

Canadian Churchman

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September 11, 1902]

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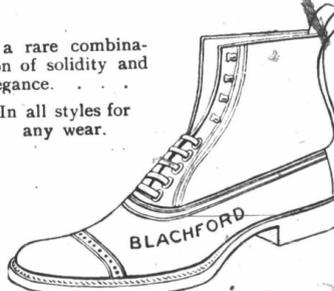
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SEVENTEENTH SUNDAY AFTER TRINITY

Holy Communion: 208, 213, 260, 321.

Processional: 2, 36, 242, 381.

Offertory: 165, 217, 275, 386.

Children's Hymns: 330, 332, 571, 573.

General Hymns: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.

Processional: 179, 215, 217, 382.

Offertory: 212, 235, 366, 423.

Children's Hymns: 240, 329, 334, 473.

General Hymns: 220, 259, 384, 477.

GENERAL SYNOD NOTES.

Increased Representation.

The demand for increased representation of the dioceses in the General Synod has been granted, and the number of clerical and lay delegates is nearly doubled, and will total about one hundred and sixty. By this increase, Church opinion will be fully represented, and the interest in and influence of the great central legislative body of the Church will be greatly widened and strengthened. The objection of expense formerly urged was not put forth, and the motion was adopted unanimously. The Synod is rising above the cautious movement of the past as

to expenditure of money, and is entering, as the Church should, on ventures of faith, and is recovering, we hope, from that penuriousness which the Prolocutor said, the Church of England in Canada was suffering from.

An Admirable Suggestion.

The Hon. S. H. Blake's proposal that the Board of Missions should issue a missionary map of Canada is a most admirable one. A large map of Canada—delineating our 24 dioceses—indicating See cities, and giving statistics of Church population, and other items of interest, would be extremely useful and interesting. One such map should be hung up in every Sunday school room, and also in the houses of our people it should have a place. The land for Christ and His Church would be the lesson it would teach. What our people want is information, and when that is given interest and liberality will quickly follow. Let the map soon appear. It will more than pay for itself.

The Colonial Clergy Act.

The result of the discussion on this act was to make it evident that the grievance was more apparent than real. Its effect was to keep in the colonies men who were ordained for work there. The spirit in which the act is administered is of more importance than the act itself. The general impression was that now, at least, the provisions of the act were liberally interpreted by the Archbishops, and that clergymen going to England from the colonies for a temporary sojourn, or even permanently had little to complain of.

Absent Bishops.

Owing to illness or other causes, a number of the Bishops were absent from the General Synod. The Primate and also the Bishop of Mackenzie River are ill in hospitals in London, England. The Bishops of both in hospitals, as the result of accidents, the former in Toronto and the latter in Moosonee and New Westminster are also. Fredericton were absent owing to domestic affliction, though the former was present at Montreal. The Bishops of Toronto and the opening of the session—as was also Dr. Dart, later on.

Missionary Meeting.

The General Synod meeting affords many an opportunity of seeing and hearing the leaders of the Church from all sections of the country. Large congregations flocked to listen to Bishop Hall, of Vermont, and Bishop Dudley of Kentucky. Those who did so were well rewarded. The pulpits generally of Montreal were filled by Bishops from both East and West, who spoke of their own work, or the general needs and

prospects of the Church. An interesting missionary meeting was held in St. George's Church on Sunday afternoon. Short addresses, bristling with information, were given by the Bishops of Athabasca, Calgary, Columbia and Algoma. The plea of each was for increased support; more men and more money. As one listened to these earnest and self-denying men, stating how they were hampered for lack of means to carry on the Church's work, and to avail themselves of the openings which were presenting themselves, one realized that not a moment too soon had the missionary society of the Church been formed, and that every effort should be put forth to enable these leaders of our missionary operations in the great and growing West to seize the opportunities and discharge the responsibilities which lie immediately before them.

Name of the Church.

A lengthy and interesting debate took place on the proposition that the Church in Canada should be designated by some distinctive national name, as is the case of Ireland or South Africa. Objections were made both of a legal and sentimental character, whilst others affirmed that the existing name was an impediment to the Church's growth. How strongly the latter idea prevailed was shown in the vote by which the motion to refer the matter to a committee was defeated by only two votes, the numbers standing at 35 to 37, respectively. The name, which all would prefer, that of the Canadian Church or the Church of Canada, it was contended would not, in the existing state of feeling in this country, be allowed by the Legislature, and the name which seemed to find most favour was that of the Anglican Church of Canada. The term Anglican being an inclusive one, and including all English-speaking people. We fear that any lack of progress in the Church is due to causes deeper than a name, especially a name so time-honoured, and with such glorious associations and traditions as that of the Church of England. Without legally changing our name, the short adjective Anglican can come into use, and the Church in this country become to be known popularly as the Anglican Church, and its members as Anglicans. This would seem practically to overcome the difficulty, if any really exists.

Canadian Prayer-Book.

Local adaptation of the Prayer-Book and its enrichment are both felt to be necessary and pressing. A step in that direction has been taken by the Lower House, and if concurred in by the Bishops, we may expect within a reasonable time to have a Canadian edition of the Book of Common Prayer. What the Lower House has decided upon is the insertion into the body of the Prayer-

Book, without taking anything from what is already there, certain authorized prayers and services, such as are needed to adapt it more completely to the needs of the Church in Canada. Among suggested additions are prayers for Parliaments and Synods, prayers for family worship, and also a third service as an alternative for Matins and Evensong, under certain well defined circumstances. This last is a pressing necessity in the missionary and aggressive work of the Church, and liberty to use in school-house and mission stations, a simple service with no difficulty as to finding places, less responding and changes of posture would be of untold benefit to the Church. Such a service would be a stepping-stone to the ideal services, which the Church has used for centuries, but which are not adapted for the missionary efforts of a missionary Church. In any case an alternative use from that of Matins and Evensong cannot be otherwise than helpful and useful under the varied conditions of the Church's life in this vast and expanding country. We are glad to notice so general a recognition in the General Synod of the need existing for local adaptation and possible future enrichments of the Book of Common Prayer. Canadians will be pleased to see the name of their country in that incomparable manual of the Church's doctrine, discipline and worship, the venerated and loved Book of Common Prayer.

Place of Next Meeting.

Toronto was recommended by the House of Bishops as the next place of meeting; Quebec, however, was the choice of the Lower House. The Bishops yielded to the preference of the clergy and laity to make the ancient city the place of assembling, and in 1905 the General Synod will meet in that city of such rich associations both historical and ecclesiastical. These considerations, as well as the great interest manifested in the diocese of Quebec, in all that concerns the Church generally, as well as locally, determined the decision to meet there.

Missions in Advent.

The recommendation of the Bishops that a general Mission should be held during the first week in Advent to deepen the spiritual life, and arouse the careless, by special services of prayer and preaching was adopted by the Lower House, though arrangements therefor were left to the individual Bishops.

Temperance.

An excellent and well prepared report on this subject was presented, and the duty of the Church to deal with all social questions was fully recognized. The report urged that the treating system should be attacked, and the number of saloons be kept down, as perhaps the most effectual means at present of diminishing the evils of the liquor traffic. The whole debate was animated, and the committee was continued with an instruction to study the whole question, including

the Gothenburg system, with a view to proposing in the future some remedy that would minimize, if not wholly overcome, the evils attending the liquor traffic.

State of the Church.

An encouraging and hopeful report was presented on this subject. The reports so far as received showed satisfactory progress. There had been an increase of the Episcopate in the West, in the formation of the diocese of Keewatin, and it was expected that ere long Saskatchewan and Kootenay would have Bishops of their own. The completed unification of the Church, and the combining of all forces for the prosecution of missionary work, as evidenced at this session of the General Synod, were cited as subjects for congratulation, and as proofs that in the setting aside of all narrow provincialism, diocesanism, and congregationalism, the Church had entered on the most progressive movement of the Church in Canada had ever experienced.

Prosecution of Missionary Work.

A conference of the two Houses, as to the duties of Rev. L. N. Tucker, the organizing secretary, resulted only in a somewhat desultory discussion. It will take time to consider the most efficient manner of conducting the missionary operations of the Church. The experience of others will have to be considered, and then locally adopted. What will be needed, we think, will be effective organization in every diocese and parish. The organizing secretary cannot be ambitious, and what he can get others to do will accomplish more than he can do himself. The secret of his success will be in setting many to work in all parts of the field, supplying them with inspiring information, and stimulating them with the principles and motives of missionary effort. Let us know as soon as possible the amount annually required, let it be apportioned among all the diocese, and then let all use every endeavour to supply the means to edify and extend the Church in all parts of the Dominion. It means a much larger scale of giving on the part of our people than anything in our past history, and we trust that large plans, and liberal giving will characterize our missionary operations in the future. Let us hope, that in this connection, the day of small things is over.

Marriage and Divorce.

An exceedingly able debate took place on this subject. It arose on the Bishop's message adopting the table of kindred and affinity. A motion was made to follow the lead of the State which legalized marriages with a deceased wife's sister, and a deceased wife's sister's daughter. This proposal was negatived, and now the principle maintained by the Provincial Synod of Canada for the past forty years with respect to marriage, and by the Church at large from time immemorial has been sanctioned by the General Synod, and made applicable to the Church of England in all parts of Canada.

Strong ground was taken that the Church should not follow in these moral questions the lead of the State, but should guard the purity of the home, the integrity of the family, and the principles and methods by which they had been preserved and safeguarded in the past. The dangerous consequences of illogical tampering with the fundamental principle maintained by the table of kindred and affinity, were ably set forth by several speakers, but especially by Mr. Matthew Wilson, whose powerful and eloquent speech on this involved and difficult subject elicited loud and prolonged applause. We regret that the message from the House of Bishops, as to marriage of divorced persons, was not concurred in, it having failed to secure a majority of the lay vote. The indissoluble nature of the contract and relationship of holy matrimony cannot, in the interests of the family and of public morals, be too strongly insisted on. We cannot understand how one who took another by a solemn vow till death do us part, can, while that person is still living, say the same thing to another. It does seem a mockery to permit it under any circumstances. The debate was lengthy, able and learned, and we trust in time the whole Church will come to what we regard as the only scriptural, logical and satisfactory position on this question. Our Bishops are to be congratulated, as our leaders, upon the stand they have taken in defence of the binding nature of the matrimonial tie.

