Macklem, Messrs. S. H. Blake, and N. W. Hoyles. In accordance with the resolution of Synod, last year's Executive Committee presented through the Chancellor, amendments to the sections of the constitution providing for the election of lay representatives to Synod, with a view to simplifying them so as to get more members to take part. The amendments were adopted. Provision was made only for males to vote. Mr. Beverley Jones, seconded by Mr. Blaney Scott, moved that women members of the congregations also be allowed to vote. The proposal was voted down by a large majority. The house then adjourned till Wednesday morning. In the evening, the annual Synod service was held in St. Alban's Cathedral, which was very largely attended by delegates and others. In addition to the Bishop, Canons Cayley, Farncomb, Spragge and Macnab, took part in the service, which was fully choral. The Synod sermon was preached by Rev. H. J. Cody, rector of St. Paul's, Toronto, from the words, "Why could not we cast him out?" St. Matthew 17:19. It was a particularly able address, and it was listened to with rapt attention by those who were present.

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Wednesday.—Diocesan missions were discussed at some length by the Synod this morning. The principal decision reached was to revive the Diocesan Chronicle as the organ of the Mission Board. The Synod was shocked by the report of the court on contested seats, presented by the Chancellor, J. A. Worrell, K.C., stating that twenty-eight parishes out of 115 in the diocese were debarred from representation in the Synod, either because the rectors had neglected to send the required certificates of election of lay members, or because the collections required had not been remitted. Hon. S. H. Blake said it was "the most melancholy note struck at this Synod yet." Bishop Sweatman said: "Of course, it is a lamentable state of things, but such is human nature. You cannot get universal obedience to any law. There always will be delinquents." The Rev. Dr. Langtry thought the blame should be laid where it belonged. It was suggested that the Bishop should admonish the delinquent clergy. The Chancellor stated that the condition of affairs was not as bad as it appeared. A few years ago between 40 and 50 parishes did not make returns. This year there were only 28. Considerable time was spent in disposing of the report of the Diocesan Mission Board, which was adopted. Synod was congratulated upon the success which had followed the appointment of the Rev. H. C. Dixon as missionary agent, and his reappointment was recommended. The report stated that Bobcaygeon, North Essa and Midland had become self-supporting, and Cameron and Cambray had voluntarily consented to a reduction of \$50 in their grants. The Bishop, commenting on the report, praised very highly the work of an associate mission at Minden, carried on by three young men. Another, the report stated, was to be established at Bobcaygeon and Dunsford. The Bishop said that the Rev. Rural Dean Warren was going to the Mother Land, and would try and look up some young men who would come out to Canada to engage in that work.

(To be Continued.)

NIAGARA.

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

Hamilton.—Christ Church Cathedral. — The Bishop of the diocese held an ordination service in this cathedral on Trinity Sunday. Messrs. F. W. Hovey, M.A., and F. H. Hanckfield, B.A. were ordained deacons, and the Rev. D. R. Smith, curate of Ancaster, was advanced to the priesthood. The Revs. Canons Bland, Sutherland and Clark, of Ancaster, took part in the service.

HURON.

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

Listowel.—Christ Church. — The semi-annual meeting of the rural deanery of Perth was held in this church on Tuesday, June 2nd, there being present several of the clergy of the deanery, a number of lay workers, and three visiting clergymen, who had been invited to take part in the proceedings. The programme for the day opened with a celebration of the Holy Communion at 10.30 a.m., after which a business meeting of the rural-deanery chapter took place, Rev. D. Deacon, of Stratford, rural dean, presiding. This was followed by a luncheon, which the ladies of the congregation had kindly provided in the parish room. In the afternoon an open meeting was held in the church, when addresses were delivered and papers read on topics relating to Church history and Church work. Rev. Rural Dean Deacon opened the session with a short and succinct address on some points of Church history and doctrine, which was followed by an admirable paper on the mutual relations of pulpit and pew, by Rev. R. S. W. Howard, of Mitchell.

