

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JUNE 29, 1905.

[No. 26.]



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THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office or the district in which the land 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 someone else 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.

W. W. CORY

Chief Minister of the Interior

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

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Dear Sir:—
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Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
Yours truly,
JOHN LABATT, Esq., Brewer,
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We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman

"A book which no clergyman and no thoughtful layman can afford to do without."

Year Book and Clergy List of the Church of England in the Dominion of Canada. Price - - 25 Cents.

The issue for 1905 contains portraits and sketches of the Right Rev. Samuel Fritchard Matheson, D.D., Lord Bishop of Rupert's Land; the late Bishop Baldwin, of Huron; and the late Most Rev. Robert Machray, D.C.L., Primate of all Canada. It also contains descriptions and statistics of the Dioceses, list of Educational, Missionary and Church Institutions, as well as a complete list of the Bishops and Clergy with date of ordination, etc.

All Church people will find the Year Book an indispensable guide to Church Work in Canada.

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 29, 1905.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

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

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

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

Address all communications, **FRANK WOOTTEN**

Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

July 2—Second Sunday after Trinity.

Morning—Judges 4; Acts 10, to 24.

Evening—Judges 5 or 6, 11; 1 John 5.

July 9—Third Sunday after Trinity.

Morning—1 Samuel, 2, to 27; Acts 15, to 30.

Evening—1 Samuel 3, or 4, to 10; Mat. 4, to 23.

July 16—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts, 19, 21.

Evening—1 Sam. 13, or Ruth 1; Mat. 8, to 13.

July 23—Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 23, 12.

Evening—1 Sam. 16 or 17; Mat. 12, to 22.

Appropriate Hymns for second and third 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:

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 335, 336, 337.

General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 274, 305, 390.

Offertory: 220, 366, 545, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

A Clergy Pension Fund.

Amongst many admirable suggestions made by the Bishop of Quebec in his eloquent and inspiring address to the Synod of that historic diocese may be especially mentioned that with regard to the founding of a Clergy Pension Fund. If such an undertaking could be taken up on a basis that would ensure it permanent and successful operation it could not fail to prove a great boon to the clergy of our Church in Canada, and a source of true comfort and support to their families. We hope due weight and careful consideration may be given to this important suggestion, and that in due season there may be a practical outcome.

Noble Unselfishness.

The suggestion referred to in the preceding paragraph commends itself to the good sense

and right feeling of every earnest Churchman, not only on account of the most worthy object to which it is directed, but from the further fact that the diocese in which it was made has already made suitable provision for its own clergy and their widows and orphans. Truly, this is a suggestion of noble and exalted unselfishness, and it cannot fail to touch a responsive chord in the heart of each loyal Churchman throughout Canada! There was no occasion in the Diocese of Quebec for the advocacy and formation of such a fund. But the Bishop of that diocese, out of regard to the necessities and needs of the clergy of the Church throughout the Dominion and of their families, has offered the suggestion for the good of the Church.

Oldest Canadian Cathedral.

It is an interesting fact in ecclesiastical history that our Cathedral of the Holy Trinity at Quebec is the oldest Anglican cathedral in Canada. It was, indeed, appropriate that His Grace the Archbishop of Canterbury should preach the sermon at the centenary service held in the cathedral on Sunday, the 28th of August last. It is interesting to know that the centenary celebration of this honoured "House of God" is to be continued during the coming session of the General Synod of Canada, to be held in the city of Quebec in September next, to which it is the wish of the Bishop of that diocese that all the elected clergy and laymen of the Church of England in Canada should be invited to assist in the closing ceremonies and services of the celebration of the centenary of the cathedral. No doubt many of our clergy and laity will avail themselves of the historic occasion.

A Christian Hero.

Japan, a non-Christian country, has found her great naval hero in a sincere Christian, says the Church of Ireland Gazette. Thirty years ago Admiral Togo was a student for some years in the Naval School at Annapolis, U.S.A. He was so active in the work of the Y.M.C.A. that he was unanimously elected president of the Naval Y.M.C.A., and acted as such during his last years at Annapolis. Returning to Japan after graduation, the young officer went into the Y.M.C.A., and has continued during the last twenty-five years, in his firm, quiet, and unostentatious way, to lead the Christian forces in Japan. God moves in a mysterious way, and it may well be that Togo's fame as a fighter in his country's cause may do much for the advancement of Christianity in Japan. In his recent letter to The Times Sir Alexander Tulloch, while showing himself generally hostile to foreign mission work, said: "I believe we shall yet get from Japan, where I was last year, a simple and true form of Christianity, brought out by the Japanese themselves, which will be acceptable to other nations besides the Japanese." Admiral Togo has brilliantly shown his countrymen that the military and national qualities which they prize so highly are compatible with true Christian faith and practice. Such a lesson must come home with deep meaning to a brave and thoughtful people.

Race Suicide.

Bishop Williams, in addressing the Synod of Huron, spoke out frankly and fearlessly on this subject, a subject of vital importance to our country, and one which shows in a marked manner the religion, or irreligion, of our people. So great is the influence of society, so bent are its votaries on a life of ease and pleasure, that the solemn duty imposed on each party to it by marriage, the patriotic principle and example involved in the just and proper contribution by

the contracting parties to the increase of the population of their country, and the impressive admonition by the priest at the beginning of the marriage service as to the first cause for which matrimony was ordained: "For the procreation of children," are all tacitly ignored. The result is, and cannot fail to be, injurious and lamentable to all concerned. Bishop Williams might well attribute the suppression of the duty of maternity—a duty created and imposed by God, and adjured by His Church—upon all who bear His Son's name to a godless and materialistic view of life, and to the choice by so many married women of a life of indolent selfishness to the responsibility, work and glory of motherhood. All honour to the faithful Bishop, who, in a sensual, materialistic age, sounds in no uncertain manner a needed note of warning. Race suicide depraves the purest, sweetest impulses of domestic life and saps the progressive vitality of the State.

Sunday Worship and Rest.

The Lay Movement in favour of Sunday Worship and Rest is making progress. Two Archbishops, six Bishops, the Dean of Westminster, and a large number of the London clergy have urged upon Church people the two principles which underlie the due observance of Sunday—public worship and rest; and pleaded for the discouragement of such employments on Sunday as prevent either ourselves, or our servants, or others for whom we are responsible, from being able to carry out these principles, says the Church Times. It is worthy of note that the movement is supported by Churchmen of every type and group. So great, indeed, is the peril in which the alarming neglect of Sunday observance has involved the religious life of the country that sectional differences can be ignored. As we have often remarked, it was right to destroy the Puritanic conception of the Sunday, as in all respects the counterpart of the Jewish Sabbath, but in doing so we succeeded in destroying the spirit along with the literal interpretation of the fourth Commandment. Hence the Lay Movement is a sad necessity, and we have to begin all over again, hampered by the difficulty of upsetting a new conception of the Sunday which seems to have taken as firm a hold upon the English mind as ever the earlier conception did. Every sincere Churchman will wish the movement success.

Separate Schools.

The Synod of the Diocese of Ontario at Kingston has had the privilege of hearing a clear and forcible statement from Bishop Mills of the prominent features of the separate school question, a subject to which His Lordship has evidently given special study. The Liberal Party, it was argued, had broken one of its foundation principles, the maintenance of Provincial Rights, and the Conservative party, on the other hand, had failed to rise to the height of the opportunity presented to it. Had it taken a definite stand for a National School and religious equality for all instead of simply opposing the coercion of the new Provinces by the way in which their schools were proposed to be established, the Bishop held that, outside of Quebec, both political parties, in the main, would have given it their support. His Lordship has good warrant for his absolute and unalterable opposition to separate schools, and has many a staunch and strong supporter of that position. The argument for a National School, as presented in the address, is clear and forcible. Not the least interesting or instructive subject discussed was that dealing with the conditions as to education imposed on the Protestant minority of Quebec by the Roman Catholic majority. Though the minority contribute the larger proportion of the

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income of the Province for the purpose of elementary and superior education, the minority received one-seventh and the majority six-sevenths of the money granted.

Catholic and Protestant.

Dr. Robertson, Bishop of Exeter, has delivered his Primary Charge, which promises to be a pronouncement of very great importance, says the London correspondent of the Church of Ireland Gazette. At Barnstaple he protested against the way in which the terms "Catholic" and "Protestant" were bandied to and fro in an impoverished and debased sense. They asserted to-day the principle of an appeal to Scripture and history against the mediæval Church system. They were, therefore, all Protestants. That did not, however, associate them with every extreme view labelled Protestant. If abuses ceased there would be no room for Protestants, but as long as abuses continued they must remain Protestant. He drew a clear distinction between Catholic doctrine and Catholic ritual. Excepting the Sacraments ordained by the recorded command of our Lord there was very little of positive law in the Church that had not varied. Nothing was Catholic in the strict sense that was not based to begin with on Holy Scripture. The law of the Church for them was the law of that part of the Church to which they belonged. It was quite different with doctrine, and on this point the Church of England spoke clearly, when it declared that no doctrine not founded upon Holy Scripture could be part of the Catholic faith. The foundation must rest upon the real historical sense of Scripture as its indispensable basis. That was "Catholic" which was founded on Scripture, as understood by Christians generally, by Christians of all time, and at all times, as the belief of all. There were no doubt many disputed questions which such tests failed to solve, and in such cases they were not entitled to say, "the alternative we prefer is the Catholic faith."

The Creed of Athanasius.

From the Synod in session at Winnipeg comes the sound of battle over this ancient and revered creed. Periodically it becomes an object of assault of a more or less violent and sustained character. Like some wave-scarred, wind-buffed, sun-smitten rock, upholding a beacon light where opposing currents meet, and which, from its position and character, seems to invite attack and arouse defence, this "venerable symbol" of a positive, doctrinal faith has been the storm centre of many a sturdy struggle; and yet its foundations in the olden time were so "well and truly laid" that we fancy until "the Church militant here on earth ceases to proclaim and defend "the faith once delivered to the saints," the Creed of Athanasius will in due order continue to be repeated by all those old-fashioned, it may be, but yet staunch and true Churchmen who, from their very hearts, can say of it as was said by Dean Burgon in his famous letter to Archbishop Tait, it is "a Creed which we of this nation have enjoyed for upwards of a thousand years; a Creed to which we are most of all indebted for the measure of Right Faith which yet subsists among us; a Creed which the whole body of the clergy, at the most solemn moment of their lives, in accepting the Eighth Article of the Church, have accepted as most certainly true." And again: "I have ever taken, I shall ever (God helping me) take, the Church's formularies 'in their plain and literal sense.'"

Church Union.

It is gratifying to find so many Churchmen nowadays taking a real and determined interest in the great question of Church union, which puts into words the culmination of all missionary effort—the noblest ideal of Christianity: "That ye all may be one." There is great need

that ignorance be dispelled, and true light let in from every available source without any cessation or discouragement at any apparent lack of response. Good seed, well sown in timely season, is bound to take root, and sooner or later to bear good and lasting fruit. The Rev. Dyson Hague's able and sympathetic paper on "The Church of England as a Centre of Union" is warmly to be commended on this ground, and will, we feel, strike a responsive chord in every Churchman's heart. It is at once educative and helpful to our Church position.

THE BOOK OF COMMON PRAYER.

It may seem strange to some people that the Book of Common Prayer should be to so many Churchmen what the Magna Charta is to the average layman. As the latter is the armoury and safeguard of the civil rights and privileges of the citizen, so the former contains, expounds and declares the privileges and duties of the Churchman. It is in effect the Bible in action, or, in other words, it is a presentation of the salient truths and doctrines of the Bible in devotional form, in clear, beautiful, nervous English, adapted to all the varied needs of the Churchman for his public or private use; the charter of his spiritual communion and fellowship with the Church on earth, endeared by a thousand of the tenderest and most solemn associations, extending from the cradle to the grave, through which he became incorporated in the Church militant, instructed in his duty towards God and His neighbour, and sustained by the Divine grace in its performance he strives to continue steadfast unto the end, when he hopes to be admitted to the ranks of the Church triumphant. As in the case of the Creeds, so with the Prayer Book—the devout, well-informed and conservative Churchman does not take kindly to the proposals which, from time to time, are offered by energetic and enterprising innovators, that there should be a change here and a change there. This is a matter in which in our opinion the Church should move with the utmost caution and circumspection. Canon XII., enacted by the Provincial Synod, provides for altering the order of public service in certain cases; prescribes a shortened form of Morning and Evening Prayer; allows a special service for special occasions; permits an additional form of service on Sundays and holy days; consents to the separation of services, and even goes so far as to make it permissible that a sermon may be preached without any other previous service than the use of a collect taken from the Book of Common Prayer. In these most liberal provisions one would think that the Church had extended to the clergy a wise and generous discretion, enabling them to adopt the services in the manner most suitable to the requirements of almost any occasion when a service would be necessary or a sermon could be appropriately delivered. At the last session of the General Synod, held in Montreal in September, 1902, the next session of which will be held in Quebec in September of this year, a motion was introduced by the Rev. Canon Welch, aiming at the publication of an edition of the Book of Common Prayer, with such additions and adaptations as might be required by the needs of the country. To this an amendment was moved by Matthew Wilson, Esq., K.C., which in effect provided that an edition of the Book of Common Prayer be printed for use throughout Canada, which should contain, conveniently arranged, all the prayers and forms of service applicable to and authorized for the use of Church services in Canada. A further amendment was offered by the Rev. V. E. Harris, calling for the publication of an appendix to the Book of Common Prayer. The amendment proposed by Mr. Wilson was carried. Later on a joint committee was appointed by the Upper and Lower Houses of that Synod to give effect to the amendment, and a motion

was proposed by the Rev. Archdeacon Davidson for the appointment of a committee to consider the preparation of an Appendix to the Prayer Book, definitely prescribing permissible latitude in the interpretation of clerical subscriptions in use of said book and otherwise, whether in special offices, forms of prayer, or development and enrichment, providing for wider adaptations to circumstances and times with all possible flexibility of use. This ornate and elaborate resolution was referred, the Journal of Proceedings informs us, to the "Committee on an Appendix to the Prayer Book." What we presume the reviser meant was the committee appointed under Mr. Wilson's amendment "to prepare a plan for the issue of a Canadian Prayer Book." As no committee seems to have been appointed "on an Appendix to the Prayer Book." We may here say that Journals of Proceedings of Synods bear a somewhat similar relation to Churchmen that Acts of Parliament do to the public at large, and they cannot be too carefully revised before being printed. The voice of the General Synod having declared in favour of the planning of a Canadian Prayer Book, it remains to be seen what the committee will have to bring before that body in September next. Meantime we agree with the Rev. Canon Farthing that our Book of Common Prayer is "the product of the highest inspiration of the centuries." We recall the fact that some of the most intelligent and devout adherents of the denominations are not only in favour of a liturgy, on account of its strength, stability and purity, but from time to time use portions of our own. We do not forget that the craving "for some new thing" was a symptom of the uncertainty and unrest not only of the "men of Athens," but also of those who did not heed "Moses and the prophets," and finally, we think that no little courage and wisdom is suggested by the phrase, "What we have we hold." Let us never forget that we are but a part of a great, world-wide Empire, and that the Book of Common Prayer is the common heritage of all its people.

BEFORE THE GENERAL SYNOD.

The chief legislative body of the Church of England in Canada, the General Synod, will convene, as our readers are aware, at the city of Quebec in September next. This important body has brought before it, considers, and passes on matters of the gravest character. It is essential for the good of the Church that the various subjects upon which it is called to legislate should be carefully, and, as far as possible, thoroughly considered by the members of the Synod, whether clerical or lay, in due season before the day for legislation comes. It is quite possible, let us bear in mind, for even a General Synod to be called upon to deal with some not unimportant matter for which legislation is required; and as to which there is at the time lack of full and satisfactory detailed knowledge, and to which there has not been a fair opportunity of giving that due and timely consideration which it is the part of wisdom to supply. The General Synod meets but once in three years. At each session matters of the character referred to are brought before it by way of motion. After discussion, which as to its length does not always bear the proper ratio to the relative importance of the subject, the opinion of the Synod takes the form of a resolution, and where requisite a committee is appointed to give effect to the Synod's wish. This committee usually reports the result of its finding to the next session of the Synod, three years after its appointment. Then, during the few days of the Synod's session, the members, without other previous knowledge of such finding than that afforded them by an extremely short notice have to give their decision as to its merits. With all due deference we say that such a method does not accord with the gravity of the assembly

or the character of its work. In each department of life, where good results are sought and obtained, such results are not readily achieved without careful foresight, full information, adequate and patient consideration and a due measure of labour, which goes without the saying. We venture the statement that the work of the General Synod would be riper, wiser and much more efficient were the findings of the various committees, made in good time before the meeting of the Synod, and immediately thereafter printed and posted to the members of the Synod. In this way the members would have ample time to think over such matters calmly, looking at them from various standpoints, and intelligibly to come to careful conclusions with regard to them. Then, when the Synod met, ignorance, haste, and their legitimate offspring, crude, hasty and inadequate legislation would be reduced to a minimum. And its legislation would be stamped with the hall mark of the greatest good to the greatest number. We need hardly say that the cost of printing and distribution of the findings of the various committees would be but a bagatelle compared with the solid advantage such a step would bring to the Church. Another, and incidental gain, would be the publication in the columns of the Canadian Churchman, which are always wide open for anything that will promote the good of the Church, of the views and suggestions of all interested in the subject matter of the reports of such committees. If we want to quicken and arouse our people, let us bring more and more out into the light of public thought and public discussion all that is of general interest, or even special interest, to our Church and its members. Thus they will come to realize how much the progress and welfare of their spiritual life depends on each and all taking a more or less active part in this great work.



FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

It is tolerably evident, we think, that a growing interest is being manifested in the work to be undertaken at the approaching session of the General Synod. The Diocesan Synods have been speaking, and we fancy we notice a more clear-cut, outspoken expression of opinion on ecclesiastical questions than heretofore. We have often wondered what was the matter with the Church in regard to the public expression of opinion on many subjects. We have frequently observed that public utterances in Synod fell far short of the opinions that prevailed in private. Ask a man his views on the Athanasian Creed, revision of the Prayer Book and other questions, and he would tell you what he thought of them with definiteness and strength. But let the same man rise in a public assembly, and behold the change! There is caution, uncertainty, timidity in every sentence. He seems to dread some great calamity, should his views be reckoned unsound. There are men base enough to say that the political spirit has laid hold of the Church. The path to promotion and titles does not pass the door of the man who speaks out the things that are on his heart. If, therefore, you feel much, say little. If this be true, it were better to bury our titles and rewards a hundred fathoms deep, but better still that men should despise what they cannot win without losing their self-respect. We want the General Synod to be an assembly where men will state their views with the utmost freedom. We want a spirit developed that will commend the man of candour and courage, even though his views may not be acceptable. We want outward expression to do full justice to inward conviction. Unless we have these things we shall be of little real power in the regeneration of this country.

In the Toronto Synod the revision of the Prayer Book was discussed, but the report of the discussion contained in a daily paper of that city was so meagre we hardly dare venture to make any comments upon what appears to have been said. The resolution presented by Mr. Hodgins, and accepted by Synod, dealt only with the additions which it is supposed will be recommended by the committee appointed three years ago. These additions are not known, and, consequently, the Synod was working in the dark in dealing with them in any form. What a different position the Church in Canada would be in had the reports of the more important committees of General Synod been printed and distributed weeks ago! How much more fruitful would have been the discussions of Diocesan Synods touching matters affecting the whole Church! How much more fully informed would the members of the General Synod be concerning the mind of the Church on important subjects with which it has to deal! We most sincerely trust that all this will be corrected ere another session comes round.

We observe that in the discussion on the revision of the Prayer Book Dr. Langtry expressed the hope that the impression would not go abroad that the Anglican Church in Canada was tired of its Prayer Book. Such an impression in our opinion, could only be made on those outside the Church, and, of course, an error like that should not be allowed even there, if possible to gain currency. Our liturgy is altogether too securely enthroned in the hearts of the people ever to be cast down from the position of affection which it holds. But the compilers of our Prayer Book had no idea that it should stand forever as it left their hands. It has come to us from men like ourselves, who had no special access to human needs or Divine wisdom that is not available to-day. No one can fail to pay tribute to the wonderful work they did; yet no one need tremble at the idea of readjusting their work, rearranging it, and making such additions and subtractions as may be necessary in a new age and a new world. We are glad to note that such a conservative Churchman as Dr. Langtry has stated, if correctly reported, that "some adjustment was certainly required to make the Prayer Book more consecutive and simplified." When can this be better done than now? When was the temperament of the Church in Canada so unfavourable to a great and serious undertaking as at the present time? We have not ceased to differ in our point of view in regard to many fundamental doctrines, but the spirit of bitterness has gone, buried, we hope, forever. Men that are worth a button will contend vigorously for what they deem to be right, but we have grown to distinguish between an opinion and the man who holds that opinion. We can combat an argument with warmth without the slightest feeling towards the man from whom the argument issues. To us it seems evident that the hearts of the people yearn for changes in our liturgy which, when named, seem slight, but in reality mean a great deal in the comfort of devotional expression. The condition of public feeling in the Church is exceptionally favourable to such an undertaking, and, as the work may take many years to accomplish, it ought to be begun at once.