Archbishops.

The respect and affection in which the Archbishops of Canada are held by the clergy and laity generally was manifest on more than one occasion this Synod. To the Primate, Dr. Machray, now ill in London, a telegram of sympathy was sent, as well as the cheering news of the formation of the Church Missionary Society. In reply, a brief but touching cablegram was received of two words, to which nothing could have added either significance or pathos, they were simply, "Grateful thanks." The Synod took advantage of the fact that September 18th was the 87th anniversary of the Archbishop of Montreal's birth to offer him their congratulations, and to declare the esteem and honour in which they held him. The Prolocutor in presenting the address, expressed the hope that the present anniversary would be the happiest yet passed by His Grace, and the least happy of the anniversaries of the future. His Grace, in reply, thanked the delegates for their kindness, and earnestly asked them for their prayers.

The Extension of the Diaconate.

This subject was brought forward in an able report by Mr. Charles Jenkins, the chairman of a committee to which it was referred. Mr. Jenkins has for a long time given much attention to the question, and his view takes in similar action and co-operation throughout the Anglican Communion. The Church has been slow in inviting and organizing lay assistance, and has practically

made the deacon's office only a stepping-stone to the priesthood. Dr. Clark supported the movement, and Dr. Langtry pleaded for more immediate action here and now, with the result that all the ideas expressed were combined in a reference to the committee for further consideration and action. As we develop lay help, lay readers and other agencies, and make the diaconate a permanent order, in itself useful and necessary, shall we bring the people and the priesthood of the Church more and more into touch, and extend the Church's influence among the masses of the people.

The Revised Version

Rev. Prof. Clark's perseverance in urging upon the Church in Canada in its various Synods for many years the removal of the restriction on the use of the Revised Version in churches, and legalizing it equally with the authorized one, has at last prevailed, and with perfect unanimity, so far as we know, on the part of both houses. Both versions have their merits. The beauty and pathos of the old version can never be surpassed, and with it are associations both venerable and tender. In the New or Revised Version, we have an accuracy of translation, and a clearness of truth which appeals to all, so that whatever version may be used there will be compensations, and few will object, be it the Version of King James or the Revised, which shall fall upon their ear, as they hear it read in Church.

The Church Its Own Insurer.

We are glad to notice so practical and businesslike a proposition, as the following, emanating from the House of Bishops. We feel confident that if properly worked out, it will not only effectually protect our property from loss by fire, but secure a fund for Church objects: "Whereas in England very large profits for the benefit of the Church arise from the working of the Ecclesiastical Building Fire Insurance Association, therefore be it resolved, that, the Lower House concurring, a joint committee be appointed to consider the advisability of the formation of an 'ecclesiastical building fire insurance association,' for the insurance of churches, parsonages and other Church buildings in this Dominion, with a view to preserving the profits that may arise for Church purposes." The resolution was concurred in, and the matter was referred to the following committee: Bishops of Quebec, Ontario, Nova Scotia, Saskatchewan and Columbia, and Messrs. Thomas Gilroy, W. M. Jarvis, John Cundall, John Hamilton and R. Bayley.

The Colleges of the Church.

The subject of higher education has not been disregarded, and the need for combination in it has not, we are glad to notice, been overlooked by the General Synod. The anomaly of all our colleges being under merely local or partizan control, which we pointed out in our columns more than once, has been recognized, and will perhaps in time be overcome. Discussion showed that

what was really needed first of all was to get these theological institutions under the control of the Church, before they could hope to succeed with general collections. The whole matter was referred to a committee, and we hope that our educational forces may be consolidated, for confessedly we have too many seminaries, and with advantage their number could be reduced, and their efficiency and usefulness increased.

Beneficiary Funds.

The barriers of diocesanism are being broken down by the independent action of some of the dioceses possessing canons in favour of reciprocity in diocesan funds; this has been still further promoted by the endorsement and recommendation of the General Synod, and also by the assertion that the existence of such diocesan funds in no way precludes the General Synod forming funds of a similar character, applicable to the whole Dominion.

The Gallicians.

There are, it appears, 35,000 Gallicians in our North-West. They are of the Greek Church, with which the Church of England is in communion. The matter of their religious welfare was referred to a small committee to communicate in the first instance with the Greek Church with reference to it.

Close of the Session.

The last day of the Synod saw certain important subjects, such as Vital Statistics, Sunday Schools, Observance of the Lord's Day, and St. Andrew's Brotherhood dealt with and referred to appropriate committees for action. And then this most memorable Synod in connection with the Canadian Church, after the reading of a pastoral letter from the Bishops by the Co-adjutor Bishop of Montreal, was prorogued. It will be published at length in our columns, read in all our churches, and we trust will be seriously studied by all our people, for it contains words of wisdom and good advice, and its key note is that of the responsibility which rests upon us all, both to know and to do the will of God. We conclude by quoting from the pastoral the eloquent comment of the Bishops with reference to the work of the Synod. We have nothing but deep and lasting gratitude to God, as we think of the Synod now brought to a close. As one realizes the varied interests that were brought together from east and west, and north and south of this vast Dominion, the many minds, the local influences, the vigour and boldness, always beautiful, of comparative youth and the staid conservatism, ever to be respected, in middle and old age, and then remember how in this wondrous Synod all interests seemed to blend into one interest, the welfare and well-being of the Church, and all hearts seemed to beat as one heart, the heart of a winning and triumphant cause, cold and dead would be the spirit that did not thrill with gratitude that such evidence of God's favour has been vouchsafed to us. At last the Church in Canada is really one. At last all difficulties have melted out of be-

ing; at last old praty watchwords are still and dead; at last east and west are uncalled-for terms, and the Church of God in Canada, bishops, priests and laity, with one heart and one voice, glorify God this day for the peace, the tender sympathy and the enthusiastic missionary spirit which through the Holy Ghost abiding with us has captured our hearts afresh for the works of Christ.

The Churchwoman.

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

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

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

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

OTTAWA.

March.—On the 19th August, the anniversary of this branch of the Woman's Auxiliary was held at "Oaklands," the home of Mr. and Mrs. G. W. Monk. After a short business meeting, our kind hostess invited us to the lawn where croquet and other amusements were provided. About five o'clock tea was served and shortly after the guests dispersed, everyone voting Mrs. Monk a delightful hostess, and the afternoon one long to be remembered in the annals of our branch. It is the custom of Mrs. Monk to open her home on the occasion of our anniversary, to not only members, but all the ladies of the three congregations. On this occasion we had many city visitors, among them Mrs. G. M. Greene, diocesan Dorcas secretary. Mrs. Monk, who is our treasurer, reported \$21 on hand and all debts paid. We send out each year two large bales of new and second-hand clothing in good repair, quilts and groceries. After such a satisfactory report and pleasant afternoon, the members are encouraged to begin the work of the new year with even greater zeal than heretofore.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. Peter's.—St. John the Divine.—This new church has been opened for Divine service. The dedication service was performed by the Rev. T. F. Draper, R.D.

MONTREAL.

William Bennet Bond, D.D., Archbishop, Montreal, Que.

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

THE GENERAL SYNOD.

(Continued.)

Montreal.—At Friday afternoon's session, Mr. C. Garth presented the treasurer's report, showing that the cost of the session at Winnipeg had been \$6,750. This had been met by assessing each clergyman with the sum of \$6, and a balance of \$360.33 remained. At 3 o'clock the delegation from the Presbyterians of Canada was received. The Bishops in their robes again took their places on the platform, with the Archbishop in the chair. The delegation consisted of Rev. Dr. Campbell, Rev. F. M. Dewey and Mr. Walter Paul. The

Rev. Dr. Barclay, the Rev. Principal MacVicar and Mr. David Morrice were unable to be present, as originally intended, owing to either sickness or absence from the city. The occasion was a happy one, and the kind words of good-will and co-operation from members of both denominations were evidently appreciated by the great majority of those present. Among those present in the hall at the time were all the Bishops of the Upper House, as well as the deputation of bishops, clergy and laity representing the American Church, the lay and clerical members of Synod, and a goodly number of Churchmen and Churchwomen interested in the work of the Synod. The Archbishop occupied the chair and extended a hearty welcome to the Presbyterian delegates. The Rev. Dr. Campbell, who was the first speaker, expressed his gratification at being a member of the deputation, and his sense of the worthiness of His Grace for the presidency of this great assembly. The courtesies of Church to Church were of much value to the noble cause for which they were all anxious. They could not expect visible unity, at once, but each could recognize in the other a great force for good in the country. We rejoice there is room for all in our great heritage. If the Church goes to the right, the Presbyterians will go to the left; if the Church goes to the left, the Presbyterians will go to the right. The Presbyterians were glad to see the interest the Church took in home missions, and welcomed their success. Dr. Campbell closed his remarks by referring to Archbishops Tait and McLagan, and the Bishop of Stepney, who had been born and educated as Presbyterians. He also pronounced a warm eulogium of Archbishop Bond, who, he said, was honoured and revered no less in the Presbyterian Church than in the Church of which he was a prelate.

The Rev. F. M. Dewey said he had ever found in the English clergy, loving, trusting friends with whom to work harmoniously. He had just returned from the Keswick convention, where he had met many, and he had taken the communion at their hands in Keswick church, which was as far as a Presbyterian minister could go in showing his feeling of the unity of brotherhood between him and them. Mr. Dewey then sketched the work of the Presbyterian Church in foreign missions, a work without which the Church could not live. Wherever they met Presbyterians they would find loyal servants of Christ, and he believed the sympathy and good feeling showed by such a visit as that of the present deputation evinced the true relation of one Church with another, and proved that all differences would fade away in a common devotion to Christ and His glory.

Mr. Walter Paul urged upon his hearers the duty of assisting the Sunday school and the auxiliary work of the Church to which they belonged. The Sunday school was the nursery of the Church, and could not be neglected. The laity should take a deeper interest in its success. So with missions. The successful Church was the one that gave to missions. No Church could be otherwise than missionary in its type and work.