Rev. T. L. Armstrong read a paper on the life and works of Athanasius, which showed deep study and research. A very practical address was then given by Rev. Alfred Brown, M.A., of Paris, whose topic was "Aims and Organizations of Young People," the reverend gentleman setting forth very clearly the aims, objects and benefits of the Anglican Young People's Association, an organization which has recently been started in this diocese, and which is intended to elicit the interest of the young people of both sexes. The afternoon meeting was brought to a close with a paper on "Some Church Lessons from Canadian History," by Rev. S. R. Robinson, of Walkerton, who presented his subject with a vigour that showed he was much in earnest. A public service was held in the evening, at which the rector and visiting clergymen took part. Rev. Canon Richardson, of London, preached the sermon, which was appropriate to Whitsuntide, being upon the descent and influence of the Holy Spirit, and his earnest delivery held the close attention of all present. The musical part of the service was excellently rendered by the choir. The attendance during the afternoon and evening was fair, but doubtless would have been considerably larger had it been more generally known that such an interesting programme had been prepared for the deanery meeting.

Sarnia.—St. George's.—On Tuesday, June 2nd, a rural deanery meeting and Sunday school convention was held in this parish. There was a celebration of the Holy Communion at 10 a.m. At 11 o'clock there was a meeting of the chapter. The principal business discussed was the best method of raising the amount allotted to each parish for missionary purposes. In the afternoon, at 2.30, the convention opened with the Rural Dean in the chair. There was a fair attendance, and the papers read were acknowledged, by all who had the pleasure of listening to them, to have been among the best ever given in the county. The Rev. W. Craig, B.D., of Petrolia, gave a paper on "Confirmation." Rev. J. Downie, B.D., on "The Position, Privileges, and Prospects of Church Workers." The Rev. E. Lee, of Courtright, on "The Bible, and How We Got It." The three following papers were given by three teachers in the Collegiate Institute, who are also connected with St. George's Sunday school: Thomas Ivey, B.A., "Training of the Teacher;" Miss E. M. Fleming, B.A., "The Sunday School an Auxiliary to the Board of Missions;" and L. C. Corbett, B.A., "Spiritual Growth." In the evening, the school-room was comfortably filled. The Rev. J. Cooper Robinson gave an address illustrated by a number of lantern views on Japan, its people, customs, religion and progress of Christian missions. The address was most instructive and was greatly enjoyed.

This parish has grouped all its missionary obligations into one fund. Instead of the numerous collections which prevailed in the past, they have decided to have but two in the future, one in July, and the other in December. The minimum required is \$500 for Diocesan, Domestic and Foreign Missions. Committees are now at work making a thorough canvass of the parish. They are meeting with marked success, and there is no doubt the whole amount will be made up.

London.—St. Paul's Cathedral.—The Bishop of Huron held an ordination in this cathedral on St. Barnabas' Day at 10.30 o'clock. The sermon was preached by the Rev. Principal Waller, M.A., from 2 Timothy, chapter 4, verse 1, dwelling chiefly on the words: "Preach the Word." He pointed out that "the Word" signifies Christ and showed how they should preach Him, not only with their lips, but in their lives. No other Gospel will attract. If men preach philosophy or the questions of the day, the hearers will judge them accordingly. If they preach Christ it will satisfy

the hungry soul when nothing less will. How will their sermons read and their lives look in the light of the judgment day should be constantly borne in mind. They must keep in step with Christ and behind Christ, and to preach Him they must know Him and must study Him. If people hear about Christ they will come again to hear more. In earnest and impressive words he urged upon the candidates in Christ's name to preach the Word. The sermon made a marked impression upon all present. The candidates, were then presented by the Ven. Archdeacon Davis, M.A., as follows: Deacons—Messrs. W. H. Snelgrove, B.A. C. W. Sanders, B.A.; and T. B. Clark, B.A., all of Huron College. Priests—Rev. A. A. Bice, B.A., of Bervie; R. W. Woodroffe, B.A., of London; B. A. Kinder, B.A., of Oil Springs, and R. Ashton, of Brantford. Mr. Snelgrove, standing first in the examination for deacons, read the Gospel, as appointed, and among the clergy present and assisting were Dean Innes, Archdeacon Davis, Canons Smith and Richardson, Revs. G. B. Sage, J. W. Hodgins, Canon Damm, Dr. Bethune, J. W. Ten Eyck, J. Seton-Adamson, and George McQuillan. The Holy Communion was administered at the close of the impressive service.