It seems to be taken for granted on all sides that something is coming in the way of Prayer Book alterations or additions at the General Synod to be held in September. No one appears to know just what the change is likely to be, but presumably it will be slight, and not likely to offend any one or cause much discussion. Spectator has endeavoured to point out that the changes contemplated would have all the effect of breaking the spell which has hung around that book all these years without giving the relief desired. We cannot without great danger

begin a series of insignificant changes in the hope that such a process will be less trying. A policy of that kind reminds one of the tender-hearted dog fancier, who abbreviated the tail of a favourite puppy an inch at a time, because that method was considered less painful. Whatever is done must be done with a view of finality so far as this generation is concerned. We have not the slightest doubt but that readjustment will come, and if we hope to have the benefit of the wisdom of men who have stood out in Canadian Church life for many a year, not a few of whom are approaching the threescore and ten mark. We must begin without delay.

We would be disposed to say in regard to the management of a discussion such as the above subject might provoke, beware of the man of peace, the man that seeks peace when, in fact, there is no war. We refer to the man who watches the course of a brisk debate, and when the issue is about to be decided one way or the other, rises with an amendment purporting to include both sides of the question. In reality, it usually proves to be a colourless compromise, out of which every vestige of life has departed. It may bring discussion to a close, but it kills every activity depending upon it. Why should we fear discussion? Why should we dread warmth and earnestness in debate? It is ten-fold better to vote on a straight issue than to negative all possibility of effective action by the interposition of some faint-hearted individual who interjects a nerveless alternative. It, of course, sometimes happens that the objects desired by both contending parties can be gathered up by a third party in a larger statement of the truth. This is quite different from what we have been referring to, and we call upon our Synod delegates not to yield to such conciliation as fails to set forward the work of the Church in some decisive manner.

We rather admire the doughty manner in which Bishop Mills, of Ontario, tackles many ticklish public questions that are usually left severely alone by his Episcopal confreres. In the report of his annual charge to the Synod of his diocese he is represented as making a lengthy declaration on the political situation in this country. His conclusions are not very encouraging, for he says the choice between the two parties is "a choice between the pot and kettle." The burden of his argument seems to be, "There is none that doeth good; no, not one." It is not, however, with his views on the characteristics of the parties in Parliament we are now concerned, but we would venture to say a few words in regard to what he says about the relations of Protestants and Roman Catholics in the Province of Quebec. His Lordship is speaking of Separate Schools, and combating the statement that the Protestant minority is fairly treated in that Province by the Roman Catholic majority. He states that the major portion of the Provincial revenues is contributed by English-speaking citizens, mostly Protestant, and out of this grants are made to elementary and superior schools according to population, with the result that Protestants only receive one-seventh, while the Roman Catholics receive six-sevenths of the money granted. He also refers to the distribution of school taxes levied on corporations, whose shareholders are partly Protestant and partly Roman Catholic. These, too, are divided according to population, and not according to the amount of money invested by one or the other. This the Bishop holds to be unjust. We thought that this argument had been abandoned long ago. Spectator knows something about education in Quebec, and something of the relations of the French and English there. He has no political aspirations, and no constituency to please, and yet he ventures to differ entirely from the Bishop's conclusions. We would like to ask His Lordship on what more equitable basis could a division be made?

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Is it possible that dollars are to be the first and final standard of our obligations as citizens? Are the people of large resources and comparatively few necessities to flourish while those of small resources and great necessities are in want? Which is the true unit in this problem, a share in a corporation or a citizen? The corporation shares are made valuable in the Province of Quebec largely through the labour of the French Canadians. The factory is largely manned by them, and every department of commercial enterprise is beholden to them for its success. Yet the Bishop would imply that we have finished with them when we have paid them their wages. We may take our wealth and lavish it upon ourselves. We may take our taxes and provide for our children. Spectator ventures to assert that this principle of division is not only just, but that the better informed minority in Quebec is perfectly satisfied with it.

One word in regard to those so-called priest-ridden schools in French Quebec, where only the Catechism is said to be taught. Has anybody observed the marvellous results of such meagre curriculum? Has any one noticed the French Canadians in the Parliament of Canada and compared them with the English-speaking members from the other Provinces. The Catechism is certainly a wonderful educative factor when it can produce men of such gifts and influence as Laurier, Monk, Tarte, Brodeur, Chapleau, Cartier, Dorion, Frechette, David, Dandereau, and scores of others equally remarkable in their way. It is not unusual to hear of illiterate Quebec, and yet the daily paper that has by far the largest circulation in Canada is a French Canadian paper. The French Canadian has not been as successful in securing wealth as his English-speaking fellow-citizens, but life does not consist in the abundance of possessions. From these very people we have a very great deal to learn, and he who scoffs at the schools and colleges that produce such men as we have referred to is making a great mistake.

SPECTATOR.

THE CHURCH OF ENGLAND AS A CENTRE OF UNION.

By the Rev. Dyson Hague, M.A.

Read at a Meeting of the Clergy of the Diocese of Huron, June 20th, 1905, and Published by Request.

Christ is the only Centre of Unity; our subject is the Church of England as a Centre of Union. To brevify we will clear the way by one or two preliminary propositions. 1. The longing for unity, the last great prayer of the Saviour, John 17:21; the attainment and preservation of unity, the entreaty of St. Paul in Eph. 4:3, is the longing and duty of each Christian. It stands among what Lord Bacon calls "The points fundamental, and of substance in religion truly distinguished from points of opinion, order, or good intention." 2. Unity differs from union. It differs also from uniformity. As that great Church philosopher went on to say: "There be two things, unity and uniformity." Unity must precede and condition true union. The mutual affinity that attracts two hearts and then ripens into indivisible love, is unity. The marriage bond binding two lives forever is union. All outward and visible organization in the Church likewise is valid and valuable only in so far as it represents a profound unity of hearts and wills, and minds. A coercive union to-day is not only an anomaly, it is an impossibility. An English St. Bartholomew's Day, of 1662, is as inconceivable in this present day as a French St. Bartholomew's Day of 1572. Further, unity is of things essential; uniformity rather of things accidental. Its unity is in hearts quickened and sanctified by the spirit; it is the energy and fusion of a loyal army. Uniformity is a matter of requirement and uniform. Christ's unity is the unity of the living body.

Uniformity is the shape, and cut and colour of the clothes.

Our subject is not the Church of England as a means of uniformity. Few men to-day are ecclesiastical uniformitarians. Even that glamor of mediævalism with its imposing and cephalic pseudo-imperial uniformity cannot blind us to its impracticability. The prayer of Christ was a higher prayer. Whether he prayed for organizational unity may be disputed; but no one can dispute that he pleaded for more than a mere mechanical union. As Bishop Wilberforce says: "The formal and constituting essence of unity is not outward coherence, but community of inner spirit, and where this exists not, the impress of outward things cannot produce it." "That they may be One as We are One;" As the Unity and the Union of the Father and the Son. As the Unity of the Trinity, spiritual, essential, mystical; unity of love and light and being; so is the holy union of those whose unity is of God, the outward and visible amalgamation and association of minds that think alike, and hearts that beat as one. Our subject, therefore, is the Church of England as a centre of union. "With men this is impossible; but with God all things are possible." To the pessimist our unhappy divisions are so tremendous, that from the Anglican view-point, the prospects of union of any kind, still less corporate union more especially on this continent are simply chimerical. But as sons of God we must have faith. Where the Spirit of Christ is there is liberty from pessimism. And we firmly believe reasonably in these days when the Spirit of God on all hands is making men weary of division, and crave for union, and unity is on the air of congress, and synod and assembly, and convention, and countless Christians are crying to God daily and weekly, individually and unitedly that all Christians may be one; that there is but one Church which seemingly is able to become the rallying point of unity, and make union possible on scriptural, apostolic, and primitive lines. That body is the Church of England.

We believe this for five reasons. 1. The Church of England is the only body that stands out amidst and above all the others as a possible centre of unification. Her position is unique. She is ancient, and yet modern. She is the only Church that maintains in happy combination the order of antiquity and the doctrine of the Reformation. She is the only Church that combines, as the late Bishop of Algoma so felicitously expressed it; "Evangelical truth and apostolic order." And yet she is alert with the energy of youth. Though the oldest of all, she is thoroughly up to date, and wonderfully fitted for present day needs. One of the most marvellous proofs of this is the adaptability of our Prayer Book to the nations that are now attracted by, and turning to the Light of the world. No book in the world besides the Bible, it has been conjectured, has been translated into so many languages as our Prayer Book, and certainly no other book outside of the Bible is so suited to the needs of people in all lands. They have been so used to forms of prayer, that it is natural for them to join altogether with one accord. In a myriad churches in a hundred lands, in scores of languages, millions of hearts in Europe, Asia, Africa, America, and Australia voice their common longing for pardon, their common instincts of praise, their common articles of belief in those forms so hallowed to generations of English Church, and interwoven with the very life of her ancient Church. Perhaps, God grant that this prayer of Bishop may be realized in God's own true way, the Prayer Book of the English Church may be one of His foremost means of leading to a wider unity of faith through a growing unity of worship. She is Catholic and Protestant. (Of course we use the word Catholic in its proper sense. The vulgar use or abuse of the term Catholic which Newman craftily adopted

is the source of much confusion. I beseech you, said Bishop Cleveland Coxe, (Criterion, p. 64), make it a principle never to use this word except in its legitimate sense. So used it is of itself a protest not only against the papacy, but against nearly all Romish errors). On the one hand she has affinity with primitive and undivided Catholic Christendom. Her creeds are the creeds of the Catholic Church. Her government is that episcopal order which the Ignatian, Clementine, and Irenean traditions established beyond contradiction as primitive, and the epistles to Timothy and Titus as apostolic and scriptural. Her liturgy is in such harmony with that of the uncorrupted church of the early Christian ages that Bishop Beveridge in 1678, (in the dedication of his Apostolical Canons to Archbishop Sancroft), declared that as to orders, faith, sacraments, rites, laws, feasts and fasts the two churches are in such identity, that the Anglican Church may justly and deservedly be regarded as the Primitive Church revived in these last times." On the other hand, she is free from the defilements and incrustations of mediævalism. She has no dogmas of infallibility and immaculate conception to repent of; no Tridentine decrees standing as impassable barriers to the reconciliation of Christendom. Her standard is the Word of God, and that alone. Her articles of religion are the purest of doctrinal summaries. Her services are saturated with Scripture. The more part of her prayers and hymns are the very words of God. In her the Word of God doth indeed run and is glorified. In her the pure Word of God is preached, and the pure doctrine of Scripture is set forth. No Church so honours the Holy Spirit in her prayers, and offices; no Church in her services so conspicuously sets forth the Saviour of mankind as very God and very man. No national Church before the Reformation was so victorious and so consistent an opponent of the tyranny of the papacy. No Church since the Reformation has been so consistent an opponent of the errors of the Church of Rome. By her position and teaching, by her Prayer Book and articles she is the only Protestant Church of all the so-called Catholic Churches. By her historical continuity, her episcopal order, and her liturgical system, she is the only Catholic Church of all the so-called Protestant Churches. And so as trusty and sound because scriptural; as democratic in the safest degree though episcopal; as aggressive and missionary, and thus truly apostolic, though ancient and historic; as adaptable and free though safe-guarded by doctrinal tests and ecclesiastical limitations which a reasonable spirituality could freely accept; as the Church that is at once national and yet world-wide, aristocratic and democratic, conservative and liberal, missionary and expansive, aggressive and progressive, attractive and absorbent, the people's Church, and the living Church; the Church of England stands out from amongst all the others as that possible Protestant-Catholic Church of the future which shall conciliate all affections, and unite all diversities.

ii. The Church of England is as far as we know the only Church which prays continuously, morning and evening, day by day, week by week, Sunday by Sunday, for the unity of God's people. Every day her ministers and her people are enjoined to pray, and in the morning and evening of every Lord's Day, millions upon millions in the east and west and north and south, of men of all nations and tribes and languages, white and black, and yellow and red, join together in unison of heart and language, that by the guidance and governance of God's good Spirit all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of the Spirit in the word of peace, and in righteousness of life. Never in a

myriad churches by a million worshippers is the dear old Litany repeated without the cry that it may please the good Lord to give all nations unity, peace and concord, and bring into the way of truth all such as have erred and deceived and so.

"As o'er each continent and island,
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away."

And so we repeat, as far as we have been able to learn, the Church of England is the only Church which formally and repeatedly prays for the unification of Christians throughout Christendom.

iii. The Church of England is the only Church in modern times that has made an offer of union on reasonable terms. In the spirit of love and peace she has been the first to step forward in the blessed word of reconciliation. In her episcopal Lambeth conference of 1888, 145 Bishops being present, including 29 of the Protestant Episcopal Churches of the United States (as the Rev. Hugh Price, the Methodist, admitted in the Unity Conference at Grindelwald), she made concessions so great that she has offered an example that all non-episcopal Christians should be only too eager to follow. The proposals as has been truly said are not to be regarded as a merely theoretical ideal, but as a practical working ideal. The Lambeth proposal is that the Church of England accept as the four essential terms of possible reunion the following:—(1) The sufficiency and supremacy of Holy Scripture. That, thank God, is first. (2) The apostles' creed as the baptismal symbol and the creed as the adequate statement of the Christian faith. Good. All Christians can unite in these simple yet comprehensive statements of the faith of Christ. (3) The two sacraments—ordained by the Lord Himself, Baptism and the Supper of the Lord, ministered with unflinching use of His words of institution, and of the elements ordained by Him. Right; all Christians, unless they be not governed with the Spirit and Word of God, will surely accept this reasonable article. (4) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God in the Unity of His Church. You observe that nothing is said here of the Book of Common Prayer, the 39 articles, the Constitutions and Canons Ecclesiastical. The Church of England is not asking our non-episcopal brethren to give up much, while she herself in haughty inflexibility is prepared to give up nothing. She acts in the spirit of those American Bishops who stated that in all things of human ordering or human choice relating to modes of worship and discipline, or to traditional customs this Church is ready in the spirit of love and humility to forego all preferences of her own. Nor in the last article of this quadrilateral of Church Union is there even a hint of the doctrine of Apostolical Succession. It is simply the historic episcopate. It refers to administration and order, not to doctrine. And it is the historic episcopate locally adopted. It is a broad, comprehensive and flexible requirement, true to the past, to Scripture and history, (as any one who had read Lightfoot's masterly essay on the Christian ministry must know), and true also to modern needs.

If it is said that this basis of reunion imposes conditions which are impossible of acceptance by the Roman and Eastern Churches, we must again recall that challenge to faith; with God nothing is impossible; and He who awakened and reformed by His Spirit the apostate Church of the sixteenth century can do greater things than these in the twentieth century. If on the other hand it is said that the position of the Methodist,

Presbyterian, Baptist or Lutheran Churches, is too settled and strong, that they must be true also to their history, their standards, and their ecclesiastical convictions, again we repeat, with God all things are possible; and we believe that in His own time and way, if it be His will, our brethren for the sake of the invaluable advantages of union will be willing to make sacrifices as well as we, and accept a basis which is at once a pledge of historic apostolic order and a guarantee of Scriptural and constitutional security. O! said one of the great Puritan Churchmen of the restoration, to whom a Bishopric was offered; O, how little it would have cost your Churchmen in 1660 and 1661 to have prevented the calamities and dangerous divisions of this land, and our common danger thereby. But now we say; O, how little it would cost our separate brethren of the Methodist, Presbyterian, and Lutheran churches to accept this Lambeth offer! As an eminent Presbyterian said to his brethren of the Reformed Churches of the Continent and Scotland, (North American Review, 7095), "Why should they not accept the historic episcopate, the now only remaining barrier on the side of Church Government to the reunion of Protestants, and so at last effect the organic reunion of the Reformed Churches, the ideal of the irenic party in all the national churches since the Reformation."

iv. The Church of England is the only Church which as far as we know has received the spontaneous and sincere testimony of non-episcopalians as a probable centre of union. We may be wrong, but we have never heard of any representative Baptist or Congregationalist suggesting the Methodist Church, for instance, nor of any representative Churchman or Methodist or Lutheran urging the fitness of the Presbyterian Church for such a rallying centre. Nor have we heard of the extensive adoption by Baptists and Methodists of any of the Presbyterian ideals, or seen any indications of a desire for assimilation. It is notorious on the other hand that our Presbyterian and Methodist brethren are more and more adopting the liturgical use of the Creed, the Lord's Prayer, the ten commandments, the Te Deum, the versicles and even the Psalms, and consciously or unconsciously assimilating themselves to the Mother Church. As to direct testimonies time will limit us to two. The most remarkable perhaps was the famous essay of the Presbyterian, Dr. Shields, which appeared in the Century Magazine of November, 1885, on the united churches of the United States. Dr. Shields first of all discussed the subject of union from the standpoint of doctrine, and expressed his doubts of any solution of the vexed question from that view-point. He then discussed it from the standpoint of ecclesiastical administration, and again expressed his sense of hopelessness. But he went on to say there is a rallying-point about which all Christians can rally, and that is the Prayer Book of our Church. "There is no extent of formula which is so well fitted to become the rallying-point and standard of modern Christendom." "In fact," he continued, "there is about it an ideal fitness to serve as a nucleus of a reunited Christendom." Let us emphasize the words. They are indeed remarkable. Let us trust they are prophetic. The next witness we will cite is that great and representative evangelist, Mr. Moody. Mr. Moody was not by birth, education, instinct, or preference, a member of the Episcopal Church. His words, therefore, are the more notable. "Look at the Church of England." These are his very words. "You will hear as good preaching from the average English curate as you want to listen to. There are some mighty preachers, no doubt, a few deans and canons, and great scholars; but take the average men who are not so highly educated. Listen to them and you will hear powerful Biblical preaching. I believe the Church of

England is the most powerful Protestant Church in Christendom to-day. They have got more godly men and more vital piety than any organization I know of in the world." (A College for Colleges, p. 210). These words are worth repeating, "I believe the Church of England is the most powerful Protestant Church in Christendom to-day." They show that to a spiritual mind the Church of England is marvellously attractive, not on account of her formularies and system, but on account of her life. If the real strength of a Church, as has been well said, is best seen, in the long run, in the force and extent of its spiritual witness, how valuable a tribute are these words of Moody.

v. The Church of England is the only Church that has, as far as we know, received the conscientious and continuous testimony of her own great and representative sons. This, too, is unique. We will cite three and three only. Hear first that noble and great hearted Churchman, Bishop Selwyn, of Lichfield. "I cannot doubt that the Anglican Church is the true centre round which may be rallied in God's own time all the scattered forces of those who agree in accepting Holy Scripture as their standard of faith, and the creeds of the undivided Church as their summary of doctrine." Hear next that grand old apostle of the American Church, Bishop Whipple, of Minnesota. "In my life as a Bishop of the Church, I have never known of trouble between pastor and people, or alienation between brothers which the love of Christ would not heal." "When I came to this diocese I selected for my seal a cross with a broken tomahawk, and the motto, *pax per sanguinem crucis*. I have tried to live by that motto. These may be my last words; they shall be, love one another." "I believe in my heart that if this love shall make all men take knowledge of us that we have been with Jesus, and compel them to say, see how these Churchmen love one another; we may, in God's hands be His instruments to heal these divisions which have rent the seamless robe of Christ."

Hear another great and representative Churchman, the present Bishop of Liverpool, Dr. Chavasse. In his now famous address inaugurating the Liverpool congress he referred to the unique position and opportunities of the Church of England, and then added, "Her work is as unique as her position and history. She is set to bless the nation, Christendom, and the world. She is set to be a reconciler of Christendom. The English Church is peculiarly fitted to help forward the work of union. She has points of contact with all the severed members of Christ's mystical body." "She has never broken with the past, she stands open to the future. Through her historic episcopate she has affinities with the ancient churches of the east and of the west. By her emphatic appeal to Holy Scripture, as the supreme rule of faith, she has affinities with the non-episcopal churches of the Reformation." "She imposes no new conditions of communion in addition to the Creeds. She makes the Person and work of the Incarnate, Atoning, Risen and Ascended Lord the very centre of her teaching. She honours the Holy Spirit. She holds the two sacraments of the Gospel to be generally necessary to salvation. Yet while she clings to the old, she is open to receive the new. It is because the English Church holds fast the old, and yet is sensitive to the new that God seems to point her out as set for the reconciliation of Christendom."

To conclude. If the Church of England is in the economy of the Great Head of the Church set for these noble things it behooves her members, and especially her ministers to set forward in every way this grand ideal. And to this end let us first of all abandon the oft-tried and ever unsuccessful policy of non-consideration, denunciation, and vituperation. Our non-episcopal brethren will never be won by an unsympathy

that is so often ignorant, or by a vituperation that is as unchristian as it is sarcastic and exacerbating. Let us abandon as freely also all hopes of union on the lines of coercive absorption. We have read arguments on this subject that were little better than the invitation of the spider to the fly. The age of coercion is gone. Rome's haughty attitude of unconditional surrender is utterly out of harmony with the free and progressive spirit of the Church of England. We shall win by charity; by coercion never. We shall win by explanation; never by denunciation. We shall win by tact and consideration; never by offensive protrusion of the Church's claims. Homilies against separation have only heightened the barriers that divide. There is a better way than that; it is that great word of Rupertus Maldenus, in necessariis unitas in dubiis libertas in omnibus caritas, which is but an echo of the words of the great apostle, 1 Cor. 13:13, the greatest of these is charity. Sympathetic consideration always; and wherever and whenever it is possible, fraternal co-operation. Next let us endeavour in every practical way to make our Church the first and best and most attractive of all; the simplest gospel in its pulpits; the purest music in its churches; the most uplifting worship in its service; the loveliest lives and characters in its people. Let us welcome them to our churches, yea, even, when wisdom sanctions to the Holy Communion. "Are we right," says the Archbishop of York, "Are we right, in supposing that the law of the Church of England shuts out from the Holy Table the most saintly of our nonconformist brethren because they have never been confirmed? Do the words apply to them that have often been regarded as a bar to the Holy Communion. To the children of the Church it most reasonably applies, and we do well to press upon them one by one the blessing of Confirmation. But in the case of others whose Christian training has been under different conditions and in other religious communions. . . the obligations to be confirmed have no such force."

