

[June 8, 1905.]

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 31.

TORONTO, CANADA, THURSDAY, JUNE 15, 1905.

[No. 24.]



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**HOMESTEAD REGULATIONS.**

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

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

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

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

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

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

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

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

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

**APPLICATION FOR PATENT**

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

**INFORMATION.**

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

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

Address all communications, **FRANK WOOTTEN**

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Offices—Union Block, 36 Toronto Street

## LESSONS FOR SUNDAYS AND HOLY DAYS.

June 18—Trinity Sunday.  
Morning—Isaiah 6, to 11; Rev. 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.  
June 25—First Sunday after Trinity.  
Morning—Josh. 3, 7-4, 15; Acts 7, to 35.  
Evening—Josh. 5, 13-6, 21, or 24; 1 John 1.  
July 2—Second Sunday after Trinity.  
Morning—Judges 4; Acts 10, to 24.  
Evening—Judges 5 or 6, 11; 1 John 5.  
July 9—Third Sunday after Trinity.  
Morning—1 Samuel 2, to 27; Acts 15, to 30.  
Evening—1 Samuel 3, or 4, to 19; Mat. 4, to 23.

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

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 165, 166, 179.  
Offertory: 162, 164, 172, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 163, 509, 514.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.  
Processional: 306, 390, 534, 545.  
Offertory: 170, 216, 223, 235.  
Children's Hymns: 175, 304, 338, 344.  
General Hymns: 514, 526, 539, 542.

### Bishop Sweatman's Recovery.

It is a matter of general satisfaction amongst, not only Church people, but all with whom the Bishop of Toronto has had to do, that he has made a good recovery from his recent and severe illness. It is a matter of further satisfaction that the good Bishop is about to seek in a sea voyage and visit to Great Britain, a well-earned holiday and complete restoration of health. His Lordship may rest assured, that both he and his family will carry with them the warmest wishes of Canadians generally for a safe, happy, and health-giving visit to the old home land which is so dear to all our hearts.

### Short and to the Point.

People now-a-days are impatient of long speeches, long sermons, long editorials, and, shall it be said, even long episcopal pronouncements. To catch the

public ear, hold the public eye, and stir the public mind, you must carefully avoid the prosy, though laboured, prolonged, though learned, and tedious, though scholarly, methods of a by-gone day. The greatness of a cause and the urgency of a need are not impressed and enforced by an Ascensiontide appeal, the very elaborateness and cumbrousness of which would have commended it to the taste and standard of a past generation. We must all bow to the inevitable. People to-day speak quickly, read quickly, think quickly, act quickly. The most effective appeal from whatever quarter it may come must be adapted to the need of to-day. It is doubly effective when terse, fresh, vigorous, leaving its readers or hearers not wearied and dissatisfied, but interested, informed, and aroused, even longing for more. Above all things, it must be short and to the point.

### The Pope on Doctrine.

The Pope has recently issued an Encyclical on Teaching of Christian Doctrine, to which it would be well for other than the clergy of the Roman Catholic Church to give heed. After deploring the ignorance of "the knowledge necessary for salvation," which exists, not alone amongst the humbler and less enlightened classes, but "principally amongst those who profess some profane knowledge and culture, but who, as regards religion, lead ignorant and reckless lives," he asserts that the first duty of all Christian pastors is "to give sacred instruction to the faithful," quoting St. Paul, who said that he was sent, not to baptize, but to preach the Gospel. Unfortunately, now-a-days, there are too many Biblical tinkers abroad, who are labouring by the half-hour on Sundays at reconstructing the Gospel message; putting on a patch of science here, a tag of philology there, and involving the good, old message in such a maze of critical mystery that, he who was wont to read as he ran, can only now sit amazed, befogged, and bewildered, until, perchance, he arrives at the not unwarrantable conclusion that too much learning may have made the parson mad.

### A Graceful Memento.

The Church Times, in a tactful appreciation of the excellent service rendered to his country by the United States Ambassador, during his stay in England, thus records one of his most graceful acts: "Mr. Choate is leaving behind him one most agreeable memento, in the form of a stained glass window for the Cathedral Church of Southwark. John Harvard, the founder of the great University of the West, was baptized in St. Saviour's in 1607, his father being a member of the vestry, and, in that capacity, often, we may suppose, sitting in the chapel of St. John the Divine, which was used as the place of meeting. It is now proposed by old Harvard men to restore the chapel, so that it may again be used for worship, and Mr. Choate has started the work by filling the east window with glass, which has been specially made in America by Mr. John La Farge, of New York. The memorial will be unveiled on the 22nd inst. by His Excellency, in the presence of the Archbishop of Canterbury. We hope that as long as the memory of his gift shall last, the acknowledgment of the tie of kindred between the English and American peoples will also endure."

### Norway and Sweden.

For long years there has been trouble brewing between Norway and Sweden. Many times they have been on the verge of war. It is alleged that the Swedes, who are greater in number, and presumably more powerful as a nation, have been injudicious, if not domineering, in their dealings with the Norwegians. There is reason to hope that war will not result from the action of the Government of Norway. That the differences between the two

states may be amicably settled, and that if separation is unavoidable, it may be arranged on terms satisfactory to the sense of right and justice, which should animate fair dealing and prudent nations, as well as men. The awful exhibition of death, suffering and destruction of property presented in the war between Russia and Japan should prove a warning and deterrent to other nations from embroiling themselves in like manner.

### The False and the True.

Judge Emden, in the Tunbridge, Wells County, Court, is reported in Church Bells to have said some wise and true things about its being a common weakness of the present-day people to live in larger houses than they could properly afford to pay for. A showy front, added His Honour, often concealed a great deal of misery behind. Some people—many people, in fact—appear to think, or to try to make themselves think, that there is nothing very wrong in trading upon appearances, that is, in obtaining credit in the strength of residence in domiciles the rents of which are out of all proportion to their means. Such people prey upon trusting tradesmen, until County Court proceedings become absolutely necessary. It would be well for them, were they to practise all-round self-denial. It often happens that the tenant of a cottage is a more respectable, reliable citizen, than the leaseholder of a mansion; and certainly the man who lives within his income, and pays his way, is happier, or should be, than the man who cuts a fine figure, wholly or in part, upon other people's money. These sensible remarks of the learned judge are as applicable in Canada as they are where they were so fitly spoken. There is no more fertile soil for the growth of the noxious weeds—debt, deception and misery—than is created by the attempt to live beyond one's means.

### The Scotch Church.

At a meeting of the Church Council in Aberdeen, Principal Lang spoke of the special influence of the Church in Scotland. In a pleasant vein, the learned speaker said that at a representative gathering: "The Bishop of Argyll, had, on one occasion, distinguished himself by proving that he knew the 'Shorter Catechism' better than most of his Presbyterian brethren. The learned speaker said he would not venture into the region of vague platitudes or controversy. He would only follow the line laid down by the most eloquent and wise sermon preached at the opening of the Council by the Bishop of Glasgow, and put his short parable in the words which Browning employed with regard to art: 'God uses us to help each other, so leading our minds out.' The Presbyterian environment of Scotland, he observed, did help even the environment of England; for Bishop Gore, and others, had desiderated the elasticity and the independence of action possessed by those North of the Tweed. They in the Scottish Episcopal Church had merged some of that independence into their own constitution, and they could not but be affected by the sturdy independence of their Presbyterian surroundings. On the other hand, the best and most cultured minds in the Presbyterian Church found an object lesson which they were learning in ritual and discipline. They found reverence, decorum, and spiritual elevation and grace; and so it was that even in that little Scotland of theirs God was asking them to help each other."

### London's Contrasts.

To those who have followed with interest the mission services of the Bishop of London, this picture from a recent work entitled, "The Soul of London," by Ford M. Hueffer, will enforce the need of the Church's mission in that great world centre, to the classes as well as to the masses: "Go down Piccadilly to Hyde Park Corner on a pleasant sum-

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rest day. On the right of you you have all those clubs with all those lounging and luxuriating men. On the left there is a stretch of green park, hidden and rendered hideous by recumbent forms. They lie like corpses, or like soldiers in a stealthy attack, a great multitude of broken men and women, they, too, eternally at leisure. They lie, soles of boots to crowns of heads, just out of arm's reach one from the other for fear of being ruled by their couch-mates. They lie motionless, dun-coloured, pitiful and horrible, bathing in leisure that will never end. There, indeed, is your London at leisure; the two ends of the scale offered violently for inspection, confronting and ignoring steadily the one the other. For, in the mass, the men in the windows never look down; the men in the park never look up."

#### New Letters by Newman.

The Standard recently contained the first of some unpublished letters of Cardinal Newman. Anything from Newman's pen is bound to be of much interest. These letters, we trust, may be expected to throw new light on his relations with his ecclesiastical superiors in the Roman Church. We understand that his position was far from being a bed of roses, and the best proof of his loyalty and devotion to the principles he embraced was the fact that they stood the test of the trying treatment which he not seldom had to endure. For the convert who is willing to sink his individuality, there is a welcome proportioned to his importance. A distinguished convert like Newman, who refuses to make a complete surrender of his personality, finds, it has been not unfairly said, that when the trumpeting of his accession have died down, he is condemned to suspicion and dislike.

#### Diocesan Reciprocity.

The Rev. Canon Forneret pressed upon the Niagara Synod the advisability of entering into a reciprocal arrangement with the diocese of Huron in the matter of the application of the Church funds for the maintenance and support of the clergy, and widows and orphans. As the system is now, if any clergyman moves out of the diocese he has to lose all claim on the disabled and aged clergy fund, and begin at the bottom in the new diocese. The Rev. Canon asked why the diocese should be surrounded by Chinese walls, and the business methods of the Church of England kept so antiquated. Canon Forneret is to be commended for taking action in this matter; and the Synod of Niagara took a step in advance by approving of such reciprocal arrangement. The present condition is unfair and unjust to the clergy at large, and we hope each of our Diocesan Synods will soon follow the good example set by that of Niagara in this respect.

#### The Conduct of Synod Business.

Bishop Du Moulin has been giving the Synod, over which he presides, some sensible advice. The delegates were urged to avoid all small, petty discussions, and to conduct the business of the Synod in a calm and dignified way; to refrain from cavilling, and fault-finding, and to speak only when there was some solid ground for objection, or some important suggestion to be made. What a marvellous improvement such a mode of conducting the business of Synods would bring about! The objectionable, personal element would be suppressed, and clear thinking, solid speaking and legislation, at once beneficial, practical and progressive, would be the rule of each day's session.

#### The World's Unrest.

The mad hurry, scurry that one sees in our modern life. The longing for something unattained. The craving for wealth, for fame, for place. The worship of reason. The persistent effort to fathom the unfathomable. In a word, the unavailing effort of man to find out his beginning and his end; and the meaning of it all by the farthing rush light of his own unilluminated reason, give added weight to

the noble words of the late Dean Church, in which he so richly pointed out the one and only true solution of this sad world's unrest. "Follow back the lines along which the development of society, and the unfolding of human character, have travelled, and we find them meet in that same point to which all prophecy converged; they find their way backwards, through the revolution of time, to the Inn and the Manger, to the little Child for whom the shepherds praised and glorified God, and in whom the sages and ministers of a religion of Eastern heathendom found the object of their search, and felt that they had come on no fool's errand, when they saw Him and were glad."