The Bishop of Nova Scotia replied on behalf of the Upper House. He was reluctant he said, to do so for fear he should say on the one hand anything that seemed to surrender, anything that ought not to be surrendered, or on the other should seem to fall short of cordial thanks to the Presbyterians for their action. Still he believed, our Lord would rather have him offend against the organization that we believe to be the primitive ordained means of grace, than against the higher law of love. So he returned them cordial thanks and recognized their great work for Christ. Many new problems confronted them and they should co-operate with every agency for good and antagonize every agency for evil. A visit like this showed the real unity in the spirit of which St. Paul spoke. He never thought it could be broken, but peace was necessary for its demonstration. Perhaps we can never make it visible,

but if we go deeper and try with earnestness and charity we shall reach to the conclusion whither the Holy Spirit would guide us. "Meanwhile," he said, "let us get to know each other better and rejoice in the success of the Presbyterians, while they rejoice in ours." He did not believe in pilfering from each other and no man should change his belief without real conviction. If a man stays a Presbyterian let him do so conscientiously; if a man is a member of the Church of England let him be one conscientiously, and we will believe they will stand, because God can make him to stand. So we can work and wait for the one thing to which the whole world moves, the second coming of Christ Jesus.

The Hon. Samuel Blake, K.C., replied for the Lower House. He prayed God might bless them. They were an inspiration to the Church and he thanked them for upholding God's Word, for maintaining God's Day and God's house for their work for temperance and the calm sobriety of their counsels. Christ prayed for peace that we might see unity; we make too much of our differences and too little of our unity. The nearer we get to Jesus, the nearer we get together, and we all kneel down before one Master. We speak of Imperial federations, but we seek neither land nor gold; we only desire from intense love to God to take in all peoples and all nations of the earth. We want the help of the Presbyterians and they want our help, so that the great day may soon come when all peoples and tribes shall fall down before the King. After Mr. Blake's address, the members of the deputation shook hands with Archbishop Bond and then withdrew.

After the deputation had withdrawn, the Synod adjourned and the first session of the new Board of Missions was held, Archbishop Bond being in the chair.

Bishop Loithouse, of Kewatin, was the first speaker. He described his work among the Indians, and spoke of the noble mission instituted by John Horton. With respect to the Esquimaux, His Lordship stated that the Bible was now printed in their own language, and 75 per cent. of their number could read it. At present they would sooner leave their provisions behind them on a hunting excursion than their Bibles. His own work had been chiefly among these people, and he deeply regretted that he had to relinquish it. In his own diocese he had four missions, each with 300 or 400 Indians, but the post of York Factory had had to be given up for lack of funds. He concluded by an earnest appeal for help and prayers.

Hon. S. H. Blake was the next speaker. He thanked the Bishop for his address and offered him \$1,000 to supply a man at York Factory. God Himself had given the world an object lesson of missionary work in sending His only Son to help us. "Let us go on," he said, "and enter into our heritage, now that we have got an organization to reach every diocese and parish and soul in the Dominion. We have the lands of the Indians; it is dishonest to refuse them our spiritual blessings in return. Then there are the Chinese, and we might make missionaries of them to their own land. Our own people have come to us from England; and if the Church at home had ministered to them there, it should minister to them here also. Still we should be willing to take our share in the work. Let us go forward prayerfully and expect great things of God. The machinery first created was good, but we need the power of God and His Holy Spirit to use it. Then we shall need a man to go through the length and breadth of the land to stir the Church up. He must be of the best, full of the Holy Ghost, and filled with zeal and knowledge. God will raise him up and will bless his work in His own good time."

Dr. L. H. Davidson also spoke. He rendered thanks for the mercies vouchsafed to the old missionary society, and the work they had accomplished. He exhorted them to enter on the new

order of things with hearts full of courage, and he spoke of the great need of getting an organizer, who would plan out the activities of the Church, and apply all his ability to study the needs and the ways of meeting them. He concluded by expressing his personal pleasure at the formation of the new society and repudiating the report published of him that he had been a stumbling block to its organization. The Board then spent several minutes in silent prayer for the blessing of God on their great work. Archdeacon Pentreath then moved that the memorial from the diocese of Kootenay asking the grant of a portion of the income of a Bishop of Kootenay, be recommended to the favorable consideration of the Board of Management. He stated the great need of a bishop in the diocese. The rules of the House of Bishops forbade the consecration of a bishop till an endowment of \$40,000 had been raised, or a salary of \$2,500 guaranteed to the satisfaction of the Bishops of British Columbia. Events move fast in the West, and the matter was urgent. The S.P.G. had promised £200 per annum towards the \$2,500, and if the Board would grant \$1,250, he thought the remainder could be easily raised in the diocese. Rev. W. C. Hedley seconded his resolution, and after some discussion the matter was referred to the Board of Management for full investigation without any recommendation that might hamper their action. The Board of Missions then adjourned. A meeting was held by the Missionary Society of England, in the Dominion of Canada, at the Synod Hall, University street, on Friday evening, at which His Grace, Archbishop Bond, took the chair. The general routine business was gone into, and the by-laws of the old society were considered, amended and adopted. It was also decided that the place of the next general meeting shall be Montreal. An Executive Committee was elected, as follows: Bishops of Toronto and Ottawa, the Rev. F. DuVernet, Toronto; Canon Pollard, Ottawa; Messrs. L. H. Davidson, K.C., Montreal; and F. H. Gisburne, Ottawa, with the officers of the society. At the meeting of the General Synod on Saturday morning, the Rev. L. N. Tucker, M.A., of Vancouver, was appointed organizing secretary of the newly-formed missionary society. He has accepted the position and will in consequence be obliged to reside in either Montreal or Toronto in future. Mr. Tucker was formerly a curate of St. George's, Montreal, and an active worker in the Sabrevois Mission. This was the most important piece of business which was transacted at the General Synod on Saturday. During the morning the report from the Domestic and Foreign Missionary Society, now merged into the newly formed missionary society, was received and adopted. It reviewed the work undertaken by the society, and in progress at the present time. The financial statement showed that from 1898 to 1902, \$91,228.91 had been expended on Domestic Missions, and \$78,559.92, in addition, the Woman's Auxiliary raised and expended \$70,995.83. With a balance of \$4,268.90, the grand total for the four years of \$245,053.56 has been contributed by the province of Canada for the cause of Domestic and Foreign Missions.

The Hon. S. H. Blake moved that "the Missionary Society of the Church of England, in the Dominion of Canada, at this, its first meeting, begs to assure the Woman's Auxiliary of the deep sense of the obligation under which our Church has been placed by its loyal and continued labours. This society rejoices in the splendid work which the Woman's Auxiliary of the Domestic and Foreign Mission Board has been able to accomplish, and it trusts that in the future the society may have the benefit of the untiring zeal and wise co-operation of the Woman's Auxiliary in the vast field of missionary work, which is afresh opened to our Church." This was carried and the Bishop of Quebec, Archdeacon Mackay, Rev. F. H. DuVernet, and Captain Carter, were appointed

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a deputation to present the resolution to the Woman's Auxiliary at their meeting on the following Wednesday.

The Board of Missions formally accepted the transfer of the work and funds of the Domestic and Foreign Mission Society, the mover of the motion being Dr. L. H. Davidson, and the seconder Mr. Matthew Wilson.

After the formal announcement had been made of the Rev. L. N. Tucker's acceptance of the position of organizing secretary of the new missionary society, Dr. L. H. Davidson introduced the following motion: "That the Board would respectfully suggest to the Board of Management the consideration at its earliest meeting of the needs of all the several portions of its field, with a view to ascertaining the amount required for the coming year, and of taking steps to raise the amount required, and suggests also the careful consideration of the plan of apportionment adopted by the sister Church society in the United States." Dr. Davidson said he thought the motion a wise one, for the simple reason that the funds of the Church had hitherto suffered because of a lack of definiteness in the appeals and the motion would remedy that defect. He thought a definite amount should be apportioned to each diocese and parish, and then there would be no trouble in raising \$20,000, \$40,000, \$100,000 or whatever the sum might be. By adopting this definite method of apportionment the small Church population of the diocese of Quebec had been able to contribute \$10,000 to missions.

At the request of Archbishop Bond, the Bishop of Quebec described the manner in which the above result had been attained. He had found that the best way to raise money was to tell the people how much was needed, and then to set men to collect from men, and women to collect from women and children. The adoption of this system had resulted in his diocese in an increase in the grant to missions from \$3,000 last year to between \$9,000 and \$10,000 this year. To attain this result it was necessary, however, that the clergy should be interested in the work, and that they should lead their congregations.

The Bishop of Kentucky explained how the system worked in the States, and enumerated the basis on which the apportionments were made. He emphasized the necessity which existed of the bishops taking a hand in the work in order that it might be successful. After some discussion the motion carried.

Resolutions of sympathy were passed with the Primate and the Bishops of New Westminster, McKenzie River and Moosonee in their illness, after which the first minutes of the Board of Management of the new missionary society were read. Reference was made therein to the appointment of the Rev. L. N. Tucker as organizing secretary at a salary of \$2,500 per annum.

After the noonday prayers for missions Hon. S. H. Blake asked that a short time might be set aside for thanksgiving and prayer, and he hoped Mr. Tucker would be made to feel that he had the support of the whole Church behind him in his new work. The appointment of Rev. L. H. Tucker, as organizing secretary, was first formally ratified, and he then made an earnest address. He felt leaving Vancouver, where he had spent nine happy years, very greatly, but he believed he was answering the call of God. He had pondered over the problems of the mission field very greatly, and at least he had the one qualification of his whole heart in the work. The deputation had declared their belief that now was the crisis in the history of the Church, and he accepted their summons as of God, and brought the prayers and sympathy of all Canada.

A solemn season of prayer followed the Rev. L. N. Tucker's address, after which the Bishop of Huron offered up a very impressive prayer. During the afternoon, the following message was received in the Lower House from the Upper

House: "That the General Synod of the Church of England in Canada again invites the earliest attention of all professing Christians to the evils arising from separation, and asks that prayer to God shall be continually made for the unity for which our blessed Lord so earnestly prayed, and invites continued conferences with the representatives of any body of Christians willing to consider this vital question, and that a joint committee shall be appointed to act in behalf of the Synod in this matter."