In this country where conditions are so different and intermarriage so frequent it is wise for us to try and carry out that great recommendation of the S.P.G. "to recommend and promote brotherly love and Christian charity particularly amongst all Protestants where you exercise your ministry;" to often and seriously lay to heart our solemn ordination vow to maintain and set forward as it lieth in us quietness, peace, and love among all Christian people, and especially among those committed to our charge; and ever to act in the spirit of those famous instructions of Archbishop Sancroft, in 1668, to the Bishops and clergy of the Church of England, "to have a tender regard to our brethren the Protestant dissenters, to visit them at their homes, to receive them kindly at their own, and to treat them fairly whenever they meet them; to assure them that the English Bishops are really and sincerely and irreconcilably enemies to the errors, idolatries, and tyrannies of the Church of Rome; to exhort dissenters to join with us in fervent prayer to the God of peace for the universal blessed union of all reformed churches, both at home and abroad." Above all we may exercise the spirit of the Master's prayer, especially of that wonderful collect in the form of prayer for the 20th of June, that "God would give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions, and take away all hatred and prejudice, and whatever else may hinder us from godly union and concord," . . . so that we may henceforth be all of one heart and one soul, etc. Our last word is this: Let us endeavour by the exercise of the tolerance and gentleness of that most excellent gift of charity to be at peace among ourselves. First, be reconciled with thy brother; then come and offer the gift of reconciliation to thy separated

brethren. As Churchmen we must first of all love one another; sympathize with one another; cease to be suspicious of one another; and co-operate with one another. We must extirpate the "stand by, I am holier than thou" spirit, which is as detestable in the Evangelical Pharisee as in the Romanist Pharisee. Gentlemen, said Lord Nelson on the morning of one of his greatest battles to two of his officers who had quarreled; gentlemen; there is the enemy, shake hands!

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—Cathedral of St. John Baptist.—On Trinity Sunday, the Bishop ordained in the Cathedral the following: Revs. John T. Hiscock and J. T. Richards to the priesthood, and Messrs. M. K. Gardiner and W. E. Grouchy to the diaconate. Holy Communion was celebrated at 8 a.m., at which the candidates partook, and at 10.15 Matins were said followed by the ordination service. The sermon, appropriate to the service was preached by the Rev. Canon Cartwright.

The handsome stained-glass window, subscribed for by the Church women of the diocese of Newfoundland, as a memorial of the late Mrs. Llewellyn Jones, was also dedicated on Trinity Sunday, at 6.30 p.m., at Evensong. The window has been placed in position at the east end of the north choir aisle of the Cathedral. The design represents "The Crucifixion," is by the celebrated artist, Mr. C. E. Kempe and is a work fully worthy of the name of the maker. It bears the inscription: "In honour of Christ crucified, and in loving memory of Elizabeth Alice, wife of Llewellyn Jones, Bishop of Newfoundland, born 15th November, 1849, died 9th May, 1903; the Church women of the diocese dedicate this window 'Dilectissimæ dilectæ.'"

NOVA SCOTIA.

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

Arichat.—The Rev. Edward Ansell died here on the afternoon of June 13th. He had retired from active work last year on account of his advanced years and was succeeded by the Rev. George Backhurst. The venerable old gentleman for the past two or three months was not enjoying his usual good health but his death was not expected and the termination of a life filled with good deeds was a shock to the community. Mr. Ansell had been in charge of Arichat, which comprises the whole of Arichat Island, for twenty-five years, previous to his retirement. He was a scholarly gentleman, kind and charitable in the widest sense, and all, irrespective of creed, heard of his death with feeling of profound sorrow.

QUEBEC.

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

Quebec.—The opening service of the Synod was held in the Cathedral on Sunday evening, June 13th, with choral Evensong and an able sermon was preached by the Rev. E. J. Bidwell. A large number of the clergy and laity were present, as well as a large congregation, and the service was very bright and hearty. The Rev. F. G. Scott, rector of St. Matthew's church, sang the service, and the first lesson was read by the Rev. Rural Dean A. H. Robertson, rector of Cookshire, while the second lesson was read by Rev. Rural Dean Ernest King, Windsor Mills. The music of the service was sung in a very efficient manner by a numerous choir under the direction of Mr. E. A. Bishop, and a well-executed anthem was also among the music rendered.

The Rev. Mr. Bidwell preached a most interesting and eloquent sermon. He referred in opening to the meeting of the Synod, and spoke of some of the events in the history of the diocese since its last assembly. He referred to the changes among the clergy of the diocese and paid a tribute to the memory of the late Canon Scarth, of Lennoxville. Reference to the visit of the Archbishop of Canterbury to the diocese was also made. Among other matters which were most interestingly touched upon by Rev. Mr. Bidwell was the approaching meeting of the General Synod of the Church of England in Canada in this city during the coming fall. The celebration of the centenary of the Anglican Cathedral was also dealt with, and the teacher expressed the hope that as an outcome and as an appropriate memorial of the centenary a clergyman should be

appointed to act as a general missionary, whose duty it would be to travel in all parts of the diocese, helping forward by his advice and work, the progress of the Church. The preacher pleaded earnestly for the endowment of the Cathedral, whose services should be on the highest plane, and which should be a pattern for all the other churches of the diocese.

Wednesday.—The Synod assembled this morning in the Church Hall, after celebration of Holy Communion in the Cathedral at 7.30 and Matins at 9.30. The following officers were elected: Clerical and Lay Secretaries—Rev. Canon Von Iffland and R. Campbell, re-elected. Treasurer and Assistant Treasurer—Lieut.-Col. Jones, re-elected, and Mr. C. W. Walcott. Auditors—Lieut.-Col. J. B. Forsyth, re-elected, and Mr. W. G. Hinds, manager of Merchants' Bank.

The Bishop then delivered his very able charge, in which he referred at some length to the Church Conference held in Washington. He said another event would be the celebrating of the centenary of the Cathedral of Holy Trinity, at the meeting of the General Synod of Canada next September, when all the bishops and elected clergy and laymen of the Church of England in Canada would be invited to rejoice with them in the celebration of the hundredth anniversary of the oldest Anglican Cathedral, not only in Canada, but the oldest cathedral, outside of the Old Country, anywhere in the whole world. He said:

I do trust, then, that, now that we are gathered together for this session of the Synod of the Diocese of Quebec, we shall all be permitted to realize that our Cathedral is not merely the seat or chair or church of the Bishop, but is really and truly the visible expression of the organized life and sentiment of the whole diocese, and that the diocese consists of the bishop and clergy and all the lay people, just as the Church of Christ consists of the Head and all the members. I trust, I say, we shall realize that the Cathedral, which is the visible expression in architectural form of the diocese, is nothing less than the church of the bishop and of all the clergy and of the whole body of the people; yes, whether a cathedral be as noble as that of the city of Durham, in England, or whether it be the mere chapel of a missionary bishop on the prairie, do let us realize, that one of its great essential features is, that it is the official chair or seat of the bishop, that it is, in other words, the bishop's central home. And let us also realize, secondly, that through its officers, i.e., through its chapter, which, in my opinion, should contain laymen as well as clergymen, it is intended to represent the whole diocese. And, thirdly, let us realize, that a cathedral is intended to be the centre of diocesan work and worship, as well as the centre of diocesan teaching and preaching, because it is the church, which belongs, not to the bishop or the dean, but to the whole diocese, and fourthly and lastly, let us realize how thoroughly it is intended that all the people of all the parishes in the diocese shall recognize and feel that the cathedral is their common spiritual home.

And if, my dear brethren, this is really the ideal, then, I am sure, we can all see how far we fall short of its realization, and what great strides we have to make and what lofty heights we have to climb, in order that we may make to this ideal even a very slight and imperfect approach. But, at the same time, I am sure we must many of us recognize what a marvellous growth of diocesan life there has been during this hundred years; for we have nearly eighty clergy instead of nine, and we certainly ought to thank God at this time for all that was done by the four preceding Bishops of Quebec, and especially for what was effected by the late revered Bishop Williams, when he founded our caputal body, or Cathedral Chapter, consisting of a Dean and Archdeacon and four Canons, a body whose first duty is declared in our twenty-third Canon to be "to offer the daily sacrifice of worship to Almighty God in as perfect a manner as possible, striving ever to enforce upon their own hearts, and to lead their brethren to apprehend that God is then most glorified when the Daily Prayers, Supplications, Intercessions and Giving of Thanks of His Church are offered to Him as they ought to be. And we may also well thank God for the fact that at the same time the rector and wardens of the Cathedral parish church signed an agreement by which they declared that they accepted this Canon, by which they promised their co-operation in the carrying out of its provisions, and by which they acknowledged that the very object for which the Dean and Canons were appointed was that there should be solemn daily worship of Almighty God, according to the use of the Church of England in all her cathedrals from time immemorial.

And further, we ought really to thank God for all that He has permitted to be accomplished by our present Dean; for, now, all the seats in this cathedral church are free to all alike, and now, therefore, the mother church of the diocese is able to welcome equally all who enter within her sacred walls.

Oh, surely then, dear brethren, I may appeal to all our clergy here present to-day and to all the lay delegates, representing our different parishes from one end of the diocese to the other, to take up this opportunity of strengthening the centre of our diocesan Church life, by special praises and thanksgivings and by special offerings in favour of our Cathedral Centenary Endowment Fund, a fund, whose interest is to be spent upon the preservation of the fabric and upon the maintenance of our cathedral services, which are going on continually for the special purpose of seeking God's blessing upon the whole diocese to the greater honour of the name and cause of our Master and only

Saviour Jesus Christ, and to the greater glory and more perfect praise of Almighty God.

He said in reference to the holding of a Pan-Anglican Church Congress in 1908, that the plan of presenting a great thanksgiving service at St. Paul's Cathedral, London, England (each portion of that offering to be designated as far as the donors in the different parts of the world may desire), is also to go into effect. I hardly see, after giving to the question much consideration, what we can do as a diocese in this matter; but I do think this is a subject which should now be brought before our General Synod, in case the whole Church of Canada should desire, e.g. (without trenching upon the rights of dioceses, as regards their own Clergy Pension Funds or Clergy Widows' and Orphans' Funds), all to unite to raise a large general fund, so as to ensure to the clergy and their widows and orphans everywhere, a certain amount of help in the day of need. I trust, in fact, that you may feel it to be desirable to memorialize the General Synod, asking that a plan may be arranged for the raising of money in every diocese in Canada, either by an annual collection in all our churches or in some other way, so that every clergyman, who has laboured faithfully for a considerable term of years, and is no longer able to continue to perform his duties, may have some certainty to look forward to and may also know that, in the event of his decease, those who are near and dear to him will be duly cared for.

Such an idea as this, it seems to me, will come very suitably from the diocese of Quebec, for we have our Clergy and Widows' and Orphans' Pension Funds, and we consequently need nothing from any new central fund that may be created. While pointing out, therefore, that our own funds are trust funds, which can only be used in favour of those who have laboured in our own diocese, we might well press the great importance of raising a General Fund for the benefit of the whole of our Canadian Church, and we might well offer to bear our part in this general collection.

Of course, supposing that there is need of these pensions everywhere throughout the Anglican Communion, it would be a still grander idea, that our whole Church in every land, i.e., in England and all her colonies, as well as in the United States of America and in other lands where Anglican missionaries are at work, should unite in creating one great fund by collecting money in all lands, such fund to be administered by a well-chosen representative committee for the benefit of the Anglican clergy and their widows and orphans throughout the whole world. But if this is impossible, let every autonomous portion of the Anglican Communion create its own fund to be administered by its own General Synod or other central authority; and let us hope that in this case, England and the United States would, out of their superabundance, do much for those dioceses whose missionaries are working in China and Japan and in other foreign lands.

I am aware that, lately it has been suggested with regard to this matter, that we should appeal to the Imperial sentiment, and that this general fund should consequently be a fund raised only in those dioceses that are within the borders of the British Empire, leaving it to the United States and to the dioceses in foreign lands to organize in some other way. But although the idea of our whole Empire uniting for this good purpose is indeed a moving thought, yet I must say I prefer the still larger idea, which involves the united action of the whole Anglican Communion in all lands; for this would not prevent us, who have the high privilege of being subjects of His Majesty the King, from knowing and feeling that what we are doing is the act of our whole Empire, a thought which should cause each and every community to be fired with true Imperial enthusiasm, and in that spirit to do its best. I am sure we may congratulate ourselves that the Diocesan Board of our Quebec Church Society has been able, on the suggestion of its able treasurer, Mr. Walter Henderson, to make a very great improvement in the scale of our missionaries' stipends, so that now all receive, after five years' service, \$750 per annum, and after ten years' service \$900 a year, instead of only getting \$900 at the end of the long period of twenty-five years. This is a great change for the better, but with the present cost of living it is certainly absolutely necessary; at the same time it is a change which will render necessary the greatest care on the part of those who are managing our affairs, and will also call for general and generous contributions towards assessments in all our country missions, and also the self-denying offerings of all friends towards the support of our Church Society's Mission Fund, which is expended in meeting the parish assessments.

He said during the year he had held 108 confirmations, and confirmed 1,062 candidates, 522 males and 540 females, 228 being upwards of 21 years of age.

The number confirmed from Easter to Easter during the last six years has been 524, 596, 440, 516, 441 and 643, or an average of 526. This out of our Church population is a really good proportion, but we must not relax our efforts in seeking for and giving careful preparation to as many candidates as we possibly can. The total number of clergy in active service is 67. The present number of lay readers is 35.

After the delivering of the charge, notices of motions, appointments of committees, reading and adoption of reports took up considerable time. Then the resolution of Rev. Dr. Scott in regard to unction of the sick was taken up. The resolution read as follows:

"Moved by Rev. Dr. Scott, seconded by Rev. G. H. Parker: That this Synod do memorialize the General Synod at its forthcoming meeting in September to authorize the use, in cases where it is asked for, of the prayer for administering the unction of the sick, printed in the first Prayer Book of Edward VI."

Rev. Dr. Scott, in introducing his motion, recapitulated some of the reasons which he thought called for the revival of the practice, and said the subject was of no small importance. It belonged to that spirit of faith and usage held by the Church at its universal stage. He spoke of the mission of the Church as being to the body as well as the soul, and quoted the instructions to bishops on their consecration to "hold up the weak, heal the sick," etc. If the early Church contained forms certain to prove useful to its members, he thought the English Church was at a loss in allowing another branch to use a warped version to prejudice the view of a Scriptural practice. Dr. Scott quoted Scriptural warrant for the unction of the sick in two passages, one from St. Matthew and the other from the 15th verse of the 5th chapter of St. James. Early writers were also quoted in regard to the practice. The practice of the Roman Church, which Dr. Scott said had widely departed from primitive use, was contrasted with that of the Greek Church in regard to the rite of unction. In the former the rite was not administered until recovery of the sick person was not to be looked for, while in the latter it is administered in cases that were serious but not hopeless. The attitude of the English reformers to the question was also touched upon, and the rubric of the second Prayer Book, from which the office of anointing the sick had been omitted, quoted to show that the first book was regarded as having contained nothing contrary to the Word of God. The question was asked, why should the matter be revived after lying dormant so many years? He did not believe that the healing powers of the Church had departed. The Church is more alive at the present day than in the early ages. The people are crying out for this mission of the Church. Dr. Scott asked for an earnest, simple, enlightened form of anointing of the sick for those who asked for it. The visit of the priest would not then be looked upon as a warning of death. Men were seeking healing in hypnotism, Christian Science, and other departures instead of in the Church. There was nothing superstitious in the anointing of the sick. Unless we read the Bible wrong, there is a power in the Church not now employed. Dr. Scott said he had brought the matter up before, but had withdrawn it without debate, as he felt the subject had not received that proper consideration which such a subject demanded. He asked for a calm consideration of the matter. He said there had been a great change of attitude in regard to the matter.

Upon the conclusion of Dr. Scott's remarks, the following amendment was moved by Rev. E. J. Bidwell, seconded by Mr. E. T. D. Chambers: "That inasmuch as this Synod considers that it would be inexpedient for one portion of the Anglican Communion, independently of the rest, to take such a step as to authorize the revival of the practice of the unction of the sick, this Synod declines to discuss the question of the advisability of memorializing the General Synod of the Church of Canada on the matter."

Some discussion arose as to whether the amendment cut off all discussion on the matter. Rev. Canon Von Iffland thought that as the matter had been brought up by the admirable boldness of Rev. Dr. Scott, it should be discussed. He was quite convinced, however, that this Synod was not the proper place to deal with it, but rather the mother Church. The question was a very difficult one, and the various views held to-day concerning the rite were very conflicting, and confusing to the ordinary mind. He thought Dr. Scott had not arrived at his conclusions with all the data and authority necessary. There were no mention in the early writings of the Church of unction, as spoken of by St. James. He believed the Church of England did not act with any degree of unwisdom in omitting from the second Book of Common Prayer the office for the unction of the sick because, as practised, it must have given rise to much superstition.

The Rev. Dr. Allnatt thought that the course proposed by Rev. Mr. Bidwell was the only safe one. He pronounced himself on the side of Rev. Dr. Scott, but spoke of difficulties in regard to the subject.

Rev. Prof. Dunn suggested that the question should be left to the Lambeth Conference.

Rev. Dr. Shreve spoke strongly against the spirit of the amendment of Rev. Mr. Bidwell, which he said would place the Church in Canada in the position of being unable to take steps in any forward movement without first waiting for the mother Church to take the lead. He moved that the motion be laid on the table.

Rev. Mr. Bidwell said that he had reference to the Lambeth Conference, which, as he understood it, represented the whole Church of England, both at home and in the colonies.

Rev. Prof. Whitney thought the wisest course was to postpone the matter until it had been declared upon according to Apostolic precedent.

A point of order was raised on the amendment of Rev. Dr. Shreve, and before the matter had been decided, the hour for adjournment arrived, and the Synod accordingly adjourned.

In the evening there was a reception for the clerical and lay delegates at Bishopsthorpe, which was largely attended.

Thursday.—The Synod assembled this morning again in the Church Hall. During the morning session, a visit was paid by the Governor-General and Lady Evelyn Grey, who

were accompanied by Captain Corby, A.D.C. The visit was paid about eleven o'clock and the Viceregal party were received and escorted into the hall by a delegation of the Synod consisting of Very Rev. Dean Williams, Very Rev. Archdeacon Roe, Rural Dean Parker, Rev. Dr. Allnatt, Chancellor Dunbar, Lt.-Col. J. B. Forsyth, Mr. John Hamilton, and Mr. McKinnon. As they entered the hall the National Anthem was sung, after which an address was read to Earl Grey by the Bishop. The address acknowledged the honour paid the Synod by His Excellency's visit, and referred in appreciative terms to his becoming, as his predecessors in the office of Governor-General had done, a life member of the Church Society of the diocese, which was really the executive of the Synod. An expression of loyalty to the King followed, and the visit of His Excellency to the city and his presence at the worship in the Cathedral, the oldest of the Anglican faith erected outside the British Isles, was spoken of as a source of joy. Hopes for a pleasant visit to the Ancient Capital, of His Excellency Lady Grey, and his family were warmly expressed, and assurance conveyed to His Excellency of the Synod's true devotion to the Empire of which Canadians were proud to form part.

His Excellency replied in felicitous terms, expressing the pleasure it gave him to accept the invitation to attend the meeting of the Synod, and to make the acquaintance of so many gentlemen who were members of the communion to which he himself belonged. It was in no sectarian spirit that he consented to receive the address, but because he recognized a leader who attached more importance to points that united than those which separated the various churches. It had been the privilege of himself and family to worship in the Cathedral, which through the kindness of George III. had the honour of being the first Anglican Cathedral outside the British Isles, and trusted that it would continue worthy of its high position and to be the loved and honoured centre of prayer and praise not only for the Protestants of Quebec, but also for the visitors who will annually in increasing numbers visit this beautiful and historic city. That it might be the rallying centre of manifold Christian activity throughout the diocese and conduce to making the life of Canada prosperous, disinterested and noble was his earnest hope. His Excellency's remarks were received with warm applause, and as the party left the hall they were heartily cheered.

The point of order raised on Rev. Canon Shreve's motion in regard to the disposition of Rev. Dr. Scott's proposals regarding revival of the rite of unction of the sick, having been decided against him, Canon Shreve moved another motion to the effect that the subject matter be laid on the table, and this motion was adopted, on division by a small majority. The report of the Correspondence Committee of the Church of England Missionary Society was read by Rev. Canon Balfour and adopted as was also the report on returns required by Canon II., also read by Canon Balfour. The motion of Capt. Carter to the effect that any Archdeacon who withdraws from the diocese or is superannuated, shall cease to hold office of Archdeacon and to be a member of the capitular body, and his stall in the Cathedral shall become vacant, but he shall have the title of honorary Archdeacon so long as he remains in the diocese, was carried.

A number of amendments to canons of the Synod by Mr. R. Campbell were proposed, debated and adopted, as was also a motion of Rev. Dr. Scott's to the effect that the General Synod be memorialized to form a Canadian Church Temperance Association for the promotion of temperance and discussion and enforcement of laws affecting the sale of spirituous liquors in Canada. An amendment to Canon VII. regarding the composition of the Diocesan Board of the Church Society proposed by Rev. Canon Von Iffland, was also adopted.

