

August 17, 1905.

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# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, AUGUST 24, 1905.

[No. 32.]

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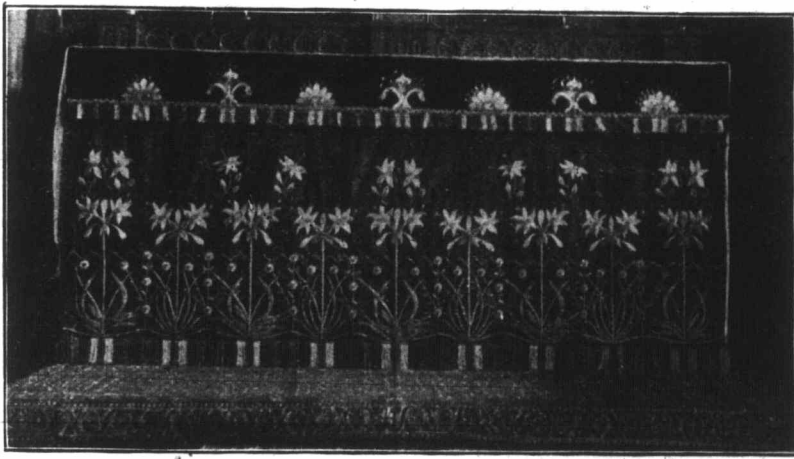
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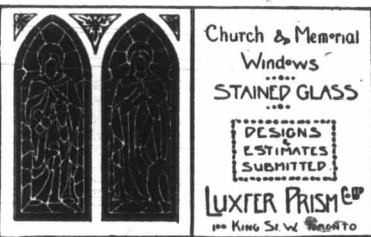


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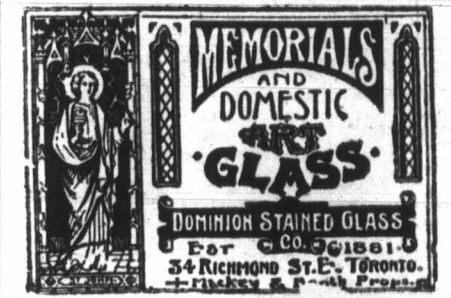
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THE CANADIAN NORTH-WEST  
**HOMESTEAD REGULATIONS.**

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

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

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

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

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

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

The term "vicinity" used above is meant to indicate the same town, township, or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

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

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

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

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August 24, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 24, 1905.

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

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Offices—Union Block, 36 Toronto Street.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

August 27—Tenth Sunday after Trinity.

Morning—1 Kings 12; 1 Cor. 7, 25.

Evening—1 Kings 13 or 17; Mark 2, to 23.

September 3—Eleventh Sunday after Trinity.

Morning—1 Kings 18; 1 Cor. 12, 28 & 13.

Evening—1 Kings 19 or 21; Mark 6, 14 to 30.

September 10—Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 2 Cor. 1, 23-2, 14.

Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 10, to 32.

September 17—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 9.

Evening—2 Kings 6, to 24, or 7; Mark 14, to 27.

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

## TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.

Processional: 291, 299, 303, 393.

Offertory: 218, 240, 258, 280.

Children's Hymns: 213, 217, 280, 339.

General Hymns: 4, 26, 226, 231.

## ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 34, 274, 516, 542.

Offertory: 210, 215, 233, 546.

Children's Hymns: 336, 338, 340, 571.

General Hymns: 7, 21, 288, 294.

## Church Colonies.

Why should it not be both possible and feasible to form here and there in the Northwest Church colonies? At the outset many people may argue that such attempts would be foredoomed to failure, being contrary to the genius of a young and free people, possessing and rejoicing in the possession of democratic institutions. This, in our opinion, is begging the question. The prime requisite of success for any such enterprise would be a thorough understanding on the part of the Church authorities in the Motherland and in Canada, arrived at by an amicable and thorough discussion of the subject and a decision to join in mutual aid and sympathy of the undertaking. There are without doubt a goodly number of people in the British

Isles who would be attracted by the invitation to join a colony of Churchmen over sea. To the advantages of life in the New World would be added the welcome privilege of continuing here the Church associations, traditions and relationship which were so dear to them in their old home. Mingled with the new comers should be a due proportion of Canadian Churchmen. The citizens of the Old World would thus, by daily contact and intercourse with their brethren of the New, more speedily become familiar with the conditions of their new life, and to this would be super-added the cordial sympathy begotten of religious relationship.

## The General Synod.

So much importance do we attach to the triennial meeting of the General Synod of the Church in Canada to be held at the historic City of Quebec next month, that we are making every effort in our power to provide our Church people with a full, fair and adequate report of the proceedings. This, of course, means to us an expenditure commensurate with the undertaking. We do not hesitate to make it in the interest of our beloved Church on this exceptional occasion. We have engaged the services of a reporter, specially qualified to present to our readers a graphic and intelligible record of the proceedings of the Synod from the standpoint of an informed and capable Churchman. We purpose, both in letterpress and illustrations, to provide our large and increasing circle of readers—which is by no means limited to our Church or even our country—with an issue of The Churchman which will both be gratifying to our patrons and memorable of an occasion which gives fair promise of being epoch making in the history of the Church in Canada.

## An Appeal to Our Friends.

In view of the constant effort of The Churchman to uphold the standard of Church faith, life and doctrine, and to extend the influence by disseminating the cardinal principles of the Church, and having regard to the Special General Synod issue, we venture to ask each of our subscribers, whether of the clergy or laity, to do us the favour of obtaining a new subscriber. We are assured that the coming issue well warrants us in making this special appeal, and that our friends throughout the length and breadth of broad Canada will fully appreciate and enter into the spirit of our motive in doing so. We have never appealed in vain, on a just occasion, to our comrades in the Church. We acknowledge it with a thankful heart.

## Canada and the Navy.

Canada is never without a reminder of her Imperial relation to other parts of the British Empire. The protection always afforded her citizens and commerce through grace of the British taxpayers, the generous loyalty on the part of the British Government to the Imperial bond, and patriotic sentiment, which, under certain conditions, make all parts of the Empire one; and the heroic self-sacrificing response which each and all of those parts make to a demand upon their common honour constitute a strong and durable influence which time has broadened, strengthened and matured. The presence of a portion of our fleet at Quebec, under command of one of the most skilful officers of the Navy, Prince Louis of Battenberg, is noteworthy. Glad we are that the occasion is one which calls for thoughts of social amenities and festivities, and not of the sorrow and suffering of war. All Canadians, we are sure, will respond in the heartiest way to the spirit of kindness and

cheeriness with which the gallant sailors are visiting our shores.

## A Scholar of Note.

We learn with regret from the Church Times that Dr. Gifford died recently at the age of 84. Through his death, the Church loses a very distinguished scholar. One of the many brilliant classics of whom Shrewsbury School can boast, Dr. Gifford had a distinguished career at Cambridge, where, to the Pitt Scholarship, he added the distinctions of a Senior Classic, Senior Chancellor's Medallist, fifteenth Wrangler, and Fellow of St. John's. In 1848, he was appointed to the headmastership of Birmingham School, in succession to Bishop Jeune, and during his fourteen years there he continued, with success, the great tradition of another of his predecessors, Bishop Prince Lee. Another twenty years were spent in parochial work, until he became Archdeacon of London and Canon of St. Paul's. The quiet life of the student, however, being more after his heart in his later years, he resigned his ecclesiastical preferment in 1889, and lived in Oxford, where he was an incorporated member of Pembroke, the college of his old friend, Bishop Jeune. His contributions to Biblical and patristic learning were considerable, and were marked by the insight and accuracy of a fine scholar.

## The Peace Conference.

Whatever the result of the gathering of notable Russian and Japanese diplomats at Portsmouth may be at the time of writing, they have made good progress—there can be no doubt that the conference will have had a good effect. It will show that on many points in dispute it was possible, by a fair spirit of compromise, to make and accept important concessions. The pity is that it has required a prolonged war, with all its horrors, to bring about the state of mind which rendered a peace conference possible. Human pride, it seems, can never be guided by reason—till suffering, loss and disaster prepare the way.

## The Yacht Race.

What a blessed provision it is that the natural spirit of emulation and rivalry between neighboring nations can find a legitimate and praiseworthy outlet in the recreative contests of friendly sport. Man must have a due proportion of rest and play to round out his life and tone up his mental and physical being. The visit of the capable representatives of the famous Marylebone Cricket Club gave the lovers of that gentle and manly game an unusual treat. Those to whom the curved sail, swift keel and moving wave appeal have had their turn of wholesome excitement in the spirited contest for the Canada Cup between the Iroquois and Temeraire. May the true spirit of generous and manly sport always govern such contests! Let us win by all fair means if we can. But first and foremost let the love of the game be our animating principle. Then we may rest assured that whoever wins it will always be played fairly, and defeat by an honorable opponent will be the next best thing to victory.

## Dogmatic Theology.

There is a running fire always being kept up in the daily press—whether by occasional editorial, correspondence or in other ways, against what is called "Dogmatic Theology." The opinions—or rather "doubts"—of some cultivated, scholarly—and, it may be, gentle men—are perhaps the chief weapons of attack. We have this to say—that we prefer to accept, in its entirety, the whole body of orthodox dogmatic

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theology—accepted and taught by the Church—than to exchange our belief in it for the equally dogmatic assumptions, doubts and speculations of certain literary and scientific men, whose views it may fairly be said are by no means accepted by many men of equal if not superior intellect and attainments to themselves, and are disputed and controverted by some of the ablest living scholars, thinkers and scientists, and are rejected without hesitation by the Church at large. There is nothing more illusive and destructive perhaps to a weak, irresolute, ill-informed faith than such popular criticism, especially when coupled with the name of some amiable, scholarly and cultivated skeptic. To the robust, well grounded, illumined and historic faith it is but a call to greater vigilance and truer and more loyal devotion and service, and for more patience, forbearance, gentleness and reasonableness with the weaker brethren, whose knowledge and fortitude always need strengthening.

#### True Believers and Workers.

It is not inconsistent for a great scientific man to be religious, still less is it inconsistent for the most devout man in the world to be enthusiastically scientific, said the Bishop of London, preaching at St. Paul's Cathedral, before the London Congress of the Royal Institute of Public Health. I believe that it is still a popular idea that the clergy and other religious men are opposed to science, and live in the midst of such transcendental ideas that drainage and insanitary dwellings and infant mortality are beyond their ken. All I can say is that in my experience in the slums of London (any one who knows the real life of the slums would tell you the same) the man who, side by side with the doctor and the sanitary inspector, is fighting the slum-owner, rescuing the children, and denouncing insanitary areas is the slum parson. How many times have I myself been round as rector of Bethnal Green, with the sanitary committee of the vestry, looking into every corner of the great parish, climbing up narrow staircases, examining the conditions in which the child not only eats, but sleeps? And, far beyond any little effort I was able myself to make in past days, who has been for years a more fearless exposé of every kind of sanitary iniquity in East London than the Rector of Spitalfields or Canon Barnett, or in South London than the Vicar of St. Peter's, Walworth? No body of men, more enthusiastically range themselves with you and your congress to-day than those who have been, or now are, the slum clergy of our great cities—not because they do not believe in God, but because they do; because they believe that it is not the will of the great Father in heaven that one of these little ones should perish; because they believe that when some little child dies of scarlet fever from a preventable cause, it is not directly the will of God at all, but the work of the devil; that, while God allows it to happen, just as He allows for the present all perverted freewill to work its mischief—because to destroy the freewill of man would be to break His image in him—yet all the time He is on our side, and we are on His side, as in the name of righteousness and cleanliness and godliness we destroy the works of the devil.

#### Religious Belief.

Dealing with the witness to God's existence given by the universality of religious beliefs, the scholarly Bishop of North Queensland in a recent sermon made some interesting remarks on this subject. It has been said that there is no region where a healthy and fearless scepticism is more needed than in the literature which relates to ethnography. Certainly the majority of those who have written about the Australian aborigines have been as speculative in their methods as any medieval metaphysician, but I believe I am right in saying that a race of pure

atheists has yet to be discovered. Writers approaching the subject from such different points of view as Professor Tyler, Max Muller, Ratzel, de Quatrefages, Tiele, Waitz, Gerland, Peschel, all agree that there are no races, however rude, which are destitute of all idea of religion. It is true that from time to time we read in Australia books written by men who confound us with the "most barbarous metaphysical jargon ever foisted upon patient thought," and who tell us roundly that the Australian black has no religion. We are again at times startled by apparitions of German Professors, who, with scalpel and cameras, pursue dead and living blacks, and who take back to Europe exactly what they came to find. These also inform us that religion is not only novel, but distasteful to the Australian aborigines. But a man like Mr. Ernest Gribble, who has lived all his life with the aborigines, and who has an essential qualification for judging upon the subject, declares unhesitatingly that not only have the "wild blacks" religious instincts as apart from social customs, but that they have a distinct, if shadowy, conception of One Great Almighty God. Personally, let me say, I have had some exceptional opportunities of watching aborigines, and although I cannot from observation testify to the existence of a primitive religion, I can unhesitatingly express my conviction that the ready spiritual acceptance of Christian teaching by the aborigines could not have been possible unless the capacity for religion had been developed beforehand. There are probably few who would deny the reality of the true religious sense in the inhabitants of India, but the South Sea Islander, perhaps even more than has the philosophic Hindoo, shows what has been aptly called a "genius for religion." Indeed, so far as we can judge, all religious customs, unworthy and degraded as many of them undoubtedly are, witness to the fact that men are groping in the great unseen, at the lowest, and with some shadowy faith in the living God, Who has never left Himself without witness in that he does good.