#### A CANADIAN CHURCH HYMN BOOK.

A subject of growing interest in the Church in Canada is the compilation of a Hymn Book that will give adequate and comprehensive expression to the vocal and instrumental worship of adoration and praise, which in the dawn of the Church's history found suitable utterance in the songs of Deborah, and of Solomon, and in those masterpieces of choral devotion, the Psalms of David. As we have on another occasion said the fact that the thoughts of active and progressive Churchmen are being turned seriously in this direction, to our mind goes to prove that new life and energy is being quickened in different departments of Church work. This commendable aspiration, moreover, convinces us, that within the Church there is developing a spirit of true and exalted patriotism. A patriotism which seeks to provide for our own people a service of song in which will be found those noble hymns which in bygone and recent years have by their sweetness, purity, and tenderness—no less than their exalted, spiritual tone—best ministered to the varied needs and requirements of all our Church-going people without any reservation whatever. To this demand some may say what need have we of another Hymn Book. Are there not already in our pews: "Hymns Ancient and Modern," "The Hymnal Companion," and it may be other compilations? The same objection in suitable form was urged in England against the latest Hymn Book, compiled and published for Church use, but it did not avail. In each of these compilations will be found hymns—one might almost say as old as the Church itself—hymns in which with their weird Gregorian strains we seem to hear the far-off voices of the martyrs burning at the stake, or the saints dying on the blood-stained sand of the amphitheatre; hymns which have worked themselves into the very warp and woof of the Church's life, and which will always be dear to us as are in their way the noble Gothic arches and tracery with which their stirring tones so fitly commingle and harmonize. But each new generation develops special needs and varying conditions of life, and to these new needs and conditions the devotional poets of each successive generation address themselves, sometimes with singular aptitude, grace and beauty. In some cases what appealed to one generation with especial power, appeals with diminished power to its successor, owing largely to lapse of time, changed circumstances, and new conditions of life. We might illustrate our meaning by reference to two religious movements which in their day aroused a good deal of popular interest. The movement started by John Wesley and to which he, and more largely, his brother Charles, contributed the hymns; and that carried on by Mr. Moody and his vocal assistant, Mr. Sankey; both essentially popular religious movements, with apparently similar aims and methods. But the hymns and tunes of the former movement by no means sufficed for the latter, which relied to a large extent on hymns prepared and tunes composed for its own time and need. True it is that in each collection there are certain hymns which from their intrinsic excellence will long remain in devotional use and public esteem, but in the main, the old will be replaced by the new. It is a simple condition of life and growth, which found adequate expression in

various forms even before Dr. Osler was born. We heartily approve of this movement to provide a new Hymn Book for the Canadian Church. We believe it to be a legitimate and praiseworthy aspiration of our young and vigorous national life. It is undoubtedly a living illustration of the new and progressive energy which with unkindling power is warming the hearts and arousing the zeal of our brother Churchmen—especially the younger men. May we here commend to their elders, who may look askance at the movement, the wise words of the astute and learned Gamaliel, and to suggest that those who are moved to take the lead in this matter, may not have had a vain and illusory call. It may be they have special talents, special qualifications for this beneficent and arduous task. It may be that the movement is really the outcome of long years of quiet preparation, of careful thought, and that it will be wisely directed by competent knowledge, adequate skill and ripe judgment. As a purely business venture who can say that it is foredoomed to failure. To our mind the end will fully justify venture, and furthermore we are sanguine enough to hazard the prophecy that it will prove not only a distinct financial success, but, as well, one of the most potent and strengthening bonds of union within the Church, which rejoices to worship God in Canada from the one Book of Common Prayer.

#### NOTES OF PROGRESS.

How satisfactory it is to the Church in the Diocese of Toronto to have such clear and convincing evidence of real progress as has appeared in the reports of so many of the committees published in the convening circular. It is without doubt helpful and stimulating to think, talk, or write of the urgent need of more earnestness, energy, and progress in all the departments of Church life and work in a diocese; but after all, we are inclined to think that the greatest source of encouragement and inspiration, humanly speaking, comes from the absolute and undeniable proof that there is in the diocese a rapidly increasing number of devoted, loyal, and self-sacrificing men and women, whose efforts and examples are interesting and influencing those about them, in many cases impelling them to "go and do likewise." We are glad to see that there is but one blank in the list of reports of standing and special committees presented in the report, to which we have referred, and trust that in their report to the next Synod there will be no such omission. Most encouraging is the statement in the Episcopal Endowment Fund Committee's report, that this fund shows an increase of at least \$3,500 cash received since the last report, that the fund has grown to a sum of more than \$16,000; and that over \$6,000 has in addition, been promised. This fund is essential to the maintenance of the Episcopal office from a business and financial standpoint, and the honour, pride and affection of all true Churchmen for that ancient and most important office should prompt the speedy payment of this debt due to the Church of the diocese. The Synod Investment Committee show an increase of interest-bearing capital of \$43,000 in excess of last year. Whatever may be urged in the analysis of the report of this much criticized committee, there can be no denying that this is a substantial addition to the diocesan funds. Those who expected a generous "bill of fare" from the Audit Committee have not been disappointed. One of the most satisfactory of all the reports is that of the Diocesan Mission Board over the signature of His Lordship the Bishop, which shows an increase in receipts over last year of nearly \$4,000, which the Bishop warmly attributes to the zeal and untiring efforts of the Organizing Secretary—not merely by his executive work—but mainly by the enthusiasm and renewed vigour which his zeal inspires throughout the diocese. A notable illustration of the Bishop's statement is the fact stated in the report "that during the past year the proceeds of the Organizing Secretary's . . . lectures on week nights have more than equalled the amount of his

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stipend." The diocese is indeed to be congratulated on its possession of an official in such an important capacity, whose qualifications and results may almost be called ideal, whose modest yet most interesting report so well reveals in its last paragraph the true spirit of the man, and the prime source of his marvellous success. The work of the diocesan W.A. for the year has been most encouraging, showing a good increase of returns over last year. The note of gratitude sounded by the chairman of the Widows' and Orphans' and T.D.S.F. Committee at the favourable condition of their funds and the resultant good to the beneficiaries will find many a hearty response. Other reports might be referred to, but we have said enough to indicate that "Progress" has been the watchword for the past year of the important and influential diocese of Toronto. One word in conclusion. Did each member of that prominent diocese fully estimate the power its example exerts over other dioceses in Canada, the watchword, "Progress," of last year, would be replaced by "Greater Progress" for the year to come.

## FROM WEEK TO WEEK.

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

On several occasions, Spectator has referred to the work of committees in connection with the General Synod, and expressed his opinion of the importance of such work efficiently performed. By what other agency, we might ask, can the business of Synod be accomplished? It is vain for men to gather together from every part of this great Dominion for the purpose of furthering the interests of the Church unless there have been industrious minds at work preparing authoritative information on the principal subjects that will engage attention. The Church in Canada expects every committee to do its duty, and if that expectation be realized, we may be sure that Synod will develop immense dynamic power. But it is all very well for us to lay great burdens upon the shoulders of a few men and tell them we hold them to account for the faithful performance of their work, and all the while withhold any assistance that may make their task lighter. It seems to us that some of our committees can hardly be expected to pursue their investigations and compile the results of the same without the expenditure of a no inconsiderable sum of money. If this expenditure be made, it in all probability comes out of the chairman's pocket. This, we think, is not right. The work is the work of the whole Church, and the outlay should be shared by all. We would like to lay emphasis upon this point. A committee to be representative must include members whose residences are widely separated. It is manifestly impossible to have frequent general meetings. How else can the work be done save by the use of the printing press, or the services of a typewriter, when the conclusions of a group here and there are passed on to the others through the mails. A couple of hundred dollars divided among the more important committees would probably be one of the best investments we could make. We must insist on the committee work being efficiently performed, and we should render that efficiency a reasonable possibility.

Spectator has discussed at some length the work of the Committee on Temperance and the Committee on Additions to the Prayer Book. He would now like to say a few words on the work of another important committee, namely, that on "Statistics and State of the Church." The report of this committee may issue in no new legislation, but if worthy of the occasion, it will be a powerfully educative factor in our Church life. It is commissioned to look over the whole field of Anglican activity in Canada, and gather into a focus the lines of our success and failure. Its members ought to be diligent in securing all the facts and bold in the utterance of the legitimate deductions to be drawn therefrom. Let us by all means have the cheerful note

wherever it truly represents existing conditions. We are not children, however, that we should demand that men should speak unto us smooth things, simply because they are more agreeable. The policy of this committee ought to be, "to withhold naught and naught set down in malice." In our opinion, we are singularly defective in authoritative information about the Church as a whole in this country, and the committee referred to is the one agency to make it otherwise. It can do much better work than appears to have been done three years ago. Its last report was polite, graceful and optimistic, but incomplete and lacking forcefulness and strength. This is a subject on which the mind of the statesman should have play. It is a work that calls for the expenditure of money to make it complete, an expenditure that ought not to be a tax on the efficient worker.

At the meeting of the Methodist Conference recently held in Vancouver, some very plain speaking was indulged in between laity and clergy. The subject under discussion was the advisability of having revivals conducted by revivalists from without. The opinion seemed to prevail among the laity that the most efficient spiritual work could be done by the faithful discharge of pastoral duties on the part of the clergy. It was held that the importing of outside evangelists had the effect of diminishing the influence of the resident minister. The laymen declared that they wanted more straightforward preaching of the Gospel from the pulpit, and less of the fancy sermons now in vogue. All this is singularly different from the opinion that prevailed twenty or thirty years ago in that body. Not so long ago the revival was one of the chief features of Methodism. It was impatient of the conventional forms of religious teaching, and chafed to find evidences of conversion in its members. Have the methods of old been found to have rested on an unstable foundation, or is the new merely a prudent adaptation to a changed public sentiment? Has the Methodist Church been leading, or is it led? If Methodism turns from its burning spiritual zeal and travels the more staid and conservative paths, what keeps it apart from Presbyterianism? A church must stand for an ideal and justify its claims or join forces with those whose methods it has incorporated as its own. The Methodist temperament is in our judgment much more Anglican or Presbyterian in its character to-day than it was a quarter of a century ago.

In regard to fanciful pulpit themes, which for some years have been in vogue in certain quarters, we imagine that the laymen in the West gave expression to a widespread sentiment. At first the well advertised topic which gave but little clue to what was to be discussed, attracted the curious, but it has now largely lost its power. It has been used as a trap to capture a crowd, but it doesn't take long for such a scheme to run its course. To-day we imagine the method is discredited, and they who are doing the world's work are they who have gone on from week to week and year to year touching the foundations of life and character and faithfully following the Master. The Anglican Church in this country may possibly be open to the charge of excessive conservatism, but we think it never was guilty to any extent of cheapening its message by attaching fanciful and frivolous titles. It may possibly have failed at times to make the most of waves of religious sentiment that swept over the country in the past, but its conviction that religion touches men at every point of character, and is not merely a feeling but a life, was essentially sound. We imagine that it is not so much new ways and new ideals that our Church stands in need of, but rather a fresh hold on first principles, that it may fill the old ways and the old ideals full of holy life.

Trinity Sunday is at hand, and throughout the Anglican Communion young men will present themselves on that day for ordination into its ministry.