The election of delegates to the General and Provincial Synods took place at the afternoon session, the following being the result: General Synod—Clerical Delegates—Rev. Canon A. J. Balfour, Rev. Dr. Allnatt, Very Rev. Dean Williams, Rev. Canon Shreve, Rev. Dr. Scott, Rev. Canon Von Iffland. Substitutes—Rev. Prof. Parrock, Rev. E. J. Bidwell, Rev. Rural Dean Hepburn, Rev. G. H. Parker, Rev. A. Stevens, Rev. Rural Dean King. Lay Delegates—Messrs. R. Campbell, G. W. Parmelee, J. Hamilton, J. Dunbar, McKinnon, Lt.-Col. J. B. Forsyth. Substitutes—Judge Andrews, Capt. Carter, Hon. H. Aylmer, Lt.-Col. G. E. A. Jones, H. M. Price, T. Aylwin. Provincial Synod—Clerical Delegates—Rev. Canon Balfour, Rev. Dr. Allnatt, Very Rev. Dean Williams, Rev. E. J. Bidwell, Rev. Canon Von Iffland, Rev. Canon Shreve, Rev. Prof. Parrock, Rev. A. Stevens, Rev. Dr. Scott, Rev. Rural Dean Hepburn, Rev. Rural Dean Robertson, Rev. G. H. Parker. Substitutes—Rev. A. H. Moore, Rev. Rural Dean King, Very Rev. Archdeacon Roe, Rev. R. W. E. Wright, Rev. G. H. Murray, Rev. R. J. Fothergill. Lay Delegates—Lt.-Col. J. B. Forsyth, J. Hamilton, J. Dunbar, G. H. Parmelee, R. Campbell, Capt. Carter, W. McKinnon, Judge Andrews, Lt.-Col. G. E. A. Jones, T. C. Aylwin, Hon. H. Aylmer, George Lamson. Substitutes—H. M. Price, H. Atkinson, A. Austin, Wilcox, E. T. D. Chambers, J. Laird.

The evening session of the Synod took the form of a conference on the religious needs of the diocese, and was of a most interesting character. At the opening of the session the presentation of an address to Mr. Edwin Pope, treasurer, took place, a detailed account of which is published elsewhere. The matter of the religious needs of the diocese was introduced by two most interesting papers read by Rev. W. Barton and Rev. Canon A. J. Balfour. The

former spoke specially in regard to Sunday school work. The need of properly instructed teachers was touched upon, and three suggestions were offered. First, prayer and consultation for work of Sunday schools; second, taking up of the question in theological schools; third, in the Sunday school. There should be annual Sunday school conferences and concerted action. The importance of the early training of the child in religious matters was enlarged upon. He thought that children got no religious training until they were too old, and there was a lack of realization of the supreme importance of the religious training of children. Right methods will give this training, and the Sunday school convention would help to secure the best methods of training. He suggested the appointment of a Sunday for intercession for the Sunday school to be followed by the holding of a Sunday school convention. Mr. Barton then spoke of the training of teachers and said the parish priest should be not only a teacher but a maker of teachers, and the importance of teachers' meetings was pointed out. Rev. Mr. Barton's paper was listened to with deep attention, and he was loudly applauded upon its conclusion. Rev. Canon Balfour's paper, which was a thoughtful and important contribution, dealt with the question of lay work in the Church and diocese. He spoke of the work of the diocese, and the religious necessities which were found to exist. He enlarged upon the spiritual side of the work and warned his hearers against relying too much upon the machinery and too little upon the spiritual aid. There was a danger of wholly secularizing God's work. He urged the recognition of the priesthood of the laity, and hoped the subject would be taken up and discussed. Few seemed to realize the wonderful part taken by the laity in the Apostolic days in propagating Christianity. If the Church was to keep pace with the work opening out before it, the organization and regulation of the laity would have to be taken up. It was not the introduction of a new order. There was a latent power of influence in the Church now dormant in the laity. As Canon Balfour finished reading his paper, he was also greeted with loud applause. An interesting discussion followed which was participated in by many of the clergy and laity present, and the session proved to be one of the most important of the present Synod.

During the Synod, Mr. Edwin Pope, who has served the Church Society of the diocese of Quebec as its treasurer for the last fourteen years, was made the recipient of a handsome testimonial in the shape of an illuminated complimentary address. The presentation was made by the Bishop, who called upon the Very Rev. the Dean and Rev. Canon Balfour to escort Mr. Pope to the platform. This was done amid applause. The value of Mr. Pope's services as treasurer was referred to in very flattering terms, and gratitude was also expressed to Mr. Pope's predecessors, and to those who had in various ways assisted the present treasurer in his important work. During Mr. Pope's occupation of the office, the funds of the Church Society had increased from a half-million dollars to \$800,000, and the stipends of the clergy had been substantially increased as a result of Mr. Pope's earnest, hard and constant work. The address read as follows:

To Edwin Pope, Esq., Treasurer of the Church Society of the Diocese of Quebec—Sir,—The members of the Church Society of the diocese of Quebec desire, on this occasion, to give expression to their deep sense of the gratitude which they feel is due to you for the wise, careful and devoted work, which you have for many years given to the financial welfare of the Church in this diocese. The office of treasurer of the Church Society is no easy one to fill. The labour involved in the discharge of its duties is both onerous and exacting; yet with unflinching tact and courtesy you have fulfilled your task and it has been your privilege to see the fruit of your efforts in the stability of the income from the Society's invested capital and in the very prosperous condition of the Society's funds generally. Above all, the members of the Church Society recognize the fact that your work is a labour of love; the small sum allotted to the treasurer as salary bears no true proportion to the value of the services rendered. The increase, therefore, which has lately been voted, they would have you regard simply as an expression of appreciation, by the members of the Society, of faithful and loving service, whose reward is in itself, and whose crown is the approval of the Master. We pray that God's blessing may rest upon you and yours, and we trust that you may long be spared to give of your time and talents to the advancement of the temporal interests of the Church in this diocese. (Signed), A. H. Quebec, President; A. J. Balfour, secretary. Quebec, June 15th, 1905.

Mr. Pope made a brief but happy response. In warmly acknowledging the honour done him, he said he had always regarded his work as treasurer as one of great pleasure. He bore testimony to the valuable support which he had always received from the Investment Committee, and mentioned the names of a number of those who had served with him on the committee, but who had now passed away, among them, Messrs. Wurtele, Hamilton, Burstall, Veasey, Jones, Smith, More and Webb. When he had become treasurer, he had, as junior, looked up to the other members of the committee, but now looked down upon the present members as his juniors. It had always been a pleasure to find his work so well appreciated. He would this month celebrate the jubilee of his service with the company with which he was connected. His one ambition now was to serve the Church Society for the same period of time. He had still thirty-six years to serve, but he hoped to have all his friends who now heard him speak, with him when that period arrived.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—On Trinity Sunday, at the Cathedral, an ordination service was held by His Grace, Archbishop Bond, assisted by Bishop Carmichael, and the following were ordained: Priests—Rev. James Ellis, Ireland, and Rev. Francis John Kirkpatrick. Deacons—Jas. Irwin Fee, M.A.; Robert Gordon Ascah, B.A.; Percival George Rollitt, Reginald Ivan Ross, Wm. Garner, Jonathan Henry, James Kerr, and David John Neurgewitz. The Rev. Rural Dean Carmichael preached a very eloquent sermon. The Rev. F. J. Kirkpatrick has acted as assistant to Canon Renaud, at St. Thomas' since November, 1904, while the Rev. J. E. Ireland has held the incumbency of Buckingham for the same length of time. The Rev. R. G. Ascah and the Rev. J. E. Fee are both graduates of McGill. Mr. Ascah will go to Valleyfield as successor to the late Rev. W. W. King, while Mr. Fee, who has been student reader at St. Hyacinthe for five years, will now be assigned incumbent of that parish. The Rev. Philip Granger, incumbent of Kildare, who died in New York about a week previous, would also have been amongst the candidates for the priesthood had he not been called away so early.



OTTAWA.

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

Billing's Bridge.—Trinity Church.—A most successful garden party of the Guild of this church was held lately at the residence of Mr. John Kelly. It was a decided success, and those taking part in it are to be highly congratulated.



ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday morning, June 18th, the Bishop held an ordination service in the Cathedral, and ordained as deacons: Revs. Harry Ralph Trumppour, M.A., Toronto University; Frederick Lancaster, B.A., University of Bishop's College, Lennoxville; Walter Cox, St. Paul's College, Burgh, Lincolnshire, England; Wm. Hutt, Lipscomb, Oxford High School, England. The music for the occasion, which was grand and impressive, was rendered by the well-trained surpliced choir. The service was conducted by Bishop Mills, assisted by the Very Rev. the Dean of Ontario and Canon Starr. The candidates were presented by the Ven. Archdeacon Carey, Canon Roberts, Mus. Bach, sang the Litany in beautiful voice; Canon Grout read the Epistle, and Rev. Mr. Trumppour, the newly-ordained deacon, the Gospel. The sermon was preached by Rev. Canon Welch, rector of St. James', Toronto, who delivered an able and eloquent address, dealing with the need of the office of deacon, the duties of the deacons to the people, and of the people towards the deacons and clergy generally.

The forty-second Synod of the diocese of Ontario was opened Tuesday morning, June 20th. Holy Communion was celebrated in St. George's Cathedral at 10.30 by Bishop Mills, at which all those who could possibly attend took part. The Epistle was read by the Venerable the Archdeacon of Kingston, Rev. W. B. Carey, and the Very Rev. the Dean of Ontario read the Gospel. An adjournment was then made to the Synod Hall, where the business meeting was held. The Rev. Stearn Tighe presented the financial statement, which showed this branch of the work to be in a good state. The following changes in the standing committees were made by the Lord Bishop: Official auditor of the Synod, J. H. Birkett, vice J. Paterson, resigned; Executive Committee, the Ven. Archdeacon of Ontario and Francis King; Audit and Account Committee, H. Briscoe; Rectory Lands Committee, the Ven. Archdeacon of Ontario; Finance Committee, the Ven. Archdeacon of Kingston; Domestic and Foreign Missions, the Ven. Archdeacon of Ontario, Rev. J. O. Crisp, and George Creegan; Mission Board, the Ven. Archdeacon of Ontario; See House Committee, Rural Dean Forneri; Board of Rural Deans, Rural Dean Beamish; Diocesan Library, Rev. T. Tighe; Committee on Diocesan Canvass, Rev. J. W. Jones. The Rev. Canon Grout was re-elected clerical secretary. Dr. Rogers, K.C., lay secretary, and R. J. Carson, treasurer.

At 3 o'clock the Bishop delivered his most interesting charge. In greeting the clergy and lay delegates, he said the pleasure of the annual meeting was undoubted, but the practical value questionable, taking into consideration the expense and trouble of holding the Synod. He protested against the meetings becoming a mere form, with little preparation for or interest shown in the business. He also referred to delegates being elected year after year, but not attending. He favoured the Synod meeting every two years. In speaking of the continued prosperity of the country, the speaker warned his hearers against materialism—judging all things by their money value. He then dwelt on the great events during the past year and the lessons there contained. First there was reason for thankfulness that the country was at peace with all the world. To Japan

in the Eastern War the sympathies of the civilized world went out; he believed she would yet be a Christian nation. Russia was in reality barbarous; but the tide of reform, which had set in there could not be held back. The visit of the Primate had exercised a very strong and advantageous influence, both political and ecclesiastical. He literally took the American people by storm. Earl Grey comes under the happiest auspices; having an intelligent grasp of affairs, he promises to be one of the most successful and popular Governors. The Bishop made a lengthy reference to the political conditions that exist in Canada to-day. He spoke more particularly upon the Separate School issue in Dominion politics, and scored the Liberal party for setting aside that which Liberals hold dear, a principle for which, he said, Liberalism stands—the conservation and maintenance of Provincial rights. It is worthy of note that Bishop Mills is himself a Liberal. His Lordship said:

The Situation in Ontario.

"It is a satisfaction to know, that when an occasion arises, or seems to arise to call for it, the people of Canada can lift themselves above party lines and unite in the service of their country, or for the correction of wrongs which seem to exist. The change in the Government of this Province was brought about—not by one party, but by both—by Liberals and Conservatives joining hand in the hope that a new broom might sweep cleaner than the old. The Conservatives have certainly entered into a goodly heritage, and if they are only wise in their day and generation, realize their responsibilities, and live up to them, there will be no need of their falling out by the way, or soon returning to the lean and cold land of opposition, which they occupied so long. But if they should grow fat and kick, doubtless Grit and Tory will again unite for purposes of discipline, and show that the Government of this country must be carried on with clean hands and pure hearts; and, therefore, we may all thank God and take courage.

The Tragedy of Liberalism.

"As in the Province, so in the Dominion; in 1896 the Conservatives were overthrown, and the Liberals came into power, on the question of Provincial rights, in connection with Separate Schools for Manitoba. Party lines were discarded by many, and the question was dealt with on its merits. Now, however, the Liberal party has set aside that which Liberals hold dear—a principle for which Liberalism stands—the conservation and maintenance of Provincial rights, and to-day stands, as one has said, clothed in the faded and tattered garments worn by Conservatives in 1896. It is nothing less than a party tragedy. It is true, a compromise has been made, but compromises are invariably bad and undesirable; this compromise infringes on Provincial rights, as really as the original Act. Party influence, has drawn into line, for the time being, and made supporters of the present legislation, men who in their heart of hearts are opposed to it; but a feeling has been aroused in the country, which the people of Canada generally have as much right to discuss as Parliament itself.

The People Should be Consulted.

"Even if the political representatives of the Territories, and the Federal Ministers, were at one in the matter, we have the right to say that it is unjust to put an arbitrary construction upon the constitution, and to petrify that construction by Federal law, so that there shall be denied to the Western people, for all time, the power to determine the character of their local institutions. If there is to be contention over this matter as to whether or not there shall be Separate Schools in those Provinces, it is better to let the people there fight it out by themselves, to keep it within the narrower limits of the Provinces, than to make it a Dominion question. Before such legislation should be enacted, the people of Canada, as a whole, should be heard, and there would be no uncertain sound in their voice; the people of the two Provinces interested should be allowed to speak.

"For Sir Wilfrid Laurier, personally, I have the highest respect and deepest regard. I believe him to be a thoroughly honest and conscientious, as well as able man, but he is under authority, and is not free, he has risked his reputation as a statesman, and the interests of his party, in behalf of Separate Schools, which his Church demands for the Provinces of the North-West. He certainly displayed great tact and eloquence in his presentation of the subject. The Papal Alegate was brought over—it is said, to settle differences which existed amongst members of his own Church. As he is engaged in that work, we have nothing to say, but he has been undoubtedly devoting his attention of late to the affairs of the Dominion generally, and to the shaping of its legislation, and against this, we most emphatically protest. We respect his Church and his office, but it matters not who he is, no foreigner can be allowed to interfere in the politics of this country. No Protestant worthy of the name, throughout the length and breadth of this great Dominion, would wish to deprive his Roman Catholic fellow-citizens of any right or privilege he desires or claims for himself, but we object, to class legislation, and to the granting of privileges to one section or creed more than to another.

Opposed to Separate Schools.

"As regards the question of Separate Schools, which is at the bottom of the whole matter, I am absolutely and unalterably opposed to them. This Dominion is made up of people of diverse races and religions. I am told that in the North-West there are already representatives of races speaking twenty-five different languages and holding a great variety of religious beliefs. The most powerful instrumen-

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ality for moulding them together and Canadianizing them is the common school. Through this agency, the foreigners, who are pouring into the Territories, can best be assimilated, and a Canadian national sentiment best developed. Some people talk about the Godlessness of the common school; well—talk is cheap; they often talk most and talk loudest who know least. In the light of facts who can believe such a statement? What has been the means by which the many nationalities existing in the United States have been blended into one homogeneous whole? Undoubtedly, the common school. Arrangements could easily be made, whereby religious instruction could be given at certain hours, without interfering with the ordinary work of the day, by the Roman priest to the members of his flock, by the clergyman of the Church of England, and the ministers of other religious bodies, without any clashing whatsoever. If the Roman Catholics have a moral right to Separate Schools in those Provinces, so have others as well, so, indeed, have the Mormons, who have purchased a large tract of territory in Alberta, and would probably like to have their own Separate Schools for the propagation of their beliefs.

The Mistake of the Conservatives.

"The Premier's Bill presented a chance to the Conservative party to which it did not rise. Had it taken as its motto a National School and religious equality for all, Grit and Tory, outside of the Province of Quebec, would have everywhere rallied to its standard, but it hesitated, and was silent for so long that some thought it was dead, killed, perhaps, with joy, which can sometimes kill as well as grief, but no, it was not dead; it was only, like the Irishman, who had fallen into the pit, merely "spacheless." Presently it awoke, like one out of sleep, though not like a giant refreshed with wine, and opposed, not Separate Schools, but the coercion of the Provinces, by the way, in which these schools are proposed to be established, thus hoping to secure a general Protestant support, without losing the support of the Province of Quebec. In this it has been disappointed. The party is absolutely and irrevocably committed to Separate Schools, and has been for years. It wants Quebec's support, and it afraid to oppose that Province, which, on questions like this, will always vote as a unit, and so as between the two parties, on this question, I am sorry to say it is very much a choice between the pot and the kettle.

The Real Situation in Quebec.

"It is amusing to hear people outside of the Province of Quebec, who know nothing about the matter, and politicians within the Province who ought to know, but do not speak according to knowledge, because it would not be politic to do so, telling how generously the minority are treated in that Province. For expediency and party trammels often change entirely the complexion of affairs of the follower of a party, and make even black almost appear white, and things which would seem wrong elsewhere to be right, because the party calls for them. Those who embark on the stormy sea of politics soon find that expediency and not patriotism must be their guiding star, and that there is a current hard to be resisted, which sets strongly in a direction where there are abysmal depths of moral turpitude. I lived for twenty-five years in that Province, and know all about education there, and the kind of justice which is meted out to the minority. The minority pay into the Provincial treasury the larger proportion of the income of the Province; they are the large importers. The taxable wealth, too, of the Province is held by English-speaking people, who are for the most part Protestants, and from the money received from these sources grants are made for elementary and superior education, according to population, with the result, therefore, that Protestants receive one-seventh and Roman Catholics six-sevenths of the money granted. Then, further, the school taxes on all business and commercial corporations (although more than three-fourths of the money invested in them belongs to Protestants), is put into what is called a 'neutral panel,' and these taxes are divided according to population, with the result that the majority, which provided the major portion of the money, gets less than twenty-five per cent. Then, in rural districts, where there are only a few Protestants, not numerous enough to support a school of their own, it is a question whether to sell out and move away, which is generally being done, or to send their children to a school where the greater portion of the time is taken up with learning the Catechism and the distinctive doctrine of the Church of Rome.

The Need for Independence.

"Now, I am saying nothing against these doctrines, but I ask, would any honest, thoughtful Roman Catholic say that Protestants, under those conditions, have nothing to complain of, and are treated as Roman Catholics would like to be treated themselves? National Schools are very different. There a secular education, which will qualify for any position in life, can be got, without any interference whatever with the religious belief of the children. Speaking of politics, party representation, as it now exists, prevents a proper representation of the people. The electorate of the country are not properly or really represented in Parliament. A convention, managed often by a few schemers, brings out a man as the nominee of the party, and the members of that party, like a flock of sheep, are supposed to follow and to vote for him, though he may not be the man of their choice at all. It is time that such a state of things should be abandoned, and the voice of the people generally be

heard, and a few determined men in every county would soon bring about a change. The members of both parties in this Synod should join hands to overthrow the system now in vogue."

In reference to the cry for young men in parishes, the Bishop said: If Dr. Osler, about whose head such a storm has gathered, by what he was reported to have said about old men (the advisability of leading them off to a lethal chamber, and quietly chloroforming them), had really said this, he would but have put into words, a very widespread and unreasonable opinion which exists, both in the world and in the Church. Every office, every business, wants a young man. In public estimation, grey hairs indicate incapacity, and seem to brand with as evil results as a crime. Whenever a parish becomes vacant, there is a cry for a young man; and I am thought both unreasonable and unkind, when I do not grant the request. Experience, success, ability, scholarship count for nothing. The callow youth is preferred everywhere to the grave and reverend senior. The Bishop said in regard to Higher Criticism: I have nothing to say against legitimate criticism, or an honest investigation of the books of Holy Scripture. I am not a blind advocate of one theory of inspiration, as against another, but there is a fact and a doctrine of inspiration which Scripture affirms, and which the Church has always taught. Let us then, never lose sight of the fact, or let go our hold of that doctrine. God's revelation has not suffered from any of the assaults, and they are many, which have been made upon it, in the past, and it will not suffer now. It will come out of the fierce fire through which it is passing, purified, brighter, clearer. "The Word of the Lord endureth for ever, and this is the Word, which by the Gospel is preached unto you." The danger is to the souls of men, who may lose their anchorage and drift on a sea of unbelief, tossed about by the waves of this troublesome world.

Confirmation.—The Bishop confirmed during the year 766 persons, 338 males and 428 females. The Bishop said he required five clergymen to supply the pressing needs of the diocese. The Bishop's very able charge was referred to a committee to decide what steps should be taken in reference to it. The Rev. Dr. Tucker, general secretary of the C.C.M.S., delivered a most enthusiastic address on the work of the Church in the mission field, which was well received. On motion of Judge McDonald, Archdeacon Carey Rev. O. G. Dobbs, R. V. Rogers, and Edward J. B. Pense were elected members of the General Mission Board. The request for recognition of Algoma's desire for Synod organization was cordially endorsed. The annual report of Trinity College was read and referred to the education committee.