#### DESPATCH OF BUSINESS.

Were the question asked of a dozen of the most energetic business men in one of our Church synods, we care not which—"What is your chief objection to the conduct of the affairs of your Synod?" we venture to say the reply in each case would be "the amount of time taken up by what is often a tedious and unprofitable discussion of some comparatively unimportant matter, and the lack of promptitude in the despatch of important business." This is a matter of such vital concern to the efficiency and progress of Church legislation that it is worthy of more than passing consideration: especially in view of the approaching General Synod. Some of the causes which contribute to this regrettable result have already been referred to in these columns. There is one, however, a prevalent and objectionable one, to which we have not referred. And, as to which, a little plain speaking, will not be out of place. There are a few members of each Synod—and we are happy to say they are but few—who from an abnormal sense of duty; an impression that their information is encyclopaedic in character; or that they have more important information than have others, on a variety of subjects which come up for discussion; that they alone can effectively impart it; and that their fellow members are longing to have them do it; and there will be a great loss to the Church if they don't do it, and do it often. Now, with all due deference, we would say to these gentlemen, whether young or old it matters not, that it is not only quite possible, but even probable that there is a goodly number of

members of their respective synods, not noted for their much speaking, who have given more thought to, and are better informed on, most of these subjects than they are themselves. We may add with serious emphasis that in this way much more valuable time is lost, many important discussions are marred—and opinions wise and helpful are unexpressed. The Synod has the remedy in its own hands, and whilst we would deprecate any undue restraint or freedom of speech, yet in view of the many weighty matters to be dealt with, the limited time in which they are to be discussed, and passed upon; and the value of time to some, if not all the members, we strongly urge upon our synods, when necessary, and we know full well that it will be firmly, yet courteously done, to remind such of their members, as need it, that there are times when "silence is golden." We may fairly add that it is quite possible to be over-considerate and courteous to an individual to the detriment of the business of the Church. There is just one other matter to which we would refer in this connection: It is the lack of energy, thoroughness and promptitude—which too often mars our synodical work. An English mechanic said to his son, on his being apprenticed to a trade: "My boy, you must learn to do your work well and to do it quickly." Had the lad not grown to be a lazy man—this advice would assuredly, in its strict observance, have won him a fortune. Now let us assume that each of the members of the General Synod has given close and careful study to the various subjects to be brought before it—bearing in the forefront of his mind this most serious consideration:—That each of these subjects should be dealt with carefully, thoroughly and promptly, during the session which is now so near. That it will be three long years before this Synod will meet again. That for the good of the Church, her increased efficiency and progress, it is imperative that what is wise, well judged and advantageous in these measures should be passed upon by this Synod. And during its session, by its action, be incorporated into the operative laws and regulations of the Church. And what, to our mind, is an urgent consideration: i.e., that the session of the Synod should be extended, if requisite to enable it fully and thoroughly to discharge its grave and weighty duties. The time has passed away when year after year need be spent in speculative and scholastic discussion of matters of vital concern to the quick thinking, quick-acting men of to-day. We want not only to have the courage of our convictions, but we want to have the good our convictions can yield us now—to-day. What we would deprecate would be the handing over of subjects to committees for three long years of excogitation thereon. Many a good and wise man is borne to the grave within the space of three years from a given time, whose opinion and advice after due study and consideration would in all probability have been as valuable and serviceable to his Church at the expiration of the first three weeks of such period of three years, and have been two years and forty-nine weeks more timely. The Children of Light have much to learn from the children of this world—in the despatch of business—and a good time to make a stride forward in that regard would be at the General Synod in Quebec.

#### THE LAY READER.

There is an office of ancient recognition, the exercise of which has been of signal service to the Church. But which, as an office, has, we regret to say, fallen too far into disuse in these modern days, though it is now reviving in England. It is the office of Lay Reader. We question whether there is any other position of honour and usefulness, within the Church, excepting that held by Bishop and clergyman—in

which more work can be done of which a derives his Bishop, and licensed to is empowe such portio taken by a his Bishop see what ef dered. Th good offic welcome, I congregatio ness, or o for the tir no curate his place— deed both congregati services, b the parish minor duti to could a sparsely there wer vide for clergyman reader liv most usef for a mi would in but most take it would or by charac charge th honour Church. might b not only the privi an espec tion to by its o undertak position very titl Reader. suming is but a take ce officially try the official are, of establis after th Though adequat ing colu will dis vices ar As in Method he has worth u unneces the ear Cesare Paulin closing of the not be new li arouse among commi filling and fr skirmi the w: cipline work t

## FROM WEEK TO WEEK.

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

which more progressive, practical, upbuilding work can be done amongst the laity than that of which a lay reader is capable. This official derives his authority by commission from his Bishop, and is usually, though not necessarily, licensed to a rector under whom he serves. He is empowered to conduct services, omitting such portions as can be only properly undertaken by a clergyman, and where authorized by his Bishop to do so, to preach. One can readily see what effective service can in this way be rendered. There are many occasions on which the good offices of a lay reader would be most welcome, both to the clergyman and to his congregation. Where through accident or illness, or other uncontrollable cause, a rector is for the time being, incapacitated—and there is no curate or other clergyman available to take his place—a lay reader would be a blessing indeed both to the clergyman in question, and his congregation. Not only in the conduct of the services, but in other needful ways throughout the parish at the request of the rector, many minor duties that might otherwise be unattended to could be discharged. Then again, in many a sparsely settled district, or in places where there were not enough Church people to provide for the support and maintenance of a clergyman, and the building of a church, a lay reader living in the neighbourhood could do most useful work, and prepare the foundation for a mission and an ultimate parish, which would in due season crown his unobtrusive but most timely and beneficent services. We take it that in our country such authority would only be committed to laymen qualified by character, attainments, and devotion, to discharge the duties incident to the office with honour to themselves and advantage to the Church. Laymen who, whatever their calling might be in this democratic country, would not only have no hesitation, but would welcome the privilege of undertaking occasional duty of an especial character. One source of satisfaction to be derived from this honourable office by its occupant—would be the fact that whilst undertaking its duties he would still retain his position as a layman amongst laymen: as the very title of the office bears witness, "Lay" Reader. And the further fact that he is not assuming to be a clergyman, when in reality he is but a layman specially authorized to undertake certain specific duties—when duly, and officially called upon so to do. In the Old Country the "lay reader" is a valued and most useful official of the Church. His position and duties are, of course, as one would expect in an old establishment, of a more fixed and regular character than would be the case in a newer land. Though here, as there, his services call for adequate remuneration. A glance at the advertising columns of a leading English Church paper will disclose the appreciation in which such services are held by the frequent demand for them. As imitation is the sincerest flattery, the Methodist "local preacher," and the great service he has rendered his denomination, are here well worth remembering. At this day it seems almost unnecessary to refer to historic lay readers of the early Church—such as Origen preaching at Caesarea; EVELPIS preaching to the Larandians; Paulinus at Iconium; or Theorodus at Synada. In closing we would ask the fathers and brethren of the General Synod if in their opinion it would not be prudent, wise and progressive to breathe new life into this ancient and useful office. To arouse and enkindle the laity by calling from amongst them chosen men, to whom would be committed the privilege and power of temporarily filling the gaps, when their leaders are wounded and fall in the fray; or of spreading afar the skirmish line—and as good irregulars opening the way through bush and brake, for the disciplined regular who follows on, and finishes the work thus well begun?

Whatever else is likely to occur at the approaching session of General Synod one thing seems certain and that is that we are about to set out on the task of compiling a Canadian Hymnal. Six diocesan synods and two rural deaneries have presented formal memorials asking that the work should be begun at once, and quite recently the Synod of the Province of Rupert's Land has passed a resolution to the same effect. While these only represent a fraction of the Church in Canada yet it is seldom that so large a body of opinion is concentrated on one subject for the guidance of our ecclesiastical legislators. In the situation before us we see the power of a little energy and judicious organization. A small diocesan committee by presenting its plans to the members of all the diocesan synods comes before the General Synod with an almost irresistible mandate. For nearly a year and a half Spectator has urged upon the greater committees of the General Synod the wisdom of securing the benefit of diocesan opinion upon the recommendations they propose to make. Supported by the diocesan synods their power and usefulness would be vastly extended. The wisdom of this policy would be just as evident even if the synods were to negative the proposals of committees. It would then be apparent that even if the General Synod were to pass important legislation the church was not ready to receive it and, therefore, it would be of no avail. It is not the satisfaction of having excellent statutes that we desire, but the assurance that every statute will ultimately represent worthy activity.

While Spectator freely commends the zeal of the men who have promoted the idea of compiling a Canadian Hymnal and acknowledges the power they have won for their scheme, he is nevertheless of the opinion that the need of a new hymnal should not be allowed to stand forth in such proportions as to interfere with what is undoubtedly of greater moment. Something is going to be done with our Prayer Book, that is quite certain, and every Churchman in this country, we might almost say, is holding his breath until the matter is decided. Nothing, therefore, should be allowed to stand in the way or distract attention until that more vital and fundamental subject is calmly, and thoroughly considered. But the consideration of a hymnal will receive an important, even if a subordinate, place in the deliberations of our National Synod. The memorials from various parts of the Dominion will secure that. There are, however, a few comments we would like to make on several phases of this subject that do not seem to have been yet touched. We would like to know what is in the minds of the men specially interested in this project when they speak of "hymns characteristically Canadian," "a distinctively Canadian hymnal," and other phrases to the same purport. If there be a distinctively Canadian pitch of voice then it is quite clear that we ought to have distinctively Canadian tunes suited to that pitch. But we think that there is a good deal more implied in the words of the advocates of a hymnal. For example the Honourable Justice Savary in a notice of motion in the convening circular asks that "the new edition of Church Hymns issued by the Society for Promoting Christian Knowledge, supplemented by, or altered by the substitution of a few hymns characteristically Canadian or peculiarly adapted to Canada be adopted as the official Hymn Book of the Church of England in Canada." We quote this as an explicit instance of a great many rather vague utterances about purely Canadian hymns. It is supposed that the content and

sentiment of the hymn should express something peculiar to this country. Now if there be a peculiarly Canadian way of approaching the Deity in praise and thanksgiving then, of course, there is room for such hymns. Our conception of a hymn is that it is the expression of varied religious emotions, in song, direct to God. We do not sing for the benefit of our neighbours or the public but as the expression of personal adoration, gratitude or praise to God. We are not clear then how what is distinctively Canadian comes into such acts. We surely do not propose to incorporate into our sacred songs Canadian jingoism? Can it be that we are solemnly to stand up in church and tell even to the Almighty our greatness as a nation? Are we to have our "boundless resources," "illimitable wheat fields," "fabulous gold mines," "vast primeval forests," etc., served up in still another form? If that be a possibility one is reminded of Dean Swift's thanksgiving at the close of a meal when the predominant dish on the menu was rabbits:

"Rabbits hot and rabbits cold,  
Rabbits young and rabbits old,  
Rabbits tender and rabbits tough,  
We thank thee, Lord, we've had enough."

Mr. Jones, of Toronto, who has so ably conducted the campaign for a new hymnal, prefaces a notice of motion with these words: (1) "That it is in the best interests of the Church of England in Canada that there be only one hymnal in common use in the public services of the Church. (2) That the General Synod do authorize and direct the compilation and publication of such hymnal." We doubt the wisdom of any attempt to enforce uniformity in the matter of a hymnal. Nothing would be more calculated to create a spirit of resentment and drive people to pick flaws in the compilation that was driving a favourite hymn book out of use. The Church may recommend a hymn book upon which it has placed its imprimatur but beyond that it would not be wise to go. Its acceptance will come in time if its virtues are sufficiently conspicuous. It is no easy matter to change the hymn book of a congregation. The wish of the clergyman is not sufficient and the fact that a better book exists does not always appeal to the members. Even a new edition of a book in use causes trouble for a while. Besides all this we imagine that the demand for a new hymnal does not come from the rank and file of the congregations but from other sources. The hymnal that will not be subjected to all sorts of criticism is not likely to be prepared in our day. Let the best men in the country put forth their very best efforts and still we will hear of the "senseless omission of these hymns," and the "unaccountable change of tunes for others," etc. The proposal that the royalty or profits from such a book should be placed to the credit of a superannuation fund of General Synod is altogether commendable. The only suggestion we would make is that the revenue from the Canadian Prayer Book and the Canadian Hymnal should be available for widows' and orphans' fund, and superannuation as the needs of these funds require. The Missionary Society has an active organization for raising money, which ought to be sufficient. The funds referred to have no such organization and yet the obligation resting upon the church to care for disabled clergy and the wife and children of the deceased is of the most serious character.

Two motions on the convening circular of General Synod stand in the name of Canon Welch. One looks to the joint session of the Houses of Bishops and Delegates as the normal condition of affairs, and the other asks that the Church in Canada should suitably observe the hundredth anniversary of the battle of Trafalgar. We feel perfectly sure that our Canadian Bishops lose much in popular leadership by holding their sessions in private. The qualities that led to

synods, not noted to have given more formed on, most of e themselves. We sis that in this way is lost, many im- rred—and opinions ressed. The Synod hands, and whilst ue restraint or free- f the many weighty mited time in which d passed upon; and not all the members, synods, when neces- that it will be firmly, mind such of their ere are times when r fairly add that it is ver-considerate and the detriment of the ere is just one other refer in this connec- y, thoroughness and n mars our synodical ic said to his son, a trade: "My boy, r work well and to L not grown to be a ld assuredly, in its on him a fortune. ich of the members given close and care- bjects to be brought refront of his mind tion:—That each of dealt with carefully, during the session hat it will be three od will meet again. he Church, her in- ress, it is imperative ed and advantageous e passed upon by s session, by its ac- the operative laws urch. And what, to nsideration: i.e., that hould be extended, if and thoroughly to eighty duties. The hen year after year e and scholastic dis- concern to the quick n of to-day. We courage of our con- have the good our now—to-day. What be the handing over for three long years Many a good and rave within the space 1 time, whose opinion ly and consideration ave been as valuable urch at the expira- ks of such period of two years and forty The Children of Light the children of this business—and a good ward in that regard Synod in Quebec.

## LEADER.

cient recognition, the n of signal service to s an office, has, we re- into disuse in these now reviving in Eng- ay Reader. We ques- ny other position of ithin the Church, ex- op and clergyman—in

their election to the sees over which they preside have surely not deserted them since they donned the mitre. If they were leaders in the assemblies of the Church before they became Bishops their leadership would now be felt with greater effect if they took their places among the delegates. However, if the Bishops do not care to form a part of one great assembly they might follow the English precedent and have their discussions reported for the advantage of the Church. A dry, cold resolution is one thing and the reasons weighing upon the minds of men leading them to reach that conclusion is another, and very often quite as important a matter. The whole attitude of the public mind might be altered on some important subject if the Bishops would but allow their discussions to go to the public. Take for example the discussion about to be held on the proposed action in regard to the Prayer Book. If the precedents of the past are followed the Church will only know the conclusion they reach, which may or may not be acceptable to the Church generally. If the processes of reasoning by which those findings were reached were given forth it might add very largely to the public confidence and approval. It certainly seems a great pity that our foremost clergy should be elected to the episcopate and then that the Church should forthwith be deprived of the benefits of their views on questions of the first importance that come before Synod. In regard to the observance of Trafalgar Day we can hardly see the propriety of taking the matter up in the capacity of Churchmen. That the day commemorates a turning point in the history of our Empire no one, we think, will deny. That we in Canada rejoice with the other portions of the Empire in the achievement of that day is in need of no proof. But we think that it is most becoming that we should observe the day as Canadian citizens and citizens of a great Empire rather than as Churchmen. We do not see how it specially affects the Church. The achievement of Nelson will naturally be a prominent element in such reminiscences. He was a great citizen and a very great admiral but we do not remember that he was a man such as the Church would specially care to hold up as an example of spiritual leadership.