The Ember Collect will be repeated by thousands of congregations, and tens of thousands of Church men and Church women will, we trust, remember these candidates in their private and public devotions. If we believe in prayer, we ought not merely to think of those whom we personally know, but rather the whole body of men about to dedicate their lives to the special service of God. The Church is interested in all and in each. The Bishops need the prayers of the faithful to help them make wise choice of those to be called to the ministry. So much of the fate of a cause depends upon its representatives and advocates, all must realize the great responsibility thrown upon our Bishops, when called to choose advocates of the cause of Christ. We trust that every man who is dedicated to the ministry may not only enter upon his work with joy, but find through life his greatest happiness therein. They must be men and ready to take with manly courage the rebuffs that are sure to come to them in the discharge of duty. Why should we hope to escape criticism and misunderstanding when men in every walk of life have to face them? Our strength lies in a noble life that turns the edge of criticism. We should be able to say like Brutus: "There is no terror, Cassius, in your threats, for I am armed so strong in honesty, that they fly by me as the idle wind which I respect not."

What is the attitude of the young candidate for Holy Orders in regard to the Scriptures, which are to be the source of his teaching? In every theological college we imagine our students are led into mysteries that surround that sacred volume. To-day the trend of thought is in the direction of modifying the authority of the Bible as that authority has been felt in the past. The enquiries of scholars are revealing many wonderful things. But absolute demonstrations in regard to documents so old, are difficult to find. The results are usually to be decided on a balance of probabilities. An argument that appeals to one may have no force with another. Now what we wish to ask every man entering the ministry is whether his views are the result of personal conviction or is he allowing his mind to be carried away by this or that intellectual fashion of the moment. An honest man, whether he be right or wrong, is a man to be respected. But if we are orthodox from necessity, because promotion may come that way, or orthodox because we imagine that we are ranked with eminent intellects, then there is little admirable in our position. Let every man be down-right honest with himself.

SPECTATOR.

## The Churchwoman.

## ONTARIO.

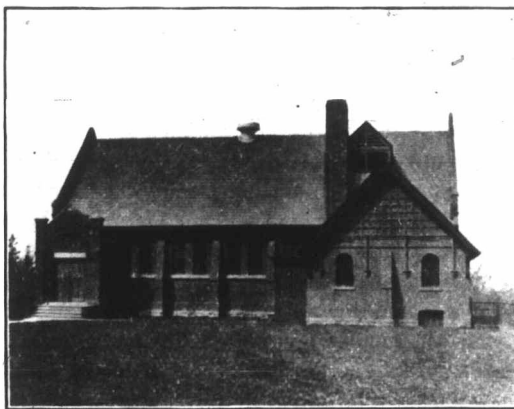
**Camden East.**—The Woman's Auxiliary elected: President, Mrs. Ashcroft McWilliams; vice-president, Mrs. George E. Hinch; secretary, Miss Saunders; treasurer, Miss Sproule; delegate, Miss Saunders; substitute, Miss Sproule. At Yarker these were appointed: President, Mrs. A. W. Benjamin; vice-president, Mrs. J. C. Connolly; secretary, Miss Edith Baxter; treasurer, Mrs. W. Doller; Dorcas secretaries, Mrs. Watt and Mrs. Felix Benjamin; delegate, Mrs. J. C. Connolly; substitute, Mrs. John Ewart. At Newburgh: President, Mrs. C. H. Finkle; vice-president, Mrs. Sydney Littlewood; secretary, Mrs. Anson Aylesworth; treasurer, Mrs. J. J. Shorey; delegate, Mrs. W. W. Adams; substitute, Mrs. Anson Aylesworth.

## OTTAWA.

**Ottawa.**—The ninth annual meeting of the Woman's Auxiliary of the diocese of Ottawa opened Wednesday morning, May 31st, with the president, Mrs. Tilton, in the chair, and ninety-eight delegates present. The proceedings of the opening session were conducted with such despatch

that business was concluded half an hour ahead of time, and some letters and reports were borrowed from the afternoon's programme. An address of welcome, written by Mrs. Pollard, was read by Mrs. Cuzner, and was replied to by Mrs. White, Cornwall. An eloquent and inspiring address from the president followed, in which she spoke encouragingly and helpfully of the work done and to do. The pledges had amounted to nearly \$1,000, and had represented work for China, India and Japan, and the Canadian dioceses of Selkirk, Columbia, New Westminster, Athabasca, Calgary, Saskatchewan, and Qu'Appelle. She had visited a few of the branches during the year, and reported well attended and enthusiastic annual meetings. She mentioned that the first annual meeting for the whole of Canada would be held this year in Toronto from September 19th to 26th, and closed with a few words of advice and encouragement. The delegates elected for the triennial meeting to be held in Toronto in the fall are: Mrs. Houston, Cornwall; Mrs. Stiles, Arnprior; Mrs. Anderson, Morrisburg, and Miss Greene, Ottawa. The substitutes: Miss Bogert and Miss Wicksteed of Ottawa; Mrs. Clayton, Manotick, and Mrs. Fowler, Perth. Miss Wilgress, missionary from Hay River, gave a most interesting talk upon the lives and customs of the Indians and people about the mission station, with an account of the work in the school, where twenty to forty pupils are educated, being taken in for eight years. Mrs. Read read the report of the General Board, which met last October in Montreal. It was decided to donate next year's thank-offering to the Superannuation Fund of the diocese. Of the balance of the Extra-Cent-a-Day Fund, of \$53.09, \$28.09 was voted to the building of a house at Hay River, Mackenzie diocese, for Mr. Marsh, and \$25 to the maintenance of Lytton Hospital, B.C. A paper was read from Mrs. Dart, on the missionary work among the Chinese of British Columbia. She showed the great need of help in this work. There are 6,000 Chinamen in the district and little is being done in this field. She thoroughly believed that the Chinese converts were true, and it was the duty of Canadian Christians to teach these people in preference to sending many workers to China. She said the Chinese in this country were rapidly acquiring a knowledge of the English, and it was much better English than learned in the Orient. There is an urgent need of a new church and more clergy. The paper on Algoma was read by Mrs. Stiles of Arnprior. There are 120 stations in that diocese and fifty workers to the 100,000 square miles. The amount of money raised during the year was \$39,000. Mrs. Reilly, of Richmond, read a paper on the diocese of Qu'Appelle. During the last year it has increased its population to 420,000 people. It has thirty-three churches, nine self-supporting parishes, six sets of reserves, and two Indian missions. The paper on Saskatchewan was read by Mrs. Rothwell. There are in the diocese 50,000 whites and 75,000 Indians. A sketch of the work being carried on at St. Barnabas' Mission, Union Lake School, and Manuel College was given. The diocese has 1,067 communicants and 3,368 Christians. Mrs. Phillips, of Hawk'sbury, read the paper on Rupert's Land diocese. It has ninety-clergy, sixty-six lay readers, sixty missions, 250 congregations, and two Church institutions. The Athabasca diocese paper was written by Miss Hawkins, and was read by Miss Bogert. This diocese has six churches and five boarding schools. The Moosonee paper was read by Mrs. Muckleston, of Perth. This is the most solitary and isolated diocese in Canada. A ship comes to the Bishop's home once a year, and the mails arrive once every three months. There are seven centres in the diocese. The great need is for a new ship to go along the coast to be manned by a Christian crew. The paper of the general secretary, Mrs. Hall, was read by Mrs. Muckleston. It defined the object of each branch, and the work it was doing, referring also to the remarkable growth in membership, work and influence, during the twenty years of its life in Canada. The address given by the Rev. A. W. Buckland, of Quyon, illustrated by limelight views, was highly appreciated. The report of the Appo-

priation Committee was made by Mrs. Perley. It proposed that pledges of last year be again taken up. They are: Lady missionary, Piegan Reserve, Calgary diocese, \$150; lady missionary, Onion Lake, Saskatchewan, \$12; lady missionary, India, \$50; medical work, Japan, \$112.50; St. Mary's Home, Japan, \$110; salary of assistant matron, Gordon School, Qu'Appelle, \$25; Indian work, diocese of New Westminster, \$50; Indian work, Saskatchewan, \$100; Chinese work, diocese of New Westminster, \$50; Chinese work, diocese of Columbia, \$50; towards the salary of assistant matron, Lesser Slave Lake, Athabasca, \$8; towards the salary of Miss Mellish, teacher, diocese of Selkirk, \$15; salary of teacher, diocese of Selkirk, \$30. The pledges of the



Church of the Epiphany, Toronto.

junior auxiliaries were proposed to be the maintenance of an Indian child, \$120; to Foo Chow School, China, \$25; kindergarten, Nagoya, Japan, \$10. The total amount of the pledges was \$917. The report was accepted. The report of the Finance Committee was read by Mrs. Perley. The thank-offering had been increased this year to \$275.87. The amount collected during the session was \$45.20. The expense was \$42.65, leaving a balance of \$2.55. On



Rev. Bernard Bryan, Rector, 1880-1905.

Friday evening, Mr. Ben Olie, of Wycliffe College, gave a very interesting lecture in costume of Christian work in Palestine, which was most interesting. Votes of thanks were tendered the clergymen of the city, who had assisted in the meeting, the lecturers at the Wednesday and Thursday night meetings, rector and congregation of Christ's Church for the use of the hall, the ladies who had assisted in the luncheons, those who had typewritten the reports, those who had contributed to the programmes, the ladies of the city, who had entertained the delegates, and the local press for the extended and correct reports given. Ven. Archdeacon Bogert spoke a few words, praising the delegates for the splendid interest that was being manifested.

#### COMMEMORATIVE SERVICES.

On Sunday, June 4th, special services were held in the Church of the Epiphany, Toronto, to commemorate the twenty-fifth anniversary of the first ordination from Wycliffe College. A quarter of a century ago, on June 5th, 1880, the rector, the Rev. Bernard Bryan, together with the Rev. O. G. Dobbs, of Brockville, the only surviving members of the first class of graduates, was ordained. There was a large attendance at both services, and the music was of an appropriate and special character. In the morning the Rev. Dr. Sheraton, principal of Wycliffe, briefly reviewed the history of the college for a quarter of a century, and showed how these years had proved, first, the wisdom of its founders in the educational policy pursued, the policy which affiliated the Theological College with the Provincial University, and second, the soundness of its principles, as evidenced in the successful labours of its graduates in the home field and in heathen lands. He referred especially to the faithful services and successful work of the Rev. Mr. Bryan since his ordination, and through his eighteen years of successful service as rector of the Church of the Epiphany, and to the harmony and good-will which always prevailed between himself and his people. He felt sure it must be the sincere wish of all who knew Mr. Bryan that he might be long spared to continue his faithful ministry to the Church. In the evening the Rev. C. J. James gave a most eloquent and effective sermon on "The Life of Moses," deducing many useful lessons from the life and works of Israel's great leader and law-giver. At the close he made several appropriate references to the life and work and leadership of Mr. Bryan during the past twenty-five years.