Choral Evensong was held in St. George's Cathedral. It was a grand sight to see the clergy all in their robes in the procession. The service was most heartily rendered. At the close of Evensong, Archdeacon Macmorine and Canon Bogert were formally installed by the Dean. Judge McDonald (owing to absence of Chancellor Walkem), acted as Chancellor, reading the Bishop's mandate. The sermon was preached by the Rev. Canon Welch, of St. James', Toronto, from the text Isaiah 1:1: "Look unto the rock, whence ye are hewn, and to the hole of the pit, whence ye are digged." It was a most inspiring discourse and listened to with rapt attention.

Wednesday.—At the opening of Synod this morning, Rev. Buxton Smith reported for the Diocesan Mission Board. The total receipts were \$12,864.53. The balance was \$4,179.93; \$2,500 was transferred to the Sustentation Fund. The following grants were recommended to missions: \$100 Each—Wolfe Island, Edwardsburgh. \$150 Each—Marmorra, Shannonville, Tweed. \$200 Each—Lansdowne Front, Ernestown, Wellington. \$250 Each—Pittsburgh, Augusta. \$300 Each—Loughboro, Marysburgh, Selby, Westport, Mallorytown, \$350 Each—Parham, Sharbot Lake. \$400 Each—Bancroft, Clarendon and Palmerston, Coe Hill, Mill Bridge and Maynooth. \$500—North Addington. On amendment a special grant of \$100 each was made to Loughboro, Wolfe Island, Coe Hill, Clarendon and Palmerston, to be at the disposal of the Bishop. \$135 was voted to Oxford Mills, and \$50 as a special grant to Glen Miller, and \$25 to Rev. C. J. Young for Millbridge. Mr. Pense moved that an outfit allowance of \$100 each to the four clergymen lately appointed to missions—the incumbents of Coe Hill, Loughboro, Clarendon, and Palmerston and Wolfe Island. Carried.

Archdeacon Macmorine presented the report of Church work. He said: Twenty-five changes in parish priests made a variation in statistics, but the clear lesson of the returns was that the Church of England was lately holding its own well compared with other religious bodies. It had gained within fifteen years 660 families in Frontenac deanery, and 1,875 families in the six deaneries. The increases were general last year: Early communion 83, and Sunday services, 20; though five missions were vacant, \$9,000 in contributions and \$3,800 in improvements; \$1,340 in stipends, due chiefly to Rev. W. W. Burton's effective canvass; besides more general and careful insurance of properties. Three new churches were opened, at Harlowe, Arden, and Elgin. The leaders in mission and diocesan contributions were: The Cathedral, \$2,000; St. Thomas', Belleville, \$1,472; St. Paul's, Brockville, \$1,281. At the afternoon session the results of the election were reported: Clergy—General Synod—Dean Smith, Archdeacon Macmorine, Rural Dean Beamish, Archdeacon Carey, Canons Bogert, and Grout. Substitutes—Rev. H. H. Bedford-Jones, Rural Deans Dibb, Patton and Armstrong, Canon Jarvis, Rural Dean Dobbs. Provincial Synod—The Dean, Rev. Messrs. Beamish, Grout, Jarvis, Carey, Patton, Macmorine, Bogert, Burton, Nimmo, Loucks,

Forneri. Substitute—Rev. Messrs. Bedford-Jones, Dibb, Serson, Armstrong, Dobbs. Mission Board—Rev. Messrs. Barton, Patton, Armstrong, Dibb, Woodcock, J. W. Jones, Bogert, Young. Laymen—General Synod—Judge McDonald, Edw. J. B. Pense, W. B. Carroll, R. T. Walkem, R. V. Rogers, J. R. Dargavel. Substitutes—R. J. Carson, U. Briscoe, G. F. Ruttan, Dr. Preston, B. S. O'Loughlin, J. E. Halliwell.—Provincial Synod—Messrs. McDonald, Carroll, Pense, Dargavel, Crason, Halliwell, Rogers, Walkem, Briscoe, O'Loughlin, Gardiner, Reynolds. Substitutes—G. F. Ruttan, Dr. Preston, F. King. Mission Board—Messrs. Pense, McDonald, O'Loughlin, Carroll, Dargavel, Briscoe, Gardiner, Reynolds.

The Widows' and Orphans' Fund report was presented by the Rev. Arthur Jarvis. The amount of capital invested has now reached \$20,957.72, of which \$4,125.60 had recently been transferred from the Augmentation Fund. The financial statement shows a debt balance of \$2,675.27 an increase in overdrafts of \$197.67. Special donations of \$224.50 had been received during the year. Thirty-two clergymen are in good standing regarding the fund; five are life members. Then followed a long discussion on a canon submitted to repeal a previous one dealing with this fund. The chief difference of opinion was in regard to the status of a clergyman entering the diocese. It was proposed that in addition to the annual fee of \$5 payable by every clergyman to the fund that a fine be imposed varying from \$30 to \$60, according to the age of the clergyman on entering the diocese or being reinstated on the fund. Some of those who had paid for a number of years urged that they had some rights in virtue of this, and new-comers on the fund should pay a certain sum of "arrears." The Bishop held that the imposition of a fine such as was proposed would make it almost impossible to fill the churches. Canon Bogert in a lengthy address referred to his own case, where, if he paid the arrears, it would mean over \$300. This would be finding him for all his long service to the diocese. Bishop Mills also opposed making it compulsory for clergymen to enter the fund. Moreover, the payment of five dollars a year gave no man a claim on the fund. Mr. Pense also opposed the imposition of any fine; all should be admitted on the same level. Francis King took up the point urged previously that the payment of \$5 a year was the same as insurance. It was not even interest on the \$200 annuity granted to widows. Even if it was, those who contributed had the benefit of the "insurance" for the year, and at the beginning of next year they were starting again, without any claims at all.

An intermission was then given to allow Rev. Dr. Rexford, principal of the Theological Training School, in Montreal, to address the Synod. He was cordially received. He was glad, he said, to renew his personal relations with Bishop Mills, which had begun in the diocese of Montreal. He had always stood for the student's academic course being obtained in a university, and the Church limiting itself to theological training. The graduates of the Montreal College were going out to many different dioceses. He referred to the choice of Bishop Mills for Ontario diocese from the teaching staff. The late Bishop Sullivan, Bishop Du Moulin, and the Bishop of Huron also came from this training school. So, too, the Rev. Dr. Tucker, the missionary secretary, was an alumnus of this college. It had thus made very fair contributions to other dioceses. There were three professors giving their entire time to the work and it was going on fairly satisfactorily. Students came from all quarters, a number coming on scholarships from different dioceses, though there were none of these from Ontario diocese. The college encouraged men to complete their arts course before going into theology; if both courses were taken together, both were spoiled. Since 1897 every graduate had also received a degree in arts, and four had gone on and received the B.D. degree. Practical training was also given. The students go with city missionaries to hospitals and other charitable works; with city clergy in their rounds of the parish; they go to confirmation classes and others, to fit them for their future work. There are many advantages of the Montreal College. The building itself is beautiful and has a splendid gymnasium. Thus comfort and health is looked after. Their connection with McGill affords academic training second to none. The Divinity course is thorough, systematic and practical; \$150 pays for all expenses. There are also scholarships afforded to those who are in need of funds, given in competition. In closing, Dr. Rexford asked for the support of the diocese for the college.

In the evening, a missionary meeting was held in St. George's Hall, the Bishop presiding. Excellent addresses were made by Rev. Canon Welch, Rev. Principal Rexford, Rev. N. A. F. Bourne, and Mr. Dudley Hill. At Thursday morning's session Rev. Albert Moore and G. M. Macdonnell, K.C., appeared for the Lord's Day Alliance Mr. Moore, who is general secretary, delivered an earnest address which was frequently applauded. The substance will be dealt with in connection with the report of the Lord's Day Committee. Rev. H. H. Bedford-Jones presented the report of the Education Committee. There had been three students assisted during the year from the Students' Fund. Grants of \$100 instead of \$80 will be given to the students. The balance on hand was \$432. Only 34 parishes had contributed, so giving nothing. With reference to religious education in the Public Schools, no action seemed possible at present. For missionary work 53 schools out of 115 had contributed \$900, a notable advance on last year. The work in Sunday schools was hindered by lack of uniformity in the lesson systems. The committee were

trying to arrange for a visit of Dr. W. W. Smith, of the S. S. Commission, New York, to the diocese next winter. This report was adopted. A clause was added appointing Rev. Mr. Burton as field secretary to the Sunday schools of the diocese. Another resolution was passed expressing satisfaction at the flourishing condition of Trinity College, Toronto, so far as students were concerned; and trusting that its federation with the Provincial University would be productive of lasting good, and that the Endowment Fund might be greatly increased. This was moved by Mr. Dudley Hill. The report of the Board of General Missions was also adopted. The Diocesan W.A. had contributed \$1,710, as compared with \$1,500, the previous year; this made the total from the diocese for general missions, \$7,053. Leeds deanery heads the list with \$1,181.10; Frontenac second with a decrease of \$150 over last year. All others showed a decided increase. The balance on hand was \$5,062.80. The treasurer, R. J. Carson, also submitted his report. Consolidated Fund, \$302,136.70, an increase of \$4,548.00; Episcopal Fund, \$62,188.50, an increase of \$153. Before adjourning, a resolution of regret at the illness and absence of the Chancellor, Dr. R. T. Walkem, was unanimously passed. A resolution of Judge Macdonald, to impress upon the General Synod the necessity of more zealous work for Sunday schools, was carried. Edw. J. B. Pense moved to constitute Rev. W. W. Burton as diocesan superintendent of Sunday schools, commissioned by the Bishop at request of Synod, which was carried. Rev. F. D. Woodcock declared that if leading laymen would take practical duty in schools there would be a great change, which was generally conceded. The representatives on Trinity College Board were named: By the Bishop, Archdeacon Carey, Rev. G. R. Beamish; by the Synod, Canon Bogert, Rev. H. H. Bedford-Jones, Dr. Walkem, J. E. Halliwell. The Finance Committee reported that the interest of rest account be continued to the credit of the Consolidated Fund. The expenditure for ensuing year was estimated at \$2,808, a decrease of \$305. Two changes were made in assessment of parishes. The proposed canon with regard to the Widows' and Orphans' Fund was revised still further. Those not hitherto subscribers to the fund and those in arrears were relieved from liability whether secured by promissory note or otherwise. To make up deficits the possible assessment on the clergy was raised from one to two per cent. The annuity for a widow was fixed at \$200. The clause making \$160 the maximum for children was changed to read \$160 during the mother's lifetime and \$240 thereafter. Committees reported receipt of \$4,125 from Augmentation Fund, making \$20,957 of capital; overdraft, \$2,477; increase, \$197. Mrs. Metzler and Mrs. Hutton had been placed on the fund. Dean Smith presented the report of the Augmentation Fund, which was adopted. The Episcopal Fund had received up to date \$23,010.10; the Superannuation Fund, \$7,500, and the Widows' and Orphans' Fund, \$6,125.60, a total of \$365,635.70. After \$74.40 additional to the Widows' and Orphans' Fund, the next \$3,000 will be transferred to the See House Fund. Rev. Mr. Dibb, in succeeding Rev. S. Tighe, found subscriptions of \$56,956, of which \$43,258.75 had been paid. The Rectory Lands Committee reported a balance of \$46. The Episcopal Fund Committee reported capital of \$61,232.92. The capital of the Clergy Superannuation Fund is \$13,500; the balance being \$328.61. A grant of \$200 per annum was made to Rev. E. Scammell, and Rev. S. Tighe.

The Lord's Day Alliance Committee recommended strong support to the Alliance for the effective work it was doing in preventing the Sunday enslavement of very many workmen. On motion of Rev. W. W. Burton, the Diocesan Library Committee will compile a card catalogue of the books in the library.

A vote of thanks was tendered His Honour Judge Macdonald, as acting Chancellor, and to the Rev. Canon Starr and to the citizens for their hospitality, which brought the forty-second session of the Ontario Synod to a close, by the Bishop pronouncing the Benediction.

Portsmouth.—St. John's.—The Bishop held a confirmation in this church on Friday evening, 16th inst. Eleven candidates were presented for the Rite by the incumbent, Rev. J. O. Crisp. Canon Cooke, Canon Starr, and Rev. R. S. Wilkinson took part in the service. The congregation was large, and the music good.

Shannonville.—Trinity Church.—The Bishop held a confirmation in this church lately. The candidates were presented by the incumbent, Rev. A. L. Geen. Revs. T. F. Dowdell and A. H. Creagan assisted in the service. There was a large congregation present which listened with rapt attention to the very able address of the Bishop.

TORONTO.

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

Toronto.—St. Thomas'.—At a gathering of the girls' branch of the Parish Guild of this church, on Monday evening, 19th inst., an address was presented to the Rev. John M. Davenport, who recently resigned his charge on account of ill health, after five years' successful work as vicar of the parish. The address, which was beautifully illuminated in book form, and was modelled on the missals of mediæval times, read as follows: "The congregation of St. Thomas', to which you have ministered for the last five years, heard with much regret last October that your health

was no longer adequate to the satisfactory discharge of the vicar's duties. Now that a suitable successor has been given to us, and that the time has come when you can lay down the burden and entrust the work to younger hands, we cannot allow the tie to be severed without expressing our gratitude for your untiring discharge of the anxious duties of the sacred ministry, duties of which the full weight can only be known to those on whom they have been laid. While conscious of how far we still fall short of the ideal of the worship of the sanctuary, as set forth in the Revelation of St. John the Divine, yet under your rule there has been maintained a large measure of the order and dignified reverence to which from the first it was hoped to give expression at St. Thomas'. We also recognize thankfully that you have set forth in its fulness and due proportion the doctrine contained in Holy Scripture as the Catholic Church has received the same, and that you have been diligent to fashion your own life so as to be in all things a pattern and wholesome example to the flock; especially have you impressed on us the truth of the words of the Lord: 'It is more blessed to give than to receive.' That your example may stir us up to greater self-sacrifice is our earnest hope." The address was signed by the wardens, lay delegates to the Synod, the Rev. Mother Superior of the Sisterhood of St. John the Divine, the Sister in charge of the Altar Guild, the presidents of the woman's branch of the Parish Guild, of the girls' branch of the Parish Guild, of the woman's branch of the Woman's Auxiliary, of the girls' branch of the Woman's Auxiliary, the secretary of the Acolytes' Guild, the choir-master, the vestry clerk. Accompanying the address were two beautiful gifts from the congregation, the first a large hall marked solid silver writing tray and double inkstand, bearing the inscription: "Presented to the Rev. John M. Davenport, M.A., by the congregation of St. Thomas' Church, as a mark of their affection, June 10th, 1905." The second gift was a very handsome black Morocco leather travelling bag of the latest English make, the fittings being of cut-glass and solid silver. Mr. Davenport's resignation is a cause of great sorrow, not only to the people of the parish of which he has been vicar, but also to many others in various ranks of life whom he has come in contact in the course of his duties as vicar of St. Thomas' Church. The vicar, in reply, said: While I was aware an address would be made me, I was quite taken by surprise at the beauty of its execution and at the presents attached to it. These, are so handsome and costly that words fail me adequately to express my gratitude to the donors. Nothing, however, could afford me greater satisfaction than the sentiments expressed in the address itself, since they stereotype the testimony that I have succeeded in the main object for which I was called to St. Thomas'. The condition of things I found at St. Thomas' in 1900 was unique, and, to say the least, somewhat complicated. Started some years previously by a band of Catholic-minded laity, who called the Rev. J. C. Roper to their aid, St. Thomas' had done much to satisfy their craving for the great truths revived by the tractarian movement, and to win adherents. For reasons, we need not now specify, a declension from the standard of both doctrine and practice erected by the pioneer took place on his removal to the Theological Seminary of New York, to the great distress of many who had imbibed his teaching. So widespread had become the dissatisfaction that it found special mention in the invitation sent me by the vestry of St. Thomas', together with suggestions as to the remedy. This zeal for the faith displayed by the laity was exceedingly attractive to me, and I determined to go to their assistance at whatever cost to myself. It is no small consolation to me now, on resigning my post, to have your stereotyped testimony to the fact that, in spite of opposition and many hindrances, I have fulfilled at least some of the requirements emphasized in the invitation. I have "raised the doctrine to the level of the ritual," and have preached those "high sacramental truths" without which the ritual is meaningless and a trifling with God. I have endeavoured, and you clearly think with success, to make the altar service as reverent, worshipful and impressive as possible. St. Thomas' Church stands for something more than aestheticism. The ritual of the Catholic Church has ever been modelled on the pattern of the heavenly worship of God and of the Lamb; and so has ever been an object lesson to God's people in the Church militant of the doctrine of the Real Presence, of the Eucharistic Sacrifice, and the reverence and worship due to the Blessed Trinity. It is as full of symbolism as the ritual revealed by God to Moses, which pointed to the antitype. If our ritual be mere pettiness, it is not worth fighting for; let us away with it as a hindrance. I have endeavoured to show you and I think successfully, the intimate connection that exists between the Incarnation of the Son of God and the sacramental system ordained by Him. Especially have I set before you the Church's mind with regard to the 6th chapter of St. John, revealed by the testimony of the great fathers of the Church from the earliest times, as set forth in that storehouse of evidence, Dr. Pusey's great work on "The Real Presence of Christ in the Sacrament of the Altar." I have endeavoured to set before you the whole counsel of God and "the faith once for all delivered to the saints," in its due proportions, no matter how unpopular some portions of it may be to some adherents of the Church of England, ever remembering the awful warnings of my Master to teachers, who, though, may be, not ashamed of His Person, are yet ashamed of His Word. No doubt I have made mistakes and have failed in some parts of my duty. I have suffered in health and have often laboured in weariness and painfulness. May God forgive my mis-

takes and failures, and may you, my dear friends, judge me leniently for them. I am truly thankful you have secured so capable and good priest as my successor. That he is in sympathy with the aims and work of St. Thomas' goes without saying. With you all upholding his hands in hearty co-operation and prayer, we may surely expect that the cause we all have so much at heart will prosper in his hand. The Rev. E. L. King, who received a very cordial greeting from the congregation, said many kind things about the outgoing vicar, and assured the St. Thomas' people that he would be pleased to see the Rev. J. M. Davenport in the chancel, at the altar, or in the pulpit, whenever he might be at liberty to attend St. Thomas' Church.

Rev. Dr. W. E. Taylor, professor of apologetics in Wycliffe College, is going to China in October to take the position of head of a Christian college at Hankow. The invitation was extended by John R. Mott, of New York, and with Dr. Taylor will go a party of ten graduates of American and British universities.

St. Clement's.—Rev. F. C. C. Heathcote announced to the vestry meeting, held last week, that he would resign his rectorship, placing it in the hands of Rev. Canon Sweeny, who is acting bishop during the absence of Bishop Sweatman. Many of those present expressed sorrow at his determination, but Rev. Mr. Heathcote believes that a larger sphere of usefulness lies before him in Winnipeg. Rev. Mr. Heathcote was born at Stamford, Northamptonshire, England, thirty-seven years ago, coming of an old family whose estate of Hursley was purchased from Richard, son of Oliver Cromwell, the Lord Protector of England. He came to Canada about twenty years ago, and has been rector of St. Clement's for eight years. During his pastorate the new church on Brooklyn Ave. was built, and now plans are being prepared with a view to enlarging the church by reason of the vast increase in the congregation. The parish he built up is viewed as one of the largest and strongest in the deanery of Toronto. Rev. Mr. Heathcote will likely remain in his present charge for some time in order that his congregation may secure a successor before he leaves for All Saints' Church, Winnipeg.

St. Augustine.—A very handsome memorial chancel screen has been erected in this church. It is made of dark coloured oak, and is a most marked improvement to the church. On Trinity Sunday references were made to the gift, and to those whose memory it is intended to honour. A member of the congregation also gave a handsome chair for use in the chancel.

NIAGARA.

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

Oakville.—Rev. Canon Tremayne writes: I was much pleased to read the account of a presentation to Mr. Wm. Joyce, as a recognition, well deserved, of his long and faithful services as churchwarden of St. Jude's Church, Oakville. But Mr. Joyce's faithful services in that capacity have not been confined to Oakville. For five years, during my incumbency at Milton, and previous to his removal to Oakville, Mr. Joyce was one of the churchwardens of the Omagh congregation. And working together we were enabled, but through Mr. Joyce's exertions, to have a church erected in that place in which services have ever since been held. Our association as clergyman and churchwarden was always a very pleasant one; and I must say, the more men we have in our congregations with Mr. Joyce's earnestness and self-denying work in the interest of Christ and His Church, the more will Christ be honoured, the Church strengthened, and the clergyman encouraged. I trust and feel assured that Mr. Joyce's latter days will be blessed with that peace which cometh from on high and from the consciousness of days well spent in God's service.