Burlford.—Trinity.—A memorial window, as a tribute to the late Major Thomas Lloyd-Jones, was unveiled in this church on Sunday, June 7th. The service took place at 3 p.m. and was of an impressive nature. Despite the fact that the weather was unpropitious, the church was filled. The 2nd Dragoons paraded in a body. Major J. Z. Fraser in command. The service was conducted by the Rev. F. Leigh, the rector, assisted by the Rev. J. Bushell. After suitable hymns and prayers had been sung and said. Major Fraser stepped forward to a spot just below the lectern and said: "Officers and men of militia of Canada, here assembled; we do now unveil this window that by loving tribute has been erected to the memory of our late officer—Major Thomas Lloyd Jones. Let us ever remember that as soldiers of Canada, we are pledged to protect the mothers, the children and the homes of our fair land, to uphold right and justice, law and order, that we may live peaceably and in the fear of God, permitted to worship Him without fear of restraint." As these solemn words were uttered, a cord was pulled and the covering dropped from the window. The Rev. F. Leigh then said: "In the name of the Father, Son and Holy Ghost, we do accept this window for the service of God's house, praying that the lesson symbolized thereby may teach us to come unto Him as little children, and be enrolled as Christ's faithful soldiers and servants unto our lives' end. Amen." The Te Deum followed and the reading of the lesson, hymns and prayers. The sermon was preached by the Rev. F. Leigh, who took his text from the Song of Solomon: "Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." It was a most eloquent and impressive address and claimed the deep and the undivided attention of all who heard it. The window is on the south side of the church, nearest the chancel. It is of large size and great beauty, depicting Christ blessing little children. In the lower portion of it, there are two panels, one having the crest of the deceased's regiment, 2nd Dragoons, and the other the Masonic emblem. Major Lloyd-Jones having been a prominent member of the Order. The inscription is as follows: "In memory of Major Thomas Lloyd-Jones, 1903." The tribute is not only a most suitable recognition of the merits of one who was most universally esteemed and beloved, but it also serves to add still further to the beauty of the interior of Trinity church, which is of a most model and picturesque nature. The Benediction closed the proceedings, which

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SASKATCHEWAN AND CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Battleford.—In the early morning of May 24th, the Sunday after Ascension Day, Josephine Kirk Raymond, wife of the Rev. Edward Matheson, principal of the Battleford Industrial School, entered into the rest that remaineth to the people of God. Miss Raymond was born in London, Ont., January 1st, 1856. She came to the Northwest in August, 1891, to take charge of a mission school on an Indian reserve in the Battleford district, but, shortly after her arrival, she was offered and accepted the important position of matron in the Battleford Industrial School. She resigned this position on her marriage in June, 1892, Mr. Matheson being at the time incumbent of St. George's parish, Battleford. In 1893, Mr. Matheson resigned St. George's to take charge of St. Andrew's parish and adjoining missions in Prince Albert district. In 1895, the Battleford Industrial School was placed in the hands of the Church by the Indian Department of the Canadian Government, and the Church authorities were required to recommend a suitable man for the post of principal. Mr. Matheson was selected, and it is only necessary to know the record of the school since then to see that the choice was a wise one. The school has become a powerful agency in the missionary work of the Church, but few, perhaps, realize how much Mrs. Matheson's work and influence have contributed towards the attainment of this result. When she returned to the school with her husband, on his appointment to the charge, she took up a difficult position, difficult specially to one who felt, as she did, a deep interest in the work, and who had previously filled an important position in it. It is not necessary to point out in how many ways injudicious action might have caused friction and heartburnings among the workers in the school. But she had in her, in an eminent degree, "the mind that was in Christ Jesus," and her unselfishness, her tenderness for the feelings of others, and her willingness to do anything to further the work, soon earned the confidence and affection of both workers and pupils. Music, both vocal and instrumental, was one of her gifts, and anyone who knows anything of the work in an Indian school, such as the Battleford Industrial School, knows how much good may be done by one possessed of this gift and using it, as she did, without stint. She had been, while in the East, a member of the order of the King's Daughters and Sons. She introduced this organization in the Battleford School, for the benefit of the pupils, among whom, both of those still in the school and of those who have left the school, the order has a good membership roll. She was laid to rest in the cemetery belonging to the Industrial School, on Tuesday afternoon, the 26th, being followed to the grave by the whole body of the staff and pupils of the school, the officer commanding the Mounted Police, the Indian Department officials, and many of the leading inhabitants of Battleford. The pallbearers were the five male members of the staff of the Industrial School, with Inspector Chisholm, of the Indian Department, and six of the senior pupils members of the order of the King's Daughters and Sons. The officiating clergymen were Archdeacon Mackay and the Rev. J. F. D. Parker, incumbent of St. George's parish, Battleford. After the lesson, the hymn, "My God, My Father, While I Stray," was sung, a short address by the Archdeacon followed, and then the hymn, "Forever with the Lord." At the grave, the Archdeacon read the prayer of committal, Mr. Parker the following prayers, and the Archdeacon pronounced the Benediction. The cemetery