It is to be hoped that the Church of the West and far West will be strongly represented in the General Synod. It would be well if a full delegation could be induced to attend. We need the whole Church to gather in council and lay down plans for its own advancement. It is one Church from ocean to ocean, one work in which all are engaged, one Master whom all serve. The experience and the point of view of workers in all parts of the field are needed, for in the multiplicity of counsel there is wisdom. A glimpse of the activities of the Church in older Canada ought not to do our Western friends any harm and we are quite sure that their presence in the East will be a stimulant and inspiration to us. In every phase of Church legislation they ought to be helpful and in the problems connected with Church extension they should speak with authority. They represent not theories but conditions, and out of their experience they ought to be able to set forth those plain straight forward facts, which are the necessary basis of constructive action. Into every phase of Church extension we trust they will throw themselves with vigour. Let them leave their oratory and rhetoric behind and give us plain tales from the hills and prairies, and straight common-sense advice as to the best way of promoting the work in which they and we are interested. The fact that they are recipients of large sums from the general mission fund, most of which is raised in Eastern Canada, is no reason why they should hesitate for a moment to enter with zeal into any or all of the discussions. They are planting the Church in a new country, facing the conditions of pioneer life and the debt, if any stands

against the older sections of the Church. Spectator has never allowed himself to be stampeded into looking upon the work of the East as of little importance while called to admire the splendour of distant fields. He has tried to hold up the ideal of an all Canada Church, and not merely a Western or an Eastern Church. A Church that has a two-fold duty; a duty to keep itself efficient and active at home, and a duty to extend itself wherever the opportunity presents itself.

SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW.

General Secretary, Fred. W. Thomas, 23 Scott Street, Toronto.

Fourteenth annual convention, Ottawa, Oct. 5th to 8th, 1905. Daily prayer—Authorized by the Lord Bishop of Ottawa.—Almighty Father who dost graciously accept the services of man, we beseech Thee to bless the Brotherhood of St. Andrew in their annual convention. Guide them in their deliberations and increase their love and zeal and devotion as they seek to extend Thy Kingdom among men. Through Jesus Christ Our Lord. Amen.

A most encouraging report comes from the new chapter of St. Peter's, Revelstoke, B.C. Only formed in March last, and not yet six months old, they have a thorough grasp of Brotherhood work that would only be looked for from chapters of many years' standing. In ordering a further supply of 18 hand-books, the secretary states that each of the members are helping, outside the Brotherhood work, in some form of Church work. One is organist, eight are choristers, one is church warden, one is sidesman, and another a Sunday School teacher. They have 14 active members, with attendance of 10 at meetings every two weeks.

An old member of St. Simon's chapter, Toronto, is working hard in Walkerville for the formation of a chapter there, and already has interested some other men.

F. W. Thomas, travelling secretary for Canada, addressed the congregation of St. John's, Norway, on Sunday evening, 13th inst. The work of the Brotherhood, together with its object and rules, were presented to a large congregation, and an appeal was made to the men that they should take up this work, and become members of the chapter there. St. John's chapter has a splendid record for years past, and it is felt that they will go forward with even greater energy in the future.

St. George's, Toronto, chapter meeting on Wednesday, 9th inst., was well attended, 16 being present, including visitors. Good reports of work done were presented and short addresses were delivered by Rev. E. W. Ridley Beal, St. Luke's; Fred. Turner, St. Margaret's; John T. Symons, St. Luke's, and F. W. Thomas, St. Matthew's.

St. Peter's, Winnipeg, which six months ago had no chapter (the senior chapter having been dormant for years), has now a senior and junior chapter, both in flourishing condition, and doing good work. The Rector, Rev. S. Yea, also promises his assistance toward forming a chapter at St. John's College in the autumn.

At St. Matthew's, Toronto, chapter meeting on Tuesday, 15th inst., 17 men gathered, although during the day the rain poured in torrents, and the evening was not much better. There were present representatives from Church of Messiah, 2; All Saints', 2; St. Matthew's Juniors, 3; St. George's, 1; St. Luke's, 1; St. Luke's Juniors, 1; St. Matthew's, Ottawa, 1; and Jamaica, 1. After transacting chapter business an interesting discussion took place on different points of Brotherhood work, which was taken part in by all present, and excellent addresses were delivered by Rev. C. H. Coles, general secretary of Brotherhood in West Indies, who spoke of the work in that part as growing steadily, and by Mr. R. Patching, of Ottawa, chairman of the printing

and publicity committee of the convention, who expressed his pleasure in meeting the Toronto men and assured them that the Ottawa men were doing their duty in the way of making the convention a success. The travelling secretary, who was present, drew attention to the presence of the juniors at the meeting and the active part they had taken in it as a most hopeful sign, and also urged all the members to make daily use of the convention prayer. St. Matthew's, seniors and juniors, expect to send five or six delegates to Ottawa.

The contributions from Toronto towards the forward movement total \$1,175.30 for the present year.

There is every probability of a new chapter being formed at Sterling, Ont. Mr. R. A. Williams, manager Sovereign Bank there, is an enthusiastic Brotherhood man of many years' standing, and has promised to do his utmost in interesting other men.

A meeting of the St. John, N.B., assembly was held on 17th inst. for the purpose of arranging for a delegation to go from that city to Ottawa convention.

It is to be hoped that every member will make daily use of the prayer printed at head of this column, that the convention may not only be successful in point of numbers, but that those in charge of its affairs may be wisely directed, that the speakers may be specially blessed, and that everyone present may be inspired to go forward in the work with more earnestness and with a stronger faith.

Brotherhood men visiting Toronto Exhibition are requested to make full use of the head office. 23 Scott Street is right in the heart of the city, and every member will be gladly welcomed.

Members from other cities and towns are strongly urged to wear the Brotherhood button, that Toronto men may recognize them, and become acquainted with them, and show them hospitality. In this way ideas are exchanged, and the work of the Brotherhood grows.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

Queensport.—Unique and most interesting services took place on Sunday, July 23rd, in what is known as the Old Dutch Church, Halfway Cove, N.S., last Sunday. This Anglican church, the third to be built on the same site, is situated on the side of a commanding hill overlooking the placid waters of Chedabucto Bay. For several miles on each side of the sacred building, east and west, the shore is dotted with the small cottages of the hardy fishermen, who derive a precarious existence from the vasty deep. The fishing seasons for years past have been most disappointing, and many young men had already left the homes of their parents in order to tempt Dame Fortune in the large fishing schooners hailing from Gloucester and other flourishing ports. The fishermen are blessed with deep, spiritual instincts, and, although "hope deferred maketh the heart sick," the great majority of them ever looked forward to a great catch which should compensate them somewhat for the long lean years of waiting. At last prosperity smiled upon them, for during May great hauls of herring and cod were made, and, as a fitting climax, last June hundreds of thousands of mackerel appeared in the Bay, and men's hearts were glad. The priest-in-charge suggested that the people should express their gratitude to Almighty God for His manifold mercies by holding a harvest festival of the sea in the little church in which they and their forefathers had worshipped for over a hundred years. The pro-

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**Church News**  
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posal was entered into heart and soul by the parishioners, who spent some days in decorating the church for this special sacrifice of praise and thanksgiving. The decorations consisted solely of those things by which the fishermen follow their calling. There were seines, nets, buoys, anchors, killocks, trawls, codlines, chains, ropes, oars and boat sails. One would naturally suppose that these articles by their very nature would not lend themselves to decorative purposes, but the resultant scheme was one of uniform design and great beauty. The nets, thirty fathoms in length, were suspended from the roof and sides of the edifice, then looped and draped in sinuous curves. The buoys, anchors, oars, etc., were so placed as to make the "tout ensemble" one of grand simplicity. Photographs of both the exterior and interior were afterwards taken, and, when printed, will be distributed amongst the parishioners as a souvenir of an unique occasion. The weather was beautifully fine on Sunday, and the church was tightly packed both morning and evening, many people driving from Guysboro' and Canso to participate in the remarkable service. Special Psalms, lessons and hymns appropriate to the occasion were used at both services. The priest-in-charge preached a stirring sermon from Psalm 148: "Great is the Lord, and highly to be praised." At the evening service, E. Withers, of the Commercial Cable Company's staff, Hazel Hill, sang as a solo with deep feeling the hymn, "Eternal Father, strong to save." Bishop Worrell has just made a visitation of the Mission, and confirmed sixty candidates. His Lordship expressed much satisfaction with the work done, and said he had determined to comply with the wishes of the people, and raise the Mission to the dignity of a parish under the style and title of the Parish of Queensport.

**MONTREAL.**

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

The Bishop will visit the following places this month: Edwardsburg, September 20th, Rev. A. P. Yates, B.A.; Havelock, September 21st, Rev. A. P. Yates, B.A.; Franklin, September 22nd, Rev. A. P. Yates, B.A.; Huntingdon, September 24th, Rev. C. E. Jeakins, B.A.; Hinchinbrook, September 24th, Rev. C. E. Jeakins, B.A.; Orms-town, September 25th, Rev. J. I. Strong; Valleyfield, September 26th; Beauharnois, September 27th, Rev. R. Irwin.

**Montreal.**—St. George's.—The Rev. R. F. Taylor, Rural Dean of Aylmer, has been offered the post of assistant minister of this church. Rev. Mr. Taylor is an old Kingston boy.

**ONTARIO.**

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

**Kingston.**—St. George's Cathedral.—J. M. Sherlock, Toronto, sang two solos in St. George's Cathedral at the morning service. His voice was of unusual sweetness, and was much enjoyed by the congregation. In the course of his sermon Canon Starr referred to the importance of music as an influence in religion, and spoke of the cathedral organ, which is now completed. He said it stood as an a memorial to the faithful labours of the devoted women of the congregation.

The Rev. Stearne Tighe, who was lately rector of All Saints' Church, Kingston, has been requested by the Synod of Ontario to take charge of the library of the Diocese of Ontario, and to put it in the best possible shape.

**St. James'.**—The Rev. Charles Masters, curate of St. James' Church, is confined to the General Hospital with typhoid fever.

Last Friday Mrs. Samuel Muckleston, of Kingston, mother of the Rev. Canon Muckleston, of Perth, celebrated her ninety-eighth birthday. This venerable lady was born on August 5, 1808, on the Isle of Jersey. Her father was Dr. Shortt, inspector of English army hospitals in Canada. When seventeen years old she came to Canada, and after living in Quebec and Montreal settled in Kingston, where she was married in 1838. For over sixty-five years she was a member of St. George's Cathedral congregation.

**Wolfe Island.**—During the Bishop's visit for Confirmations the parishioners at the Lower Church presented an address to the retiring missioner, the Rev. J. W. Forster, regretting his departure and the loss of a zealous leader and instructor. Their good-will was freely expressed. Mr. and Mrs. Forster will take three months' of change for the benefit of the latter's health. The Rev. Mr. Lancaster, the new clergyman in charge, started on his duties the early part of July last.

**Madoc and Queensboro.**—A lawn social was held on the rectory grounds of the parish last month. A large number of people attended, and the financial returns were highly satisfactory. The grounds were lighted with incandescent lamps, and the Madoc brass band furnished music. An east window is being placed in St. John the Baptist's Church by the children of the Sunday School and their friends. Most of the money for this improvement was raised during the incumbency of the Rev. W. W. Burton. The window is being made by H. Horwood & Son, of Ottawa. At St. Peter's Church, Queensboro, a Bishop's chair has been provided, the work being done by the Carnovsky factory, Kingston. The Rev. W. W. Burton, diocesan missioner and Sunday School superintendent, began his visit for sustentation work. He visited the parish of Marmora last week, and met with good success. He visited St. Thomas' Church, Belleville, on August 20th.

**Napanee.**—The work of completing the tower of the Church of St. Mary Magdelene by an addition of thirty feet is under way.

**Tamworth.**—The Rev. and Mrs. J. W. Jones and Miss Maclean left for England last month. They expect to be absent two months.

**Millbridge.**—G. N. Lowe, student-in-charge of the Mission here, is doing excellent work.

**Brockville.**—The Sunday School picnic of St. Peter's Church took place last week to Mallorytown Landing on the steamer Brockville. Races and sports of all descriptions were indulged in by the children of the Sunday School.

Death came to the home of one of Ramsay Township's popular farmers last Friday, and after a short illness Mr. Thomas Dowdall, son of Mr. A. Dowdall, passed away. The funeral took place on Sunday last to St. John's Church, Boyd's Settlement, and interment was made in the cemetery there. Deceased leaves a widow and a family of children. The whole neighbourhood extend their sympathy to the sorrowing ones.

**St. Peter's.**—The Rev. C. J. Boulden, principal of St. Alban's School, was the preacher last Sunday, and delivered two very stirring and interesting sermons. At the morning service he took for his text subject the war, "Nation shall not lift up sword against nation, neither shall they learn war any more." Pray we for peace of the whole world. In right of the cross of the great religion of humanity, pray we that the Prince of Peace may establish here on earth His kingdom of peace. Pray we that the pre-

sent warfare may be honourably and nobly settled."

**Maberly.**—In spite of a heavy thunderstorm, which kept many people away, the garden party held on St. Alban's Church grounds on Saturday evening, was a success. The refreshments served by the ladies as usual were excellent. The people of Maberly were pleased to welcome the Rev. Mr. Radcliffe, a former incumbent. In his address, which was well received, he spoke of the pleasure which it gave him in returning to his first incumbency. The pile of stones in the churchyard reminded him of the work which had been started since he had left. He urged the people to united action in the matter of the building of the parsonage, and that they should back up their clergyman in all his efforts. He hoped that next summer when he returned he would see a nice respectable house erected for their clergyman to live in, and that he might be present at the "house warming." The net proceeds of the evening amounted to nearly \$20.

**Balderson.**—The Rev. Mr. Seale arrived home last week with his bride. He was given a hearty welcome by the Church people of the village.

**Trenton.**—St. John's Church has been presented by an unknown friend with a very handsome set of offertory plates and a set of brass vases.

**OTTAWA.**

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

**Ottawa.**—The death on the 3rd inst. of John Hunter Parnell, D.D.S., of paralysis in his sixty-seventh year is announced. He qualified for the profession of dentistry, which he practised in Ottawa for a considerable time. The remains were taken to Merrickville and interred beside those of his parents in the churchyard of Christ Church, Burritt's Rapids. The Rev. Dr. Parnell, of New York, father of the deceased, who was sometime Archdeacon of Kingston, Ontario diocese, survives him, and also his two sisters, Mrs. Geo. Merrick and Mrs. J. P. Featherstone.