Guelph.—St. James'.—Confirmation was held in this church on Whitsunday, June 11th, when His Lordship, Bishop Du Moulin, administered the Apostolic Rite of the "laying on of hands" to twenty-seven candidates, a large majority of whom were adults. We cannot help but feel that this fact of the class being composed of so many of maturer years, reflects great credit on our rector for the thoroughness and untiring zeal of his work in the Master's vineyard. Great regret was felt by all that His Lordship felt unequal to addressing the candidates; it is so seldom, owing to his many duties, that we have our Bishop with us, that the disappointment was the more keen at not hearing his eloquent and fervent words. Archdeacon Black preached to a congregation that taxed the church to its utmost capacity, chairs having to be placed in the aisles. The congregation have granted the rector a much needed month's holiday, and we heartily wish him and his family the pleasantest of vacations. The boys of the choir were treated to a day's outing at Puslinch Lake, under the care of one of the wardens and some of the men of the choir. We feel that "our boys" well deserved their pleasure, as their fresh, young voices help very materially in the Church's services. It is with sincere regret that we learn of the removal of Mr. and Mrs. D. Salloms from our midst, they having decided to make St. Thomas their future home. Mrs. Salloms' place as treasurer of the W.A., teacher in the Sunday school, and district visitor, will be hard to fill, while Mr. Salloms, as a member of

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Bishop, Hamilton.

rites: I was much entation to Mr. Wm. of his long and St. Jude's Church, ervices in that capa- lle. For five years, l previous to his re- ie of the churchward- working together e's exertions, to have hich services have n as clergyman and ant one; and I must- gregations with Mr. rk in the interest of Christ be honoured. zyman encouraged. I 's latter days will be from on high and pent in God's service. was held in this when His Lordship, Apostolic Rite of the n candidates, a large cannot help but feel imposed of so many on our rector for the work in the Master's all that His Lordship ates; it is so seldom, ave our Bishop with ore keen at not hear- Archdeacon Black d the church to its placed in the aisles- rector a much needed h him and his family ys of the choir were ch Lake, under the e of the men of the l deserved their plea- lp very materially in since regret that we rs. D. Salloms from ake St. Thomas their as treasurer of the , and district visitor, as, as a member of

the choir since its first service, and director of our branch of the St. Andrew's Brotherhood, will be equally missed; our loss is others gain, and we heartily congratulate our Church in St. Thomas on gaining such faithful Church members.

Hamilton.—We are thankful to say that Rev. Canon Henderson is fast recovering from a stroke of paralysis from which he has been suffering for the last four weeks.

The Niagara Camp.—I can hardly believe that many of your readers know what is being done for the men who attend the several camps of militia during the month of June. One can easily imagine, where 6,000 men are, that there are also many temptations to the young fellows some of them away from home for the first time. Many a mother fears the going to camp of her son or sons, and there fore must be grateful for the influences which the Y.M.C.A. endeavour to throw about her dear ones. As one stationed at the Niagara camp, I can bear testimony to what has been done here and the vast amount of good accomplished. Every facility is given to the men to write letters home, all stationery being supplied free, and a post office opened for the convenience of the men. General Otter was in complete accord with the undertaking and assisted as much as was in his power. Especially as a Churchman was I proud that we had one in our ranks who knew how to handle the men at the evening services, and to speak in a loving and manly way to those who were gathered to hear him. The Rev. Canon Dixon, who has had a large experience in this kind of work, was one of the most popular men on the grounds. He held three services, two of them with limelight views, which I feel quite unable to describe. When he gave the story of "Saved by his Bible," an account of the war in South Africa, the immense tent would not begin to hold the men. As an Anglican, I seemed to hold my head higher when listening to the Canon's words, and rejoiced that we had one capable of doing what he did. Many of the men remained to be spoken to, and not a few were impressed with the truth, and expressed a desire to commence a better life.

HURON.

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

London.—The opening service of the Synod was held in St. Paul's Cathedral at 10.30 Tuesday morning, 20th June. The service was conducted by the Cathedral Chapter, as follows: Canons Craig, Downie, Farthing and Davis; Archdeacons Hill, Richardson and Young; Dean Davis and the Right Reverend Bishop Williams. The sermon was preached by the Rev. Dyson Hague, M.A., from 2 Cor. 2:16, and 3:5.—"Who is sufficient for these things," and "Our sufficiency is of God." Two things were obvious, said the preacher.—(1) The tendency to depression by reason of discouragement, and (2) a counterpoise of divine cheer. When Paul looked inward and at men around he was depressed; when he looked up he saw cheer and got Divine strength. The reverend gentleman said he proposed to follow two lines of thought in his discourse—(1) The tendency to depression and its perils; (2) the antidote, a realization of the all-sufficing grace of God. There was no danger, he said, which so easily beset the Christian in his duty. We began with great enthusiasm and energy, and then came discouragement. The sphere seemed limited, and not worth the labour. The opposition of worldly people was very distressing, and there were very few who had not the desire to take off the harness and retire from service. But there was no Utopia in this world. We must make up our minds that life is a battle and that we are fighters. Many temptations beset us which were destructive of literary attainment and progress and unless by sheer sweat of resolution we held our own we would drift and fall below the level. Then the materializing spirit entered the ministry, and we looked at it as a livelihood instead of a life. There was loss of spirituality. We sailed into a narrow sea. The simple faith of childhood faded away. Only great hearts could conquer these things; only great men could be content. The noblest type of man was he who went on working, full of trust and joy, with nothing to cheer or to encourage him. These men were God's heroes. But to all this, and its results there was a great antidote. It was a great comfort to go over God's promises. We could not all be great, but we could all be faithful and serious and show goodness. God's faith was sufficient, and the man in the small parish should have large faith. Our sphere was as large as we thought it. Three great possibilities lay before all,—to be, to know and to live. The Church of England stands for the rectification of Canadian ideals and the forming of a great national character. The Church had a mission of elevation, education and training of

future men and women. Another mission was the cleansing of the modern press. The work of a minister was not confined—it was broad and ever broadening. Our system was not parochial but territorial. The missionary activity of our Church was a marvellous sign of its life and energy. "Considering all these facts about our beloved Church," said the speaker, "we must surely understand, that if we belonged to a growing church, we must be growing men—if we belonged to a true Church we must be true men. We must always remember that men's judgment of our Church depends upon the judgment of us as its ministers. But above all we had a great God who alone is able and willing to give us sufficiency. "Our sufficiency is of God." There are doubtless hearts to-day amongst us, which mourn at the thought of one who was amongst us at our last annual Synod. One—a prince in our Israel and a great leader amongst us has been called to his rest. He lived in an altitude of thought which ordinary men never reach. But his works and his words can never be forgotten by us. He is gone, but our God is not dead. He has taken away our Moses, but has raised up a Joshua. Our Lord has carried off the workman, but still carries on the work. This is no time for despondency. It is a time for the uplifting of our hearts. Only let us be faithful in our love for God and our work in His service, and we shall realize that the best days are yet to come. Upon one of the walls of Westminster Abbey, beneath certain figures of departed saints are these words, which should ever ring in the hearts of the followers of Jesus Christ. "Best of all, God is with us." Let us, then, open our hearts for the inlet and our lives for the outlet of God and the Holy Ghost, and we shall realize that it is ours to be faithful, cheerful, trustful and earnest in spite of all our many discouragements and clouds of difficulty.

The Synod assembled in Bishop Cronyn Hall at 2.30 p.m., the Bishop presiding. The Very Rev. Dean Davis read the opening prayer. The roll-call of the clergy and laity were then read. On motion of Archdeacon Richardson and Canon Farthing, Rev. Rural Dean Hicks, B.D., was re-elected honorary clerical secretary. On motion of Messrs. E. Paull and J. D. Noble, Mr. John Ransford was elected honorary lay secretary of Synod. On motion of Dean Davis and Canon Craig, Messrs. G. F. Jewell, F.C.A., and A. A. Booker, were re-elected auditors. The report of the committee on certificates of lay representatives was read showing 305 representatives elected by 252 congregations. A list of congregations in arrears of assessment was read, but on motion the matter was laid over until a later hour. On motion the rules of order were suspended when it was moved by Rev. Dyson Hague, that the Rev. Edwin Roy, of the Diocese of Nova Scotia, be admitted to a seat on the floor of the Synod. Carried.

The Right Reverend the Bishop then delivered his first annual charge, which was a very excellent one. Upon the subject of the decreasing birth-rate of Ontario, His Lordship spoke very plainly. He declared that the reason the school population of the Province is to-day 36,700 less than it was fifteen years ago, while the general population has increased, lies not in the sterility of the people; not because young people have ceased to marry; not in virtuous self-restraint; but in the fact of a Godless and materialistic view of life, resulting in processes of prevention always degrading and sometimes criminal. Primarily, the fault was with woman, who refused the responsibility and work of motherhood, preferring rather the life of indolence and vanity. The inevitable outcome would be the degradation of women. His Lordship's discussion of the subject of education in the schools was likewise important. He said that there was an appalling ignorance of the Bible, and held that the proper and most effective place in which to give religious instruction was in the day school. To no one would he yield in loyalty to the National school. He would have no other. But he also held firmly that religious education of the child, where attendance and discipline were compulsory, was necessary. Church union was another subject freely and fully handled. His Lordship said that the Church of England was not always understood, even by her own people. Her position was an intermediary one, having a wide tolerant charity that admitted the diversities of doctrine which the churches severally represented, and ultimately would play an important part in the reuniting of the forces of Christendom. He urged loyal and earnest support of the movement looking to Church union, notwithstanding that the Church of England had not as yet been invited by Protestant bodies to participate in the movement. His Lordship opened

with a reference to the death of the late Bishop Baldwin, whom he had been called upon to succeed. "What we said of him when our hearts were full, during the first days of our bereavement," said he, "is what we would still say of him." The difficulty in succeeding one whose influence had been so profound was all the greater. The great and the saintly ones had gone, yet that which made them great and saintly still remained. And we should best honour their memory, and follow in their steps, not by trying to imitate the outward form of their excellence, but by doing God's will in our own way, consecrating to His service whatever gifts we possessed as they did theirs, and by meeting our tasks and problems with the same courage and faith. "This if we do, God, even our own God, will give us His blessing."

Touching the Church's position, with reference to other bodies, His Lordship said Churchmen seemed sometimes not to know where they stood, and others, from prejudice or ignorance persisted in misrepresenting her position. Truth and the cause of unity in Christendom would best be served by a clear understanding of the position of the Church. "First, let us be quite sure that the Church of England holds the truth of the visible Church—that Christ founded an actual outward society, which we call the Holy Catholic Church, to carry on His work on earth after His ascension, and endowed it with illimitable powers for growth and expansion to meet the needs of all the ages and of all races and all climes; that this Church has had from a very early date a distinct organization and a continuous though chequered history, and that the Holy Scriptures form its standard of faith and conduct; that this Church has spread over the greater part of the world; that each branch of it is independent of all foreign control and subject only to the supreme headship of the Lord Jesus Christ. This was the Church for which our Lord thrice prayed that it might never be divided—that its members all should be one, and that its unity should be visible before the world, and of such a nature as to convince the world that He had come from the Father. This is the Anglican position as to the nature of the Church. Let us thoroughly understand that the Church of England is Protestant. The name Protestant comes from the early part of the 16th century; but the attitude which it represents belongs to the continuous protest of the Church against errors and corruptions, and you find it in prophets of the Old Testament, in the writings of St. Peter and St. Paul, in the pages of the New Testament, and in the utterances of the great councils of the undivided Church. On the matter of Biblical criticism, His Lordship expressed the conviction that "Biblical criticism seems to be but a part of that process of 'shaking the heavens and the earth' which is taking place in this generation in order to remove 'those things that are shaken' as 'things that are made,' so that those things which cannot be shaken may remain, and therefore it is part of the work of the Holy Spirit in this age. Criticism is part of the intellectual atmosphere of the age, and we can no more escape from it, and from having to do with it than we can ignore steam and electricity and all changes which have followed their adoption. And to refuse to have to do with it is folly and blindness; to proclaim ourselves to be out of sympathy with the age in which we live." It was the rise of criticism, of independent and fearless research that led to the Reformation, which was nothing but the application of historical criticism to the history of the Church. It was met with a storm of opposition and abuse; but the result was the overthrow of the whole fabric erected upon tradition and superstition, and of signal triumph for liberty, and progress and truth. The temporal power and spiritual tyranny of the medieval Church were shown to be no part of the true Church, but the usurpation and inventions of ecclesiastics. This was achieved by the higher criticism of the false decretals, and we glory in the result.

But now let us ask what really has been the result of modern criticism and research upon the value of the Bible. I answer unhesitatingly that the essential message of the Bible is wholly unaffected by these researches and criticisms which deal with the external aspects and conditions of the revelation. It is necessary to distinguish between the essential and the accidental in the Bible. What is the object of the Bible? What is the essential message of the Bible? Surely it was not intended as a text-book of geology, or of astronomy, or of physiology, or of ancient history. For accurate knowledge on these subjects we go to the books of modern specialists in these sciences, and not to the Bible. The Bible was not intended to anticipate the

scientific knowledge of the twentieth century. Indeed, you may learn all the geology, physiology, history and astronomy contained in the Bible, and yet miss entirely the essential message of the Bible. All these are merely accidental, and the writers of the Bible were not, neither do they claim to possess any knowledge or authority above their contemporaries in these respects. What they claimed was (and this is their peculiar distinction) that, on questions of Truth, and Righteousness, and the Divine will, they spoke in the name and on the authority of God. It was on these subjects that they proclaimed, "Thus saith the Lord." An important question for the clergy arose as to how far they were to refer to critical topics in their sermons. He would say that the need to refer to such questions very seldom arose. The clergy must study the subject of criticism, for their people study it, and it was important that they should be able to guide their people wisely. The spiritual lessons enforced should be based upon sound interpretation, but the literary and historic grounds should not be forced into view. There were three ways of reading the Bible, the critical, the homiletical and the devotional. In reference to religious instruction in the schools, why not have it in Ontario? Hitherto it has been prevented, partly, I think, by suspicion and jealousy of the Anglican Church, but it is time for that old suspicion to be dead and buried in Ontario. I yield to no one in loyalty to the system of National schools. I would have no other. But I want the training which they give to be more efficient as a preparation for the duties of citizenship." His Lordship asked parents to realize their high and holy function as priests to their children, leading them to God. As the greatest and most valuable contribution any man could make to the state was to bring up a family in the faith and fear of God, so the greatest curse he could inflict upon it was to bring up a family without that faith and fear which was the very foundation of all good citizenship.

"Now, as illustrating the kind of evils which our irreligion is bringing upon us, you will permit me to refer to one which is likely to prove in some respects the most serious and fatal of all, for it affects the family, the state and the race. I refer to the limitation of the population by the refusal of married people to have children. There is no need now to prove by statistics the low birth-rate in Ontario. It is admitted. The school reports supply a startling illustration of the drift in recent years. Though the total population of Ontario has considerably increased during the past fifteen years, the school population is 36,700 less than it was fifteen years ago, and the prospect is that if things go on in the same direction, Ontario will come to be known as the childless province. But the most serious feature of this childlessness is that it seems to be a disease of the Anglo-Saxon race, certain to put an end to its supremacy and threatening its extinction. For it is found in the United States, in Australia, New Zealand, South Africa, in England itself, as well as in Ontario and Canada. To what is it due? Let us be quite candid. It is not due to sterility; it is not due to men and women ceasing to marry; it is not due to virtuous self-restraint; no. It is due in the first place, to godless and materialistic views of life, resulting in processes of prevention, always degrading and sometimes criminal. The divine purpose of marriage as God's means for the preservation and propagation of the race is ignored. Marriage has ceased to be regarded as a divine ordinance, and is looked upon rather as a tie of civil convenience to legalize what otherwise would be illegal. And as there is no sense of responsibility to God in the marriage contract, so there is no accountability to God for the fruits of marriage, and therefore there are no fruits. Such is the selfish love of ease that men and women baulk the purpose of God and pervert the most sacred functions of life. The rearing of children is a duty deliberately refused. The insane love of show and of maintaining a certain social position keep many young people from marrying till late in life, and after marriage from having children. Young people to-day are not content to begin where their parents began and work up; but they want to begin where their parents leave off. To do this they cannot afford to have children. The pleasures and amusements of so-called society act in the same direction. To partake in the frivolous whirl of society and attend balls and dances and card parties, the most serious work of life, the most sacred object of the marriage tie is deliberately sacrificed."

"Furthermore, be it remembered that this is primarily woman's fault. It is because our women refuse the responsibility and the work of

rearing children, because they refuse the glory of motherhood and prefer to live a life of indolent selfishness, that Ontario is fast becoming childless. The difficulty of securing help is some defence; but that does not apply to the great mass of the people who never had any help. But what we have to remember is that no amount of difficulty in this regard would justify them in preventing the natural consequences of the marriage state. As it is, the marriage state is often little else than legalized libertinism. Its logical consequence will be to degrade still further the ideal of marriage, and to regard it only as a temporary union of convenience. We see this already developing in the United States, whose divorces number one in every ten or fifteen of the marriages. Along with this degradation of marriage will inevitably follow the degradation of woman herself. A certain reflex vengeance, physical and moral, will follow by an inevitable divine law. She will become the prey of physical disorders from which her ancestors were free. The purity and virtue, and honour, and refinement which the Christian religion has taught us to associate with woman will be swept away and she will become the mere tool and instrument of man's lust as she was in the days before Christ lifted her up into newness of life; and the sensual sins of that old world may roll up once more in all their drowning, muddy tide and engulf the once pure and strong Anglo-Saxon race as they did the Roman and the Greek. Thus the degradation of marriage strikes at the root of our whole life socially and nationally."

God's primal blessing upon man was: "Be ye fruitful and multiply and replenish the earth and subdue it." The stimulus to subduing the earth came from the fruitfulness and multiplication of the race. When that stimulus is removed, the deterioration of that family or race is only a question of time. It is so again by an inevitable divine law; and if the process of limiting the offspring within such bounds as will avoid the necessity of struggle and patience and courage is to become the ideal of the Anglo-Saxon race, its supremacy is already doomed and Canada will never be replenished by Anglo-Saxons, but by some race socially healthier and more robust, more unselfish, more anxious to fulfil God's will when He created the human species, male and female, than in gratifying their passions and avoiding responsibility." "What are we to do?"

1. "Let us teach and preach the Christian ideal of marriage as the one divine institution for the preservation of the race; that to interfere with its natural consequences in any other way than by virtuous self-restraint is not only dangerous and degrading, but a crime against society and a sin against God." 2. "Let us show our contempt for the childless or one-child unions so common to-day, and impress upon the women what is the crown and glory of their sex, namely, motherhood." "In this way we may, perhaps, ultimately do something to counteract the downward process of race-elimination on which we have entered."

The subject of theological colleges and their relation to the organized life of the Church demanded the earnest thought of Churchmen. In order to place the college in a satisfactory relation to the Church, two things were necessary—first, the supreme direction of the college must be transferred from England to Canada; and secondly, such changes must be made in the college constitution as will bring the college into more organic connection with the Church. Speaking of the financial support of the clergy, His Lordship said the members of the Church of England fell below their brethren of other communions. They had inherited a bad tradition. The disease affected the whole Church, but especially the farming community. The work of the clergy was an unworldly calling, but that did not mean that they were to be starved. He hoped it would be found possible to put the minimum not at \$750, but at \$800. His Lordship asked for the very serious consideration of the subject of appointing a special financial agent. Generous moral support of the clergy was emphasized as a necessity to the best results. Fault-finding and criticism might have their place, even toward the clergy, but he doubted if they ever succeeded in helping things much. Leave the arm-chair of easy criticism, he said, and give a brother's hand to the clergyman. His Lordship reported that there had been 728 confirmations since his consecration—316 males and 412 females. On motion of His Honour Judge Ermatinger, seconded by Rev. Canon Farthing, a committee was appointed to consider the best means of circulating the Bishop's charge throughout the Diocese, and further to consider such

clauses therein as would be advisable to deal with at this meeting of the Synod. On motion of Mr. E. Paull and Dean Davis, a committee was appointed to consider the advisability of providing a suitable memorial to the late Bishop Baldwin. Rev. Canon Farthing gave notice of motion in regard to a new hymn book for the whole Church. Rev. Dyson Hague gave notice of motion for a memorial to the General Synod for a revision of the Book of Common Prayer.

At the evening session the annual report of the executive committee was considered clause by clause. The report stated that the receipts for Diocesan purposes are considerably below what they were last year, but the difference is more than accounted for by the falling off in the receipts from subscriptions to the Diocesan debt, the greater part of such debt having been paid. The total receipts for Diocesan purposes, exclusive of the Diocesan debt subscriptions, are \$11,201.06, as against \$11,785.31 last year—a decrease of \$404.25. The regular collections for the Diocesan funds are a little below what they were last year. There has been an increase of \$1,007.06 in the amount of the contributions for purposes outside of the Diocese, and the total sum raised in the Diocese for all purposes exceeds by \$523.86 the amount raised last year, notwithstanding a decrease of \$888.05 in the receipts from the Diocesan debt subscriptions. The amount of required contributions from the whole Diocese, at the rate of one dollar per family, was \$12,155.38. The amount actually received was \$8,414.88, or about seventy per cent, according to the number of families returned, as compared with 71 per cent, for the previous year. The total amount subscribed towards the liquidation of the debt up to April 30th was \$46,238.52; of this amount \$38,271.04 has been paid, leaving the indebtedness of \$3,687.18, against which there are outstanding subscriptions amounting to about \$8,000. The Synod now holds as capital for various trust purposes \$724,564.23. Of this \$721,100.06 forms the consolidated capital account, and \$3,364.27, consisting of the See House debt and a mortgage on a church farm is held in a temporary investment account. We are pleased to report that the funds have been well invested during the year, and we have again been able to pay a rate of five per cent, on the capital to all beneficiaries. The canon on the clergy relief fund was then partly considered.

The Venerable Archdeacon and Mrs. Richardson entertained the clergy of his archdeaconry from 6 to 8 this evening. Over 40 of the clergymen were present, and after a bountiful repast addresses were given by Rural Dean W. Lowe, of Huron; Canon Davis, of Lambton; Canon Smith, of Middlesex; Revs. C. R. Gunne, Canon Craig, H. A. Thomas, T. B. Clarke and Dean Davis. A very pleasant and profitable reunion was brought to a close by singing the doxology and the benediction.