is situated a short distance south of the school buildings, on a rising ground, in a small prairie, surrounded by groves of trees, at this season, "dressed in living green." It was a beautiful afternoon, and all nature spoke the peace into which she had entered. She rests by the side of her little daughter, Irene, who was gathered into the fold about five years ago. Her gentle personality, her voice, leading the dusky children of the forest and prairie in singing God's praises, her many quiet, unselfish way of doing good will be sorely missed, but she has left a fragrant memory that will not soon pass away, and she has earned that commendation of the Master, whom she loved and served, which, in the days of His human life, He bestowed on one who ministered unto Him, and than which even He could give no higher commendation, "She hath done what she could."

CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

"A man that looks on glasse
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the Heaven espie."

CHAPTER IX.

At the Circus.

"When he has made has fortune, I suppose," Mrs. Midgley said, laughing. "He will send me money to go out to the diamond fields again."

"Well, I don't wish to be uncivil to you, Hetty, or unkind, but I am bound to say I think you ought to be living with your husband, bad or good; you are bound to him, you know, for your life."

"Oh! yes, I know that, I see you are tired of me, Aunt, and you want to get rid of me; well, I'll try and oblige you as soon as I can."

Mrs. Midgley flounced out of the kitchen with the offended air she knew so well how to assume and Mrs. Crawford was left alone.

She was very neat and orderly in her habits, and she always "cleared up" before finally departing to bed.

She stopped to look for the glove one of the girls had dropped, she saw lying by it a bit of pink cotton wool, and as she picked it up she looked curiously at it.

"and what is this" for a small hard substance "and what is this" for a hard small substance grated against her hand as she rolled the pink wool between her finger and thumb.

It was a small, very small stone, but as the gaslight caught it it gave out a spark.

Mrs. Crawford examined it closely, and then thinking she would ask Mrs. Midgley if she knew anything about it in the morning, she put it into her workbox, and turning off the gas, went up to bed.

Curley had nearly forgotten his troubles in sleep, when he heard his door softly opened, and starting up he said—

"Who is there?"

"It is Cousin Hetty, dear, I am afraid you had a bad time of it in the crowd to-night, tell me if you are hurt."

"No thank you," Curley said, pressing his head down under the counterpane—"Good-night."

"I came to say that I have a friend at the circus and, if you like, you can go again, free of charge, any night, and he would be pleased to see you do your pretty tricks."

"I don't want to go to the circus again, never," said Curley vehemently, kicking his feet under the counterpane. "Please will you go away, Cousin Hetty?"

"What an ungrateful little boy you are to be sure. Catch me troubling myself about you again. Catch me giving you a ticket to see the most wonderful feat ever performed. The com-

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pany is soon moving on to the other side of London, and so you won't have the chance long. "Good-night," Curley murmured from beneath the clothes.