Mr. Bryan received his early education in London, Ont., the city of his birth. His preparation for the ministry began at Hellmuth College, under the Rev. Dr. Darnell. He entered Wycliffe College, Toronto, in 1877, and was one of the first class of students to begin that work in St. James' Schoolhouse under the present principal, Rev. Canon Sheraton, D.D., LL.D. He graduated in 1880, having taken a full course in theology, with some special lectures in Toronto University. He was one of the first graduates of Wycliffe College to be ordained. He was incumbent of Sunderland, Diocese of Toronto, from 1880 to 1884; of Bradford, Diocese of Toronto, from 1884 to 1887. He came to Toronto in November, 1887, to begin the new work in Parkdale, and on the 13th of that month entered upon his duties as rector of the parish of the Church of the Epiphany. On Monday evening a congregational meeting was held. In spite of continuous, and at times heavy, rain there was a fair attendance. N. W. Hoyles, K.C., LL.D., president of the Council of Wycliffe College, presided. The principal speaker of the evening was the Hon. S. H. Blake, K.C., who dwelt at some length on the Oxford movement, which had been so injurious to the Church of England fifty years ago. He was glad that the formation of the Church Association at that time, when so many English clergymen and laymen had wandered into the fold of the Church of Rome, had been the means of welding the Protestant Reform Episcopal Church of England with a spiritual thought that eventually brought Wycliffe College into existence. Some thirty years ago the college had a band of four workers, one of whom was Mr. Bryan, but since that time some 169 clergymen have been sent out to teach the people. Rev. Mr. Bryan was then presented with a beautifully illuminated address, read by Mr. W. Wedd, Jr., as follows:

"Rev. Bernard Bryan, Rector of the Church of the Epiphany.—Dear Mr. Bryan,—On behalf of the officers and members of the Church of the Epiphany we desire to tender to you our sincere and hearty congratulations on the happy completion of the first twenty-five years of your work in the ministry. The anniversary would



blessings which God could bestow upon any people was a faithful pastor. Mr. Wood was one. He was the messenger from God to save souls. He delivered his message from day to day for the past fifty years, and the results will not be known until he appears before the judgment seat of God. "I yield to none," he concluded, turning to the rector, "in my sense of your value to the Church. May you live to be an old man. May you be long spared to win souls for God and advance the interests of His Church." Light refreshments were served and a musical programme rendered. Among those present were His Grace Archbishop Bond, His Lordship Bishop Hamilton, of Ottawa; Ven. Archdeacon Norton, Rev. Canon Chambers, of Lachine; Rev. G. H. Parker, of Compton, Que.; Rev. Edmund Wood, Rev. Arthur French, Hon. Sir George Drummond, Lady Drummond, Mr. Geo. Foster, K.C.; Mr. Robt. Harris, C.M.G., R.C.A.; Mr. and Mrs. C. H. Fildes and Miss Fildes, Mr. W. and Mrs. Dugan, Mr. L. Dugan, Mr. H. W. and Miss Henders, Mr. Robert Henders, Mr. and Mrs. Heward, Mr. A. H. and Mrs. Plimssoll, Miss Plimssoll, Miss Harveson, Messrs. A. G. B. Claxton, F. T. Short, E. M. Roberts, C. S. Fosbery, B. E. White, C. V. Fosbery, S. Howard, W. Brown, R. Reiffenstein, W. Sutherland-Taylor, W. Brown, W. H. A. Eckardt, John McConnell, F. Gibb, E. St. John, etc.

On Sunday the Church of St. John the Evangelist was solemnly consecrated by His Grace the Archbishop in the presence of a large congregation. The service was fully choral, and was assisted by an orchestra, and rendered in a manner worthy of the occasion. The consecration completed, the choir broke out into a song of praise and thanksgiving, the "Te Deum" being sung with much energy and expression. An eloquent and interesting sermon was preached by the Primate, who took for his text Ps. 63:2: "To see thy power and thy glory, so as I have seen thee in the sanctuary."

All Saints.—The rector, the Rev. M. Day Baldwin, and his bride were given a reception by the congregation in the "Parochial Hall," St. Denis Street, when they were presented with a handsome silver "fern urn," appropriately engraved, as a token of their regard and esteem. After a short address of welcome by the people's warden, Mr. W. C. Kennedy, the presentation was made by the Venerable Archdeacon Norton, rector of Montreal, who addressed the gathering appropriately. Subsequently Mrs. Baldwin presented the choir boys' prizes in a most pleasing manner.

Stanbridge East.—At the Rural Deanery meeting of Bedford, held here last month, the clergy of the Deanery read the following address to the Rev. Canon Henry W. Nye, M.A.—Dear Canon Nye,—The Archdeacon, Rural Dean and your brother clergy of the Rural Deanery of Bedford, assembled at the clerical meeting at Stanbridge East, send greeting: Having learned of your resignation from the field of parochial work, we desire to place on record our sense of regret at parting with you as an active sharer in the common labour. You have faithfully served the Church in a long and successful ministry as Missionary, Rector of Bedford, Rural Dean, and Hon. Canon of Christ Church Cathedral. You have enjoyed the confidence of your Diocesan, the esteem of your brother clergy, the affection of your parishioners, and the respect of the communities in which at different times your lot has been cast. Your retirement is an event of importance in our local Church history. We congratulate you on the good-will that must follow you in your ways of rest from the more active parochial labours, and, knowing that your influence will still be used in the cause of our Lord Jesus Christ, we wish you and yours every blessing. The above address, upon motion of Ven. Archdeacon Davidson, seconded by Rev.

H. E. Horsey, and carried by all present, is hereby tendered to Rev. Canon Nye from his brother clergy of the Rural Deanery of Bedford. H. Plaisted, Secretary, Stanbridge East, May 10, 1905."

#### ONTARIO.

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

Napanee.—The Bishop held Confirmation services in Napanee and Selby, and a large number were confirmed.

Camden East.—Bishop Mills made his annual visit to this parish, and preached in St. John's Church in the evening. The altar was tastefully decorated with flowers, and the pretty little edifice was filled by a large and representative congregation. The Rev. C. E. S. Radcliffe conducted the service, the Rev. Mr. Dowdell, Selby, reading the lessons. The Bishop preached a very impressive sermon on "The Forgiveness of Sins." His Lordship, if anything, exceeded any of his previous efforts, and was listened to with rapt attention by the large congregation. During the offertory, the choir, assisted by Mrs. Finkle, rendered an anthem, "Alleluia," Mrs. Finkle's magnificent voice being heard to advantage in the solo. F. G. Millar, violinist, assisted in the musical portion of the service.

#### TORONTO.

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

Toronto.—The Venerable Archdeacon of York died at his residence, 21 Winchester Street, Toronto, on Tuesday, the 6th. Archdeacon Boddy had long been in frail health, and his death was not unexpected. On Empire Day he became seriously ill. The end of a long life of service to the Church had come. The Archdeacon was in his eightieth year, but even at his advanced age his devotion to duty was most exemplary. Born in Hampshire, in the little island that has sent us so many Churchmen to the colony and dependencies in their early days. As a lad he attended St. Paul's School, Southsea, and St. John's College, Cambridge. Receiving his B.A. in 1850 and his M.A. in 1853. Ordained in 1850, he first served at Bethnal Green. Two years later he removed to Walthamstow, and then to St. Paul's, Islington. In 1858 he came to Canada as assistant, St. James', Toronto, where he remained for five years. A little congregation in Cemetery Chapel, which gradually developed until St. Peter's Church was founded, with the future archdeacon as its first rector. In 1881 he was appointed to succeed the Rev. Provost Whitaker, then Archdeacon of York. The Archdeacon was a Churchman of the old Evangelical School. For many years he was considered one of the ablest preachers in the Church. A man of strong views and determined character, unflinchingly devoted to what he conscientiously believed to be the truth, the Archdeacon has passed from amongst us, but his memory will long be honoured by those for whom he laboured and the Church he loved, and so well. The funeral took place from his late residence Thursday afternoon. The pall-bearers were the Revs. Canon Welch, R.D., Prof. Clark, John Langtry, A. J. Broughall, John Pearson, J. Pitt Lewis, H. J. Cody, and John Cayley. The casket containing the remains was completely covered by the many floral tributes. At the house the first portion of the service for the dead was read, the Bishop and the Rev. Canon Sweeney officiating. From there the hearse and carriages proceeded to St. Peter's Church; where had assembled nearly all the Toronto clergy, wearing their robes. The funeral service at the church was conducted by the Bishop and those clergy assisting him. From St. Peter's the cortege proceeded to St. James' Cemetery, where the inter-

ment took place in the family plot. Mr. W. H. Stone, undertaker, conducted the funeral in his usual quiet and reverential manner.

Church of the Ascension.—At a social held in the schoolhouse of this church last week the Bible class presented Mr. Kuhring with a gold watch, and the congregation presented him with a purse of gold. The Woman's Auxiliary presented Mrs. Kuhring with a handsome table outfit of solid silver, and the Junior Branch presented her with a case of silver knives and forks. Both Mr. Kuhring and his wife expressed their thanks in the most felicitous manner. The former jocularly remarked that when he had come to the church on an "ice waggon" it had been replaced by a bicycle. He supposed that the Bible class had noticed that he usually carried a silver watch. The ten years spent at the Church of the Ascension, he counted as the happiest of his life. He added that he would bear to St. John the memory of those years' experience and the sympathy and forbearance of the people.

The statement which appeared in the Churchman last week, that the Rev. W. H. Vance had been appointed rector of the Church of the Ascension is not correct. The Bishop has appointed Mr. Vance only as Locum Tenens in charge for one year.

St. Augustine's.—A largely attended recital was given in this church on Sunday afternoon, June 4th, at half-past three. The choir rendered four anthems in splendid style. Numbers were given by Mr. Reed, organist, and by the church orchestra. Rev. E. L. King, of Trinity College, who has been the assistant of Rev. F. G. Plummer, vicar of this church for about a year, was presented with a handsome easy chair by the congregation at an "At Home" held in Moss Park Rink, Monday evening. Rev. F. G. Plummer, who made the presentation, referred to the faithful and pleasing services rendered to them by Rev. Mr. King and to his leaving to assume charge of St. Thomas' Church. He hoped that he would have every success in his new parish. Mr. T. W. Harcourt paid a high tribute to Rev. Mr. King as a clergyman and a man, and read a letter from Mr. Brown regretting his inability through illness to attend and pay his respects to Mr. King. The recipient, in a happy reply, expressed his pleasure at the receipt of this proof of their affection and esteem for him, and his regrets at parting from them. He will enter on his new charge in about two weeks. He also has resigned his position on the faculty of Trinity University. The "At Home" given by the vicar and the churchwardens was largely attended.

St. Martin's.—Last month Mrs. Broughall, of St. Stephen's Church, came out to address our W.A. Branch. Her address was a very earnest and telling appeal for work and prayer in the service of our Lord; it was very greatly appreciated, and will, doubtless, produce good fruit. Mrs. Broughall also addressed the "Mission Band" of young girls in a few words of kindly encouragement and commendation. Advantage was taken of Mrs. Broughall's visit to place on exhibition three pretty quilts, the year's work of the Mission Band, the proceeds of the sale of which will be given to some mission object, such as the Indian Homes of the North-West.

Japan Missions.—A small balance (about \$30 or \$35) still stands unpaid of the pledge made to Trinity College Associate Mission in Japan by the graduates of Trinity. Trinity men should wipe out this small balance forthwith, sending remittances to the Rev. R. B. Seaborn, Toronto Junction, who will see that the parish or individual contributing receives due credit.