**New Dublin.**—The handsome lawn of Mr. Hawkins lent itself most appropriately to a social such as was held here recently on behalf of St. John's Church. There is plenty of room, the grounds are nicely kept, and everything is very convenient. Long rows of lanterns were stretched across the green, while torches placed at intervals added to the brilliancy. The ladies of the congregation had the refreshments in hand. The rector, the Rev. A. Austin-Smith, presided. The social was a very pleasant one, and the financial results about \$75. St. John's and their rector are to be congratulated.

**TORONTO.**

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

**Toronto Junction.**—St. John's.—The Right Rev. F. H. DuVernet, D.D., Bishop of Caledonia, and formerly rector of this parish, preached in St. John's on Sunday evening, August 13th. A large congregation listened attentively while the Bishop told of the undeveloped products of northern British Columbia and the openings for the Church in that diocese. On Sunday morning, August 20th, the Bishop confirmed fifty-eight candidates presented by the rector, Rev. Beverley Smith. So large was the attendance that many were compelled to stand during the service. All the candidates and many of the congregation remained for the celebration of the Holy Communion.

## HURON.

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

London.—Setting-apart Service.—On Wednesday evening, August 9th, at the Memorial Church, London, His Lordship the Bishop of Huron in a very solemn service set apart Miss Anne Edge as a deaconess of the Church. The attendance at the service was not large owing to the full occupation of the citizens in commemorating the fiftieth anniversary of the founding of the city. The Revs. Archdeacon Richardson, G. B. Sage, Dr. Beaumont, R. S. Howard, Arthur Carlisle and others took part in the service. At the request of the Bishop Rev. B. Bryan, of Toronto, preached the sermon. It dealt largely with the importance of woman's work in the Church. Mr. Bryan showed by many references to the Word of God that the present movement towards the training of Christian women to labour in the parishes of the Church of England was but the revival of the primitive deaconate of women in the Church. He also spoke of the efficient, prosperous and increasing work of the Deaconess House at Toronto in this direction, of the commendation of the work by the Bishops of the Church, and appealed at the end to the consecrated women of the Church who could do so to offer themselves for this much-needed ministry. Miss Edge received her training at the Church of England Deaconess and Missionary Training House in Toronto, and now will shortly leave for her work at the Battleford Indian Home in the North-West.

Wingham.—His Lordship the Bishop has been pleased to appoint the Rev. A. B. Farney, of Aylmer, the Rural Dean of Elgin, to the position of rector of Wingham, rendered vacant by the removal of the Rev. Wm. Lowe to St. Matthew's Church, London. The congregation of Aylmer and the townspeople generally will be loath to part with Mr. Farney, who has endeared himself to all with whom he has come in contact during his residence there.

Windsor.—All Saints' Church, which will hold a jubilee celebration in November, raised \$6,897 last year for all purposes, and this year paid off all debts.

## RUPERT'S LAND.

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

Winnipeg.—St. Matthew's.—The Rev. H. H. St. G. Buttrum, rector of this church, has left for a three weeks' holiday at the coast. His parishioners have subscribed a handsome cheque for his expenses. Mr. Buttrum has been in poor health for some time, and it is hoped that he will derive much benefit from the change.

## CALGARY.

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

The meeting of the Provincial Synod of Rupert's Land was held here Wednesday, August 9th. The delegates assembled in the synod hall and went in procession to the pro-cathedral, lay delegates first, clergy next in order by diocese, then the officiating clergymen and bishops. Matins was read by Dean Coombes, Archdeacon Fortin reading the first lesson, and Dean Sargent the second. This was followed by the celebration of the Holy Communion, his Grace the Archbishop, celebrant; Bishop of Mackenzie River, epistoler; Bishop of Calgary, gospeller, and the Dean of Calgary preached the Synod sermon.

After the service a lunch given by the Archbishop to bishops and delegates was served in the Parish School. At 2.30 p.m. both houses of the Synod assembled in the Parish Hall, and Archbishop Matheson delivered his address. The houses then separated for deliberation. The Archbishop presided at the missionary meeting in the evening.

At the opening of the Provincial Synod Archbishop Matheson delivered the following address:

Right Reverend Brethren, Reverend Brethren and Brethren of the Laity,

I heartily welcome you to this meeting of our Provincial Synod. In doing so, I cannot refrain from expressing what is uppermost in my thoughts at this moment. "Draw not nigh hither, take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." These words express the sense of reverence, the sense of shrinking, which fills my heart in standing to-day for the first time in the place of one who occupied the position of president of this assembly for over a quarter of a century. I cannot presume to fill his place, no one of us can—and I confess that I feel lost in attempting it. My good friend, the Bishop of Calgary, when presiding at our last meeting, paid to the memory of our late metropolitan a very full and fitting tribute. It will not be necessary for me to make any further reference to the irreparable loss which has come to the Church in the West by the passing away from us of that great life. Suffice it to say, that Archbishop Machray was the father and founder of this Provincial Synod. In those early days of the Church in this land, it owed its birth to his wise and far-seeing statesmanship. Its constitution, its acts, its canons, all bear the mark of his master hand. Let it be the endeavor of those of us who are heirs to the fruits of his great work to see to it that, with God's blessing, we try to carry out his high ideals for the Church for which he was willing to give his life, his labours, his all.

Thirty years ago this month, this Synod held its first meeting for the purpose of its organization. When we think of it, three words seem to come to us to-day, each freighted with weighty and mighty thoughts. These words are "Retrospect," "circumspect," "prospect." First, look at the series of striking contrasts, which the retrospect and circumspect bring to us. To begin with, we look back at the place of that inaugural meeting in August, 1875, and we see there the little hamlet of the Winnipeg of that day. It was only a village with a few hundreds of people in it; it had no railway communication; it was only an isolated prairie hamlet cut off from the rest of the civilized world by miles upon miles of vacant territory. Its street, for it had only one business street then, was the old Red River trail, trending towards Portage la Prairie. That street was paved with its own adhesive native soil, and was picturesque, not with fine equipages, automobiles and swiftly gliding electric cars, but with the musical Red River cart, often arrested in the middle of the main highway by its clumsy wheels being beleaguered by masses of mud. There was only one Anglican church within the limits of the town. Does it need any words of mine to bring before you the contrast of to-day? It is a city of no mean pretensions, an enormous railway centre, a city with a mighty volume of business, a city with miles of beautifully paved streets, a city with its scores of churches, its colleges and its schools, with its numerous banks, wholesale houses, departmental stores and palatial apartment blocks. In 1875 there was in it, as I have said, but one Anglican church. To-day there are eleven churches of our communion within the city limits, and three suburban churches, and there should be four or five more. Then, if we look back, not merely at the place of the first meeting, but at the meeting itself, what do we find? There were but four dioceses represented, namely, Rupert's Land, Moosonee, Saskatchewan and Athabasca, and two of them just formed. In the lower house there were but eighteen delegates. To-day there are nine dioceses represented, and, if time permitted, I could exhibit to you greater contrasts in the number of delegates, in the clergy lists of the diocese, and in the number of rectories or self-supporting parishes. Then again, if we allow our retrospect to carry us back to the conditions of this great western country at that date, the contrast is even greater still. In those days there were no towns at all west of Winnipeg. There was no Brandon, no Regina, no Calgary. True, Prince Albert and Edmonton were in existence, but they were little more than Hudson's Bay trading posts. There were again no farms to speak of outside of the Province of Manitoba, and these were confined to the valleys of the Red and Assiniboine Rivers.

Our circumspect to-day reveals to us all over this immense country vast areas of waving wheat, ranches with their cattle and horses upon a thousand hills. All along the main line of the railway there are flourishing towns, and on the branch lines many villages are springing up and fast developing into towns and cities. In short, these wide prairies, which in 1875 were the preserves of the hunter and the trapper, the roaming ground of the Indian, the winding wallows of the grazing herds of buffalo, are to-day the happy homesteads of thriving settlers, the sites of progressive towns, the roadbed of vast and expanding railway systems. And this afternoon we find ourselves meeting as a Synod at a point 800 miles west of our first meeting place, in a city of splendid proportions, a city with all the marks about it of prosperity, progress and promise—the See city of a large diocese which was yet unborn when our Synod first met in 1875. Indeed, this Calgary bursts upon us who come from the further East as a veritable surprise and a revelation of all that has been going on in the region beyond us.

And, my brethren, when meeting here to-day, we look back and then look around us, surely the retrospect and what I have ventured to call the circumspect should fill us with thankfulness and also with hope. Let us thank God as a church for all that He has done for us, and as

dividual Church workers let us thank Him for permitting us to have had the privilege of living throughout it all, and of doing our little part, however small, towards it all.

But I desire to lift up something before us now as a Church, and that something is expressed by the word "prospect," and on that prospect I see written in letters large and clear two great words for us, which are these: "Responsibility" and "opportunity." Responsibility for all that God has done for us and opportunity in all that He spreads out before us. Great as has been the progress in the past, we are only, particularly in these western dioceses, at the beginning of what is to be. With the vast field that fronts us for development in population and settlement, in civilization and the moral and spiritual upbuilding of incoming thousands in this immense country, I say it with all deliberation, there never was a greater opportunity for the Church to play a part and play it nobly, than there is for our Church just now. But we must accentuate that little word "now." To the diocese of the West I would venture to say, "now is the day and now the hour" to buy up the opportunities for God and the Church. You are passing through a period pregnant with possibilities, and that too in a faster and bigger way than we did a few years ago in the Diocese of Rupert's Land. For lack of men and means, to a considerable extent we lost our opportunity as a Church in those early days in Manitoba, and we are grieving over it now and trying to redeem lost ground. Let the diocese of the West profit by our experience, and, aided by the awakened interest in Eastern Canada and its increased help, let them see to it that the Church with her agencies is represented early, before the ground is occupied by others and the Church's children are drawn into other folds for want of being fed by their own shepherds.

Thirty years ago, when preaching the opening sermon at our first Provincial Synod, Bishop Whipple, dipping with prophetic vision into the future far as human eye could see, seeing the vision of the West and all the wonders that would be, used these significant words: "There is everything to excite in you a holy enthusiasm in Christian work. In Manitoba and Saskatchewan you are feeling the first wave of that incoming population which will make your country swarm with millions of souls. To you, as to us in the United States, God is sending the people of every tongue and clime and kin to be fused into a new race. Our Anglo-Saxon race has been chosen of God to receive into itself these divers peoples, and to give to them its customs and traditions and laws. When you remember that since the Christian era there have been few such marked comminglings of races, we must ask why has our English-speaking race been called in the providence of God to this mission. I believe it is because the Church of the Anglo-Saxon is a pure branch of the one Catholic and Apostolic Church. She carries in her hands the open Bible; she holds up as the condition of Christian fellowship the old Catholic creeds; she has a simple scriptural service in a language understood by the people; she teaches salvation alone by faith in Jesus Christ. I believe that God designs her to lead in that great work which is to be done in the eventide of the world. I see in the sharp conflict between truth and error on every hand that God calls her to take the forefront in His work. In the longings for unity among all who love Christ I see that under God she may be the healer between division and strife. As members of that pure branch of the Church of Christ, we are called to do God's work. The first requisite for that work is faith, faith in God, not simply the faith of the head, but the faith of a forgiven heart."

Let the words of that great apostle of the Church, as in those early days he seemed to spread out before us the great panorama of the future, speak to us to-day and inspire us with the evangelistic zeal that possessed his great soul.

What he predicted has come to pass. It is with us now.

As there flows into this great Northwest of ours a cosmopolitan population representing well nigh all countries, nations and climes, there is going on before us the process of nation-building. What the future of that nation will be depends upon the moral and spiritual forces which will be at work during the next decade of years. Our Anglican Church, as the national church of our Empire, will be recreant for her duty if she does not bear her full share in moulding the life of these incoming thousands and in making her manifold agencies cultive of that righteousness which alone exalteth a nation.

Only those who have seen with their own eyes the vast extent of this country can have any proper conception of the part it is destined to play in the future history, not only of Canada, but of the Empire. There can grow up here a mighty branch of the Anglican Church, mighty in numbers, mighty in influence, and, in time, mighty in its giving power. But whether there will grow up such a Church will depend upon the action of the next few years. In order to cope with developing settlement it will be necessary to have for the next few years an almost profuse expenditure of men and means; but no matter how profuse it be, it is justifiable, and will pay in the end.

As will be seen from the agenda paper, we have a great many important subjects to deal with at this meeting. I desire to refer briefly to some of them.

The Bishop of Qu'Appelle has applied for permission to appoint an assistant bishop, under clause 9 of the con-



Him for permitting throughout it all, and I, towards it all. before us now as a I by the word "pro- itten in letters large ich are these: "Re- sponsibility for all unity in all that He been in the progress in these western to be. With the nt in population and ral and spiritual up- immense country, I was a greater op- rt and play it nobly, v. But we must ac- the diocese of the the day and now the God and the Church, ant with possibilities, y than we did a few Land. For lack of ent we lost our op- ys in Manitoba, and ing to redeem lost st profit by our ex- interest in Eastern m see to it that the ed early, before the Church's children are ng fed by their own

stitution. From the way in which the notice of this ap- pears in the agenda paper, some misconception may be created, and the impression given that the appointment of an assistant is an immediate necessity, and the permission will be acted upon at once. The Bishop's application does not convey this idea. It reads as follows: "To the House of Bishops and the House of Delegates of the Provincial Synod of Rupert's Land:

"I beg to apply for permission to appoint an assistant bishop, under clause 9 of the constitution of the Pro- vincial Synod. I earnestly hope that in consideration of my length of service in the ecclesiastical province (now over thirty-two years), my increasing age and the rapidly in- creasing development in many parts of the huge area of this diocese, the Provincial Synod may see fit to grant my request. It may be that in God's providence I may not need to avail myself of the privilege at once, but as there may be no meeting of the Provincial Synod for three years, I think it wise on my part to make this application now."

While we hope and earnestly pray that with God's bless- ing it will be very long before on account of failing strength the bishop will need an assistant, yet I trust the Synod will consider favorably the application if conditions are found to warrant it. The Bishop of Qu'Appelle has given long years of faithful and effective work for God in Western Canada. The work in the diocese is growing by leaps and bounds, and its bishop should be the best judge of what it will need to cope with it all.