A motion by Mr. Matthew Wilson, asking for an increase of representation of the diocese in the General Synod, led to some discussion during the afternoon. In the result it was to double the number of the delegates from all dioceses, except those with less than twenty-five beneficed clergy. The West seemed to suffer a little by this, but the western delegation expressed itself satisfied, recognizing the claims of the East in the premises. There were those who rather objected to the extra expense which would be involved, but, on the other hand, it was pointed out that the gradual extinction of the Provincial Synods would lead to a reduction of expenditure. A loyal address to His Majesty, King Edward VII., was passed, the house rising and singing "God Save the King," and on the motion of the Rev. Dr. Langtry the following gentlemen were appointed a delegation from the Synod to the General Convention of the Protestant Episcopal Church in the United States: Clerical Members—The Very Rev. the Prolocutor, the Rev. Provost Macklem; substitutes, the Very Rev. the Dean of Montreal, the Rev. Canon Vroom, of Montreal, the Rev. J. C. Farthing, M.A. Lay Members—The Hon. S. H. Blake, K.C., and Mr. A. H. Dymond; substitutes, Chancellor Worrell, K.C., D.C.L.; Mr. G. O. D. Otty and Judge Senkler, D.C.L.

The Colonial Clergy Act was next considered, and though a motion, standing in the name of Mr. Matthew Wilson, K.C., appointing a committee to prepare a memorial in favour of a modification of the act was passed, it was evident the house regarded the grievance as of no great moment, and that the precautions imposed by the act as on the whole necessary and reasonable. The chief grievance was as to a certain list of questions submitted to the colonial clergy, applying for a license in England. Where were they born and where were they educated? Why did they leave their colony or foreign country? Did they take the Greek Testament in their examinations; if so, what portions? Did they take Latin; if so, what books? Have they applied to any other bishop, and were they refused; if so, for what reasons? Have they applied to the Archbishop of York; if so, what did he say?

Mr. Wilson contended this act was out of date; it belonged to a period when a judge could tell a prisoner he had banished off the face of the earth to go to Canada. When permanent duty sought such an examination might be all right, but it was absurd in the case of a man merely seeking a license for a few Sundays.

The Rev. James Simpson, of Prince Edward Island, attributed the severity to Archbishop Benson, and said the S.P.G. had found the regulations a great hindrance as they could not get a colonial clergyman to preach for them without delays of many months, or the risk of a double fine of £10. Dean Partridge also related very amusingly his adventures in procuring a temporary license from an English Bishop in 1878, while admitting that last year the Archbishop of Canterbury had given him leave to officiate willingly and promptly. The majority of the speakers were on the other side. Rev. Professor Clark maintained the only tangible grievance lay in the doubt whether a colonial clergyman could receive an English benefice. As for the questions they were quite natural and he did not wonder at their being asked; if they had been asked some time ago, of many admitted to priests' or deacons' orders,

he did not know how they could have answered them.

The Rev. J. Page, of Rat Portage, gave a clear summary of the act. When a Canadian clergyman first went home he received a temporary permission to officiate, and his regular license putting him on a par with English clergymen only when he had served two years. The questions were not a part of the act, and might be dispensed with, and he believed often were dispensed with especially since the war. From his own case he knew there was no trouble in a Canadian receiving an English living, if he could satisfy the Archbishop of his educational qualifications. In fact, in such a case his permanent license would be granted him without waiting for two years' service.

The Ven. Archdeacon Scriven defended the act on two grounds. Many colleges existed in England, like St. Augustine's, Canterbury, for the education of clergy for the colonial or mission field. If the men trained there could be trained too easily, half their benefit to the colonies would be destroyed. The act by placing reasonable obstacles in their way was actually of great benefit to Canada. Secondly, it was useless to deny some of our clergy were not and did not need to be of so high educational attainments as their home brethren. He did not refer to the Eastern dioceses, but to the missionary ones, when too great education might sometimes be almost a stumbling block to a man. It would never do, if Canada became looked upon as a back door to the ministry, and if men who could not be ordained at home, came out here to receive their orders, so as to get back to England as soon as possible.

Mr. Justice Hanington saw in the question only the same demand for credentials as lawyers would expect from a colleague from another province, and the House, while it adopted the resolution, evidently considered any hardship lay in the administration of the act alone, and of this there was little to complain of late years. In the result, the matter was referred to a committee, but the impression which seemed to be left on the mind of the House was that there was no great grievance in the act. Motions asking the Upper House to appoint a Registrar for the General Synod and to provide for incorporation were adopted and referred to committees, and the House then adjourned until 10 o'clock on Monday morning. On Sunday most of the pulpits in the city were occupied by the visiting bishops and clergy, and many able sermons were preached. At Christ Church Cathedral, the Rev. J. C. Farthing, of Woodstock, preached in the morning and the Lord Bishop of Nova Scotia in the evening. At St. George's church the preachers at the morning and evening services, respectively, were Bishops DuMoulin, of Niagara, and Bishop Baldwin, of Huron. At the church of St. James the Apostle, the preachers were Bishop Dudley, of Kentucky, at the morning service, and Bishop DuMoulin at the evening service. At St. Martin's church the morning preacher was Bishop Mills. Bishop Hall, of Vermont, was the preacher at the high celebration in the Church of St. John the Evangelist, at 11 o'clock. At All Saints, the Bishop of Ottawa preached. At the Church of the Advent, the Bishop of Columbia was the morning preacher. In the afternoon, a meeting was held at St. George's church with the object of stirring up interest in the work of the new Mission Board. There was a fairly large congregation, who listened with interest as the bishops set forth the needs of their different dioceses. The speaking was preceded by a brief religious service, at which His Grace, Archbishop Bond, presided. Bishop Carmichael introduced the speakers.

The Lord Bishop of Athabasca said that he and his fellow workers would return home from the first session of the General Synod of Canada animated with hope and energy to carry on the great work entrusted to them. All were deeply thankful for the spirit which had manifested itself

among bishops, clergy, and laity. They felt that it was a good omen for the extension of Christ's kingdom in this country. The question was often raised as to what was the value of missions to the heathen. He had once heard a sea captain tell a story in point. The captain had been shipwrecked, and the open boat containing himself and a few companions was approaching a ree-surrounded island of the Pacific Ocean. The question of whether the inhabitants were Christians or otherwise struck the castaways as being, under the circumstances, a matter of considerable importance. Happily they turned out to be Christians and so the captain lived to tell his tale. The Bishop then proceeded to point out that the missions of the West were to be subjected next year to a very serious reduction in their income, it being calculated that in 12½ years such reductions would liquidate the advances already received. This amount would have to be made up from some source if the work was to continue. Look at the position of such a diocese as his own. It required about \$2,000 a year more than it received. The missionary society granted only the salary. For the travelling expenses and itinerant work, help must be got from other sources. The work also should be extended, fresh fields should be opened, as, for instance, at St. John, near the Rocky Mountains, on the Upper Peace River, and in other places. The work in the north had hitherto been carried on by the societies, and these societies now announced that in future these missions must look to Canada. He trusted that they would receive generous support.

The Lord Bishop of Calgary said that the work of his diocese was divided into two parts, that among the settlers and that among the Indians. Since last January the number of immigrants to Manitoba and the North-West had been about 70,000, with prospects of 100,000 next year. These were scattered over a wide territory and the bringing to them of the means of grace put great pressure on the Church. For this work they had neither money nor men. In Rupert's Land alone it was necessary to have at least a dozen additional ardent workers. Three or four clergymen were wanted in the Saskatchewan district and from eight to twelve at once in the diocese of Calgary. Next year there would be needed as many more. They wanted men of power and devotion and energy, not men who had been failures in Eastern Canada, and they wanted men who were not afraid of small stipends. The diocese of Saskatchewan had a great deal of Indian work. Between three and four thousand Indians in the diocese were members of the Church, but they were not able to be self-supporting, and they had not been trained in the duty and privilege of giving. The missionary society had taken away \$815 a year, which was more than the stipend of one clergyman. If the work was to go on, enlarging year after year, money must be procured from somewhere else.

The Lord Bishop of British Columbia said that help was needed in his province, and it should be borne in mind that Canada did not stop at the Rocky Mountains. The work there had begun fifty years ago under splendid auspices. The original number of workers was six. Now there were three bishops with eighty clergy, and another diocese was on the point of being formed. They still received money from societies in England and also from societies in Canada. In the diocese of Caledonia the work had been altogether among Indians, but now it was opening up among whites. The difficulty caused by the withdrawal of the grants would have to be met. On Vancouver Island, also, help was needed. Some revenue now came from the city of Victoria, but it was not enough to meet the needs of the sparsely settled districts. British Columbia had in addition its special problem caused by the presence of the Chinese. There were ten or fifteen thousand of these pagans to be dealt with and the command of God to preach the Gospel to them was clear. The yellow peril could be

avoided only by making the Chinaman a Christian. The Lord Bishop of Algoma gave an idea of the size of his diocese by remarking that it had a coast line of nearly 100 miles. The work was begun there in 1873 with seven missions, of which two were to the Indians. Now there were 30 missions and they had this summer 42 paid workers. From being considered a poor country, Algoma had come to be considered a land of promise, and population was fast coming in. The Church supported in Algoma schools in which 70 Indian children were under training. The mission work among the Indians of Algoma had been languishing for a number of years and help was needed at once if it was to be kept up. Men were also needed among the white settlers and he could place six or eight clergymen at once in different parts of his diocese. The deficit on the Indian schools last year was \$600; on the new missions among the Indians, \$1,200; and on the white missions about \$1,000. These sums would have to be raised merely in order to keep things straight and there was in addition a debt of \$5,000. There was, as usual, a good deal of routine business to be disposed of before the House got down to important business on Monday afternoon. One of the first things of any moment was the proposal that the House, in conjunction with the House of Bishops, should send a letter to the President of the United States, congratulating him upon his escape from death in the recent accident, which cost two lives. This proposal was carried un-animously. After this it was moved by Mr. Thos. Gilroy, and seconded by the Ven. Archdeacon Fortin: "That this House begs to render to its late Prolocutor, His Lordship, the Right Rev. the Coadjutor Bishop of Montreal, its very hearty congratulations upon his elevation to the Episcopate of the Church, and offers to him its best wishes for his future happiness, prosperity, and usefulness in the high position to which, under God's guidance, he has lately been called." Happy things were said by both mover and seconder, and the motion was passed amid applause.