Creemore.—The Rev. Canon Dixon visited this parish on May 20th, 21st and 22nd. He held vestry meetings at each church, preached impressive sermons on Sunday, 21st, and gave his lantern lecture on "The Passion of Christ" in

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St. Luke's Church, Creemore, on Monday evening before a crowded audience of reverent holders. This Mission of Creemore, Banda and Lisle has decided to become self-supporting on June 15th, 1905, by voluntarily relinquishing the mission grant of \$125. All its buildings are now erected and paid for, comprising three brick churches, that at Creemore costing over \$3,000, sheds at each church, and the commodious brick parsonage.



#### HURON.

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

Woodstock.—Among the speakers who have done effective work against the "Autonomy bill," we find the names of Canon Farthing, and other well known members of the Church, clerical and lay. Never was North Oxford so roused as it has been in this election contest. Canon Farthing and other speakers addressed a great meeting in the Opera House on June 8th.

New Hamburg.—In connection with the Waterloo Ruri-Decanal and Church Workers Convention, the deanery branch of the W.A.M.A. held its annual meeting on the 23rd ult. at this place. The rector, the Rev. C. D. Owen, was the celebrant at the Holy Communion service, assisted by the Rev. Rural Dean Ridley, after which business was proceeded with. Mrs. Owen, president of the local branch, was in the chair. An encouraging increase in the work was shown. Miss Pattinson, Preston, was elected secretary-treasurer. A special feature of the afternoon session of the C.W.C. was the delightful address of the Rev. Dr. Tucker, given especially to the W.A., and a privilege greatly appreciated by them. The generous contributions of the several branches enabled the packers to fill two barrels and two bales weighing 475 lbs., valued at \$105, which was shipped to Emanuel College, Prince Albert.

Ridgetown.—The Bishop visited this parish recently, and confirmed a class of eighteen candidates. On the evening of May 24th, a patriotic service was held in the church, which was suitably decorated. The Rev. C. N. Jeffrey, of Winnipeg, preached, telling of the great expansion of the Church in Rupert's Land and the North-West Territories. Mrs. E. Newman, of Quebec, spent Easter in this parish, and as an Easter gift, presented to the church a beautiful pair of brass altar vases.



#### ALGOMA.

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

Burk's Falls.—The Rev. A. H. Allman, B.Sc., R.D., entered upon the duties of his new position, as incumbent of All Saints' Church, on May 1st. The parish was under the care of the Rev. C. J. Machin all winter, who is about to go to Beaumaris for the season.—The wardens of All Saints have taken up their work with courage and zeal, and have shown good judgment in the business of purchasing a new parsonage. The congregation, choir, and Sunday school, have responded to the call of duty, and all concerned are encouraged. The blessing of God is manifestly falling upon the Church people, and the general prayer is that God will visit and establish His work.



#### SASKATCHEWAN.

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

The Bishop of Saskatchewan accompanied the Rev. T. Clarke, on his journey through a part of his large district on the 20th to 23rd May. Mr. Clarke met the Bishop at Kinistino, and drove him to Melfort, where they met the churchwardens and male members of the congregation, in consultation over ways and means of building at once a suit-

able church in Melfort. The Bishop cordially endorsed the enthusiasm and the determination to build a church worthy of the village and congregation. On Saturday they proceeded to Tisdale, where they were hospitably entertained by Mr. Hans. Sunday morning a large congregation gathered to welcome the Bishop on his first visit, and to express their thankfulness at having their own Church services. The Bishop preached and afterwards administered the Holy Communion. There are not very many communicants as yet, but it is hoped that in the fall others may be admitted through confirmation. At 3 p.m. Mr. Clarke drew up at the school-house, Star City, where over forty assembled. The Bishop here administered confirmation to four persons, and preached to an attentive congregation. Great joy was expressed by the Church people at the hearty service, the visit of the Bishop, and the promise of the confirmation of others in the near future. Mr. Anderson was desirous of entertaining the Bishop and Mr. Clarke, but time did not allow more than a hastily-swallowed cup of tea, and the two were on the road again. They arrived at the hall in Melfort almost on the stroke of the time appointed, 7.30 o'clock, where a large number were gathered. The service was, as usual, hearty, and the music good, the organist, Miss Robinson, being accompanied by Mr. Clift with his violin. Mr. Clift played a sacred solo during the offertory. The Bishop again preached, and after the service administered the Holy Communion to those who remained behind to participate. On Monday, the Bishop proceeded to Ethelton for a confirmation, whence he goes to Brancepeth, for Tuesday evening, and back to Prince Albert on Wednesday.



#### WARMING AND VENTILATING.

The sanitary warming and ventilating of our homes, churches and schools should be a matter of earnest consideration to every church-goer, householder and school official. The Kelsey warm-air generator as described in our advertising columns seems to be particularly well adapted for the efficient, economical and healthful warming of all classes of buildings. It is claimed for the "Kelsey" that it is quite different from any other warming device, both as to construction and operation, but most closely allied to indirect steam or hot water heating when the fresh air is taken in from outside and warmed by passing over surfaces that are not so hot as to burn or super-heat the air. The "Kelsey system" means the supplying of large volumes of pure, fresh, warm air rather than a small volume of hot air, from which every vestige of moisture has been removed. The Kelsey fire-pot and combustion chamber being formed by the use of several long, hollow, corrugated, cast iron sections, placed side by side, gives three times as great an area of radiating surfaces, and three times as much warm air circulation as that of the ordinary hot-air furnace with same grate surface and fire-pot capacity. This will explain why the Kelsey gives, as the users say: "The maximum of heat with the minimum of fuel consumption."

Kelsey construction also makes it possible to warm long distant rooms and rooms on a level with the generator as efficiently as those close by, and at the same time. This is accomplished by the use of the "Patented Positive Attachment," and is known only to the "Kelsey." The following important claims are also made for the "Kelsey": Absolutely gas, smoke and dust-proof, and remains so. No waster of heat through smoke, pipe and chimney. No perceptible radiation of heat in cellar or furnace-room. The "Kelsey" having been in practical use for fifteen years, and over 26,000 having been sold, it has made good every claim made for it. The James Smart Manufacturing Co., Limited, Brockville, Ont., are exclusive makers for Canada, and employ a staff of experienced and competent Kelsey specialists, who furnish plans and estimates for

the proper and economical warming and ventilating of any class of building, and who superintend their proper installation. Any one having an apparatus that is not all they could wish for or contemplating the purchase of anything of this kind cannot afford to decide without first investigating the many and valuable features of the Kelsey.

#### NIAGARA.

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

Hamilton.—All Saints.—At an adjourned vestry meeting of this church, it was agreed to increase the rector's stipend \$300 a year, and to spend \$2,075 to put the church in thorough repair.

Synod Meeting.—The Synod opened Wednesday morning, June 7th, with Divine service in Christ Church Cathedral. After the service, the Synod met in the school-house for business. The Bishop delivered an interesting address. He mentioned the General Synod would meet on September 12th, in Quebec, and the report urged that all delegates to be elected by the Niagara Synod should attend every session, as there were many things of great importance to be considered. Among these was the question of compilation and publication by the Church for a hymnal for general use. In reference to clerical stipends, he said it was owing to unselfishness on the part of the clergy that a canvass was not made of the needy parishes and no more active steps taken. The Bishop thought that the unselfishness of the clergy in the matter of stipends would be surpassed by the generosity of the people so that nothing more would be heard of the subject.

It was a mistake to divide strong missions nad parishes into two weak ones. The right policy was that of concentration, of grouping together, and then the stipend question would entirely disappear. The small parishes would hardly be able to adequately support a clergyman.

The address mentioned that the See house was now entirely free of debt, the mortgage having been paid off during the year.

On gambling he declared that mere boys and girls bet on the races, and he blamed the worldliness of the young on the fact that there was little or nothing of God in the public education of the land. After referring to the material prosperity of the diocese, the Bishop said:

"Side by side with the beauties of nature, and the gifts of God, we witness that flood of evil to counteract which Christ formed His Church. The unsubdued portion of the world is ever the same—Godlessness, carelessness, selfishness, outbursts of evil and violent social sins, old and rank, but vigorous; drunkenness, gambling, impurity, blasphemy, and Sabbath-breaking—crime in every form, calling into play the whole machinery of law upon it. There are so many views reminding us that amid the fairest scenes are the foulest sins and crime, reminding us that God has organized His Church to fight them and persuade men to flee from them, and from the wrath of God against them.

"If the future hopes of any country are very much centred in the young and upgrowing generation, then indeed it becomes an alarming reflection that the public education of the land has little or nothing of God in it. Would it be at all unnatural if it produced a race devoid of reverence and open to every temptation? The growing tendency in these directions is painfully evident. We are being warned by the number of youthful criminals, and by the increasing inclination toward extravagant worldliness.

The Bishop spoke very highly of the work done by the Brotherhood of St. Andrew under the presidency of Charles W. Heming, and of the work of the Woman's Auxiliary.

Rev. Canons Sutherland and Bland and Ald. Nicholson were named to consider the Bishop's address.

Rev. P. L. Spencer was appointed honorary clerical secretary; Stuart Strathy, honorary lay secretary, and Ven. Archdeacon Clarke, secretary-treasurer.

The auditors, R. L. Gunn and W. G. E. Boyd, were also re-elected.

George E. Bristol presented the report of the Century Fund for the diocese.—The total amount subscribed now amounted to \$47,737.82, of which the committee had collected \$37,206.74. Of this latter amount, \$6,724 had been collected since the last meeting of the Synod, leaving \$10,531.08 to still collect. At present the fund was paying \$600 a year to augment the Aged and Disabled Clergy Fund, and on June 30th this would be increased to \$1,100. The present amount invested was \$28,487.59.

A considerable time was taken up in the afternoon on the new canons proposed by the standing committee governing the Widows' and Orphans' Fund, and the Aged and Disabled Clergy Fund, were adopted, also a new canon on the Missionary Society of the Canadian Church.

The new canon on the Widows' and Orphans' Fund is more liberal than the old. In the past, when a clergyman failed to make a yearly payment to the fund, he forfeited all rights to the fund, but in the future, delinquents will be able to get their rights restored upon application and the payment of a small fine. The canon was made more liberal in its terms. Even in case a clergyman dies before making application for reinstatement, his widow and orphans will not forfeit their claim to the fund, if, in the opinion of the standing committee they stand in need of it.

A new canon on the Aged and Disabled Clergy Fund was also passed. In the past, all clergymen on the list of contributors have had to pay \$10 a year, but in the future they will pay according to their stipends, as follows: Those drawing \$1,000 and over, \$10 a year; less than \$1,000, but more than \$600, \$5; less than \$600, \$1 a year.

The new canon on the Missionary Society and diocesan apportionments provides that in order to reduce the number of separate appeals under the general missionary and diocesan apportionments, and to present them concisely and clearly to the people, there shall be one "annual apportionment" upon the parishes and missions to include the following objects:

Foreign Missions, Canadian Missions, Diocesan Missions, Widows' and Orphans' Fund, Aged and Disabled Clergy Fund, Divinity Students' Fund, General Purposes Fund.