"Good-night, indeed. You are a naughty, ungrateful little boy, and I don't want to have any more to do with you. I am sure I never saw such a family as this, no fun and no "go" in any of you. Those girls will be old women before their teens—one of 'em studying till she is stuffed full of knowledge, and the other muddling about the house, and dusting and cleaning as if she were a little slavey—it is not proper pride, that's my opinion."

And with the expression of that opinion Mrs. Midgley left the room, shutting the attic door so softly that it would have required sharp ears to hear it.

Curley did not feel happy to go to sleep without a word from his mother. He wished she would come and kiss him.

The poor little heart was weighted to-night with a sense of disappointment and injustice. Then Curley suddenly remembered he had not said his prayers, for since he had heard little blind Peter repeat his simple prayer at night, he had tried to follow his example. So he slipped out on the cold floor, and said that prayer which comes to our lips when we are perhaps too tired or sad to think of another—"Our Father, which art in Heaven." But at the close Curley added, "Take away all my angry feelings against the man with the black beard and Cousin Hetty, and bless my dear mother and sisters." Curley stopped here and remembered no more, till he felt kind and loving arms around him, and heard his mother's voice.

"Why, Curley dear, how cold you are; asleep on your knees, I declare."

Then Mrs. Crawford kissed him and held him close in her arms, and tucked him up so closely, and Curley said, "I am sorry you were frightened about me, but I could not help it, Mother."

She kissed him again, saying, "No, no, my dear. I know you couldn't help it. We won't go to circuses again, we will remember what Mr. Smith used to say, won't we?"

"Yes, Mother," said Curley, and before his mother left the room he was asleep.

(To be Continued).

PUBLIC WORSHIP.

Worship is a duty all men owe to God. Church-going is not a matter of inclination or caprice, but a duty, the neglect of which brings its penalty in loss of spiritual power. Worship is required by the first and second Commandments as the basis of right living. Indolence, indifference, amusements, business, should not interfere with this obligation.

Worship has several aspects. If there be a God, we cannot live as if there were no God. We owe Him something. We cannot ignore His claims upon us.

Children's Department.

WORTH WHILE

It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one
who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the
praises of earth
Is the smile that shines through
tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of
sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honour
of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway, is cumbered to-
day;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage
of earth.
For we find them but once in a while.
—The Christian Herald.

A COUNTERPLOT.

"Paul! Fred! hold on! I want to tell you something!"
The little group of boys, who were sturdily trudging up the hill at the close of school, turned to see Joe Bailey rushing after them as fast as he could come.
"Fire away, cap'n!" called Fred Mitchell, stamping impatiently in the snow; "and hurry up!"
"Well, wait till a fellow gets his breath," said "Cap'n Joe," who fairly merited this important title, which his comrades had bestowed upon him, for he was the acknowledged leader in all their boyish sports.

"I've been down to the store to do an errand, and came back as far as the corner with Jim Larkin and some of the other big fellows; and when we went by Granny White's she was out in the yard tugging away at a lot of wood—trying to get some of it into the shed out of the snow, I guess. Then Jim began to tell how mean she was last fall. She wouldn't let 'em pick up one of her acorns under the big oak, where we've always had 'em. Said there were only a few, and she wanted them to colour with."
"Colour with! That's a likely story," interrupted Fred.
"Well, it's so, anyway," nipped up little Dickey Marble. "She bees rags of people and colours them to make rugs of, and then goes and sells the



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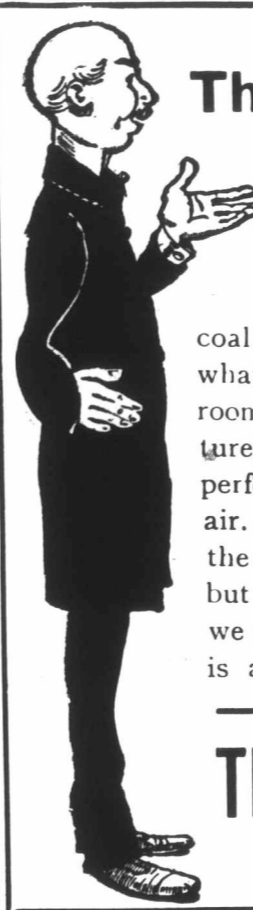
rugs to the folks she begs the rags of. I know, for my mother bought one; and that's the way she gets her wood."
"Jim Larkin doesn't care anything about that," replied Joe. "He vowed he'd pay her 'off when he got a chance, so after dark to-night he and Steve and Jack Plummer are going