His Lordship, Bishop Carmichael, made one of his felicitous replies, which alternately provoked, the laughter and the applause of the House. He thought he had been sent for to account for the crimes and iniquities which he might have committed as prolocutor of the Provincial Synod. The motive, however, of the gentleman who called him from the House of Bishops was a different one, and the resolution which had been passed in regard to himself was an act of great kindness which went straight to his heart. He appreciated it very highly. He had happy recollections of his position as prolocutor of the Provincial Synod and subsequently as prolocutor of the General Synod. It was one of the happiest moments of his life when he was elected to the position of prolocutor of the Provincial Synod, and a greater happiness, if that were possible, when the office of prolocutor of the General Synod was conferred upon him. He could assure the House that he always entered the Synod as prolocutor with a happy heart, and left it with the same. Some of the pleasantest memories of his life clung to those past days of service—a service the onerous nature of which was much mitigated by the able gentlemen, who, one on each side, spoke, the one with thunderous tone, and the other with mild undertone, into each of his ears. These gentlemen had greatly helped him, and if he had any success in his work, it was largely owing to their counsel and advice. He said that the Synod had the future success of the Church in their own hands. On them lay the responsibility. A great step forward had been taken—the Church had been greatly strengthened by the formation of the new missionary society. They had done a great work; they had had a united mind—a mind which he hoped would continue, and he prayed that God would abundantly bless their work, and give them the high sense of duty and zeal which they had

already displayed. As for his successor, he was in every way fitted for the office, and particularly in the matter of an Eastern appendage, which he lacked (ocular reference to the prolocutor's long beard), he had a possession which was of the utmost interest and value. A most interesting discussion then took place on a motion of Mr. Chancellor Worrell that the name of the Church of England in Canada should be altered to one of a more national character. Mr. Worrell gave no hint as to the name he would like the Church to bear in future. That he claimed could be selected by the committee mentioned in his resolution. But among the delegates on the floor of the Synod such names as "The Anglican Church of Canada," "The Anglican Church in Canada," "The Anglo-Catholic Church of Canada," "The Episcopal Church of Canada," were privately discussed. The present designation of the Church is "The Church of England in the Dominion of Canada," a name which many delegates believe to be injurious to the best interests of the Church in the Dominion. Mr. Worrell made an exhaustive speech in which, among others, the following points were made: The Church had now entered upon a new career—she was homogeneous—she represented the whole Dominion; the Church was an independent entity, having no organic connection with the Church of England, although the King, as sovereign, was head of the Church; the Church, while free and independent, had, of course, a sentimental connection with the Mother Church, and, no doubt, she must remain an integral part of the Church by reason of an identity of teaching and doctrine; a change in name would effect no hurt either from the legal or the sentimental point of view; the name of the Church was anomalous; these were the days of great and growing nationalities, and the Church should be national in the widest sense; the Church was absorbent, and if she had a national name, she would absorb many of the immigrants who came from Europe, especially Norwegians and Swedes, and the Americans who were now coming over the border in thousands; the Church had not grown, especially in Ontario, as fast as he would like, and a change of name would help to a greater growth by offering a national title round which all might rally; there were many members of the Church who belonged to the Irish Church, for example, and these would be pleased with a change in name, as the Church of England did not mean so much to them as to those who had been born in it in the Old Land. These and other points were amplified at much length and with undoubted power. Mr. Worrell laid stress upon the fact that the name at present signified that they were simply a certain Church in the country rather than of it. They had been told by a certain person that Canada was a nation. Well, they were glad to know that she had not become something less than a nation, and that certain alleged designs as to the exaltation of one particular portion of the population have not been carried out. But as there was the desire in the political and imperial domain for emphasis, so there should be, now that they had become a great General Synod, the desire for a name for the Church, which would be thoroughly distinctive and national. Mr. Worrell concluded by pointing out that the Church had not suffered in Ireland, in Australia, in the United States, nor in South Africa by a change of name, and he quoted from Kipling, in reference to Canada:

"Daughter in her mother's house,
But mistress in her own."

The Rev. Canon Welch seconded the motion, pointing out the anomalousness of the name "Church of England in Canada"—a name which suggested that those who belonged to it were not here to-day. It perhaps became him, who had nothing but English blood in his veins, who had been baptized in the Church of England, who had been ordained in it, and who had served it in England, to second the motion. He had come

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to the conclusion after seven years' sojourn in Canada, that the time had arrived when the Church should be given a distinctive name which should mean permanency and breadth. There were many Irishmen in the Church, and they had just heard an eloquent Irishman in the person of Bishop Carmichael, who had memories of the Irish, not the English, Church. He believed that a change of name would give strength to the Church, and would help her to grow. He was glad that Mr. Worrell has quoted Kipling. He meant to do the same himself. He might add that when the daughter become mistress of her own house she generally changed her name.

Judge Macdonald made an eloquent speech against the motion. He went into the meaning of the word Anglican; he showed that we were still a colony, and that the laws we made were subject to revision by the Imperial authorities; that the Church was founded and fostered by the societies in connection with the Church of England—societies which still gave support in some instances, but which would be tempted, he thought, to withdraw if the name was changed; he pointed out the difficulty, nay, the impossibility, of getting either a provincial or a federal legislature to give them the change in name sought, instancing the case of the Hornerites, who were refused incorporation under the name of Wesleyan Methodists; he argued that the Church could not be called national in a sense which would be appreciated by other bodies, and especially by the Roman Catholic Church, which was certainly first in this country, and he hoped that the name would remain, that the Church in which so many of their immigrant people had been reared would be found on this side to be the same in every particular, a fact which would go a long way to bind the strangers to the Church of their youth when they reached a strange land.

Mr. J. J. Jennison argued for a change, while the Ven. Archdeacon Davidson offered an amendment to the effect that the matter in question be committed to the committee, without prejudice to the title of the ancient and historic Church. This, however, was ruled out as not constituting an amendment in the proper sense.

The subject of prison reform was brought up by a lay delegate, and the Synod was asked to devise some means whereby the subject could be brought before the attention of Churchmen generally. It was decided to present an address to His Grace, Archbishop Bond, on the occasion of the attainment of the 88th anniversary of his birth on the following Wednesday. The Synod then adjourned for lunch.

At the resumption of business, after the mid-day recess, the debate was continued upon Mr. Worrell's motion in regard to the change of name of the Church of England in Canada. It was long and spirited, and lasted until four o'clock. The strong argument brought by those who desired a new title was the statement put forward by the Dean of Calgary, that he found in his work a real difficulty in the name, Church of England. The American and other settlers pouring into the West regarded the Church as something for Englishmen alone. Mr. Gilroy, of Winnipeg, contravened this statement, but the Bishop of Qu'Appelle was quoted as saying many new-comers interpreted the name as equivalent to "No Canadians need apply," and Rev. David Williams backed it up by stating his experience with the Welsh in Wales, who were undoubtedly hindered by thinking adhesion to the Church impaired their nationality. Canon Lane was of the same view. In his part of Canada he had found a village where the national line had been drawn; only here the Churchmen were all Irish, while the Englishmen were Methodists to a man. He declared the present title was most unbiblical, a statement Dr. Davidson later on denied, and held you might as well talk of the Church of Ephesus in Antioch, as the Church of England in Canada. As many of the members of the Church were

Irish, why not call it the Churches of England and Ireland United in Canada.

The Rev. H. Kittson held any such name illogical, as the Church was not the same to-day as the Church of England, and was separate with perfect freedom. Moreover it, perhaps, implied some sort of restriction that was bad in every way. Let them change the name not on the spur of the moment, but carefully, without giving any uncouth or wild Indian term. Mr. Jennison and Canon Richards also spoke on the same side, an advance to make the Church a national one in every sense.

The opposition to the change was partly based upon pure conservatism, of which Dean Partridge gave the finest expression in an eloquent appeal to the glorious traditions of the English Church, and partly on loyal grounds. There would be considerable expense in altering the acts incorporating the various synods and other bodies, and possibly some real difficulty about endowments. Dr. Davidson also held it to be unconstitutional to propose a change of this nature without a single petition from a Diocesan Synod. Dean Partridge thought, moreover, the Canadian Church had not yet won its spurs, and was still dependent on outside help, while Principal Whitney pleaded for delay on the ground that the rapid changes now at work, both at home and in Canada, might so alter the position of affairs in a few years as to make any name they selected now inappropriate. The evident favour many held the word "Anglican," was a stumbling-block to some, and Judge Macdonald quoted the Century Dictionary to show its party meaning, and objected to the use of a Latin term. To this Mr. Jenkins remarked from Latin we got half our language, while Canon Wilkinson later declared the word was used by either party of the Church indiscriminately in these days. Rev. C. James claimed that if the English were the finest people of the earth, the Irish were its salt, yet they never objected to the title, Church of England. Mr. Worrell eventually closed the debate in an eloquent address, and on the vote being taken it was found that the amendment giving the motion a six months' hoist was carried by the narrow majority of two votes only, thirty-seven voting for the amendment and thirty-five against it.

Dean Evans brought in the report of the committee on the date of the General Synods, that the first Wednesday in October was the best season. This met with some expressions of disapproval. Messages were received from the Upper House appointing the Bishops of Nova Scotia and of Saskatchewan and Calgary as delegates to the General Convention of the American Church, with the Bishops of Ottawa and Ontario as substitutes. They also concurred in the messages from the Lower House, concerning the message to the King, Beneficiary Fund, and the Colonial Clergy Act, the members of the Upper House on the joint committee to deal with the latter being the Bishops of Niagara, Saskatchewan, and Calgary, and the Coadjutor of Montreal.

A motion of Chancellor Worrell asking a joint committee be appointed to define and limit the title and duties of the ecclesiastical offices met with scant favour. It was admitted there was some looseness in the way they were conferred, and Dr. Langtry confessed he could not attend to his curatorial duties, and his harvest at the same time. However, it was held the matter was within the competence of each separate Bishop's decision and the motion was thrown out. A discussion arose upon the motion of Mr. Matthew Wilson, K.C., and a memorial of the diocese of Huron upon the issuing of a special Canadian Prayer-Book, with services adapted to the needs of the country. A number of amendments were proposed, but a conference of those interested in them resulted in the adoption of the following, which was passed by a large majority: "That it is now convenient and desirable that an edition of the Book of Common Prayer be printed for

use throughout Canada, by the action of a joint committee of both houses, and that such Prayer Book should contain, conveniently arranged, all the prayers and forms of service applicable to and authorized for use of Church services in Canada, and should be issued with the authority of the General Synod and used by the various congregations within its jurisdiction, and that the Upper House be respectfully requested to take such action as may be deemed necessary to prepare a plan for the issue of such Canadian Prayer Book, and that the Upper House concurring—a joint committee of both houses be appointed to assist in carrying out the object of this resolution, and to report at the next meeting of this Synod."