Rev. Canon Sutherland, permanent chairman, presented the report of the standing committee. He reported that during the year ending March 31st, loans on mortgages were made to the amount of \$52,230.49. The Synod now holds in mortgage investments, \$281,047.61; in debentures, \$98,310.11, and in real estate, \$5,675.21. The Synod's income from interest on investments has been larger than that of any year during the past six years, and being \$1,348 in excess of the year 1903-04.

On April 13th, the secretary-treasurer reported that after paying all the annuities on the fund there was a balance on hand of \$1,559.62, and that no distribution of this amount could take place while the claim of the Rev. T. Geoghegan was subjudice.

Canon Sutherland stated that a charge of five per cent. for management upon the revenue of all the funds under the control of the Synod, except the general purposes, was made. It was also decided to retain two per cent. of the income of the Rectory Lands Fund current account towards wiping out the overdraft of that account.

By a rising vote of the committee, resolutions of condolence were adopted with reference to the late Right Rev. the Lord Bishop of Huron and the late Lieut.-Col. McLaren.

The matter of the stipends of the clergy was duly considered. It was found that of the sixty-four branches and missions of the diocese, one-half of them paid stipends not exceeding \$700 per annum, and that sixteen did not exceed \$600. The Committee on Stipends decided to ask Ven. Archdeacon Clark to visit certain of the parishes and missions and endeavour to get the congregations to increase their contributions for this purpose. The following was the committee's report to the standing committee:

"The committee to whom was referred the matter of clerical stipends begs to report that the Archdeacon wrote to a number of the clergy in October last offering to visit their parishes with the view of getting the congregations to increase their subscriptions to stipend. The clergy in reply expressed their thanks to the committee for the interest taken in them, but nearly all thought nothing could be done in that direction at the present time."

Missionary Meeting.—At the missionary meeting, held in the Cathedral school-house, addresses were given by Rev. Dr. Tucker, general missionary secretary, and Rev. Canon Dixon, Toronto, who is secretary for that diocese. The former emphasized the need of extending the work which was essential to the advancement and preservation of natural life.

Rev. Canon Dixon advised that more attention be paid to home missions.

Votes of thanks were passed to the speakers.

Thursday.—At the opening of Synod this morning, the Bishop impressed upon the delegates the necessity of being brief in their remarks and speak only when necessary. This is excellent advice which might well be given to the delegates of some of the other Synods. A considerable discussion ensued on the matter of apportionments. The schedule, as arranged, was adopted.

The following resolution of sympathy was passed:

Moved by Ven. Archdeacon Clark and seconded by Rev. R. G. Sutherland, that the Synod of Niagara, having learned with deep sorrow of the death of their esteemed brother, Rev. George B. Bull, who had been a missionary of the diocese for a number of years, desires to place on record its warm sympathy with his widow, his parents and relatives, and prays that the God of all consolation may sustain them in their hour of severe trial.

This resolution was carried by a silent vote, the Synod standing as a body in token of their sympathy.

The committee appointed to consider the Bishop's charge made the following recommendations:

"That the need of a new handy book being seriously felt, His Lordship be requested to appoint an expert committee to revise and consider all the canons and by-laws, and report to the standing committee, who shall thereupon proceed to publish a new handy book as soon as it may be done legally."

"The Synod thoroughly endorses His Lordship's clear utterance on the subject of prevailing carelessness and godlessness, and trusts that the Church will increasingly recognize her divine mission to be a witness for God and against evil."

The report referred with regret to the fact that there was so serious a deficiency in the diocesan current funds.

"That a memorial be addressed to the General Synod, praying for the adoption of a canon on discipline adaptable to the whole Church in the Dominion, and binding upon every diocese therein.

"That provision be made for continuing the agitation in

the matter of clerical stipends, and that the laity be strongly urged to take up the matter from a practical standpoint as one very seriously affecting the efficiency of the Church.

"That opportunity be afforded at our annual sessions of Synod for presentation of the work done by societies auxiliary to the Church.

"That this Synod strongly supports the words of the Bishop on the prevalence of gambling on race courses or other public places, and requests that special publicity be given in the press to the resolution of this Synod that it is in the interest of public morality that professional gambling in public places be forbidden by law."

After eighteen years Canon Forneret saw the realization of his efforts to unite in a reciprocal way an outside diocese with that of Niagara. A sub-committee appointed to represent the diocese in negotiations with other dioceses on reciprocity presented the following recommendation: That the agreement with the Synod of Huron re W. and O. and A. and D. C. Funds, herewith submitted be approved, as it has already been approved by the Synod of the diocese of Huron, and that the secretary-treasurer be instructed to notify the secretary-treasurer of the diocese of Huron of such action being taken.

The important clause of the agreement was:

1. All clergy of the dioceses of Niagara and Huron in good standing under any canon or by-law from time to time in force in either of said dioceses for the benefit of the superannuated clergy or widows and orphans of deceased clergymen of such diocese, when passing from one of such dioceses to the other and upon being duly licensed by the Bishop of the diocese into which they pass shall enter in good standing and be entitled to all benefits, rights and privileges of the corresponding fund or funds as aforesaid of the diocese into which they enter without any entrance fee or other payment, and the years of service which count in the diocese which they enter, and if in good standing upon their deaths their widows and orphans shall be entitled to same rights and privileges as the widows and orphans of the clergy in good standing of the diocese entered into are entitled to upon the deaths of such clergy.

Canon Forneret made a warm speech in favour of accepting the agreement. It would be a forward step and would spread like wildfire among other dioceses, he thought. The Church of England would always be a back number unless it got in touch with up-to-date business methods.

The report was carried.

Rev. Canon Forneret moved, "Resolved, that the General Synod be memorialized to authorize and direct, the compilation and publication by the Church of a hymnal for general use." Carried.

The report of the Committee on Religious Instruction was received. It referred to the action in appointing J. H. Collinson as the lay delegate of the diocese to the Conference, which met at Victoria College, Toronto, last December, at which a motion was carried approving of the use of a syllabus of Bible readings in the Public Schools, and referred it to a committee consisting of the Rev. Principal Miller, Chancellor Burwash, and Principal Gordon, to recommend such syllabus and report at a future meeting.

It was decided also to appoint a committee consisting of Principal Gordon, Dr. Potts and Provost Macklem, to meet the Ontario Educational Association to consider the proposal of having, as far as practicable, some systematic instruction in Bible literature in the Public Schools.

Rural Dean Spencer presented the report of the Committee on the State of the Church. This, in accord with a resolution passed at the last Synod, was only a general report; the detailed statement being presented tri-annually. In surveying the deaneries it was noticed with satisfaction that Hamilton, Wentworth, and Halton show a marked advance in Church population. The formation of the new parish of St. Philip, in the eastern part of the city of Hamilton, was a matter calling for congratulation and thankfulness, however, Welland and Haldimand seem to have suffered from the removal of a considerable number of families and individuals to other parts of Ontario or to the great West. Four deaneries showed an increase in the number of persons confirmed within the year. With one exception, these deaneries reported much larger collections for parochial objects, exclusive of stipends, while stipends generally have improved. Debts on the whole had been considerably reduced. The committee recommended the Synod to take up the question of employing lay readers.

Clerical delegates elected to Provincial Synod: Revs. Archdeacon Clark, Canon Forneret, Rural Dean Spencer, Canon Bland, Rural Dean Davidson, Canon Sutherland, Canon Wade, Rural Dean Belt, Dean Houston, Rev. M. I. Perry, Rev. J. O. Miller, Rev. F. E. Howitt. Substitutes: Rev. E. A. Irving, Rev. R. Ker, E. J. Etherington, Rural Dean Bevan, Rev. F. C. Piper, Rev. T. J. Walsh.

Lay delegates to Provincial Synod: George E. Bristol, T. Hobson, W. Nicholson, S. Strathy, J. M. Bond, J. H. Collinson, C. Lemon, W. F. Montague, R. A. Lucas, E. Kenrick, A. Wilson, C. E. Bourne.

Substitutes: F. W. Gates, T. E. Leather, K. Martin, W. A. H. Duff, Col. Raynord, F. C. Bruce.

Delegates to General Synod: Archdeacon Clark, Canon Forneret, Canon Sutherland, Rural Dean Belt. Substitutes: Rural Dean Davidson, Rev. J. O. Miller, Dean Houston, Rev. F. E. Howitt, George E. Bristol, T. Hobson, W. Nicholson, J. M. Bond, S. Strathy, R. A. Lucas.

Substitutes: J. H. Collinson, A. Wilson, K. Martin, C. E. Bourne, J. A. Keyes, J. H. Ingersoll.

Standing Committee: Archdeacon Clark, Canon Forneret, Rural Dean Spencer, Rev. A. J. Belt, Rural Dean Davidson, Dean Houston, Rural Dean Bevan, Canon Bland, Rev. J. O. Miller, Rev. N. I. Perry, Canon Wade, Canon Sutherland, George E. Bristol, R. A. Lucas, J. M. Bond, W. Nicholson, T. Hobson, J. H. Collinson, C. Lemon, C. E. Bourne, S. Strathy, E. Kenrick, W. F. Montague, J. H. Ingersoll.

The following were appointed to the standing committee by the Bishop: Rev. Mr. Ker, Rev. Mr. Garrett, Rev. F. E. Howitt, Rev. J. H. Leake, Rev. E. J. Etherington, and laity, J. C. Ingersoll, F. W. Gates, T. E. Leather, Kirwan Martin, J. Macklem, and C. R. McCulloch.

Rev. Canon Bland recommended the appointment of a committee on parochial branches of temperance and reform. In speaking on the subject, he said that now was a very opportune moment to do such a thing, and press the temperance question, as the Whitney Government had done much for the temperance people by enforcing the law, and reducing the number of licenses. The Bishop named Dean Houston and Rev. Canon Bland to act as a committee. At present in the churches there are two temperance societies, the Reds and the Blues. One believes in total abstinence, and the other in moderate drinking—no treating in any shape or form, as it is believed that the treating system is the foundation of all the evil on this question.

The secretary-treasurer of the Synod, Archdeacon Clark, was voted a month's holidays. Votes of thanks were passed and the Synod closed.

In the evening a reception was held at the See House to the members of the Synod and Church people generally. It was preceded by a short service of dedication of the See House, which is free of debt.

We regret to hear that Rev. Canon Henderson, now of Hamilton, formerly of Orangeville, has been stricken with paralysis.

Oakville.—St. Jude's.—The local branch of the W.A. at their last meeting were fortunate in having Dr. and Mrs. Pakenham, who were on their way back to Ireland from their station in China on furlough. Dr. Pakenham is under the Dublin University Fuh-kien Mission. Mrs. Pakenham addressed the meeting.

## Correspondence.

### RETREAT FOR CLERGY.

Sir.—It is intended (D.V.), to hold a retreat for clergy at Bishop Bethune College, Oshawa, from 4th to 7th July. The Rev. S. C. Hughson, of the Order of the Holy Cross, New York, has very kindly undertaken the duty of conductor. The school building has been put at our disposal by the Sisters of St. John the Divine, who, very kindly are sending a lady to look after all the household arrangements. The expenses are to be kept at the lowest possible amount in order that as many as possible of the clergy may attend. (1) The fare by G.T.R. from Toronto and return is \$1.90. (2) The household expenses will be met by volunteer contributions to be placed in a box at the door of the chapel during the Retreat. (3) The expenses of the conductor will be met by an offertory at the celebration of the Holy Communion on the Friday morning. The clergy are requested to arrive, if possible, before 6 p.m. on the afternoon of Tuesday, July 4th, the Retreat proper will be

## When Buying Silver Spoons

It is well to exercise caution. The pattern and the silver may be right, but they may not have been made properly. Test them this way:—Take a single spoon by the handle between the finger and thumb, allow the tip of the bowl to rest on the table, and then press heavily. If they are weak where the handle and bowl join, the spoon will double up. Our spoons will stand this test. Those that will not are practically worthless. Ask to see our spoons. They cost from 75c. an ounce upward.