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Mr. Edwin McVagh, Tayside, Stormont County, Ont., writes:—"I have been a great sufferer from stomach troubles, accompanied by severe pains in the stomach and the small of the back. This ailment seemed to come from catarrh, as I have had this disease for a long time. Dr. Chase's Kidney-Liver Pills have proven so beneficial to me that I do not believe I could get along without them and would have them if they cost a dollar a box. They promptly give me relief from the pains in the back and stomach and are curing me."
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down to Granny White's to throw every bit of that wood over the fence; and to-morrow morning she'll not know where it is; and I guess she'll have to tug to get it back!"

Honest little Paul Lindsey's face glowed with righteous indignation. He stood perfectly silent for a moment, and then said, contemptuously, "What yer driving at, Joe Bailey. You don't expect us to join that crowd, do you? I'd be ashamed to do such a mean thing!"

"Who said anything 'bout joining that crowd?" Joe exclaimed. "I'm only telling you what the other fellows are going to do. Now, I've got a little plan to propose to you."
With many suppressed chuckles and stifled outbursts of merriment the boys listened to Joe's plan.

"Good for you, cap'n! We're in for it! We'll be on deck!" ejaculated his companions.

"Remember, now—half-past six sharp," ordered Captain Joe.

The daylight rapidly failed, and at six o'clock on this early winter day the little village was wrapped in darkness.

Half an hour later, Granny White, sitting by her lonely hearth in her poverty-stricken cottage, heard a loud rap at her door. Rising with difficulty, owing to the pain in her rheumatic back, she lifted the latch and looked out. There upon the porch stood seven boys, their leader in front, with a lighted lantern in his hand.

It was Cap'n Joe, who, at the sight of the old woman with the red shawl over her head, forgot all the fine things which he had planned to say.

"We've come"—he stammered, "to see if you don't want us to get your wood in for you."

"Get my wood in?" replied the old woman, suspiciously. "Get my wood in—pitch dark—this time o' night? More likely you want to play some joke on me. Off with you, every one of you!"

"Don't you know him. He's Joe Bailey!" exclaimed Paul, seizing the

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lantern and holding it up so that its light fell upon Joe's face. "He isn't that kind of a boy, Granny. We mean it, honour bright. You just unfasten your shed door, and we'll have the wood inside in less than no time."
"You'd better let us, Granny," said Joe, impressively, "'cause that's what

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also lutely worthless, and some are positively dangerous to health.

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we've come some trouble
Granny White returned face that these be
So she open for an hour like heavers, not a large were very la quired some to carry out
"Now, Gr fast," said J your other hear, anybo don't you f only some
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There troublec the kitch ing cal party, looked have st baked every s
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"Go

we've come for, and it may save you some trouble in the morning."

Granny White looked at the eager, upturned face, and felt instinctively that these boys were friends.

So she opened her shed door, and for an hour the seven boys worked like beavers. The load of wood was not a large one; but none of the boys were very large or strong, and it required some pluck and perseverance to carry out their resolution.

"Now, Granny, you bolt the door fast," said Joe; "and you fasten all your other doors, too; and if you hear anybody 'round this evening don't you feel afraid, for it will be only some of the boys for fun."

Granny White's expressions of gratitude were profuse, and the boys went home with light hearts and radiant faces.

Two hours later the moon had risen, and by its light three big, burly fellows might have been seen coming stealthily round the corner of Granny White's shed. They kicked and fumbled round in the snow, and finally one of them muttered:

"There's no wood here, Jim; not a stick!"

"There is!" asserted Jim. "'Tisn't at all likely it's climbed over the fence itself."