It was clearly understood all through the debate this Canadian Prayer Book would not be an alteration in any doctrinal or essential point. Canada has certain needs not contemplated by the compilers of the Prayer Book, and the additions or appendix would simply be adapted to these peculiarities. The Archbishop of Canterbury himself wrote to Mr. Matthew Wilson, approving of the idea, while His Grace was opposed to any change in the official title of the Church. The sort of changes or additions contemplated were the inclusion of special forms of service for school-houses and missions, prayers for the Governor-General, Lieutenant-Governors, and a funeral service adapted to a country where the prayers are necessarily said in the church rather than at the graveside. Mr. Wilson also thought the laudable custom of family prayers would be greatly encouraged if a short form was published in the Prayer Book, and some prayers that a layman might use in visiting a sick friend would also be very convenient. It would be quite impossible to revise the actual Prayer Book, held Mr. Wilson, as the experience of the American Church showed how very lengthy a business it was to gain the consent of all parties to any alteration whatever.

(To be continued).

NEWFOUNDLAND.

H. Jones, D.D., Bishop, St. John's.

St. John's.—The Lord Bishop held a general Ordination in his cathedral on Sunday, the 14th September, when he ordained the following gentlemen to the Priesthood and Diaconate, respectively: Priests, the Rev. H. W. Goddard, St. Augustine's College, Canterbury, and the Rev. E. C. Ciench, St. Boniface College, Warminster. Deacons, Mr. J. Bell, St. Boniface College, Warminster; Mr. F. Severne and Mr. C. Carpenter, of St. Augustine's College, Canterbury.

ONTARIO.

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

Camden East.—St. John's.—On Tuesday, Sept. 2nd the congregation of this church gathered together in Finkle's Hall for the purpose of bidding farewell to their rector, the Rev. F. D. Woodcock and Mrs. Woodcock on the eve of their leaving for Brockville; Mr. Woodcock having been appointed rector of Trinity church in that city. Mr. Woodcock's incumbency of this parish has extended over a period of twelve years, and both he and Mrs. Woodcock have greatly endeared themselves to the parishioners during that time. The first part of the evening was taken up with a programme of music, after which Mr. James Shorey took the chair, and introduced Mr. D. A. Nesbitt, B.A., who paid a fitting tribute to Mr. Woodcock as a man and a citizen. He was followed by the Rev. Canon Jarvis, rector of Napanee, who expressed his deep personal regret at the departure of Mr. and Mrs. Woodcock from their midst and from the diocese, and incidentally mentioned the fact that Mr. Woodcock and himself were the only ones left of the clergy who

were labouring there twelve years ago. He spoke highly of the good work which Mr. Woodcock had accomplished in the parish, and congratulated him upon having been appointed to so important a charge as Trinity church, Brockville. Mr. and Mrs. Woodcock were then called to the platform where Mrs. Jas. Shorey read a brief address to the latter accompanied by a presentation made by Mesdames Finkle and Sutton, of a very beautiful silver bake dish, cake dish and fruit spoon. Mrs. Woodcock suitably acknowledged the gift. She has been indefatigable in her efforts in the women's work, not only in this parish but in other parts of the diocese, and her work has been thoroughly appreciated. Mr. Shorey then presented Mr. Woodcock with an address expressive of the feelings of the congregation on his departure to which the recipient replied with evident emotion, thanking his people for their constant loyalty and loving co-operation especially praising his church wardens, Messrs. Shorey and Sutton. The gathering concluded with "God Save the King," after which Mr. and Mrs. Woodcock had a final handshake with all those present, among whom were a large representation from other churches in the village. The following is a brief comparative statement of the state of the parish of Camden twelve years ago, when Mr. Woodcock came here, and at the present time: 1890-91—Families, 81; communicants, 70; stipend, \$275, and mission grant of \$150; mission fund diocesan, \$46.48; Domestic and Foreign Missions, \$18.60; Easter communicants, 65. 1901-02—Families, 133; communicants, 208; \$625 with no mission grant, stipend list now stands at \$787; mission fund diocesan, \$165; Domestic and Foreign missions, \$44; Easter communicants, 190. There have been 204 baptisms and eight confirmations with between 200 and 250 confirmed. Two churches have been rebuilt at a cost of \$7,000, and one restored at a cost of \$250. A debt of \$1,000 is standing, leaving a balance in this item of \$6,250. A parsonage debt of \$800 and interest of \$150 has been paid off and repairs to the amount of \$130 made. Two furnaces have been put in, \$185; three organs, \$400; one altar, \$16; altar frontals, etc., \$75; Bishop's chair, \$15; church sheds built, \$130, and parish room, \$100, making a total paid for building, etc., of \$9,261. Present assets are three churches, valued at \$9,500, and parsonage at \$1,600; a total of \$11,100, with liabilities of only \$1,075, leaving net assets of \$10,025. The Mission at Strathcona was opened, and a church built at a cost of \$1,800, with furniture at \$200, a total of \$2,000, all of which is paid. The parishioners of Yarker have also presented Mr. Woodcock with a cheque, and the following address: "Yarker, Aug. 31st, 1902. The Rev. F. D. Woodcock, Yarker, Ont. Rev. and Dear Sir.—We, your parishioners of St. Anthony, Yarker, deeply deplore the necessity, that compels you to separate yourself and your estimable family from us, at the same time we have to congratulate you upon the honour and distinction shown you, and we feel proud of being a part of a parish, which has enjoyed your administrations for so long a time with much profit and pleasure to ourselves. We feel that we could not in justice to ourselves, allow this opportunity to pass, without giving you some expression of our thankfulness and gratitude for all your great kindness and administrations for the past twelve years, and desire that you accept the accompanying enclosure, together with our best wishes for the success and happiness of yourself, Mrs. Woodcock and family, in your new home. And may the giver of all good gifts continue to shower his blessing upon you. John Ewart and Arthur Baxter, Churchwardens."

TORONTO.

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

Hastings.—The rural deanery of Northumberland, met in this parish, of which the Rev. E. R.

James is incumbent, on Sept. 8 and 9. There were present, the Ven. Archdeacon T. W. Allen, M.A., D.C.L., Rev. Rural Dean Warren, B.A., Lakefield; Rev. J. C. Davidson, M.A., Peterborough; Rev. E. A. Langfield, M.A., Ashburnham; Rev. C. H. Brooks, B.A., Graton; Rev. G. A. Field, M.A., Gore's Landing; Rev. J. M. McLennan, Norwood; Rev. W. Cresswick, L.Th., of Young's Point; Rev. W. R. Tandy, M.A., Havlock; Rev. A. S. Dickinson, of Warsaw, and Mr. Hansfield, a lay reader, Warkworth. Divine service was held in St. George's church on Monday evening at which the Rev. C. A. Brooks, B.A., was the special preacher. His text was St. Matt. 22, 28, (in part), "The Son of Man came to give His life a ransom for many." On Tuesday morning at 7.30 the Holy Eucharist was celebrated, the Rev. Rural Dean Warren being the celebrant, assisted by Rev. A. S. Dickinson. At the meeting which followed, instructive papers were read of "Preaching," by the Rev. E. A. Langfield; of "The State of the Church in the Rural Deanery," by the Rev. A. G. Westmacott, and on "The Position and Policy of the Church of England in Canada," by the Rev. J. C. Davidson. Important resolutions were also passed, to be brought before the Archdiaconal Conference and Diocesan Synod, such as "The Reconstruction of the Deaneries of Northumberland and of Durham and Victoria," and "The Creation of the New Diocese of Peterborough." The clergy were hospitably entertained by the parishioners of St. George's, and their stay in Hastings was a very pleasant one. Everyone was of the opinion that in attendance and interest this meeting proved to have been one of the best which had ever been held.

Bishop Strachan School.—Wednesday, the 10th inst., was a Red Letter Day in the history of this school, being the occasion of the opening in Parkdale at 151 Dunn avenue, of another school for girls under the auspices of the council of the school. For some time past plans have been maturing which came to a very successful conclusion in the formal opening on the 10th inst. In the absence of the president and vice-president of the council, the rector of St. Mark's, the Rev. C. L. Ingles, in whose parish the new school is situate, occupied the chair and opened the proceedings at 10 a.m. in the main class room, with a short service suitable to the occasion. The room was well filled with parents, pupils and the members of the teaching staff. After a brief address of welcome, the chairman introduced the Rev. Canon Sweeny and Mr. E. B. Brown (members of the council), and the Rev. F. C. C. Heathcote (chaplain of B.S.S.), who gave short congratulatory addresses calculated to encourage the Lady Principal, Miss Middleton, her assistants and the pupils, in the important work which has so happily begun. The council have been very fortunate in securing a site so convenient, and a house so suitable as is the present one for the purposes of this school. The Parkdale Church School for girls opens with a staff of 14 teachers, and a roll of 22 pupils, and the council, confident from the many warm expressions of welcome heard on all sides, that Parkdale residents appreciate their enterprise, would bespeak a continuance of the very cordial and practical sympathy already evinced, and which has enabled them thus successfully to launch this scheme.

St. Philip's.—The 27th anniversary of its foundation as a parish was celebrated on the 7th inst. The rector, the Rev. Canon Sweeny, who preached the anniversary sermon, made a feeling reference to the loss the parish has recently sustained by the death of Mr. Geo. J. Cook for over 20 years a member of the vestry. "We have lost," said he, "another of our old tried and true friends who has been with us almost from the beginning of this parish's existence; one who, quiet and retiring in disposition, was always unobtrusively a

warm supporter of the parish, and a generous contributor to its finances. His last gift to us of those handsome brass railings in the tower porch, showed the consideration he had for the aged and infirm worshippers of this church, a gift that will help many of them in the coming years into their Father's house of prayer, and for which they will long and gratefully remember him." He asked for the prayers of the congregation that God would comfort the bereaved family in the hour of their great sorrow.