There is a notice of motion looking towards a change in the constitution by which we shall not be required to meet triennially. This will call for very careful considera- tion. There is a great deal to be said on both sides of the question. The ecclesiastical province of Eastern Canada, as perhaps you know, has done away with the regular triennial session of its Provincial Synod, and has made the meetings of that body dependent on the discretion of the metropolitan or on special requisition. It will be for this meeting to decide whether we shall follow its example or not. There is, as I have remarked, a great deal to be said on both sides. In this country of immense distances, the question of expense should be a very important element in our consideration of the subject, but if there is work affecting the welfare of our ecclesiastical province to be regularly done by this Synod, and if we consider that our triennial meeting and conferring together at different points in this large territory is of such benefit and inspira- tion to the Church in the West as to warrant our meeting at regular times, then I think we ought not to allow mere financial considerations to induce us to leave an important legislative body in suspended animation. There is, on the other hand, the question of the time spent every three years in meetings taking place at long distances from each other. As matters now stand, our Provincial Synod and the General Synod convene in the same year, and when, as generally happens, a diocesan synod in each diocese inter- venes in the same year, I confess that there is a great deal of time spent in travel, and a somewhat serious interference with ordinary duties and Church work. I hope, however, that the question of any change will be carefully discussed, and that no hasty action will be taken.

The Venerable Bishop of Selkirk has placed his re- signation in my hands. He has for some years been anxious either to have a coadjutor appointed, or to be relieved alto- gether of the episcopal work, and have it transferred to a younger man. There has been some difficulty in provid- ing a salary for the successor, and the matter has been held in abeyance. Partial provision has now been made for a salary for at least a period of years, and it is to be earnestly hoped that an election of a successor may be proceeded with in the very near future. It is due to that veteran missionary that there should be as little further delay as possible. Dr. Bompas, with singular devotion and self-effacement, has given his life for the Indians of the Far North. He has remained in almost uninterrupted isolation in the wilds of the Mackenzie and the Yukon for well-nigh half a century. His great desire is to see the continuance of his work guaranteed by the appointment of a competent successor before he lays down that work. Surely the Church in Canada ought to see to it that the ardent desire of this aged and venerated servant of Christ be gratified before in the providence of God he is called away to his rest and reward.

There is a notice of motion on the subject of religious instruction in the public schools of the new Province of Alberta. This is a vexed question in our Dominion, and it will call for very careful and tactful handling by this Synod. There is always the danger of having the del- iberations and action of a church assembly exploited to further and foster the predilections of some political party. While I am well assured that the motion to be brought before you has not the slightest intention in this direction, but is purely in the interests of the proper nurture of the children of the Church, yet we must guard against the danger I refer to. Even in our Church assemblies, we are only human, and we each have our political bias, but it is my firm conviction that in the deliberative meetings of the Church any official pronouncement of such bias, should have no place.

I cannot conclude without referring to the death of Bishop Young, which took place in England a few weeks ago. He was, as you know, till recently Bishop of Atha- basca, in this ecclesiastical province. As senior bishop he presided at the meeting of our Provincial Synod in 1902.

He was then in delicate health, and found it necessary during that year to resign his see. Dr. Young was a man greatly esteemed, first of all for his works' sake. Coming out to Canada in 1875, he did excellent work for several years as incumbent of St. Andrew's, in Manitoba, where he was greatly beloved. He also acted at that time as local secre- tary for the C.M.S., a position which brought him into use- ful and profitable touch with mission work among the Indians. On the resignation of Bishop Bompas he was ap- pointed Bishop of Athabasca, where for many years he did faithful and efficient service. The long and trying journeys and the severe exposure impaired his health and brought on an ailment which eventually carried him away. He thus literally sacrificed his life in the service of God and the Church. But Dr. Young was not only esteemed for his works' sake. He was beloved also by a large circle of friends for his excellent qualities of head and heart. A genial companion, a loyal friend, a man of kindly disposi- tion, combined with strong character, he will be greatly missed by all who had the privilege of knowing him, and his death will bring with it a profound sense of personal loss.

And now, dear brethren, I pray that God, through the power of His Spirit, may be with us in our meeting, and may guide our deliberations and give us a right judgment in all things.

After listening to the address of Archbishop Matheson in the afternoon, the delegates to the lower house of the Synod commenced the business of the session. Organiza- tion and election of officers was first taken up. Mr. J. R. Caldwell was appointed provisional chairman.

On motion of Archdeacon Tims and Rural Dean Hogbin, Archdeacon Fortin, of Winnipeg, was elected pro- locutor of the Provincial Synod. Immediately after the newly-elected prolocutor was escorted to the House of Bishops by the mover and seconder to announce the elec- tion. Prolocutor Fortin selected Dean Sargent as his de- puty. Dean Coombes was elected clerical secretary, and W. Geary acted as lay secretary. The honorary-treasurer was the Hon. J. H. Agnew. The committee on credentials were Dean Paget, Archdeacon Tims, Canon Murray, Dean Coombes, and J. R. Caldwell; the committee on procedure, the Rev. W. Burman and C. F. P. Conybeare; auditors, W. P. Sweatman and J. R. Caldwell; messenger, the Rev. A. W. Goulding.

On motion of the house, Prolocutor Fortin appointed the following delegates a committee to name the different committees: Archdeacon Tims, the Rev. G. M. Dobie and W. S. Gardner.

Asking the Deputy Prolocutor to the chair, the Vener- able Archdeacon Fortin introduced his motion on a change of the constitution affecting the triennial meetings of the Synod. The Archdeacon thought that as the General Synod met triennially much of the business now transacted by the Provincial Synod would be dealt with by the general body. His motion was to the effect that the Provincial Synod meet only at the call of the metropolitan, or upon that of any two bishops, or upon the call of one bishop and half of the clerical and lay delegates of any one diocese. The balance of the afternoon was taken up with the discussion of this question. Two amendments to the motion were voted down and another was offered just before adjournment. The last amendment provides for the meeting of the Synod two years hence, and triennially thereafter.

Thursday morning's session of the Synod was taken up principally by the discussion of the amendment to the con- stitution respecting the necessity of holding a triennial meeting. The question was finally disposed of by the house voting favorably on Mr. J. P. Curran's amendment to Archdeacon Fortin's motion, which provides for the meeting of the Provincial Synod on the second Wednes- day in August, 1907, and triennially thereafter. This avoids the meeting of the General and Provincial Synods in the same year.

The house then considered a motion by Mr. C. F. P. Conybeare, that section seven be amended by striking out the words: "Except the metropolitan see of Rupert's Land," where the same occurs therein, and that section eight be repealed, and the following substituted therefor: "The metropolitan shall be elected by the House of Bishops," of any other amendments in addition to or sub- stitution therefor.

In the discussion which followed, the delegates from Rupert's Land showed a disposition to grant other dioceses in the province the privilege of having a voice in the selection of the metropolitan, but insisted upon Rupert's Land being chosen as the metropolitan diocese.

Rev. G. M. Dobie introduced the following amendment: "That is the opinion of this Provincial Synod that the constitution of the Province should be amended to the effect that the Bishop of Rupert's Land shall be the metropolitan of Rupert's Land, and that he shall be elected by the Synod of the province." The house then adjourned for lunch, resuming again at two o'clock, when Mayor Emmerson formally welcomed the Synod to Calgary. The conveners of the standing committees are:

- Indian missions—Rev. W. A. Burman.
- Finance—Dean Coombes.
- Selection of bishops—Archdeacon Fortin.
- Superannuation fund—Rev. W. A. Burman.
- St. John's College—Dean Coombes.
- Co-operation with other bodies in relation to Welfare of Indians—Archdeacon Harding.

The afternoon session was almost entirely taken up with the discussion on Mr. Conybeare's resolution that the House of Bishops elect its own archbishop. The debate was very spirited both pro. and con., Archdeacon Paget, Canon Murray, Rural Dean McMorine and the Prolocutor speaking against the motion, and the Rev. G. E. Lloyd, Rural Dean Hogbin, Captain Thomas, C. F. P. Conybeare and W. Catwell speaking in the affirmative.

Archdeacon Paget moved the following amendment, which was lost:

"That the Synod, not being fully satisfied with the method at present governing the appointment of the metropolitan of Rupert's Land, appoint a committee to deal with the matter, such committee to be composed of one clerical and one lay delegate, with two of each order from the Diocese of Rupert's Land, and that the House of Bishops be respectfully asked to appoint two of their members to act there with it, such committee to report at the next meeting of the Synod."

The resolution was then voted on, with the following results: For the resolution, clergy 24, lay 17; against, clergy 9, lay 7. On a call for a vote by dioceses the vote stood --for the resolution 7, against 2. This vote must be re-affirmed at the succeeding meeting of the Synod by an- other two-thirds majority before becoming effective.

The House of Bishops notified the Lower House that the Bishop of Athabasca has resigned as Bishop of Mc- Kenzie River, but will continue as Bishop of Athabasca.

The next resolution presented read: "That sub-section 10 of section 5 of the constitution be repealed, and the following substituted therefor:

"The expenses of the Synod, including the necessary travelling expenses of the members, shall be provided for by an assessment of the several dioceses represented in the Synod, proportioned to the number of licensed clergymen in the diocese, such assessment to be made on the financial affairs of the Provincial Synod, managed by a committee of the Lower House."

This passed the house by a unanimous vote.

The Rev. J. S. Chivers, of Lethbridge, introduced the next resolution, which refers to the school question for the two new provinces as follows:

"Whereas, under the provisions of the Act creating the Province of Alberta, the right is granted to one specified denomination to establish schools apart from other denominations, thus securing an absolute right to impart religious instruction during the hours in which such instructions may legally be given.

"And, whereas, all other denominations, including the Church of England, are compulsorily united in other schools, and, although discretion is given to the trustees of such schools to permit religious instruction to be given, it is practically impossible for such permission to be granted, with the result that no religious instruction can be given in the State-aided schools except by the Roman Catholics.

"And, whereas, it is, in the opinion of this Synod, unjust that any discrimination of this kind should exist.

"Therefore, be it resolved, that in the opinion of this Synod steps should be taken to accord to all denominations full equality in regard to religious instruction in State-aided schools, and that the right of each denomination to impart religious teaching to its children in such schools should be as absolute as that accorded to any other."

Archbishop Matheson presided over the Synod mis- sionary meeting held in the Parish Hall last night. Ad- dresses were delivered by the Bishops of Saskatchewan and Kewatin and the Rev. M. Hawkesley, of the diocese of Selkirk, who has spent years in the Klondike. The speaker made earnest appeals for more men and funds to carry on the work among Indians of the West and Far North.

The hour for adjournment arrived, and further dis- cussion was continued in the morning.

The address from Mayor Emmerson and the City Council, which was delivered at the opening of the after- noon session, reads as follows:

To His Grace the Archbishop of Rupert's Land, the bishops and members of the Provincial Synod, of the ec- clesiastical province of Rupert's Land:

We have great pleasure in extending to your Grace and the Synod here assembled a most cordial welcome to our city. That such a large and illustrious body having jurisdiction over such vast territory should select Calgary as the place for their deliberation is a mark of recogni- tion of which our citizens may well be proud.

It is with feelings of pleasure that we avail ourselves of this opportunity to congratulate your Grace on your elevation to the high position of metropolitan of so ex- tensive and important an ecclesiastical province as that of Rupert's Land, and we sincerely trust that your Grace may be spared for many years to adorn the high position and preside over its destinies and exert your beneficent influence and high attainments in advancing the cause of the Master in the distant parts of this land.

Under the guidance of your Grace and those associ- ated with you in the noble cause, we are glad to learn that the Anglican Church is not only keeping pace with the ever-growing commercial development of this country, but is leading in extending the gospel of peace and civilization beyond the distant outskirts of this great western empire.

The untiring devotion of self-sacrifice displayed on all

occasions by the bishops and clergy amidst great privations are worthy of the greatest praise.

We trust that your sojourn in our fair city, fast becoming the leading commercial metropolis of the Greater West, will be one of pleasure, and that when you disperse to your distant spheres of labour you will carry with you pleasant recollections of what we are proud to call the Queen City of the West, and we cherish an abiding faith that your deliberation will result in promoting the temporal and spiritual welfare of the people of this great land."

Archbishop Matheson and Bishop Reeves replied to the address, thanking the Mayor and citizens for the royal welcome extended them by citizens of all denominations.

In the evening the Archbishop, bishops and delegates were the guests of Mr. and Mrs. P. Burns at a public reception given them at their residence.

Discussion on religious instruction in the schools of the two new provinces occupied the attention of the greater part of the Friday morning session of the Provincial Synod.

The Rev. Mr. Nicholls' amendment to the original motion of the Rev. Mr. Chivers was passed by the house. The amendment reads: "That a joint committee of both houses of the Provincial Synod be appointed by the Prolocutor and President of the Upper House to approach the representatives of the various bodies of Alberta and Saskatchewan, and to consult with them upon the possibility of introducing a syllabus of religious instruction or a course on Christian ethics into the public school system of the aforesaid province."

The Prolocutor named the Rev. J. S. Chivers, the Rev. V. Nicholls, the Rev. G. E. Lloyd, the Rev. Hogbin, Canon Murray, C. F. P. Conybeare, Captain Thomas and Mr. Justice Wetmore as a committee from the Lower House.

Archdeacon's Fortin's resolution in favor of a common hymnal for the Canadian Church was adopted.

The Upper House failed to concur with Thursday's resolution regarding the appointing of their own archbishop by the House of Bishops.

Archdeacon Fortin was obliged to leave for Winnipeg at noon, and the deputy prolocutor, Dean Sargent, presided at the concluding session.

Routine business only occupied the attention of the delegates to the Provincial Synod in the afternoon. The session lasted only a short time, and no business of any great importance was transacted. The next meeting of this Synod will be held the second Wednesday in August, 1907, and the meeting place will probably be Regina, Sask. By a unanimous vote the Lower House made a recommendation to the metropolitan suggesting that he call the next meeting of the Synod to be held in that city.

#### SASKATCHEWAN.

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

The first meeting of the Synod since the Right Rev. Bishop Newnham was translated, was held in Prince Albert, the See city, beginning on Sunday, 23rd ult. Five years have elapsed since the last Synod was held. This, the first since the diocese was separated from Calgary, was, from some points of view, the most important in the history of the diocese. This Synod marks the change from a condition of things when the Bishop and archdeacon, with a small executive committee formed the only organization to a settled, organized diocese. From the commencement the greatest harmony prevailed.