"It's gone somewhere, sure's you're alive!" declared Steve, vigorously shaking the shed door.

"Here! stop that!" cried Jim, who was not noted for his valor. "You'll have the old witch out here herself."

"Yes, and if she brings her broomstick," sneered Steve, "good bye to Mr. Jim Larkin!"

"Well, we might as well go home," said Jack; "but let me tell you that somebody has had a hand in this little game, and I'd like to know who it is."

A few days later they found out; for the mystic seven had quite forgotten to bind Granny White to secrecy, and the old woman was so pleased with the chivalry of the boys that she spread the story far and wide among the neighbours. When it reached the ears of the three conspirators, Steve whistled; Jack said, "I told you so;" and even Jim Larkin had the grace to be ashamed of himself. Granny White was never molested again.—Florence Mayo Adams, in Morning Star.

NAN'S SOUVENIR.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, but she went out into the kitchen where grandma was frosting cakes the afternoon before the party, to talk about it. The cakes looked so good that Nan never could have stood it if grandma had not baked her tasters, in patty pans, of every single kind of cake.

"Everything is too good for anything," said Nan, leaning her elbows on the table, "except I wish I did have silvernears for the party."

"Goodness me!" said grandma,

"what's that?"

"Things for them to take away to remember my party, for always," answered Nan. "Silvernears is the best part of a party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"

"Yessum," said Nan, "and—oh, grandma, you said they'd have to go, some of them anyway, 'cause the farm was getting over-run with cats; but grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest—"

"Yes," said grandma, calmly, "they always are. But why not give them to the party for souvenirs?"

"Oh grandma, you are the dearest—you always think of the perfectest things! of course, there'll be one apiece and two for me—and you don't mind the two for me, do you, grandma?"

So the next day, when the ten little guests went away, after having the most charming time, they each took with them a kitten in a box, with slats fixed so that it could breathe; and after they were all gone, Nan went down to the barn. When she came back she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without those ten kittens. I hope I'm not getting selfish."

And Grandma smiled.

The next day grandma was upstairs, when she heard Nan calling; and then, rushing up the stairs accompanied by a chorus of mewing, she burst into the room her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh, grandma," she cried, "the party all came back and brought their silvernears! They said their mammas said they were just as much obliged, but they had so many kittens now they do not really need any more, and say—oh, grandma, don't you think we can keep them now?"

And, of course, grandma, when she got through laughing, said yes.

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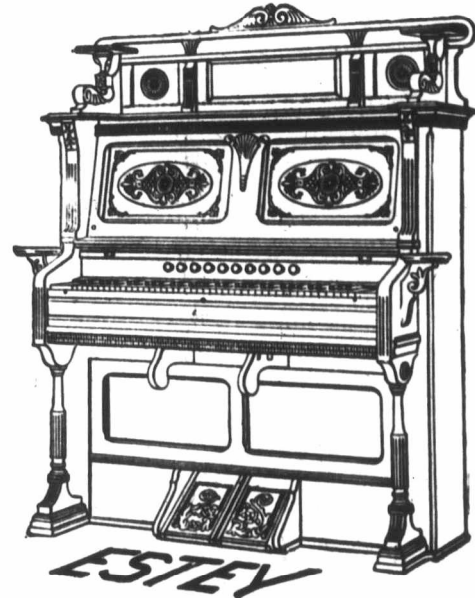
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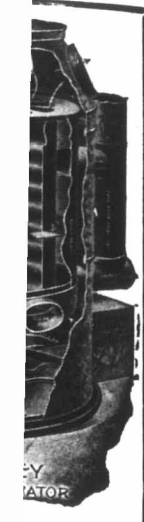
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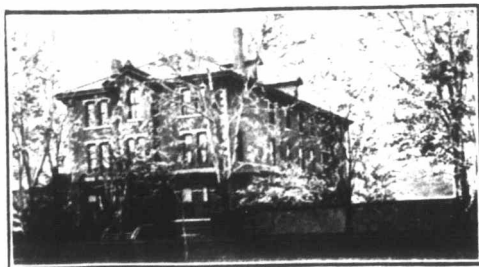
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