Wednesday.—At the opening of Synod this morning the rules were suspended and on motion of Very Rev. Dean Davis the greetings of the Synod were sent to the Synod of Ontario, now in session, wishing them Godspeed. Mr. John Ransford presented the report of the committee on Synod expense. Rev. C. R. Gunne gave notice of motion for memorial to General Synod regarding the A.Y.P.A. Rev. G. B. Ward gave notice of motion regarding the issuing of a pamphlet explaining the nature and management of the Synod funds. Rev. A. L. Beverly gave notice of motion for memorial to General Synod in reference to Sunday School liturgy. The discussion on the canon on clergy relief was then resumed. The canon is as follows: 1. There shall be a fund known as the Clergy Relief Fund, which shall consist of the proceeds of such invested funds and general offerings of the diocese as are available for the purpose of this canon. 2. The object of the fund is to afford assistance in special cases of distress to such of the clergy of the Diocese as may be eligible under the provisions of this canon. 3. Collections for the fund shall be made at such time and in such manner as the Bishop may direct. 4. Only those clergy shall be eligible to participate in the benefits of this fund whose names are on the clergy list of the diocese and who are resident within the limits thereof. 5. Any clergyman desirous of obtaining a grant under this canon shall make a written application or a written application shall be made for him setting forth the grounds upon which the application is based, and the Bishop, after consulting with a committee of three laymen annually appointed by the Executive Committee, shall consider such application and may in his discretion make such grant, not exceeding \$100 in any one case, as he deems advisable, reporting the same to the Executive Com-

mittee. The Canon Davis, a committee of Graham dresses, treat so- esting di- by Revs Davis, S. clause re secretary discussi- son, Rev. Craig. (on moti Richards year. O referred to church great la- accuston lately vi- the paris a model had seen bringing school 1- class wi- having 1- month v- strongly of gamb- cheered urged tl- paper, a- be mem- organ. for teac- of Wat- Miss N- silver n- gard to- that fu- upon at- mended book b- Diocese- sion, m- the Pra- congre- Cluff, s- clause- select- Book, in con- quent- lecture- princip- had be- given l- School- eleven- method- appreci- bial b- The re- sociati- showin- satisfac- on the- Farthi- Bishop- pamph- sale a- (3) Th- Synod- for re- that a- ter up- co-ope- to. (Bisho- clergy- the s- and r- all 1- (5) T- the c- Synod- legal- to se- dioc- Syno- for h- and t- of th- (as s- prese- thori- to th- (7) T- the- pend-

mittee. The canon was passed in due form. Rev. Canon Downie presented the report of the committee on Sunday Schools. Messrs. W. B. Graham and R. M. McElheran, in vigorous addresses, strongly deprecated any disposition to treat so important a report lightly. An interesting discussion followed on the first clauses by Revs. Owen, Buckland, Hodgins, Canon Davis, Sage, and Mr. G. W. Ferguson. The clause recommending the appointment of a field secretary for the Diocese evoked considerable discussion, taken part in by Archdeacon Richardson, Rev. Dr. Mackenzie, Canons Downie and Craig. On clause referring to Normal lectures, on motion of Canon Craig, and Archdeacon Richardson, the grant was continued for next year. On subsequent clause, Rev. Dyson Hague referred to the great problem how to get children to church and Sunday School. There was a great lack on the part of parents, who should accustom their children to attend. He had lately visited a Sunday School in Wingham in the parish of Rev. Rural Dean Lowe, which was a model school in all respects, and the best he had seen. He referred to methods adopted for bringing scholars in. He was informed that in a school not five miles from his own the Bible class was divided under two colours, the one having the greatest number at the end of the month was treated to a dinner by the other. He strongly deprecated such a course as a species of gambling. The reverend gentleman was loudly cheered in his remarks. Rev. W. F. Brownlee urged the adoption of a uniform Sunday School paper, and added a clause that the General Synod be memorialized for the establishment of such an organ. The first clauses referred to examination for teachers and scholars. Miss M. L. Armitage, of Watford, had obtained the gold medal, and Miss Nora Stroyan, of the Cathedral School, the silver medal. The report recommended in regard to the employment of a Field Secretary, that full information be obtained and reported upon at the next Synod. It was further recommended that a Sunday School service and hymn book be printed, and published for use in the Diocese. The clause evoked considerable discussion, most of the delegates favouring the use of the Prayer Book and of the hymns in use in the congregation. It was moved by Rev. W. T. Cluff, seconded by Rev. H. A. Thomas, that the clause be referred back with instructions to select Sunday School services from the Prayer Book, and that the Prayer Book itself be used in conducting this service. Carried. A subsequent clause referred to the course of Normal lectures given to Huron College students. The principal had reported that twenty-three lectures had been delivered, of which twelve had been given by Dr. Merchant, principal of the Normal School, on the psychology of teaching, and eleven by Vice-Principal Dearnness on school methods and management. They were highly appreciated, and cannot fail to have a very practical bearing on the future work of the students. The report of the Anglican Young People's Association was presented by Rev. C. R. Gunne, showing the progress made during the year to be satisfactory. Report adopted. The Committee on the Bishop's charge reported through Canon Farthing, and recommended: (1) That the Bishop's charge be printed and circulated in pamphlet form. (2) That the same be placed on sale at the principal centres in the Dominion. (3) That with regard to religious instruction the Synod reaffirm its position as to the necessity for religious instruction in public schools, and that a committee be appointed to press the matter upon the attention of the Government and to co-operate with other committees in regard thereto. (4) That with reference to marriage the Bishop be requested to issue a pastoral to the clergy to urge them to bring before their people the sacredness of holy matrimony, its duties and responsibilities, and that as far as possible all marriages be solemnized in churches. (5) That with regard to consolidation, while the control of beneficiary funds by the General Synod would be desirable, yet owing to so many legal and other difficulties it is better at present to secure fuller measures of reciprocity between dioceses. (6) That the Church, through the Synod, should control the education of candidates for holy orders, and they are pleased that steps are being taken to try to bring Huron College and the Western University under the direction of the Synod, and that a committee be appointed (as suggested in the Bishop's charge) at the present session, and to negotiate with the authorities concerned, such committee to report to the Executive Committee from time to time. (7) That to meet the suggestion in regard to the financial condition, and especially in reference to the proposed increase in clerical stipends, a financial agent be appointed, and that

the appointment and salary of such agent be left in the hands of the Executive Committee. Report adopted. The Committee on Arrears of Assessment reported through Rural Dean Ridley, recommending that arrears be struck off on condition that the assessment due April 30, 1905, be paid, and that a committee be appointed to reassess the various parishes. The proposed amendment to Canon XI, on patronage was then considered and passed, that the provisions of the canon apply to all except Crown rectories and travelling missions. The following amendments to canons were submitted by the Bishop and passed: Canon XXIX, of the Mission Fund.—That the following words be added at the end of Clause 4: "Notwithstanding, when a mission voluntarily increases its assessment and ratifies the same by resolution of the vestry, and notifies the Executive Committee through the secretary-treasurer accordingly, then, provided the same incumbent remains in charge, the Mission Fund grant shall not be correspondingly reduced until the expiration of two years next following the meeting of the Executive Committee at which the notification was received." Amendments to Canons XXVII, and XXIX.—Canon XXVII, now provides that clergymen of fifteen years' standing shall receive from the Commutation Fund a sum sufficient to make up his stipend to \$800. The proposed amendment places the amount at \$850 instead of \$800. Agreed to. Archdeacon Young pointed out that while the General Purpose Fund was behind, yet there was a surplus of \$2,000 in hand in the Mission Fund. That in order to carry out the proposed increased scale it was only necessary to increase the contributions of the people to a reasonable amount. The proposed amendments to Canon XXIX, also provided for increased stipends; that those receiving \$700 shall receive \$750; those receiving \$750 shall receive \$800; those receiving \$800 to receive \$850. Such amendments to take effect on August 1, 1905, but only in the case of such parishes as have been specially assessed for increased support of their clergy—in all others so soon thereafter as such assessment shall have been made and become effective. Canon passed unanimously. The proposed canon on apportionments for the General Board of Missions was introduced by R. Bayly, K.C., and after considerable discussion was read a first time.

This evening in Cronyn Hall there was a large attendance of the missionary meeting, and most excellent addresses were delivered by the Hon. S. H. Blake, Rev. Dr. Tucker, Rev. Dr. Mackenzie, Rev. Dr. Taylor, who is shortly leaving for China, and F. W. Cockshutt, M.P.

Thursday.—At the meeting of Synod this morning a considerable time was taken up in the election of delegates to the General and Provincial Synods and Executive Committee of Synod. The following are the delegates elected to the General Synod:

Clerical—Revs. Canon Farthing, Dean Davis, Dr. Mackenzie, Canon Craig, Dyson Hague, Archdeacon Richardson, G. B. Sage, Archdeacon Hill, Substitutes—Revs. Archdeacon Young, R. McCosh, J. Ridley, Canon Brown, Lay—C. Jenkins, R. Bayly, K.C.; M. Wilson, K.C.; Judge Ermatinger, J. Ransford, G. G. Henderson, W. F. Cockshutt, Judge Barron, Substitutes—V. Cronyn, K.C.; J. D. Noble, C. C. Hodgins, M.P.P.; A. H. Backus,

Delegates to Provincial Synod.—Clerical—Rev. Canon Farthing, Very Rev. Dean Davis, Canon Craig, Dr. Mackenzie, R. McCosh, Archdeacon Hill, Archdeacon Young, Archdeacon Richardson, John Ridley, Canon Brown, G. B. Sage, Dyson Hague, Substitutes—Rev. C. R. Gunne, W. Lowe, J. W. J. Andrew, C. Miles, Lay—C. Jenkins, G. G. Henderson, R. Bayly, V. Cronyn, M. Wilson, J. D. Noble, W. E. Cockshutt, Judge Ermatinger, J. Ransford, H. Macklin, C. C. Hodgins, J. B. Lucas, Substitutes—Judge Barron, A. H. Backus, F. Metcalfe, E. Poule.

Executive Committee.—Clerical—Revs. Canon Craig, Canon Farthing, Dr. Mackenzie, R. McCosh, Dean Davis, Archdeacon Young, C. Miles, R. Hicks, J. Ridley, C. R. Gunne, W. Lowe, Dyson Hague, Archdeacon Richardson, J. W. J. Andrew, Archdeacon Hill, T. G. A. Wright, G. B. Sage, H. A. Thomas, Canon Brown, D. Deacon, Canon Davis, J. Ardill, A. G. Dann, J. W. Hodgins, S. F. Robinson, F. G. Newton, W. A. Graham, Canon Smith, T. A. Wright, W. J. Taylor, Lay—R. Bayly, Judge Ermatinger, J. D. Noble, C. Jenkins, M. Wilson, J. Ransford, V. Cronyn, A. H. Backus, W. B. Graham, C. C. Hodgins, C. A. Sippi, E. Paull, Judge Barron, R. M. McElheran, G. G. Henderson, Dr. T. Bradley, H. Macklin, J. Shirly, F. Metcalfe, A. E. Kinder, J. Higginsbotham, A. E. Welch, G. W. Fergu-

son, J. B. Lucas, J. F. Roberts, W. E. Cockshutt, G. V. J. Greenhill, R. G. Crichton, J. P. Bucke, Judge Holt.

The report of the Committee on Temperance was presented by Rev. Rural Dean Taylor, and again recommended some form of Government control of the liquor traffic. That there is need for some further legislation in Canada can scarcely be doubted, he said. The people of this land were as a whole temperate, yet it was a startling fact that, as shown by statistics, drunkenness was on the increase, being 30 per cent. over the average in the previous five years for the Dominion, and 52 per cent. for Ontario, where there were 3,900 convictions in 1901 and 5,043 in 1903. "Your committee feel that this result has been brought about largely by the influx of strangers and through the lessening of educative forces," the report summed up. The committee recommended a large reduction in the number of the present licenses and the doubling of the price thereof. They again recommended the practice of total abstinence from intoxicants for Christ's sake and for humanity, as being the safest for the individual and the most wholesome example to others.

The report of Committee on Lord's Day Observance was presented by Rev. W. J. Taylor. The report commended the work of the Lord's Day Alliance, and urged the necessity for further efforts in this direction, as there is an army of 150,000 Sunday workers in Canada, of whom 60,000 are employed on the railways. The report called attention to the light esteem in which the Lord's Day is held by those attending lakeside and other summer resorts, and to the selling of newspapers in border towns; also to the selling of goods other than drugs in the drug store on that day. It urged upon parents to observe family worship, and to attend with their families the house of God on the Lord's Day. The committees recommended that the Bishop be asked to issue a special prayer to be used in all churches of the diocese for the better observance of the Lord's Day. Report adopted.

Ven. Archdeacon Richardson presented the report of the committee on a memorial to the late Bishop and in regard to deceased members of the Synod. The report recommended the formation of a scholarship in the Diocesan Theological College to perpetuate the memory of the late revered Bishop for the education of young men preparing for the mission field. Carried.

The proposed canon on apportionments for General Board of Missions was introduced by R. Bayly, K.C.: (1) That the basis of apportionments shall be the necessary parochial revenue of each parish, and under "necessary parochial revenue" shall be included clerical stipends. The salaries of all subordinate officers of the Church (such as organist, clerk, sexton, etc.). The expenses of heating and lighting, together with insurance rates and taxes and other ordinary expenses, and when a church is endowed wholly or in part the rate of apportionment upon the net revenue from the endowment shall be double of that upon the voluntary part of the revenue, except as hereinafter provided. (2) The basis of apportionments shall be arrived at by taking the average parochial revenue, as defined in Clause 1, of each parish for a period of five years, and the apportionments shall be revised annually upon the same basis. In the case of an endowed parish where but for the endowment such parish would be entitled to receive aid from the surplus Commutation Fund or from the Mission Fund, such portion of the endowment shall be deducted from the basis of apportionment as equals the amount that would otherwise be received from the surplus Commutation or Mission Fund. In any endowed parish where the basis of apportionment as provided in Clause 1 is manifestly beyond the capacity of the congregation, the Executive Committee is empowered to deal therewith in therein, notwithstanding anything in this canon. All parishes shall have the right to appeal to the Executive Committee within thirty days after notification of allotment.

Mr. Jenkins presented the report of the Committee on Religious Instruction in Schools, that a conference of the Anglican body in Ontario with the Presbyterians and Methodists had been held, and was satisfactory so far as it went. Two sub-committees had been appointed from the united conference. One to take charge of the syllabus, and one to interview the Ontario Teachers' Association to try to enlist their support. The said Association has appointed a committee to meet that of the united conference. Report adopted.

(To be continued.)

Morpeth.—Sunday School Teachers' and Church Workers' Convention, Deanery of Kent, annual convention of this Association of Church Workers was held at this place in St. John's Church on Friday, June 16th. Owing to the great downpour of rain that morning the attendance was not so large as was expected. The parishes of Thamesville and Bothwell, Ridgetown and Highgate were well represented, and large numbers were present from the churches in the parish of Howard and Morpeth. The Holy Communion was first administered in the morning at 11 o'clock by the Archdeacon of Elgin, the Ven. Archdeacon Hill, of St. Thomas. The afternoon sessions were presided over by the Rev. E. Softly, junior vice-president of the Church Workers' Association, in the absence of the president. Excellent papers were read by Mrs. Brownlee and Archdeacon Hill on live Church subjects, and heartily discussed. The Rev. Dr. Tucker was present, having kindly come from Toronto to attend this meeting. He gave a stirring address on "The Sunday School in Relation to Missions." At this convention it was decided to adopt the practice of setting apart the Sunday nearest to Dominion Day for a special Sunday School service, and that day to be known as "Children's Day." In the evening Divine service was held in the church, which was completely filled. The Rev. E. Softly, rector of the church, said the Evening Prayer, the lessons were read by the Rev. W. F. Brownlee, of Ridgetown, and the sermon was preached by the Rev. Dr. Tucker. It was a powerful plea, setting forth the great work of missions, and for immediate action, so that opportunities should not be let slip. The service throughout was bright and hearty, the hymns very appropriate. The choir rendered with reverence and devotion Bunnett's "Evening Service." The conviction should not fail to be a great stimulus to all who were present.

London.—St. Paul's Cathedral.—On Trinity Sunday in the morning the Bishop held an ordination in this church, and ordained to the priesthood Reverends Westman and Snell, and to the diaconate, H. T. Westgate and Kenneth McGowan.

RUPERT'S LAND.

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

On June 6th the wife of the Rev. Wm. Walton, of St. Thomas' Church, Morden, passed away after a lingering illness at her home in Manitou. At the time of her death she was surrounded by her husband and her four sons, two of whom are priests of the Church. Her remains were interred in Manitou Cemetery, the last sad rites of the Church being said by the Rev. W. J. Rowe. The floral tributes were many and beautiful, while a large concourse of mourning friends followed the remains to the church, and thence to the grave. Mrs. Walton was born in Bombay, India, and came with her husband to Canada some twenty years ago. She was a faithful daughter of the Church she loved, and many are the deeds of mercy and love done by her. Much sympathy is expressed for the husband and family she leaves behind in the sad hour of their bereavement.

Winnipeg.—Trinity ordinations were held at St. John's Cathedral, June 18th, when His Grace Archbishop Matheson advanced to the priesthood the Rev. A. L. Murray, M.A., of Morris, and the Rev. M. Peart, B.A., of Grandview. The following candidates were ordained also to the diaconate: Rev. J. B. Hull, B.A., appointed to the parishes of Hartney and Elgin; Rev. L. Swallow, B.A., to Snowflake; Rev. Henry Smith, to Pierson; Rev. W. H. A. Battershill, to Somerset; Rev. Joseph McKinney, to Reston; Rev. E. Diamond, to Wakefield; Rev. A. E. Avery, to Cartwright; Rev. S. L. Nash, to Gilbert Plains. The candidates were presented by Rev. Canon Murray, and the Rev. Messrs. Jeffrey, Savary, Burman, Garton, and Stocker assisted in the laying on of hands. The ordination sermon was delivered by Rev. T. W. Savary, B.A., of St. Luke's, Winnipeg, while the gospel was the Rev. S. L. Nash.

Mrs. Rowe, wife of the Rev. W. J. Rowe, of Manitou, left last week for a three months' visit to Ottawa and other eastern points. Mr. Rowe follows next month on a holiday trip to his old home in Trenton, Ont.

Rev. W. Ino. Garton will remove his family shortly to Winnipeg, where they will reside in future.

Rev. C. N. Jeffrey has returned from Ontario, where he spent several weeks assisting Rev. Dr. Tucker in missionary appeal.

Rev. J. B. Belford, of Gladstone, is visiting in England, and will return shortly.

All Saints' vestry, Winnipeg, has extended a call to the Rev. Mr. Heathcote, of Toronto.

Alexander.—St. Paul's.—Trinity Sunday was observed in this little village by the annual church parade of Composite Lodge, No. 64, A.F. and A.M., G.R.M., to this church. The preacher for the occasion was Bro. the Rev. A. U. De Pencier, M.A., of Brandon. The rev. gentleman chose for his text Gen. 1:26, "Let us make man in our image," and Luke 2:40, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Three fundamental principles of Masonry were particularly emphasized, viz., wisdom, strength and beauty, while the reading of 1 Cor. 13 as the second lesson gave the keynote to the whole service. The incumbent, the Worshipful Bro. the Rev. J. F. Cox, read the service, and bespoke for the congregation a spiritual treat, which was thoroughly enjoyed and fully appreciated.

CALGARY.

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

Calgary.—On Trinity Sunday morning the Bishop ordained Mr. Herbert H. Wilkinson, B.A., of Toronto University and Trinity College, to the diaconate. The sermon was preached by Ven. Archdeacon Webb, M.A., who also presented Mr. Wilkinson. Rev. H. H. Wilkinson has been licensed under the Rector of Edmonton, Rev. H. A. Gray, M.A., for work in the Mission of North-East Edmonton. The Bishop spent Whitsunday in Strathcona and Colchester. Steps are being taken for the erection in Calgary of a Church Girls' High School on the site secured by the Bishop for that purpose in 1888. The Provincial Synod of Rupert's Land will meet in Calgary on Wednesday, August 9th.

KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Nelson.—The sixth annual Synod of the Diocese of Kootenay was convened here on Wednesday, the 7th inst., Bishop Dart presiding. With the exception of the Rev. J. H. Lambert, of Vernon, all the clergy of the Diocese were present, as follows: F. H. Graham, Nelson; J. A. Cleland, Rossland; H. A. Solly, Arrowhead; G. Cook, Kaslo; C. F. Yates, Golden; T. Greene, Kelowna; C. A. Procnier, Revelstoke; A. Stoney, Morrissey; F. V. Venables, Enderby; L. Amor, Greenwood; H. Steele, Grand Forks; E. A. St. G. Smyth, Windermere; J. S. A. Bastian, Cranbrook; E. R. Bartlett, Fernie.

The following laymen representing the parishes named were also present: H. Bird, F. Irvine, Nelson; C. W. Busk, Ymir; W. A. Jowett, Morrissey; E. A. Crease, Arrowhead; F. Fraser, Revelstoke; T. Sterling, T. Taylor, Kelowna; G. E. Martin, Kaslo; W. M. Frith, Greenwood; A. W. Tegart, Windermere; C. Cock, E. Elwell, Cranbrook.

Holy Communion was celebrated at 7.30 a.m., the Lord Bishop being Celebrant and the Rev. E. A. St. G. Smythe, of Windermere, acting as Deacon. A second celebration followed at 9 a.m. with Archdeacon Beer as celebrant, and the Rev. H. A. Solly, of Arrowhead, as deacon. This was followed by the opening Synod offices, after which adjournment was made to St. Saviour's Mission Hall. The Bishop appointed the Rev. C. F. Yates and Mr. F. Fraser a Committee on Credentials. Archdeacon Beer was elected clerical secretary, and E. A. Crease lay secretary.