The services on Sunday 23rd ult., included an ordination service in the morning when the Rev. A. Fraser was ordained to the priesthood, the preacher being the Rev. E. Matheson, of Battleford, at the evening service the Synod sermon was preached with great eloquence by the Rev. G. Exton Lloyd, M.A., of Lloydminster. On Monday, 24th ult., the first session was held when the following delegates attended: Revs. O. W. Taylor, D. T. Davies, B.A., J. S. Mahood, B.A., J. F. D. Parker, T. Clark, G. Exton Lloyd, M.A., R. Smythe, M.A., P. C. Hackworth, W. H. English, D. Currie, E. Matheson, J. R. Matheson, D. D. Macdonald, P. McLennan, J. R. Settee, J. Hines, E. Cooke, Jas. Taylor, A. Fraser. Messrs. J. McKay, K.C., T. J. Agnew, A. Turner, S. A. Clark, W. B. Bashford, A. Hodson, J. Flett, G. Reid, C. Andrews, A. Spence, J. Harrison Hill, M. Leffler, C. Quinney, R. Chief, Peter Thunder, J. Hunt, C. E. Riley, A. G. Emmett, G. W. Findley, B.A., M. O'Keefe, Louis A. Lenakew, Bozil Starblanket, R. Unipharville, R. Foulds, Chief John Smith, and E. and R. Bear.

After the opening prayers the Bishop read his charge to the delegates, a copy of which has already appeared in our last issue. A committee consisting of the Revs. G. E. Lloyd, J. F. D. Parker, D. T. Davies, E. Matheson, and J. Hines, Messrs. T. J. Agnew, S. A. Clark, and G. W. Findley, was appointed to consider the matters brought forward in his Lordship's charge, and to present resolutions to the Synod to give effect to the same. Their deliberations resulted in the following committees, etc., being unanimously formed: A committee to be known as the Revision Committee to revise, consolidate (and if necessary enlarge) the canons and constitution of the diocese, and to reprint the same in proof form before the next Synod. The following members were appointed: Revs. J. Taylor, D. T. Davies, E. Matheson, G. Exton Lloyd, Messrs. T. J. Agnew, J. McKay, K.C., and S. A. Clark.

A Sunday School Committee to promote and encourage the formation and organization of Sunday Schools in the diocese and to deal with all matters affecting religious instruction in our Sunday and day schools. The following were selected: Revs. J. F. D. Parker, D. H. English, Messrs. A. Turner, A. Spence. A Lay Workers' Committee to further the interests of lay work in the diocese on the lines of the St. Andrew's Brotherhood. The following were then asked to serve: Revs. J. S. Mahood, P. C. Hackworth, Messrs. G. Reid, W. E. Trail.

A Temperance Committee to organize and carry on the temperance work of the diocese on the lines of the Church of England Temperance Society. The following form the committee:—Revs. J. R. Matheson, R. McLennan, Messrs. D. Roscoe, Harrison Hill. This subject was also brought forward under the following resolution which was adopted: "That this Synod regards with the greatest apprehension the physical and social demoralization caused by the fearful amount of drinking in the North-West Territories. We believe that Roman Catholics, Presbyterians, Methodists, and Baptists, together with English Churchmen in other dioceses are one with us in deploring the present excessive dram drinking and will join in demanding from the new Provincial Governments such legislation as will ensure a higher standard of sobriety throughout the North-West. Therefore be it resolved:—That this Synod instruct the Temperance Committee to co-operate with similar committees of other synods, conferences, and societies in the North-West willing to unite in urging this matter upon the attention of the new Governments. Further resolved:—That a copy of the foregoing resolution be sent to all Roman Catholic, Presbyterian, Methodist, Baptist, and Church of England Synods, conferences or associations in the North-West Territories, inviting them to appoint committees to co-operate in the matter." The present increase in Sunday desecration was then introduced when a Sunday Observance Committee was appointed to organize and educate public opinion on the duty and necessity of a more religious observance of the Lord's Day. The following form the committee:—Revs. D. D. Macdonald, O. W. Taylor, Messrs. B. Brewster, A. G. Emmett.

The difficulties arising from the great inrush of settlers was dealt with very thoroughly, the importance of the Bishop's suggested plan of appointing a travelling missionary being emphasized. It was unanimously agreed that the M.S.C.C. and the English societies be urged to support the Bishop in this matter, and a Mission Board, consisting of the Bishop, Archdeacon, Revs. D. T. Davies, and G. E. Lloyd, Messrs. S. A. Clark, C. Andrews, was appointed to receive all grants from societies (other than Indian) to promote and organize new missions, to encourage missions to increase their contributions, and to aid this work generally. Another matter of general importance dealt with at the Synod was the future of Emmanuel College in Prince Albert. This was originally founded by Bishop Maclean as a college for training teachers, etc., for Indian and white work. The time was not, however, ripe for a place of this kind, so the college gradually changed its character until it became merely an ordinary Indian Industrial School. As the need is now very pressing for some place where laymen can receive training to fit them for the work of lay-helpers, it was decided that the present status and work of the college be considered with a view to its reversion (as far as possible) to the original purpose of its foundation by: (a) The formation of winter training classes of divinity (January 15 to March 15) for candidates for the office of (1) teachers and parochial lay readers, (2) diocesan readers and catechists, (3) deacons; (b) For this purpose it was resolved that the College shall then come under the control of the Mission Board. The whole question, subject to these resolutions, was then referred to the Executive Committee to take such action as may be practicable.

The position of the Indian Missions and Industrial Schools was carefully considered, and the need was evident for some closer connection between the Church and the Industrial Schools. A standing committee of the Synod was finally elected to be known as "The Indian Board," to take charge (under the direction and chairmanship of the Bishop) of all the Indian work in the diocese, both schools and missions, and report to the Synod. The Board is to endeavor to have all Government and Church grants used for Indian work in the diocese paid through and administered by the Board; the status, emoluments, duties and responsibilities of all principals of institutions and heads of Indian missions shall be defined and decided by the Board.

A vote of condolence with the family of the late Bishop Young, formerly of Athabasca, in the loss they have sustained by his death was passed.

The Rev. D. T. Davies, Saskatoon, was appointed to the office of Secretary to the Synod; Mr. D. W. Adam, Prince Albert, is the new treasurer of all the invested funds of the diocese, and Mr. T. J. Agnew, Prince Albert, treasurer of all the current diocesan funds.

Willoughby.—The congregation here had a very narrow escape last Sunday evening (August 13th). A bad electrical storm came up during service, and just as the people were leaving the building the lightning struck some-

where very close. The shock knocked down no less than five persons and broke some of the window panes. Thanks be, no one was injured beyond a bleeding nose or two, though everybody was more or less stunned. The storm which followed was by far the worst of the season, and people who had come from a distance had to stop over night with friends in the neighbourhood. A branch of the W.A. was formed at St. Paul's last week. The following officers were elected: President, Mrs. Hackworth; first vice-president, Mrs. G. Kirkness; second vice-president, Miss F. Adams; corresponding secretary, Mrs. W. Kirkby; recording secretary, Miss E. Spence; treasurer, Mrs. Orton. The idea was received most enthusiastically, and the Branch has already undertaken to paint the inside of the church, stain the pews, etc. The church, which is something over twenty years old, has just been replastered and repaired inside and out, as has also the parsonage. The churchyard has been cleared of brush, and the parishioners intend next spring (D.V.) to plant good-sized pine and fir trees round the whole property, with maples round the church. A branch of the W.A. is being formed at St. Catherines, and that church, too, will be repaired. The Church of St. Giles, at Lily Plain, is not yet completed owing to lack of funds. This parish has had hard luck. Their first church was almost completed when a prairie fire came along and burned it to the ground. The rebuilding is a heavy strain on such a small parish. There may be a "good time coming," however, as the large gold dredge, built at a cost of \$60,000, is now ready for work in the neighbourhood. If gold in paying quantities is discovered it may result in an influx of settlers to the parish.

### Correspondence.

#### THE CANADIAN CHURCH HYMNAL.

Sir,—I have watched with deep interest the different opinions so ably expressed in your paper upon the above subject, and with very much of what has been written I agree, especially Mr. Dyson Hague's very valuable letter. It is well, perhaps, to look at the other side (though I am not a pessimist). I am old enough to remember several bad mistakes the Church in Canada has made, and many of which would have been prevented by a little forethought and wisdom. I see Mr. Worrell in his notice of motion in this week's issue provides for the

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[August 24, 1905.]

## CANADIAN CHURCHMAN

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profits upon this hymnal, but I fail to see where any provision is made for losses. The Church will have to guarantee the publishers a certain number of copies to be taken by it; and how can they unless the hymn book will be universally used throughout the whole Church in Canada? As the cost of publishing a book of this kind is enormous, it will require a large sale to recoup the outlay. Who will be able to guarantee that? Can the General Synod give such a guarantee? No, it cannot. Why not? Because it cannot order its universal use; because just the same reason that exists now why one hymn book is not used will exist then. It is not the want of popular hymns which prevents any one edition being used now; it is the doctrine therein contained. We must have more doctrinal hymns; and here at once we shall find narrow minds at both ends refusing to use the book because such hymns are inserted and such are left out. We still have some of those men who would not sing or use a hymn book with "Abide with me" in it because of the last verse containing the line, "Hold Thou Thy cross before my closing eyes," and the man who would not let his congregation sing a hymn because he thought it might be found in a Moody and Sankey hymn book, and there is no use in our closing our eyes to this fact. As a consequence of this fact we are not strong enough without this element at each end of the Church to produce and have large enough sale to make pay a Canadian Hymnal, much as we should like at the present time, is the opinion of

F. DEALTRY WOODCOCK.

## THE HYMNAL.

Sir,—"Delegate" asks a very pertinent question in your issue of August 17th as to the copyright of "Church Hymns." I have been wondering where the Musical Committee of the proposed Canadian Hymnal are going to look for music for their book, because a very large proportion of the tunes in the English hymnals are copyrighted by their editors, various publishers or the composers. For instance, the H. A. and M. copyright tunes number more than 300, and it is quite possible for the use of those and the copyright music of other hymnals to be refused. The music of certain cis-Atlantic hymnals which have been mentioned in this controversy would be, indeed, a sorry affair without the English copyright tunes, and I fear it would be much the same with us in Canada if we essayed to do without them. Fancy "O strength and stay" without Dyke's tune, or "The radiant morn" without Ouseley's, etc.! In a Canadian hymnal we want no adaptations of secular music. We want nothing of the Moody and Sankey style, nor do we want in it any evidence of Canadian ignorance of the laws of music for the finger of scorn to point at. We have in Canada men and women thoroughly au fait with the highest forms of music, and their skill would be naturally shown in even the construction of the simple hymn tune form, but I fear that the best work would not in all cases be chosen by the Musical Committee appointed by the General Synod. So what is going to be done in the matter? Is the good nature of copyright owners to be trusted to, or what? For my own part I should be thoroughly satisfied with the 1889 edition of H. A. and M. re-arranged, with some of the tunes transposed to lower keys, and perhaps a few additional hymns to suit Canadian requirements.

WILLIAM ROBERTS.

—The forty-sixth annual catalogue of the British American Business College is on our table. This college is the oldest school of business and shorthand training in Canada. Over 5,000 graduates have shared its advantages.

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## THE GENERAL SYNOD.

Sir,—The convening circular has been issued. While it is rather meagre, there is some comfort to be derived from its perusal. The notices of motion are, of course, the only means of judging the temper of Churchmen, because neither memorials nor reports are printed.

Three subjects which are to be brought up for discussion indicate that the desire to make our Church a Canadian Church has not yet died down. Indeed, it seems to have increased in earnestness. Three years ago all the Church's energy was devoted to launching the Missionary Society. This year the name, the liturgy and the hymnal are to be brought to the front as matters which distinctly concern our national life. They are all subjects which, for any other purpose, might well be left alone. But reflecting as they do the prevailing trend of thought and feeling, they become of the very first importance.

The name which our Church at present bears is not now really its own. Upon the formation of the General Synod and the adoption of its declaration we ceased to be an integral part of the Church of England. We deliberately departed from the well-known formula which Diocesan and Provincial Synods had adopted and became an independent and self-constituted organization. Hence it is not so much a change of name as the assumption of one to fit the new ecclesiastical fabric.

To adapt our Church services and hymns to the new and pressing conditions in which we live is, humanly speaking, essential to our well being and success as a Church. And while there is some difference as to the method, there is hardly any as to the advisability of such a movement.

Scarcely less important is the proposal to conform to the Irish practice of synod debate.

At present the bishops of our Church, who preside in all Diocesan Synods, and are an essential part of their action, withdraw themselves into seclusion and deliberate alone. They lose the benefit of hearing the views of clergy and laity expressed in animated discussion, and the Church itself is deprived of their own experience and ability at a time when it is most needed. Thus neither house is fully informed of the ideas, the contentions, and the reasons of those who have to agree or disagree with them in enacting the important and far-reaching legislation that is the special department of the General Synod.

Much of that legislation must of necessity require adoption or action by Diocesan Synods to give it full effect, and incalculable advantage would accrue if such subjects as superannuation, the provision for the widows and orphans of the clergy, the amalgamation of diocesan funds, the permutation of the clergy, and the recasting of our Church Temporalities Acts and patronage canons could be considered in the presence of the chief diocesan officers.

It is to be greatly regretted that, as your correspondent, "Spectator," has frequently mentioned, the reports of synod committees are not prepared and adopted before the meeting of the General Synod and printed in the convening circular. It is well nigh impossible to consider them effectually when they reach the members only when the Synod is in session. They represent most important work, or ought to do so, and time should be afforded to consider them. The memorials embody the deliberate conclusions of Diocesan Synods, and ought to be fully circulated among the members of the Synod. Perhaps when the item of expense comes up we will be able to devise some way of remedying this important omission.

Frank E. Hodgins.

## THE BAPTISMAL PROBLEM.

Sir,—A missionary in the "Neglected Continent" begs space to add a few words on the baptismal controversy. Loyal to our beloved Church on Scriptural grounds, I believe and conscientiously use every word as to this sacrament in Articles and Prayer Book, and experience with Bishops, priests and laymen have confirmed views which at first might be thought slightly novel.