**WANLESS & Co.,**  
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gin at 7:30 that evening. All who purpose attending the Retreat are requested to send in their names to either of the undersigned, not later than June 29th, that proper arrangements may be made to accommodate them. Clergy from any diocese will be welcome at the Retreat, also bona fide divinity students. It is requested that from the commencement of the Retreat at 7:30 p.m., July 4th, until after the close of the Retreat, on Friday morning, July 7th, the rule of silence shall prevail.

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

REVISED PRAYER BOOK.

Sir,—It is with great pleasure that I see in your columns such eloquent appeals for opinions re adaptability of the Prayer Book to present conditions. Allow me, as a priest who has for the last three years been administering in parishes to congregations of whom at least fifty present were not Church members, to make a few suggestions. The average rural parish in the West may be said to consist, roughly speaking, of Catholics, Roman and Anglican, confirmed, 15 per cent.; Protestants who have formally joined a denomination, 15 per cent.; unconnected with any religious body, 70 per cent. It is to convert these 70 per cent. that the energies of the Church should be directed, and this idea should be borne in mind by the revisors of the Prayer Book. In the first place, the book should be arranged so as to be as easy as possible for the uninitiated to follow. Suggested alterations: Place the Psalms immediately after the Order of Evening Prayer, insert the Prayer for all Conditions and the General Thanksgiving in the Morning and Evening Office. Discard the Prayers for Rain, Fair Weather, Famine, War, Plague, etc. The first two, if generally answered, would cause serious complications and bad feeling in a rural community. Place the Epistles and Gospels immediately after the Communion Office, and after that can come the Creed of St. Athanasius and the Litany. Secondly, the services should not be unnecessarily tedious. Shorten the Psalms. This can partly be done by omitting those which do not reflect Christian morality, e.g., "Let his children be fatherless," etc. Thirdly, let our State prayers voice our national sentiment. Revise them radically; they suited, doubtless, the Tudor Period, but unfortunately we do not happen to be living in that glorious age. Our State prayers should embrace our Empire generally, our Dominion particularly. The prayer for members of the Royal Family, some specified, others too numerous to mention, is not earnestly offered by the 70 per cent. The welfare of the King should be sought rather in his official capacity than in his private person. I have seen the words, "and wealth," in the prayer for the King's Majesty, pencilled out. Of course the person who did it was not aware that the reference was merely to temporal prosperity, but then some even of our clergy do not know it either. Fourthly, the Rubrics should be such as can be consistently carried out. We often celebrate when there are less than three communicants. Fifthly, the name must be changed. The name should indicate both authority for and definiteness in the Church's teaching. Christianity may be classified mainly under two headings, viz., Catholic and Protestant, the former embracing those who rely on the Church to interpret for them the mysteries of the faith, the latter those who reserve to themselves the right of individual interpretation. The former manifestly embrace those adhering to the Roman and Anglican communions; while a part of Christianity terms itself Protestant, the other must retain the term Catholic, therefore, we cannot but use the name Catholic to define the Church. But we must distinguish ourselves from our brethren of the Roman Communion, so we must need such a word as Anglican, or, in other words, the Anglican Catholic Church seems to be the best title available to designate the Church in Canada, emphasizing the fact that the Church has taught unvariable doctrines, which have been conveyed to us through the Church in the Motherland by means of a flawless channel from the apostles.

Kootenay.

H. A. SOLLY.

LETTER OF THANKS.

Sir,—Will you kindly allow me, through your paper, to thank very heartily the many friends, who have during the past week sent letters of congratulation on my reaching the twenty-fifth anniversary of my ordination to the ministry, and at the same time expressing their thankful appreciation of the good work accomplished by Wycliffe College during the quarter of the century. I am unable at this time to reach them all by personal letter. Sincerely yours,  
BERNARD BRYAN.

THE FINANCIAL STATEMENT OF THE M. S. C. C.

Sir,—In justice to the general treasurer of M.S.C.C., will you kindly allow me to say that he is in no wise responsible for the publication of the financial statement, which appeared in the "New Era" without the auditor's signature. As soon as it was ready he submitted his statement, duly audited, to the Executive Committee, which statement was given at once to the printers, to be inserted in its proper place in the annual report, where it will appear in due time over the auditor's signature. As, however, I was anxious

to make known to the Church as soon as possible the results of the society's work in 1904, and as there was some delay in verifying the details of the financial statement, I obtained from him, much against his will, an advance copy of that report, and, knowing it to be substantially correct, I published it in the "New Era" without any disguise, as the unaudited statement of the general treasurer. That it thus appeared without the auditor's signature was due solely to my desire to give the Church the fullest and most reliable information at the earliest possible moment.

L. NORMAN TUCKER,  
General Secretary, M.S.C.C.

A UNIVERSAL ANGLICAN HYMNAL.

Sir,—Why restrict the new hymnal to Canada? Cannot a hymnal be prepared conjointly with the Church of England in England, for use in the Motherland and in Canada also?

ANGLICANES.

THE OFFICIAL ORGAN.

Sir,—I have been very much interested in Spectator's and contributors' remarks in reference to "The Official Organ." If, as reported, it costs some four thousand dollars or more a year to produce it, it is high time to cry a halt. Let us have a complete financial statement. I think it is the duty of the Board of Management to furnish it to your valuable Journal for the satisfaction of all.

WM. NEW.

THE DISCOVERY OF CANADA.

Sir,—When your "Own Correspondent" takes another holiday, we trust he will not be so easily "gulled" as he evidently was at St. Malo. He must not believe everything Rome tells him about Canada and its discovery, or the discovery of any other country. If he will kindly read J. Castell Hopkins' "Dominion of Canada," and if he will read the "Transactions of the Royal Society of Canada for 1897," he will learn that Sir John Cabot discovered Canada, and that the Royal Society of Canada, on 24th June, 1897, erected a tablet in Halifax to commemorate the discovery of Canada by Sir John Cabot, on 24th June, 1497. There is a "plot" to deprive Italy and England of the glory of Canada's discovery, but, like all plots, it is an utter failure, and is only making a laughing-stock of the Church of Rome and some of our would-be historians. Jacques Cartier came upon the scene thirty-seven years after the discovery of Canada. He discovered and practically explored the centre of the Province of Quebec, but he did not discover Canada. Honour to whom honour is due. Christopher Columbus has been very nearly displaced by Amerigo Vespucci, and Sir John Cabot by Cartier, but, time will right all things.

C. A. FFRENCH.

A CANADIAN CHURCH HYMN BOOK.

Sir,—Allow me to say a few words on this subject, though a new-comer, on the ground that hymns and hymn books have been for many years a pet subject with me both in theory and practice, and that I represent a diocese of the Anglican Church that has made a forward step in the direction of hymnal unity; that is Jamaica, B.W.L., the Synod of which diocese, in this, last February decided by a unanimous vote to adopt the Revised Church Hymns as the diocesan Hymn Book. The adoption of this is now in process, and will be accomplished probably in the course of this year or next. There are, of course, difficulties in the way, such as the attachment of congregations to their old hymn books, and also in a poor country, the financial difficulty of buying new books. This latter will be particularly felt in the case of a church such as I last had charge of, which had only just over two years' ago changed from the Hymnal Companion to the A. and M. Apart from such exceptions, I believe the move was good, and when completed will produce much good all round. In my humble opinion, the Canadian Church might well "go and do likewise," especially if a supplement of hymns and tunes such as suggested by Mr. Dyson Hague could be added. Let me give a few reasons for this opinion, first, general, then particular, applying to Canada: 1. General Consideration.—Hymns.—The selection of hymns is remarkably good, a great improvement in definiteness, force and poetry on the former edition, and avoiding the defects of the two other hymn books. On the one hand, it omits many of the uncongregational, sentimental and sometimes unpoetical hymns of the Hymnal Companion, negatively unsuitable for public worship. And on the other hand, it is happily free from the mass of mediæval and modern doggerel of so many hymns that disfigure the H. A. and M., and warranted the Oxford Don's sarcastic description of it as "Hymns Serious and Comic." These remarks do not touch the serious doctrinal defects of the one book, nor the positive, extravagant, unEnglish, doctrinal excesses of the other. The last edition of H. A. and M. seems beneath consideration not only from its development of the later tendency, but from its complete pedantic scholastic sectarianism. 2. Tunes.—Again, "Church Hymns" is marvellously happy in meeting the common sense requirements of Mr. Dyson Hague, viz., old tunes to old hymns, and also, as alternatives at least to new hymns. Differences of opinion must exist as to the choice of tunes,

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but in very few cases can one deny that the selection is good, even though individually one might feel there could be a better. Also in several cases, the keys of tunes have been altered for congregational singing. 3. The general get up is attractive and familiar. The arrangement of hymns, according to subject and their alphabetical order, make it very easy for reference and finding the hymns. Its price, even with the Canadian supplement, would be far cheaper than any book that could be published separately. The book is issued by a responsible body, not an unknown committee, as in the one case, nor an individual retired from work, as in the other. This responsible body, moreover, represents the oldest and broadest and kindest society of the Church of England, that cares for all parts of the Church and Empire. This brings me to the particular consideration which should have special weight with Canadian Churchmen. It would represent not one section only, however important, but the whole Anglican Church; not one Dominion only, however vast, but the whole Empire. It would largely help to remedy that tendency your Journal rightly deplors, viz., to recede from England and approach the States. It would help to bring to the thousands of English immigrants the memory of the Old Country and their old home, and revive in them longings for and aspirations after the kindred points of heaven and home. Let it be a Canadian edition by all means, but try the English hymnal, that maker for the unity of the whole English Church, the new "Church Hymns."

C. H. COLES.

PRAYERS FOR THE GOVERNOR-GENERAL.

Sir,—When I came and settled in this parish, well nigh two decades ago, our worthy parson, now gone to his rest, was in the habit of using at Matins two prayers, printed on a single sheet, which he kept loose between the leaves of the Church Prayer Book, one for the Governor-General of this Dominion, and the Lieut.-Governor of this Province, and the other for the Dominion Parliament or Legislative Assembly, the former of which he read every Sunday, the latter during the session. The sheet got lost, the two prayers were gradually discontinued, and I have listened for years in vain for the familiar words, either here, or in any other church throughout the land, where I have had the privilege of worshipping. As we teach in our Church the due recognition of the powers that be, and certainly desire that it should exercise its influence on the social life of this embryo nation, surely our parsons, who frequently introduce in our services little prayers not directed by the Rubric, ought to restore the prayers I speak of to their regular place and use.

G. S. WILGESS.

CRITICISM AND FAITH.