Bradford.—The following is the programme of events which will take place at the third annual conference of the Archdeaconry of York, which is (D.V.) to take place in this town on Sept. 29th and 30th and October 1st, next ensuing: Monday evening, Sept. 29th, 8 p.m., open meeting at which will be discussed "The attitude of the Church in regard to prohibition," Rev. C. L. Ingles, rector St. Mark's, Parkdale, will explain the "Gothenburg System." F. Vipond, Esq., will speak on the question of prohibition. Tuesday morning, Sept. 30th, 7.30 a.m., Holy Communion; 8.30, breakfast at rectory; 10, address of welcome by Rev. G. B. Morley, rector of the parish; 10.15, roll call, minutes of last conference; 10.30, address of Archdeacon, and consideration of the same; appointment of committees, etc., and general business; 12.30, adjournment to 2 o'clock; 12.45, luncheon at rectory. Tuesday afternoon, 2 to 3, subject, "What can be done to win back wanderers from the fold?" Revs. H. M. Little and A. U. DePencier and J. C. Morgan, Esq.; 3 to 4, "Re-arrangement of parishes and missions," Revs. Dr. Langtry, Canon Farncombe and A. M. Dymond, Esq.; 4 to 5, "How best to apply the Church's System to the Mind and Temperament of the Canadian People," Rev. T. W. Powell, S. Caldecott, Esq., Dr. Thomas Millman; 6, tea at rectory; 8, service and consecration of Trinity Church, Bradford, preacher, the Lord Bishop of Toronto. Wednesday morning, Oct. 1st, 8.30, breakfast at rectory; 9.30 to 11, Holy Communion, and "Quiet Hour," subject, "The Devotional Life of the Priest," the Lord Bishop of Huron; 11 to 12, "Preaching the Layman's Conscience of his own needs," B. Cumberland, Esq., T. E. Moberly, Esq., and others; 12.45, luncheon at rectory. Wednesday afternoon, 2 to 3, "Canon on the appointment to parishes," Chancellor Worrell, K.C., F. E. Hodgins, Esq., F. W. Churchill, Esq.; 3 to 4, "Rural Deanery meetings; how can they be made more useful to clergy and laity," Canons

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Sweeny and Welch, Geo. Raikes, Esq., and Revs. J. Gibson and Dr. Hare; 4, closing Evensong with addresses on, "The Work of the Holy Spirit" in (1) the Church, Rev. F. H. Hartley; (2) The Nation, Rev. A. H. Baldwin; (3) the individual, Rev. G. A. Kuhring.

Grace Church.—The Rev. E. L. King, of Trinity College, has been appointed assistant to Rev. C. B. Kenrick at this church during the absence of the rector, the Rev. J. P. Lewis.

Wooler.—St. George's.—The second anniversary and harvest thanksgiving services were held in this church on Sept. 7, morning and evening. The church was appropriately decorated, and was crowded at both services. The Rev. A. G. E. Westmacott, of Brighton, preached very earnestly at the evening service.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Georgetown.—On Monday, 8th Sept., the corner stone of the chapel of St. Alban in Glenwilliams was laid by His Honour Judge Harding, Grand Master of the Freemasons, assisted by Grand Lodge. The factories shut off work in honour of the occasion, and the stores and houses were decorated with bunting. Several arches were erected along the main street. The children of the Public School, by desire of the trustees, were trained under the direction of Mrs. Holdroyd and Mr. Fitfall, teacher, to lead the singing. The officiating clergy were the Rural Dean, Rev. A. J. Belt, the Vicar of Guelph, Rev. G. F. Davidson, Rev. Wm. Walsh, of Brampton, and the rector of the parish, Rev. T. G. Wallace. The Ven. the Archdeacon of Niagara unfortunately failed to make railway connections. Rev. W. Armitage, of Peterborough, grand chaplain, also took part in the proceedings. Mr. Baker represented the architects (Messrs. Gouinlock & Baker), and Mr. Steele, the contractors (Messrs. Steele & Hume). The service commenced by the children singing Psalm 100, and the Vicar of Guelph read the first part of the service appointed by the Church. The stone was then laid by the Grand Master, assisted by Grand Lodge, after which the children and people sang "The Church's one foundation," accompanied by the band. The concluding portion of the service was said by the Rural Dean, who also pronounced the Benediction. An illuminated address was presented to the Grand Master by the incumbent, and exquisitely designed silver trowel by Mr. John Sykes on behalf of the Building Committee. Orations were delivered after the ceremony by the Grand Master, the D.D.G.M., (Mr. W. Robinson), the W.M. of Credit Lodge (Mr. R. McCullough), the Grand Chaplain and the Rural Dean. Subsequently a reception was held at the residence of Mr. S. Beaumont, when a sumptuous tea was served by Mrs. Beaumont and the ladies of the parish. Too much credit cannot be given to the Building Committee and the Woman's Guild for their efforts to make the day a success. The band, under Mr. Lindley Beaumont, provided music during the ceremony and at the reception. The weather was fine, and the day will be marked as the greatest in the annals of Glenwilliams.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London
Thamesford.—The next meeting of Oxford Deanery takes place at this place on Friday, Sept. 19. In the morning Holy Communion will be celebrated at 10.30 by Rural Dean Wright. Rev. H. A. Thomas will preach. Then a meeting for Bible study will follow with addresses by the

Revs. Thompson, Murphy and Johnson on "the Epistle to the Colossians." Lunch will be served at 1 p.m. In the afternoon Canon Richardson will speak on "An historical sketch of Church Missions." The Rev. R. H. Shaw will speak on "Hindrances in the way of the Church's growth." Mr. W. L. Dawson's topic is "A layman's share in extending Christ's Church." Rev. E. W. Hughes, who recently returned from England, will speak on "The Church as it is in England." The Rev. J. C. Farthing on his return from the General Synod will be prepared to tell of "The Church as it is in Canada." Tea will be served at 6 p.m. In the evening at 7.30, Evening Prayer will be said and sermon preached by the Rev. C. C. Owen, London. The programme is one of exceptional interest. A hearty invitation is extended to all who can come, whether connected with the Anglican Church or not. The ladies of the parish will serve lunch and tea for visitors. The hearty co-operation of the clergy and Church workers living within the reach of this town will make this an event of surpassing interest and influence.

ALGOMA.

Geo. Thorneioe, D.D., Bishop, Sault Ste. Marie.

Aspdin.—The Rev. Rural Dean Burt, of Bracebridge, very kindly drove over here, a distance of 22 miles, on Saturday afternoon, the 6th inst, and on the following day, Sunday, duly inducted the Rev. Laurence Sinclair into the incumbency of this Mission. There was a large congregation present, and the service was most hearty and impressive throughout. The wardens of Stanleydale, one of the outposts of this mission, were present, and stood with the Aspdin wardens in the office of induction. In the office for the Holy Eucharist the Rural Dean was celebrant, and he also preached a most appropriate and stirring sermon from the text: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," Ephesians, iv., 30. About thirty partook of the Blessed Sacrament of Lord's body and blood. The Rev. Rural Dean Burt expressed himself as very much pleased with the apparent success of the work in the parish, and of the harmonious relations existing between priest and people.

Novar.—The Rev. J. Pardoe, acknowledges with many thanks the following sums received towards the Novar church building fund: From Miss G. Pitman and friends, Sussex, England, £2; re the Holy Trinity Mission service, Leicester, England, per H. Beckwith, Esq., £1.7s. 6d.; Mr. John Braund, Novar, Ont., \$1; Mrs. Powell, Winnipeg, \$5; Miss Lucy Powell, Winnipeg, \$1; Mrs. Joyce, Maitland Place, \$1; Mrs. Molesworth, \$1; Miss Macklem, Toronto, \$1.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Fort Rouge.—St. Luke's.—The Rev. W. Clarke, incumbent of Holland and Cypress River, has accepted the rectorship of this parish, and has entered upon the work. The Rev. J. B. Hamilton, formerly missionary at Swan River, has taken charge of the new mission of Miami. The Rev. William Stocker of Elkhorn is being detained in England by the death of a sister. New churches are being erected at Rosser, Blenheim and Austen. The Rev. C. N. F. Jeffery, the general missionary of the diocese, was some time ago deputed to visit Eastern Canada in the interests of our missionary work, but owing to the action of the General Synod in adopting a general mission scheme to go into operation at once it has been

decided that no special appeal for this diocese should now be made. Latest reports regarding the Primate's condition represent him as keeping better in general health, but kept a close prisoner to his room by the chronic weakness and tenderness of the loins.

KEEWATIN.

Wabigoon.—The Rev. H. D. Cooper desires with many thanks to acknowledge the following donations towards the Dryden church building fund: A. H. Guelph, \$1; Rev. A. J. Fidler, Parkdale, Toronto, \$1.

On Saturday, July 26th, the Lord Primate unveiled and dedicated a memorial window, presented by Mr. William Abernethy, in St. Patrick's church, Ballymacarrett. The window is a five light chancel window representing two subjects. The upper and principal subject is the ascension of the Lord, on each side of Whom there are two cherubs, one being a portrait of the deceased child of the donor. The picture is a bold and striking one, each individual figure is full of life and strength, and the expression of the faces fine and realistic. The subject of the lower part depicts the last supper, which, though kept in less prominent proportions, gives a vivid impression of the scene. Both subjects are framed by very delicate canopy work, while the rich tracery, filled with heavenly angels, completes the whole. The colour effect of the window is exceedingly rich and deep, and shows up to full advantage the noble architectural character of the stonework in perpendicular style. The inscription, which runs through the five lights on a scroll, states that the window is "to the glory of God, and in loving memory of Robert James, eldest son of William Abernethy." The Royal Munich stained-glass establishment of Mayer & Co., who executed the work, are to be highly complimented upon their artistic skill.

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up here," said he, "but I can
scarcely believe that you are blind;
you seem to see the mountains and
lakes as well as I do."

"I do see them, sir, with my
mind's eye, as the saying is, and
years ago, when I had my eyesight,
I could look at them plain enough;
but it pleased God to take away my
sight and make it dark."

"Doesn't it make you very
unhappy, Mary, never to see the
blue sky or the mountains which
you love so dearly?"

The blind woman's eyes filled
with tears. "Don't ye ask me, sir.
One time I was very rebellious, and
almost angry with God for afflicting
me; but now I can bless his name.
I can see something better, sir, than
rocks and mountains; I can see
Jesus my Saviour, and his love, and
I can look forward to that beautiful
place he is preparing for me. Will
you forgive an old woman's bold-
ness, sir? You tell me that you
have good eyesight, that you can
see yonder lakes and the blue
mountains beyond; but, sir, did you
ever see that wonderful sight, Jesus
Christ laying down his life for you?"