How often one meets a sad complacency with an untenable or one-sided explanation, Ritualistic or Evangelical; and then again its antithesis in incredulity as to any solution of the problem being attainable (John 16:13). Worse still is the agnostic position: "Because I don't know, nobody else can"—far too common among theologians. And last of all we have an ultra-

conservatism in a rooted disinclination to step outside stereotyped modes of thought and return to the simplicity of a little child (St. Luke 10:21). Beginning with Archdeacon Ker's paper, reproduced in your issue of 21st September last, I have reread the correspondence in The Churchman, and fail to find any argument which one might reasonably expect would convince an opponent or reconcile seemingly contradictory opinions, which it is amusing to see advanced as "the mind of the Church" (?). The differing views, as well as all references made by your correspondents to our formularies, and all passages of Scripture relating to this subject, have been harmonized to my mind by a clear understanding of the manner in which a sacrament infallibly produces its effects. Cranmer put the question as to the "how" first when, in one of his disputations with the Romanists at Oxford (as to the second Sacrament), he challenged them to state the manner. "My first question," he said, "is this: How Christ's body is in the Sacrament according to your mind or determination." To this the answer was given: "If thou wilt enquire how? Modus impossibilis; the manner is impossible." This is the question then, which I would humbly ask our Canadian clergy to prayerfully consider in view of its vast importance to our Church (see St. Luke 11:17). It may be that the dearth of candidates for the ministry is largely due to the unsettled condition of such vital questions as that concerning Holy Baptism. How much more profitable would be the search for truth of the Higher Critics if they were to devote themselves to such problems as this instead of manufacturing others which can only tend to dissension and increase our "unhappy divisions." 1. How is the effect of a Sacrament produced? 2. How is the grace in the Sacrament? One must admit that the two parts are "in," not only "at," the Sacrament. The answer to either of these questions will be found logically to involve the other, and must apply equally to both Sacraments. I refrain from dealing with the problem myself until greater minds nearer home with deeper spiritual apprehension may have expressed themselves,

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## H HYMNAL.

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although I may ask your kind permission later on to elucidate any point not otherwise satisfactorily settled, as this is a subject in which I may humbly claim to have specialized. At present I suggest, however, an answer based upon the definition of a Sacrament in our Church Catechism and Article 25, noting carefully that the definition is not threefold (a sign, a means and a pledge), but single (a sign, which sign is a means and a pledge). Sincerely yours for Christ and the Church,

C. A. SADLER.

#### COPYRIGHT OF HYMNS.

Sir,—In your last issue a correspondent asked if anyone can inform him whether there is any possibility of "Church Hymns" and other publications refusing us the use of copyrights. In case no one has written giving this information I would direct his attention to the index to "Church Hymns," which shows that the proprietors claim ownership to only five tunes, Nos. 18, 324, 455 (1), and 645, none being tunes used, as far as I can learn, in any other Hymnal in use in Canada. This is apart from the twenty-four tunes composed expressly for 1903 edition, which have no ascertained value, and are not known here. A perusal of the indexes to "Hymnal Companion" shows that no considerable number of valuable copyrights are vested in the proprietors. As far as those classics are concerned that have given A. and M. its enormous circulation, it is not generally known that the copyrights of many of them expired in 1903. The first edition appeared in 1861, and, speaking generally, the life of a copyright is forty-two years. The last edition of A. and M. withdraws claim of copyright to thirty-two tunes, including "Holy, holy, holy," "Jesu, lover of my soul," "Oh, come and mourn," "Eternal Father," "Our blest Redeemer," "Lord, in this Thy mercies' day," "Sweet Saviour, bless us ere we go," "Jerusalem, my happy home," "We love the place, O God," "Nearer, my God, to Thee," "God that madest earth and heaven," etc. Almost before our Canadian Hymnal can be published over fifty copyright tunes which appeared in the first appendix to A. and M. will be over forty-two years old, but some of these, it is true, are of little value, and have been omitted from the last edition. Hymn tunes are for the most part owned not by hymnal proprietors, but by publishing houses, or by individuals, who allow the use free or for a small money payment. In the last edition of "Church Hymns" the right to use over sixty tunes was secured from Novello, Ewer & Co., who deal fairly with all applicants, and from whom Canadian Presbyterians, English Baptists, English Methodists and other bodies which have recently published hymnals have drawn largely. Novello, Ewer & Co. own the tunes for such hymns as "Onward, Christian soldiers," "Forever with the Lord," "The roseate hues," "Thou didst leave Thy throne," "Hush'd was the evening hymn," etc. A. and M. acknowledge the permission of this firm to use twenty-eight tunes. The prices charged for use of tunes are small. The Canadian Presbyterian book, which contains so many valuable copyright tunes, expended only \$736 on them. As to words, the same Canadian hymnal contains a very large selection from A. and M., and in only three cases was permission required. Your correspondent asks what machinery is proposed to secure the adoption of the new hymnal. I have not heard of notice of any compulsory canon, and I feel safe in saying that the good sense of the Synod would be against it. If the book cannot win on its merits, no canon can give it life and favour. The Church in Ireland has one of the best hymnals extant, used in every parish in the island. No coercion Act was required to secure its adoption, but merely the following mild resolution: "That the report

of the Hymnal Committee be adopted; and that the Synod do permit the use, in the public worship of the Church of Ireland, of the hymnal as presented by the committee."

JAS. EDMUND JONES.

Toronto.

#### PRAYER BOOK REVISION.

Sir, While the minds of others are occupied with the weightier matters relating to the question of Prayer Book revision, permit me to call attention to a few minor changes which my experience as a country clergyman leads me to believe might be made with benefit to our public worship, and which, I think, the General Synod would readily sanction if they were proposed for adoption. The first of these proposed alterations is in "The order how the Psalter is appointed to be read." On the high days of the Church year, for which proper Psalms are appointed, I would suggest that the officiating minister should be permitted to read the morning Psalms at his afternoon or evening service where he has but the one Sunday service in each Church. The gain by this arrangement would be that he would then be able to read at all his services those Psalms which are generally the most suitable for the festival in question, i.e., the morning ones. But might not the liberty of the officiating minister be enlarged still further with advantage by doing away altogether with the division of the daily Psalms into "morning" and "evening" parts as at present, and permitting him to read at any service any two or three of those which are included in the daily number? Our Canadian Prayer Book would then contain, like the American, though not in the same way, "a selection of Psalms to be used at the discretion of the minister." Moreover, by this simple arrangement the imprecation Psalms, which are often read so reluctantly by all, would without any more ado be for the most part quietly passed over. From the Psalms I turn to the Lessons proper for Sundays and holy days and all other days in the Calendar, and suggest that here also more liberty should be granted the officiating minister. I believe it would be a benefit to divine worship if he were allowed to read the Lessons appointed for morning service at any later service he might hold in the churches of his parish, or vice versa, the evening lessons at the morning service. I would also propose that he should be authorized to read, if he please, the Epistle or Gospel for the Sunday as the second lesson at any service where the ante-Communion office has not been used. On the chief festivals of the Church the morning lessons are always the choice ones for the occasion, and the Epistle and Gospel are, as we know, specially selected for the day. Why, then, should congregations be debarred from the privilege of hearing them by a rubrical direction limiting their use to the morning service? Then also the clergyman would be able to read in all his churches the chapter upon which his sermon, appropriate to the day, may have been based. These suggested changes may appear trivial, yet I believe they would make for edification and for elasticity in divine worship. The liberty which the clergy would have, within limits, of selecting the Scripture sections would, I think, be welcome to those who serve in rural parishes.

#### COUNTRY PARSON.

##### KIND-HEARTED.

Sir,—I have just read in your issue of July 13th about the twenty sailors who interested themselves in saving a sparrow. We feel proud of such men. Here is a similar case. On May 28th I was journeying between Golden and Windermere. The day was very cold, and it snowed all day long. At Wilmer the purser of the boat found a poor little humming-bird in a warehouse. It was so numbed that he picked it up and brought it on board and placed it on his bed. It was so nearly perished that it fell over

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on its side. I held it in my closed hands until it was so far recovered by the warmth that it could fly. We then fed it with sugar and water from a spoon. It took the food greedily, and spent the evening flying about the cabin. One man went ashore to get flowers, and brought a branch, and the little thing soon perched on it. It spent the night on board, and next morning the Chinaman allowed it to escape. The point I wish to call special attention to is that every man in the cabin was just as much interested in the resuscitation of this little creature as were the twenty sailors in saving the sparrow. Is it not pleasant to know that, though there is much evil in men, yet they are not without some redeeming virtues?

H. BEER.

#### "THE MASTER IS COME AND CALLETH FOR THEE."

WHO calleth?—Thy Father calleth,  
Run, O Daughter, to wait on Him:  
He who chasteneth but for a season  
Trims thy lamp that it burn not dim.

Who calleth?—Thy Master calleth,  
Sit, Disciple, and learn of Him:  
He who teacheth wisdom of angels  
Makes thee wise as the Cherubim.

Who calleth?—Thy Monarch calleth,  
Rise, O Subject, and follow Him:  
He is stronger than Death or Devil,  
Fear not thou if the foe be grim.

Who calleth?—Thy Lord God calleth,  
Fall, O Creature, adoring Him:  
He is jealous, thy God Almighty,  
Count not dear to thee life or limb.

Who calleth?—Thy Bridegroom calleth,  
Soar, O Bride, with the Seraphim:  
He who loves thee as no man loveth,  
Bids thee give up thy heart to Him.

—Christina Rossetti.

—Arrangements for the Canadian National Exhibition at Toronto are in a most satisfactory state of advancement, but, although what with the Irish Guards, the Windsor Plate, Abbey's Coronation Picture, and larger entries than ever, an excellent programme as originally arranged, with additions which have constantly been made up till now, the claim that the coming Exhibition will be a long way ahead of any of the previous twenty-six is abundantly substantiated. The Provincial Premier, J. P. Whitney, will touch the button at two o'clock on Tuesday next, the 29th inst., in the theatre of the Dairy Building. He will be supported by the mayor of the city and many prominent people. It is also expected that Prince Louis of Battenburg and his nephew, Prince Alexander of Battenburg, son of Her Royal Highness Princess Beatrice, will be present with a large escort, comprising five officers, 140 men and four guns. On the opening day and on the day following the men will give an exhibition of gun drill and other evolutions, which, according to their number, will be on a scale of interest that has not previously been seen in any part of Canada outside of Quebec. This exhibition will only be given, according to present arrangements, on Tuesday next, the 29th inst., and the following day. On the opening day the great spectacle, "The Fall of Port Arthur," will be produced for the first time, and will be continued nightly, with an extra display of fireworks.

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### RESIGNATION.

Now if the Lord shows me a road,  
A rough and stumbling, thorny way;  
Let me not swerve, but follow on  
To near the light that is my stay.

If He should ask me to receive,  
What future ills there are in store;  
May He provide the strength to bear,  
And let me feel His love the more.

If He should ask me to be strong  
In faith and love, in cheer and grace;  
May He give helping hand to lead,  
And lift my eyes to see His face.

If He should ask me to forsake  
My love of life; this flow'ry vale;  
May He give strength to say farewell,  
With grace that lifts, and cannot fail.

And if obedience wins for me  
The heart-communion of my God;  
May He so rule my heart and will,  
That I will love His chast'ning rod.  
A. GRAVES, B.

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### A BOY WHO WAS MORE AFRAID OF UNTRUTHS THAN DEMERITS.

Jamie Norris was a little Scotch laddie, who came all the way from his far away home—beyond the great ocean—to his uncle's home in America, alone. He was only eight years old, when a low fever carried off both father and mother in a single week. After they were buried, neighbours wrote to Jamie's uncle and asked what was to be done with the orphaned boy, "Tag him for Baxter, Illinois, U. S. A., and ship him by express to me," was the reply. So after a fortnight's journey he reached the station to which he had been shipped and was taken in charge by his uncle, who was waiting for his arrival.

Jamie was homesick and tired after his long trip, but he was a brave little fellow and winked back his tears when his aunt kissed him and welcomed him to the prairie home. There were three children in the Norris home, Bruce, aged eleven; Francis, ten, and little Jean, just Jamie's own age.

It was on Saturday that he completed his long journey, and on Monday he went with his cousins to the village school. The boys laughed at his Scotch plaidie, and mimicked his Highland brogue, but he walked off, knowing very well that he was too small to defend himself from their rudeness, and that it was better to endure their taunts quietly than be worsted in a fight.

In the evening when the roll was called, Jamie observed that most of the scholars answered "merit"; a few said "demerit" when their names were called, but not understanding what they meant by the answers, when it came to "Jamie Norris," he simply replied, "Here," as he had been accustomed to do in the school across the big waters.

"Are you 'merit' or 'demerit?'" asked the teacher, glancing up from her day-book; and when Jamie said he did not know what was meant by these answers, she explained: "If you haven't whispered one word during study hours, answer 'merit,' but if you have, 'demerit.'" "Then I'm 'demerit,'" replied

Jamie, "for I whispered several times."

"How often?" questioned the teacher.

"I don't know," Jamie returned, quietly.

"As many as two?" urged the teacher.

"More than that," said Jamie.

"Three, four or five?" asked Miss

Ray. "More than that," was the answer.

"Six, eight or ten times, I suspect?"

"I didn't know the rule, and so didn't keep count."

"Then I'll have to give you zero," said the teacher, sternly. "You ought to know not to whisper in school, even if you were not told."

"You're a gilly to tell," said Bruce on the way home in the evening.

"But I did talk; ever so much," insisted Jamie. "What else could I do but tell?"

"Why not answer 'merit' like the rest of us, of course. The teacher didn't see you, and it'll spoil your report dreadfully. Just think of it! zero the first day. Father will think it is awful. He always wishes us to get 'merit.'"

"Not if you do not deserve it," Jamie returned. "And I can't see what difference it makes whether the teacher saw me or not. I saw myself, and that's the same."

"No, it isn't," contradicted Bruce. "That sort of whispering doesn't count, and in the future answer like I do. Why, we all do that kind of talking. Making signs and writing notes aren't talking."

"But they are breaking the rule, and that's the same," persisted Jamie. "I'll try to keep from breaking the rule after this, but if I forget, I'll not answer 'merit.'"

And he held to his Scotch resolution despite the twitting of the scholars about his soft conscience and big "demerits." If he whispered or did things against the rules, he did not call them by some other names,

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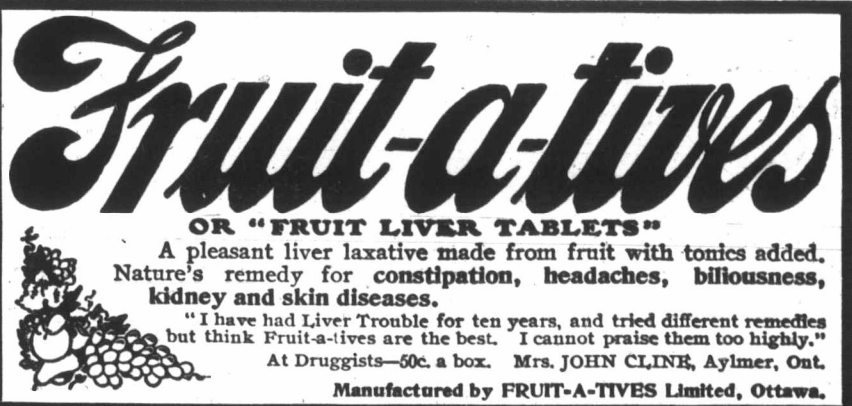
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or try to sneak out of them, and yet despite his poor report the teacher said he was one of the quietest, most obedient pupils in the school. His lessons were always well prepared, though it was a matter of regret that no honours went his way.