His Lordship, in opening his charge, acknowledged the kindness with which he had always been received and the attention given his suggestions. He thanked the laity for the interest taken by them in parochial and diocesan work. He suggested that all lay delegates unable to attend the Synod should resign in time to permit others to be elected. After noting that in spite of some failures the diocese as a whole had raised its quota for the M.S.C.C., he said: "I need scarcely emphasize the truth that every Christian man should feel interested in the extension of Christ's Kingdom. The greater his faith and love the greater will be his interest in the work, the more strenuous his efforts in forwarding it. I sincerely hope that in future every organized parish, indeed every mission, will strive to do its part." His Lordship re-

mind the Synod that the diocese received from the missionary society of the Church in Canada more than it contributed. He suggested more frequent efforts than at present to interest the laity in the cause. He told also of an effort being made jointly by the Diocese of Columbia and New Westminster to maintain services on the islands and shores of the Gulf of Georgia. After referring to a rule of the American Church, requiring communicants removing from one parish to another to produce certificates of standing, which he described as "sound and wholesome," His Lordship asked that records of communicants be kept in every parish. "The strength of the Church will always be found in those who are living in close communion with their Lord, and whilst our duties towards the careless and indifferent cannot be neglected, yet it is supremely important that we should seek to deepen and strengthen the spiritual life of those who are striving to live above the world." Classes for young communicants were recommended as aids in the formation of religious habits, as small literary societies have proved an aid in promoting habits of study. The Brotherhood of St. Andrew was highly recommended as a model for organizations of adult communicants. Such guilds in our parishes in connection with lending libraries would go far towards counteracting what I believe is an increasing evil, namely, demoralizing magazine literature. I would earnestly call the attention of the Synod to this matter. It is said, and I believe, with truth, that there is a widespread desire among our people for systematic instruction in Holy Scripture. Such a spirit should certainly be fostered and encouraged. Owing to the utter neglect of religious education in schools, and to the stress of life which interferes with home training, regular instruction in Church is absolutely necessary. Various means of instruction were discussed; more frequent use of the Catechism was recommended. I would say that we ought to aim, more than we generally do, at giving instruction in our sermons. The unexhaustible variety of Scriptures, and the circumstances of our people, will always supply and suggest new matter. History should be made known, lessons drawn from the lives of Scriptural characters, parables explained, miracles vindicated, doctrines unfolded, difficulties in lessons and Psalms made intelligible. Some hearers may, perhaps, object to such teaching because they miss appeals to the emotions, but we have to ask ourselves not what will give our people pleasure for the moment, but what will be of permanent benefit to them. And if we thus aimed to instruct our people, to build them up in our most holy faith, they would not be so ready to listen to theories which tend to sap the foundations of Christian doctrines. A man who has learned to value his Bible and Prayer Book, who has the witness in himself, is proof against danger from infidel speculations. But let no one suppose that it is an easy, commonplace matter to give such instruction. People well educated in other respects are often ignorant of the very elements of Christian doctrine." His Lordship then emphasized at length the duty and the wisdom of constant study by

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cess received from Church in Canada suggested more interest in the effort also of an effort of Columbia maintain services on Gulf of Georgia. American Church, moving from one certificates of sound and every parish. "The always be found communion with neglected, yet we should seek the spiritual life above the world." Plans were recom- eties have proved s of study. The was highly recom- in our parishes in ries would go far I believe is an in- call the attention It is said, and, I re is a widespread systematic instruc- h a spirit should ured. Owing to ous education in f life which inter- gular instruction in y. Various means more frequent use mended. I would ore than we gen- on in our sermons. Scriptures, and the will always supply History should be from the lives of explained, miracles, difficulties in les- intelligible. Some to such teaching the emotions, but what will give our ent, but what will them. And if we ople, to build them they would not be which tend to sap doctrines. A man Bible and Prayer n himself, is proof speculations. But an easy, common- nstruction. People epects are often s of Christian doc- nphasized at length constant study by

the clergy. He quoted Dr. Haak's warning: "Use all your influence that the ministers of our Church may never cease to be what they have always been esteemed to be, a learned clergy." The Bishop then spoke of the need of more clergy for newly settled districts, especially in Okanagan and East Kootenay. "It is not difficult to build suitable wooden churches, but it is difficult to provide clergy. The root of the difficulty is in raising adequate stipends. This is a laymen's question. Missionary societies have helped us all they can. Are our own people doing all they can?" He reminded recent arrivals from the Mother Land especially that the Church in Canada is not endowed. He is hampered by securing new clergy by the uncertainty of maintenance. He regretted that there is no theological college in British Columbia, and intimated that an English lady contemplates founding such an institution in Vancouver. Referring again to religious education, His Lordship spoke of the impossibility of its being imparted by parents in all cases. "It may be, and is, objected that the school curriculum is already so full that there is no time for anything more. But what comparison can there be between giving the elements of a few 'ologies and imparting the knowledge and principles which lie at the root of all right action. The first thing we have to do is to get people to realize the position. It is misleading to speak of an utterly godless system as 'non-sectarian.' Are we so enamoured of the system prevalent in the United States that we are doing our best to copy and extend it? We may not be aware that it is viewed with profound dissatisfaction by many throughout America. A committee of sixty-two representative men in Washington recently urged the Board of Education to provide for the systematic study of morals based upon the Ten Commandments. They resolved that the only foundation of good citizenship was in morality based upon belief in God, and that it is the duty of the State to incorporate such teaching into its school system. An American has lately written: 'One great lesson that America teaches Englishmen is that education, apart from religious training, lowers the standard of national life. We excel other countries in the phenomenal corruption of our city government and Legislatures.' This should be a warning note to us." Means of giving religious instruction in schools were then discussed. Two plans were suggested: separate schools, and opportunity for religious teaching in State schools. "Of course, there would be difficulties. There always are in effecting any improvement." Reference was made to the successful religious instruction in the schools of Germany. The charge closed with a brief summary of confirmation, consecrations and ordinations during the year. The Archdeacon then read his annual report on the diocese. Nine churches are now wholly self-supporting, namely, those of Nelson, Rossland, Revelstoke, Greenwood, Kaslo, Vernon, Cranbrook, Grand Forks and Kelowna, the last two being recent additions to the list. New churches have been built at Fernie, Arrowhead and Morrissey, and one is being built at Salmon Arm. The Rev. C. A. Mount, of New Denver; W. A. Robbins, of Greenwood, and H. Beecham, of Cranbrook, have left the diocese within the year. Trout Lake and New Denver are now vacant. Reference was made to the small stipends of missionaries and the lack of funds for increasing them. The dues of the diocese to various missionary societies have all been paid, and the general financial condition is greatly improved since last Synod. The Archdeacon strongly recommends the building of parsonages, and generally the overtaking of all arrears, so that the Synod may be free to encounter new work when the northern part of the diocese is opened up by the construction of the Grand Trunk Pacific Railway.

From 1 to 2 p.m. was pleasantly spent by all members of the Synod in the dining-room of the Queen's Hotel, where a luncheon, provided and served by the ladies of St. Saviour's Church, was greatly enjoyed. At the afternoon session some most interesting discussions took place on important matters, such as religious education in the public schools, re-marriage of divorced persons, a Canadian Hymnal, and a number of minor requirements in this young and growing diocese.

A special Synod service was held at 8 p.m., commenting on which the Nelson News said: "The special service for the Synod of the Diocese of Kootenay, which took place in St. Saviour's pro-cathedral last night was well attended for a week day service, and was marked in its character. Evensong was conducted as usual, the only difference being the unusual ornateness of the simple ritual, evinced in the character of the singing and the infrequent number of priests of the Anglican Church present. These included not only the venerable

Bishop of Kootenay and New Westminster, but also the Archdeacon, together with nearly all the clergy of the diocese. The sermon also, preached by the Rev. T. Greene, of Kelowna, was remarkable for a novel attitude taken to the laity. The singing of Mendelssohn's beautiful anthem, "How Lovely are Thy Messengers," together with the rendition of the canticles, set to Simper's service in D, was remarkably fine, a couple of male altos, a rare voice, blending with the occasional intricate harmonies wonderfully. The Rev. T. Greene preached on the priesthood of the laity and their relations to the home life and the religious education of the young. Premising that the priesthood of the laity, conferred upon them at Confirmation, was no new doctrine, being as old as the fourth century, the preacher went on to explain that the unit of the Church was the family, not the individual, that the Book of Common Prayer was a book for the laity and priesthood alike, Matins and Evensong being merely the Church's daily prayers. Hence it was incumbent on the head of the family to conduct family worship in his own house, and so see that the children of the household were each truly educated in the religious sense. Were this done, the preacher maintained, there would be less heard about the laxity of the observance of the Sabbath, or the neglect of the Bible, or of the religious life.

Thursday, June 8th.

The second day's session of Synod began with a celebration of Holy Communion at 7.30. The Rev. F. V. Venables, of Enderby, being celebrant. Synod re-assembled at 10 a.m., and at once got down to business. A. E. Phipps, manager of the Imperial Bank, Revelstoke, was re-elected treasurer. E. A. Crease, having accepted the office of Diocesan Registrar, asked to be relieved as lay secretary, and W. A. Jowett was elected in his stead. The Bishop named Rev. J. A. Cleland, of Rossland, and Mr. C. W. Busk as his nominees on the Executive Committee, the clergy electing Revs. C. A. Procnier, T. Greene and L. Amor; the laity, Messrs. H. Bird, C. Cook and G. E. Martin. Archdeacon Beer and Rev. F. H. Graham were appointed clerical delegates to the general Canadian Synod, with C. A. Procnier, C. F. Yates, Canon Welch, J. A. Cleland, and H. A. Solly as substitutes. The lay delegates are C. W. Busk and W. A. Jowett, with E. A. Crease and C. R. Hamilton as substitutes, and the Bishop is authorized, if none of these are available, to appoint others. Committees were named as follows: Discipline, Revs. T. Greene, T. Lambert and G. Cook, and G. E. Martin, E. A. Crease, F. Fraser and W. Armstrong; on Religious Education, Revs. F. H. Graham, C. A. Procnier, H. A. Solly, T. Greene, E. R. Bartlett, J. A. Cleland and A. G. Galt, T. Sterling and T. Taylor; on Canons, E. A. Crease, Archdeacon Beer, Rev. C. A. Procnier, Rev. J. S. A. Bastian and G. E. Martin, H. Bird and C. R. Hamilton. No Temperance Committee was elected, as the last recommendations have not yet been carried out in full by the Synod. The Church Depository Committee was asked to remain in office and dispose of the stock on hand. At the noon adjournment the members of the Synod again enjoyed the hospitality of the ladies of St. Saviour's at luncheon, meeting for a short afternoon session, when votes of thanks were passed to the rector of Nelson and his parishioners for the very kind manner in which the members of the Synod had been entertained during their visit; also, to the Rev. T. Greene, for his able and instructive Synod sermon. By a unanimous and standing vote the Synod conveyed to the Bishop their congratulations on his improved state of health and their grateful thanks for his faithful Episcopal administrations.

Correspondence.

RETREAT FOR CLERGY.

Sir,—It is intended (D.V.), to hold a retreat for clergy at Bishop Bethune College, Oshawa, from 4th to 7th July. The Rev. S. C. Hughson, of the Order of the Holy Cross, New York, has very kindly undertaken the duty of conductor. The school building has been put at our disposal by the Sisters of St. John the Divine, who very kindly are sending a lady to look after all the household arrangements. The expenses are to be kept at the lowest possible amount in order that as many as possible of the clergy may attend. (1) The fare by G.T.R. from Toronto and return is \$1.90. (2) The household expenses will be met by volunteer contributions to be placed in a box at the door of the chapel during the Retreat. (3) The expenses of the conductor will be met by an offertory at the celebration of the Holy Communion on the Friday morning. The clergy

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are requested to arrive, if possible, before 6 p.m. on the afternoon of Tuesday, July 4th, the Retreat proper will begin at 7.30 that evening. All who purpose attending the Retreat are requested to send in their names to either of the undersigned, not later than July 1st, that proper arrangements may be made to accommodate them. Clergy from any diocese will be welcome at the Retreat, also bona fide divinity students. It is requested that from the commencement of the Retreat at 7.30 p.m., July 4th, until after the close of the Retreat, on Friday morning, July 7th, the rule of silence shall prevail.

H. M. LITTLE, Penetanguishene,
 CHAS. L. INGLES, 17 Elm Grove Ave., Parkdale.

A CORRECTION.

Sir,—Kindly permit me to rectify an error, the press has inadvertently made concerning some remarks I made during the recent session of the Synod. I then, in substance, stated, that: (1) One out of four missions had not paid in full their assessments for the Mission Fund, i.e., a failure of 25 per cent. (2) One in three of the parishes outside the city of Toronto had not paid theirs in full—a failure of 33 1/3 per cent. (3) One-half of the parishes in the city had failed to pay theirs.

H. V. THOMPSON.

HOW MANY DELEGATES TO THE GENERAL SYNOD?

Sir,—In answer to the enquiry in your last issue, under the above heading, I beg to say that Clause 4 of the Constitution provides that the representation by clerical and lay delegates shall be as follows: "Dioceses having fewer than twenty-five licensed clergymen shall be represented by one delegate from each order, and dioceses having twenty-five and fewer than fifty licensed clergymen, by four delegates from each order, and dioceses having fifty and fewer than one hundred licensed clergymen, by six delegates from each order, and dioceses having one hundred licensed clergymen and upwards, by eight delegates from each order. And the delegates shall be in all cases resident in the diocese from which they are elected or appointed; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the dioceses of Moosonee, Selkirk, Mackenzie River, Athabasca, and Caledonia, and such other dioceses as may be formed out of them, be permitted to elect or appoint non-resident delegates to the General Synod, provided only that the said delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land or the Civil Province of British Columbia, respectively." I may take this opportunity of asking diocesan secretaries and others to send me any memorials, notices of motion, etc., for the General Synod early in July in order that the Convening Circular may be ready for distribution at the beginning of August. The Constitution and Rules of Order have been separately printed. I shall be happy to send a copy to any one who will furnish me with his name and address.

C. J. S. BETHUNE,
 London, Ont. Hon. Clerical Secretary.

ART IN THE DRUG STORES.

Some attention is being directed lately to a series of etchings in the leading drug stores. Close examination shows that they were issued by the Abbey Effervescent Salt Company. These etchings are little gems in nature studies, and are practical demonstrations of art in advertising. They are by two famous American artists, Randall and King, and are quite worthy of a place in one's library or den. The Abbey Salt Company are to be commended for sending out advertisements so artistic. They are far above the usual store hanger, and merit a prominent place in every first class pharmacy.

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"SO-SO."

"Be sure, my child," said the
widow to her little daughter, "that
you always do just as you are told."
"Very well, mother."

"Or at any rate do what will do
just as well," said the small house-
dog, as he lay blinking at the fire.
"You darling!" cried little Joan,
and she sat down on the hearth and
hugged him. But he got up and
shook himself and moved three
turns nearer the oven, to be out of
the way; for though her arms were
soft, she had kept her doll in them,
and that was made of wood, which
hurts.

He was no particular kind of dog,
but he was very smooth to stroke,
and had a nice way of blinking with
his eyes which it was soothing to
see. There had been a difficulty
about his name. The name of the
house-dog before him was Faithful,
and well it became him, as his tomb-
stone testified. The one before that
ended his days on the gallows for
worrying sheep. The little house-
was Wolf. He was very wild; and
dog never chased anything, to the
widow's knowledge. There was no
reason whatever for giving him a
bad name, and she thought of sev-
eral good ones, such as Faithful, and
Trusty, and Keeper, which are fine,
old-fashioned titles, but none of
them seemed quite perfectly to suit
him. So he was called So-So; and
a very nice soft name it is.

The widow was only a poor
woman, though she contrived by in-
dustry to keep a decent home to-
gether and to get now one and now
another little comfort for herself
and her child.

One day she was going out on
business, and she called her little



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daughter to her and said to her:
"I am going out for two hours. You
are too young to protect yourself
and the house, and So-So is, not as
strong as Faithful was. But when
I go, shut the house door and bolt
the big wooden bar, and be sure
you do not open it for any reason
till I return. If strangers come,
So-So may bark, which he can do
as well as a bigger dog. Then they
will go away.

"If I get the work I am going
after to-day," she added, "I shall
buy wool to knit warm stockings for
us both; and these, with the quilted
petticoat I bought with my sum-
mer's savings for you, together with
the duffle cloak for myself, will do
us through the winter. Be patient
till I return, and then we will have
the plum-cake that is in the cup-
board for tea."

"Thank you, mother."

"Good-bye, my child. Be sure you
do just as I have told you," said the
widow.

"Very well, mother."

Little Joan laid down her doll and
shut the house-door and fastened
the big bolt. It was very heavy, and
the kitchen looked gloomy when
she had done it.

"I wish mother had taken us all
three with her, and had locked the
door and put the key in her pocket,"
said little Joan, as she got into the
rocking-chair to put her doll to
sleep.

"Yes, it would have done just as
well," So-So replied, as he stretched
himself on the hearth.

By and by Joan grew tired hush-
a-byeing her doll, who looked none
the sleeper for it. And she took
the three-legged stool and sat down
by the fire to watch the hands of
the clock over the chimney-piece.

"There are sixty seconds in every
minute, So-So," she said.

"So I have heard," said So-So,
rising and stretching himself.

"And sixty whole minutes in every
hour, So-So."

"You don't say!" grumbled So-So.
He had gone to the door, and was
snuffing under it.

"The air smells fresh," he said.

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"It is a beautiful day, I know,"
said little Joan. "I wish mother
had allowed us to sit on the door-
step. We could have taken care of
the house—"

"Just as well," said So-So.

Little Joan came to smell the air
at the keyhole.

"It's not exactly what mother told
us to do," she said, "but I do be-
lieve—"

"It would do just as well," finished
So-So.

By and by little Joan unfastened
the bar and opened the door, and
she and the doll and So-So went
out and sat on the doorstep.

Not a stranger was to be seen.
The sun shone delightfully; an
evening sun and not too hot.

"It does just as well, and better,"
said little Joan, "for if any one



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comes we can see him coming up the field path."

"Just so," said So-So, blinking in the sun.

Suddenly Joan jumped up. "Oh!" cried she, "there's a bird. He is not flying; he is running into the corn. Crake! Crake! I do wish I could catch him and put him in my cage."

"I'll catch him!" said So-So.

"No, no!" cried Joan. "You must stay and take care of the house and bark if any one comes."

"You could scream, and that would do just as well," replied So-So, with his tail up.

"No it wouldn't," cried little Joan. "Yes, it would," reiterated So-So.

Whilst they were bickering an old woman came up to the door; she had a brown face and black hair and a very old red cloak.

"Good evening, my little dear," said she; "are you all at home this fine evening?"

"Only three of us," said little Joan. "I and my doll and So-So. Mother has gone to town on business, and we are taking care of the house, but So-So wants to run after a bird in the meadow, and so do I."

"Dear, dear, is there no neighbour to sit on the doorstep for you and keep house while you slip down to the field after the bird?"

"No, only old Martha—and she is bedridden," said little Joan.

"I have some distance to go this evening," said the old woman, "but sooner than that you should lose the bird I will sit on the doorstep to oblige you, while you run down to the cornfield."

"But can you bark if any one comes?" asked little Joan.

"I can call you if I see any one coming, and that will do just as well," said the old woman.

"So it will," replied Joan, and off she ran to the cornfield, where, for the matter of that, So-So had run before her, and was bounding and barking and springing among the stalks.

They did not catch the bird, though they stayed a long time, longer than little Joan intended to. When they reached the cottage the widow had not returned.

"I hope mother won't think we ought to have stayed in the house," said little Joan.

"It was taken care of," said So-So, "and that does just as well."

But the old woman had gone, and she had taken the quilted petticoat and duffle cloak, and the plum-cake from the top shelf away with her, and no more was ever heard of any of the lot.

"After this, my child," said the widow, "I hope you will always do just as you are told, whatever So-So may say."

"I will, mother," said little Joan—and she did. But the house-dog sat and blinked. He dared not speak. He was in disgrace.

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nice—on the whole, we will hope that he lived to be a good dog ever after.

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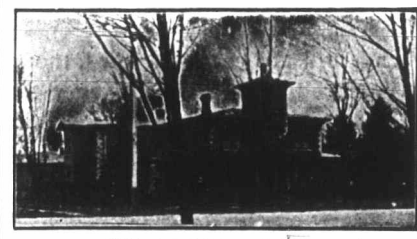


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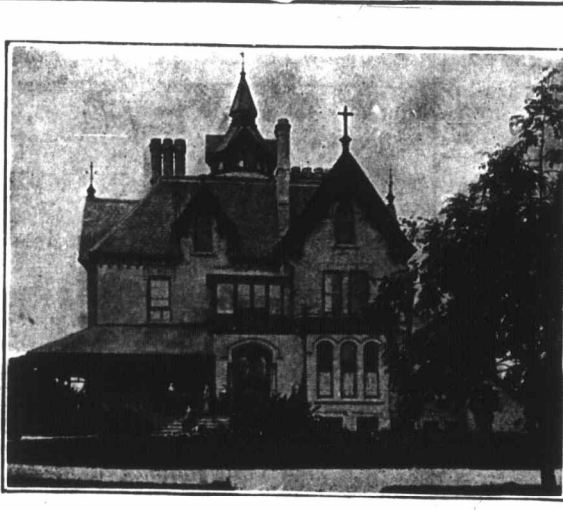
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