The young man looked at blind
Mary, with her silver hair, neat cap
and calm, placid face lighted up by
the last beams of the setting sun,
and he answered: Mary, I am
afraid that I have not thought
about these things; but I promise
you that I will. I shall not forget
my evening climb on the Welsh
mountains, or you, or what you
have said to me."

"God bless you, sir. What
should I do, a lone old blind woman,
if it wasn't for my Saviour? I'm
never alone, for he is with me. I'm
not afraid to die, because he has
washed away my sins in his blood,
and when I leave my mountains
and lakes I shall go to that beautiful
country, where I shall see him face
to face. I trust that I shall meet
you there, sir. I shall ask my
Saviour to open your eyes that you
may see yourself first as a sinner
and then Jesus as your Redeemer."

As the young man rose to go the
sun set behind the lakes in a flood of
glory,—gold, amber, and flame color,
fading away to green, then melting
into the blue of the summer sky.
He took one last look at blind Mary.
She thought that he was gone.
Her hands were clasped over her
oaken staff, her lips moved as in
prayer, the glory still lingered on
her face. Was it the reflection of
the setting sun? No, surely; it
was a reflection of that exceeding
glory of a better land, which,
thought she could not see with her
eyes, dwelt in her heart.

The traveller turned away and
pursued his path down the moun-
tain through the darkening evening.
The stars came out one by one,
looking down with their calm, bright
eyes; the moon threw her silvery
light over mountain and valley and
on the calm surface of the lake.

Years have passed away since
then. Mary lies in her humble
grave in the little churchyard by
the lake side, and the villagers tell
how, a few years ago, a gentleman
came, a good gentleman, who spoke
to them of Jesus; how he asked for
blind Mary of the mountain, and
they showed him her grave, and
before he left the village he put up
a neat monument at the head of the



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grave, on which he had these words carved:
"Thine eyes shall see the King in his beauty:
They shall behold the land that is very far off."

CHURCH HEWN IN ROCK.

Of the many curious old buildings in Cappadocia one is a church, remarkable for the reason that it is formed out of a rock. Still, it is by no means a crude edifice, since it possesses many characteristics of the Byzantine style of architecture, and is decorated in the interior with numerous frescoes now more or less faded. That it was built during the early Christian era is evident, but the exact time of its construction is not known. The only notable testimony as to its age is the fact that on its walls are pictures of several



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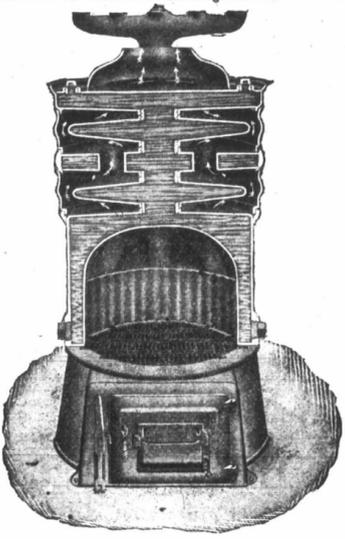
when you drink Abbey's Salt. Extracted from the juice of pure fruits, it is both a giver and preserver of health.

Abbey's Effervescent Salt

is recommended by physicians because it purifies the blood, cleanses the stomach, invigorates the liver and gently regulates the bowels. It keeps the head clear, the eyes bright and the complexion good.

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Greek saints. In old days many caverns were transformed into edifices in Cappadocia, and it has been estimated that a single workman could construct a very comfortable and durable home for himself and his family in one month. Even today, in some parts of the country, dwellings are being fashioned out of rocks, and travellers who have examined some of them say that they are quite commodious and pleasant.

—If you give your life to serving and loving Christ one of the blessings of your consecration to Him will be that in Him will open up to you as a pattern your possible self as God sees it; then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Christ.—Phillips Brooks.

Cruel Methods

Of Treating Piles and Rectal Diseases

The old methods of treating piles by the knife, by ligature or dilation, besides causing intense pain, and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it. The Pyramid Pile Cure is not a salve or ointment but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid Suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case, it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which causes the little tumors and congested blood vessels to contract and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for full-sized package.

A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.

THE COOK AND THE CAKE.

There was a little cook, and she made a little cake,
She put in the oven just to bake, bake, bake;
It was full of plums and spice,
And of everything that's nice,
And she said, "An hour, I reckon, it will take, take, take!"

And then that little cook went to have a little play,
With a very charming cat across the way, way, way;
She forgot the cake, alack!
It was burnt, well, almost black.
And I wondered what the cook's mamma would say, say, say!

The little cook ran off, and confessed her tale of woe.
For to find her cake a cinder was a blow, blow, blow.
"Cheer up," her mother said,
As she stroked the golden head,
"We'll be careful next time, we know, know, know!"

TOO SMART FOR HIS PAPA.

The twelve year old son of a Topcka, Kas., fond parent recently became the proud possessor of some guinea pigs. A day or two after they were safely corralled in a cage he went about bragging of his new acquisition among his playmates. Now, it seems, these youngsters knew of a "skill" in which guinea pigs play a prominent part. They started to "hook" the youngster, and they caught him hard and fast.

He felt so badly about it that he started to "sell" some one else. His father was the victim.

"Do you know, papa, if you hold a guinea pig by the tail that its eyes will drop out?"

His father laughed outright.

"Why, who in the world told you such stuff as that, Louis?"

"The boys all say that," answered Louis, sober as a judge, "and it's so, yes, sir."

"Oh, nonsense!" said the father, still laughing.

"Well, you go to the cage and hold one up, and you'll see."

Just to humour the boy the father went out. In a moment he came back, looking—well looking just like a man who has been badly sold.

"The little rascal got me that time," he remarked to a friend.

"But I don't see the point," "Don't you?"

"No."
"Well, guinea pigs have no tails."

OLD EBENEZER.

Far away among the Maryland hills lived two little girls, Elizabeth and Elinor with their mamma and papa, a big black dog named Doc, and two kittens, one gray, named Humpy, and the other called Bananas, because its coat was all yellow and brown. Elinor and Elizabeth had no playfellows except animals, but they were never lonely. One day they found a terrapin out in the garden and at once made a pet of it. They fed it on bits of apple and hard-boiled eggs, and carried it saucers of fresh milk until it became very tame and would follow them up to the house and try to climb the steps after them. At first Humpy would puff up his back and spit every time Ebenezer, as they called the terrapin, came near and the terrapin seemed afraid of the big, long-legged gray thing that could make such strange noises; but after a while they got accustomed to each other and were very sociable. Doc, too, grew quite fond of Mr. Ebenezer, and never thought of touching the food that was put out in the yard for him, though sometimes the terrapin would climb up on the edge of Doc's pan of milk, right under the big dog's nose, and help himself.

—The knowledge of divine things flows through prayer, reading, meditation and observation.

—All virtues depend upon humility; so, if you wish a quick way to gain them and a short road to perfection, here it is: be humble.

Had Lost Hope Of Getting Well.

Years of Keen Suffering From Kidney Disease—Owes Life to

Dr. Chase's Kidney-Liver Pills

Mr. R. J. McBain, Niagara Falls, Ont., a man of eighty years, and well known throughout the Niagara district, writes: "I believe if it had not been for Dr. Chase's Kidney-Liver Pills, I would be in my grave before this. I was very bad with kidney disease, and suffered with dreadful pains in my kidneys. Being disappointed in the use of many medicines, I had almost given up hopes of ever getting better.

"One morning, after a night of especially severe suffering, a friend called to see me, and asked why I did not try Dr. Chase's Kidney-Liver Pills. I got a box at once, and took two pills, which was a rather heavy dose; one pill is plenty at a dose. I used them regularly for a month, and at the end of that time, was a changed man.

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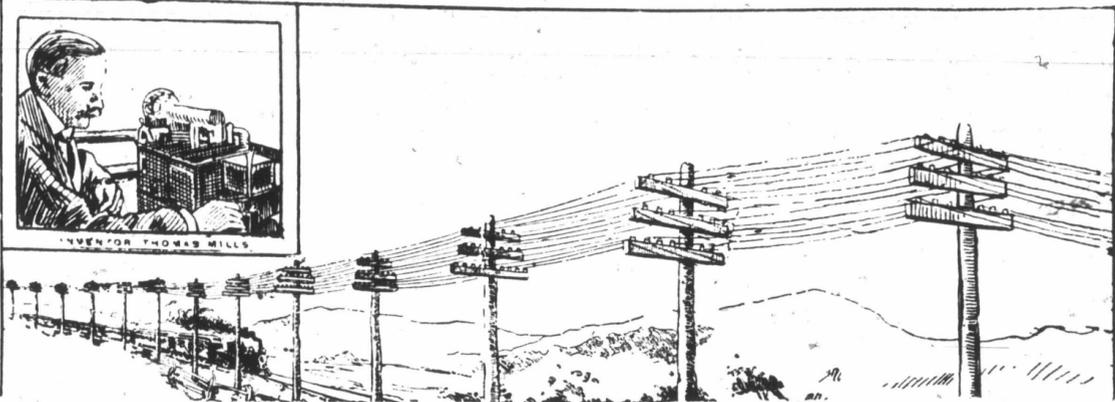
These pictures are large photographs, taken by the noted artists in Montreal, Messrs. Notman & Son, and make a picture suitably framed 18 by 14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time will be most highly prized in years to come.

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The Scientific American, June 15, 1901, describes the Electrograph fully with cuts. It says "over a wire 770 miles from St. Louis to Cleveland, via Chicago, it worked faultlessly." The chief operator, Associated Press, Washington, D.C., says:—"I think in the Electrograph you have at last successfully solved the problem of transmitting pictures by wire by producing a machine of practical value and of extreme simplicity of operation.

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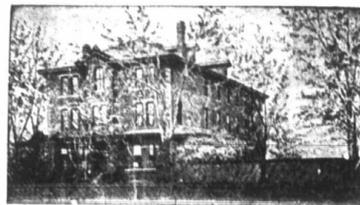
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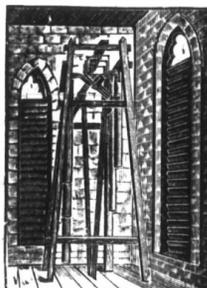
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