A series of prizes for high standing in classes and best reports in conduct were to be distributed on the closing day of the term, and, as usual, much interest was felt in the outcome of the contest.

In the award, Jamie's name was not mentioned at all, but after the result of the winter's contest had been announced and the prizes distributed, the president of the board, who had been spokesman on the occasion, said: "I have another prize to bestow to-night; one not mentioned in the list of honours. It is a gold medal, and goes to Jamie Norris, the boy who always prefers 'demerits' to untruths, and in consequence carries away a report below the average, though according to the teacher's estimation in both work and conduct, he stands higher than any other pupil in school."

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### "ON TIME."

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could only go to one, he watched the men closely for some time, while trying to decide which he should send to represent his interests in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments promptly.

Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented him-



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self to his host as the clock was striking, and the two sat down to dinner. Five minutes later the other guest appeared, with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.

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### A HELPFUL COLT.

One rainy day I opened the barn door and endeavored to call in the cows, as I did not care to walk in the mud. One cow refused to come, although I called her by name repeatedly.

A colt, standing at the other side of the yard, watched me as I vainly tried to drive the cow without stepping into the mire.

Then the colt quietly stepped up to her and bit her.

Of course she moved. He followed, giving her a nip whenever she moved in the wrong direction, until she went through the door into the barn. Then he went back to the other side of the yard.

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### THE PRINCE AND THE DAISY.

A prince went into the vineyard to examine it. He came to the peach tree, and said, "What are you doing for me?" The tree said, "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men

will gather and carry into the palace for you."

"Well done!" said the prince. To the chesnut he said, "What are you doing?"

"I am making nests for the birds, and shelter cattle with my leaves and spreading branches." "Well done!" said the prince.

Then he went down to the meadow, and asked the grass what it was doing. "We are giving our lives for others, for your sheep and cattle, that they may be nourished." And the prince said, "Well done!"

Last of all he asked the tiny daisy what it was doing, and the daisy said, "Nothing, nothing. I cannot make a nesting place for the birds, and I cannot give shelter for the cattle, and I cannot send fruit into the palace, and I cannot even give food for the sheep and cows—they do not want me in the meadow. All I can do is, to be the best little daisy I can be." And the prince bent down and kissed the daisy, and said, "There is none better than thee."

\*\*\*

### KILLING BUTTERFLIES.

Stopping at the seashore we saw a number of interesting little children gathering butterflies, grasshoppers and other varieties of insects, and fastening them with pins to the side of the hotel, where the poor creatures were writhing and struggling to escape. It was not the fault of the children. They were very young and knew no better. They did not once dream of the suffering endured by these insects, and on being told of it all assented to their being at once killed, and cheerfully stopped further pursuit of them. But it was your fault, fathers and mothers of those children, and one for which God holds you accountable. If you neglect your duties to your children in that period of life when the moulding of their characters is in your hands, and they grow up more and more merciless, until in your old age you reap the harvest you have sown, you have no one to blame but yourselves.

We have been told of several instances in which Sunday School children have caught butterflies and pinned them onto their dresses. "Bands of Mercy" in our Sunday Schools would stop this cruelty.

\*\*\*

### "THAT'S YOU, JIM."

A troop of young men who had blacked their faces and hands, and dressed themselves in very strange looking clothes, arranged themselves before a gentleman's store door one day for a "performance." These peo-

## Have You Rheumatism?

### You Can Be Cured. FREE

#### A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down or being half choked to death, and every sufferer from rheumatism should welcome this marvellous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment, and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It, therefore, gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons, with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured, and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day, sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic," free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorse it are:—

DR. G. QUINTERO, X, Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaiba.

STEVENSON McADAM, F.L.C., F.C.S., of Analytical Laboratory, Surgeons' Hall, Edinburgh, Scotland.

L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvellous remedy has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 52 years. It is put up in tablet form, and is free from ACIDS and ALCOHOL.

If you are a sufferer, send your name to-day, and by return mail you will receive "Gloria Tonic," and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life, and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address JOHN A. SMITH, 1522 Gloria Bldg., Milwaukee, Wis.

ple were 'Ethiopian Serenaders.' After they had sung some comic songs, one of them, a tall young man, stepped up to the door and held out his hat for a few pennies.

Mr. Carr, the owner of the store, took one of the Bibles from the case, and going to the door said, pleasantly, "See here, young man, I will give you a shilling and this book besides if you will read a few verses in it to your companions."

The young man laughed. "That's getting a shilling for an easy job," he said gayly. "Now, listen, boys, I'm going to give you a 'public reading.'"

Mr. Carr opened to the fiftieth chapter of St. Luke, and pointing to

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THOS. HILLIARD, Managing Director

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Cheapest and Best. Send for References.

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the eleventh verse, asked him to read.

"Now, Jim, speak up!" said one of the party, "and earn your shilling like a man."

And Jim took the book and read: "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

Something in the reader's voice seemed to keep the gay company quiet. He read on—

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## BELLS

Steel Alley Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, O.

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's you, Jim," exclaimed one of the boys, "it's just like what you told me of your father."

Jim read on—"And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

"Why, that's you again, Jim," the same voice said, "Go on." "And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all," said the same voice again. "We're all beggars and might be better than we are! Well, go on; let's hear what came of it."

Jim went on, but his voice began to tremble—"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he broke down and could read no more. It was his own story told in the Bible; it made him think of his own home, of his father, of the love and care that had been given him when he was a little boy, and he made up his mind that he would arise and go to his father.

Will the boys and girls who read this story look for the fifteenth chapter of Luke and finish the Bible story?

THE QUARRELSOME MONKEYS.

It was Tommy's sixth birthday, and he was having a birthday picnic in the park, with half a dozen of his little friends. A picnic in the beautiful park was always a delight; and to-day there were favours, a birthday cake, and other things belonging to parties, besides.

Whenever the children tired of games, they went to watch the animals awhile. There was a bears' den built of great stones, with a pole in the middle for the bears to climb; and there were wolves, foxes, wild-cats, and a great many other animals, besides the owls and herons, the cranes, and storks. The deer, buffalo and ostriches had little parks of their own, fenced in with iron netting; and the prairie dogs were happy in their queer round temple, burrowing out of sight in the soft earth, or sitting up gravely on their hind legs to stare back at the children.

But the place of all others which the children enjoyed most was a large pavilion in which the parrots and monkeys lived. Here at one side were parrots of all kinds and sizes, with beautiful, brilliant plumage and loud, harsh voices. In the centre of the room was a circular tank in which were a great many fishes, whose backs the children could touch, as they went swimming by. The fishes were not at all afraid.

And last of all—monkeys! They always kept those to the last, did the children; for they were the most fun

of all. Was ever anything more comical than a cage of monkeys, swinging from perch to perch, playing tricks, climbing up the sides of their cage, chattering, scolding, eating, and looking around anxiously with their wrinkled faces, like very active little old men!

Tommy had just slipped a peanut into the outstretched hand of one of the monkeys, when a larger one swung himself head downward by his tail, snatched the peanut, and scampered up the side of the cage. The smaller monkey raced after him, scolding angrily; and a fierce quarrel began. In the excitement, the peanut was dropped, and a third monkey, hunting through the sawdust for something good to eat, found and ate it, smacking his lips with great enjoyment.

The quarrel grew louder and louder. Tommy tried to stop it by offering a whole handful of peanuts; but the monkeys were too angry to notice him. So he dropped the peanuts on the floor of the cage and turned away. And when they looked back from the door of the pavilion, the children saw the two monkeys still quarreling on the high shelf, and the third calmly eating the nuts, turning his head from side to side with quick, comical glances.

"Weren't they silly to quarrel over a little thing like that!" said Tommy. "Of course, though, it was mean in the big one to snatch the peanut away."

"But if the little one had kept his temper, he'd have been lots better off," said Doris. "He needn't have been impolite, even if the big one was."

"I guess mamma's right," laughed Ralph, as they stopped again to watch the gentle prairie-dogs, "she says it never pays to quarrel. O, did you see that little fellow go down out of sight in that hole!"

Low Vitality Invites Disease

It is the Run-Down Thin-Blooded Person Who Falls Easy Victim to Every Ailment Going.

When you feel lack of energy and ambition and are easily fatigued and discouraged, depend upon it your blood is thin and watery, your nerves are exhausted and your vigor is at low ebb.

It is under such circumstances that Dr. Chase's Nerve Food can be of greatest usefulness to you.

This great food cure possesses restorative and reconstruction powers which are not to be found in any other preparation.

In this regard it is different to any medicine you ever used. Instead of tearing down the tissues it builds them up and gives to the body the vigor which is required to throw off disease.

You are invited to test Dr. Chase's Nerve Food by keeping a record of your increase in weight while using it. Gradually and certainly the wasting process is overcome, and week by week new, firm flesh and muscle is added. 50 cents a box, six boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto.

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THAT FOR VALUE HAVE NOT BEEN EQUALLED

Bricklayers, carpenters, painters, and other workmen occupy more than half our sales-rooms. We are very crowded—so crowded, indeed, that to make room, we are compelled to sell pianos, at prices lower than we would accept under any other circumstances; prices that at any other time would be termed "bad business." Just now, however, quick sales are more important than profit-making. Thus our dilemma is your opportunity; that is if you are alert enough to write to-day and secure one of the following list:

Every Piano is Guaranteed for Five Years

HAINES BROS. Square piano, handsome rosewood case, serpentine and plinth mouldings, carved legs and lyre, full overstrung scale, heavy iron frame, 7 1/2 octaves. A thoroughly good piano, in the best of order. Originally \$400. For immediate sale.....\$100

MATHUSHEK. Square piano. A splendid instrument, with double over-strung scale, 7 1/2 octave, extra heavy iron frame, good action; in handsome rosewood case, with mouldings, carved legs, etc. A very fine piano. Originally \$500. For immediate sale.....\$125

DOMINION. Upright, walnut case, with handsome marquetry panels and lacquered candelabra, heavy iron frame, three unisons throughout, over-strung base, mandolin attachment, 3 pedals, very little used. Height, 4 ft. 3 in. Manufacturer's price \$250. For immediate sale.....\$170

HEINTZMAN & CO. Upright, 7 1/2 octaves, over-strung scale, ebonized case, with plain polished panels, medallion panel in centre. Has been thoroughly overhauled, new parts being supplied wherever necessary. Is guaranteed like a new instrument. Height 4 ft. 4 in. Manufacturer's price, \$350. For immediate sale.....\$185

KARN. Upright, handsome walnut case, with full length music desk, polished panels, with hand carving in relief. Boston fall board, Wessell, Nickel and Gross action, ivory and ebony keys. A good piano in splendid order. Height 4 ft. 6 ins. Manufacturer's price, \$375. For immediate sale.....\$215

MENDELSSOHN. Upright, medium sized piano in handsome burled walnut case, with full length panel, polished, with hand carving in relief, automatic folding fall board, 3 pedals, muffer, ivory and ebony keys. Fine piano used less than a year. Height 4 ft. 6 ins. Manufacturer's price, \$340. For immediate sale.....\$220

HOWARD. A genuine R. S. Howard Upright, by the R. S. Howard Co., New York, in mahogany case, with full length panel and carved border, Boston fall board, nicked and bushed tuning pins, muffer, 3rd pedal, ivory and ebony keys; a well finished and durable piano. Brand new instrument, but a sample. Must make way for regular stock. Height, 4 ft. 7 ins. Manufacturer's price, \$350. For immediate sale.....\$258

GERHARD HEINTZMAN. 7 1/2 octave Upright piano, walnut case, full length panels and music desk, with hand carving in relief. 3 pedals, ivory and ebony keys, etc. Very little used. Manufacturer's price, \$400. For immediate sale.....\$260

GERHARD HEINTZMAN. 7 1/2 octave Boudoir Grand piano, rich mahogany case, with full length panels carved in relief. Boston fall board, automatic full length music desk, three pedals, etc., cannot be told from new. Manufacturer's price, \$425. For immediate sale.....\$270

GERHARD HEINTZMAN. Cabinet grand upright, large size, in rich dark walnut case, with Boston fall board. Wessell, Nickel and Gross action, lost motion patent, 3 pedals, ivory and ebony keys, etc. An exceptional instrument. Height, 4 ft. 8 ins. Manufacturer's price \$475. For immediate sale.....\$280

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3. A handsome stool accompanies each piano.
4. Every instrument safely packed without extra charge.

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If monthly payments are not convenient please state what method you prefer—quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you.

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Re-opens for Resident Pupils  
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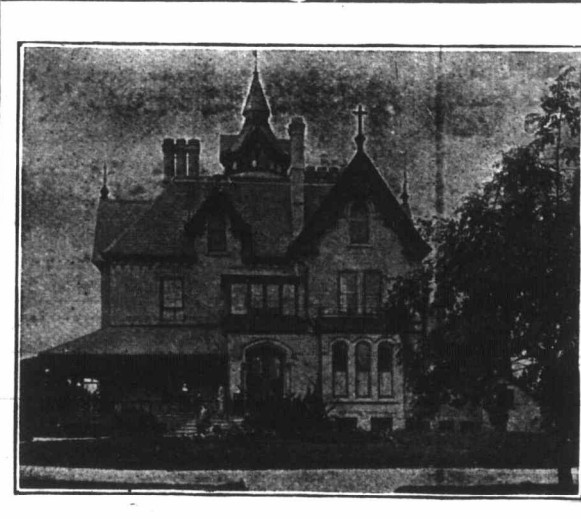
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Principal, Miss Knox, University of Oxford, first-class Cambridge University Diploma in teaching. Assisted by three heads of departments—  
House—Miss Edgar, B.A., University of Toronto.  
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Pupils are prepared for Matriculation at the University of Toronto, for the Havergal Diploma and for the examinations in Music of the Conservatory and the Toronto College of Music, and in Art of "The Royal Drawing Society," London, England.  
The College offers exceptional conversational advantages in French under a resident French Mistress, assisted by six resident specialists in modern languages.  
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Courses for University. Royal Military College and Business. Every facility for cultivation of sports and athletics.  
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