Sir,—Allow me the privilege of saying a few words by way of reply to Rev. Muller-Wright's strictures on my letter of May 14th, wherein I took exception to Rev. Mr. Cayley's assertion that "few instructed clergy believe that the Bible is the dictated Word of God." I was, until I was enlightened (?) by Rev. Muller-Wright, under the delusion that all the "instructed clergy believed that the Bible was the dictated Word of God." No doubt the Rev. gentleman thinks that because he was curate of St. James' that his school-days are over, but he will soon find that he has much to learn, and, like myself (as he says), that he is still the school-boy. I candidly admit that it was a most unfortunate thing that I had not the mighty privilege which he had of sitting at the feet of his learned professor in apologetics, which he says he had some five years ago. It may be that Rev. Professor Cayley is an authority on all controversial subjects, but some two years ago, while the same gentleman was advocating the absorption of Trinity College into the University, his strongest plea for so doing was that her professors were only second in comparison to those of the University. Such an admission, coming as it did from a man who was at one time one of its professors, not only astonished me, but also humiliated me. Let the Rev. Muller-Wright point to where the "Sacred Scriptures bear traces of human infirmities." He admits

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Lucas, J. M. Bond,  
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CLERGY.  
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that he is ignorant "why the same incident written by different writers should differ in detail." How does he know that? It is generally admitted that the New Testament was first written in Hebrew, and afterwards translated into Greek. May it not be that the translators caused the discrepancies? Has the Rev. Muller-Wright had access to the Hebrew manuscript? Although the Rev. gentleman tells me that I "have not the acumen of a school-boy," I don't shrink from "measuring lances" with him, although I have not had the great privilege which he tells us he had of "sitting at the feet of a modern Gamaliel."

GEO. HENDERSON.

### PAROCHIAL MISSIONS.

Sir,—I am very desirous at this present time, when the various Synods are about to meet, to draw attention to the fact that there is no satisfactory provision made for parochial missions to be held in Canada, either as to men or means. In England there is a special staff of parochial mission preachers, and there is also the Church Army. Here in Canada there are men qualified for the work, and ready and willing to undertake it, but there is no provision made for it in the Church, and our Church is suffering for want of it in many ways. (1) There are thousands who need bringing to God, and in view of the present manifest operation of the Holy Spirit in several parts of the world, we need to throw open the door where we can, and pave the way for Him to work amongst us, and it may prove the beginning of a great blessing on our Church. (2) An organization for missions to be held from time to time in every parish, with ways and means provided, where necessary, seems to me one of the principal remedies for any decline of the Church. (3) There are members who make no profession, or, who, in the common way of expressing it, "hold to nothing." These are the ones that we might often win by our missions for our God and His Church; as it is, they are attracted at some odd time or other, by something in the way of a special meeting, more often than not under the auspices of the Methodist or Plymouth Brethren, and there and then come under the power of their first religious convictions, and in the warmth of their first love, devote themselves to that body under which they derived their blessing; naturally, in their want of more perfect light and knowledge, supposing "one church as good as another." Now, why should not the Church of England have the honour of winning these souls to God and His Church? Cannot she conduct just such a mission as may attract to herself these erring and wandering children of men, and make them so love her for the blessing she has brought them, that they will be instructed by her, and unite with her. Do we not neglect too much the evangelistic work of the Church, and instead of seeking out the lost and wandering sheep, concern ourselves only with such as are known in some way, however distantly, to be associated with our own Church? We talk and write a good deal about the decline of the Church; and it is a question whether she is declining. Is it not rather that she is permitting herself to be outstripped in the race for want of these very missions I am advocating, with the result that other bodies are making more members, and making members much faster than she does? She may not be going back; but she is not going forward fast enough. In one place known to me, the Methodist made 52 new members in two weeks, at a revival meeting in the county. I am not saying whether these were desirable members or as genuine as they professed to be, though I have reason to believe in their sincerity; but I state this fact, that the Methodists got that much ahead of us in that place in members, and would be so credited in a census; and I wish to put it on record that the very results the Methodists achieved, I wished to, and contemplated, achieving myself, by the aid of a suitable missionary, for I knew the field was ripe for the harvest, but the missionary I wanted was not to be obtained for want of leisure and means. This loss, or such loss as this, is constantly being suffered by our Church to the great advantage over us of other bodies. I much hope this appeal will not be made in vain; and trust, sir, you will pardon my trespassing so largely on your space.

CLERICUS.

### PLEASE ANSWER THE FOLLOWING QUESTIONS.

Sir,—I thought I would write to you and ask you to answer some questions in history. My father has taken your paper for over twenty years, and if you will answer these questions, I will be very thankful to you: (1) Did Tom Paine, David Hume, or Voltaire, ever repent, and what were their dying words? (2) Were General Gordon and John Balfour ever married? (3) What religious body did Robert Ingersoll's father belong to, and was he a minister? (4) In what century did the Church of Rome take the name of the Roman Catholic Church? (5) Give me the names of the twelve Roman Emperors. (6) What year and what day of the month did Hon. George Brown and Hon. C. F. Fraser die? (7) What nation brought about the downfall of the Roman Empire? (8) Were the Church of England and the Church of Rome just the same in their faith for 800 years before the Reformation, if not, how long were they alike? (9) How is it that Methodists believe the Roman Catholic Church was founded long before the Church of England? I read a short sketch lately

where a Methodist minister said the Church of England was only an out-shoot of Martin Luther's preaching. (11) What religious bodies do these men belong to: Hon. Joseph Chamberlain and Hon. Henry Bannerman? (12) What religious bodies did Hon. George Brown, Sir Oliver Mowat, and Sir Richard Cartwright belong to? (13) What day of the month was George Bennet, or the man who murdered Hon. George Brown, hanged, and did Hon. George Brown die the day he was shot?

L. Y.

### CHURCH HYMNAL.

Sir,—I have followed with much interest the various communications relative to a proposed new Hymn Book, particularly the letters from Mr. Edmund Jones, and the article by the Rev. Dyson Hague. It appears to me that Mr. Jones' specification calls for a rather elaborate and bulky Hymn Book, suited to the needs of the choirs in large churches; which, as a matter of fact, are already well supplied by existing Hymn Books. Without entering into the question whether it would be wise to introduce another book into a field already well filled, I would urge that more attention be given to the needs of small churches, where the musical portion of the service must of necessity be in the hands of a few good-natured amateurs. With our present bulky Hymn Books, it is a work of great labour to select such hymns as may be effectively sung by the congregation, with the lead of a small choir; and owing to the fact that the really useful hymns are scattered here and there over a bulky book, it frequently happens that only a very small number are used at all. I believe there are country churches in which not fifty hymns are used, and it would be a great advantage to have the standard hymns of the Church, which have proved themselves generally useful, to the number of say from two to three hundred, compactly arranged, so as to form the first section of a Hymn Book. It would be desirable to include only such hymns as may be sung to simple tunes of a congregational character, and as Mr. Jones suggests, these tunes might very well be written in lower keys than is customary. It would be necessary, however, to re-write nearly all the harmonies so as to bring the lower parts in the best range of the respective voices. In this way, the choir would furnish a good lead to the congregation, and practically every one caring to sing would have a chance to do so. In the second section of the book, we could arrange all those hymns demanding musical settings, which can only be sung properly by a fairly skilled choir. This arrangement of a Hymn Book is perhaps novel, but it would, I think, be justified by the existing circumstances.

WM. Q. PHILLIPS.

### REVIEWS.

The Parochial School: A Curse to the Church: A Menace to the Nation. By Rev. Jeremiah J. Crowley. Chicago: Rev. J. J. Crowley, Sherman House.

What St. Paul was to the early Church, men like Father Crowley, in their measure, are to the Church of to-day; salt of the strongest, purest flavour. In these days—when from a Christian pulpit one is pained at hearing sensuality minimized in comparison with some other sins—the brave, strong and pure words of Father Crowley recall the testimony of the apostles and fathers of the early Church. A corrupt hierarchy could excommunicate Luther, and do Savonarola to death. But such noble, and incorruptible, witnesses to the truth, as the late Lord Acton and Father Crowley, could not in the light and liberty of to-day be so readily disposed of. No Canadian clergyman or layman can afford to say that he has not read this amazing book, and especially and carefully pondered its stirring appeal to the people of Canada. It is the book of the hour, in our present politico-religious crisis, and should be in the hands of each lover of his country and truth.

A Knot of Blue. By W. R. A. Wilson. Toronto: The Musson Book Company.

We much question whether any reader, young or old, who has read the first bright chapter of this romantic and engaging story of old France in the New World, can be cold-hearted enough to cast it aside and say: "Hold, enough." Rather will he, with unflagging interest, sit the story through, till on the last page, he regretfully takes leave of the heroine, as she beholds "her lover riding down the leafy glade to meet her."

Art Thou the Man? By Guy Barton. Toronto: The Musson Book Co., Limited, 1905.

A clever—*to*—mind unusually clever novel—is this; a picturesque, imaginative tale of western crime, detection, and defence. Not without slang, or even strong language. Not exactly a Sunday school book. Its author boldly holds the mirror up to men as you find them in the scenes he so ably depicts, and gives his readers a graphic, stirring and dramatic story.

Justin Wingate, Ranchman. By John H. Whitson. Toronto: The Musson Book Co., Limited.

Tales of the West are abounding and justly so. There is a spaciousness, breeziness, breadth of view, and richness of promise in the broad sweep of the Western prairies, which makes a story steeped in their atmosphere most wel-

come reading to eyes not seldom dimmed by Eastern dust, and surfeited with brick and asphalt, stone and mortar. "Justin Wingate" is a wholesome, well written tale, one that will prove restful and soothing to hard-working readers.

Vigorous Daunt; Billionaire. By Ambrose Pratt. Toronto: The Musson Book Co., Limited.

From the first sentence of this lively book of action, which is as follows: "The life of a gentleman courier and interpreter to tourists abroad is not always a rose-strewn pathway of fortune, and so I, Rupert Granville, found to my cost," to the dramatic and thrilling scene at its ending, our readers will find all the excitement they could reasonably expect for their money. Its contents are as "vigorous" as the suggestion of its frontispiece.

On the Firing Line; A Romance of South Africa. By Anna Chapin Ray and Hamilton Brock Fuller. Toronto: The Musson Book Company, Limited.

"Six feet one in his stockings, broad shouldered and without an ounce of extra flesh, Harvard Weldon suddenly halted before one of a line of deck chairs. 'I usually get what I want, Miss Dent,' he observed, suggestively. 'You are more fortunate than most people.' Her answering tone was dry." Thus, at the outset, the curiosity of the reader of this well told tale is aroused. He, or she, as the case may be, will by no means regret the entertainment provided within its pages, in the effort to discover whether Weldon got what he wanted. And whether as a result of the process, Miss Dent's tone became to him less "dry."

Unto the Hills; A Meditation on the 121st Psalm. By J. R. Miller, D.D. New York: Thomas Y. Crowell & Co.

Dr. Miller has in this refreshing and beautiful little book added to the debt owed him by thousands of readers, who have found in his works light for their pathway, comfort in sorrow, and succor, often when most needed, in "the storm and stress of life."

—How shall we persevere? Where shall we find grace to hold on our way, and, day by day, to wax stronger and stronger? Only in Jesus Christ our Lord. His perseverance was for us. He endured the cross, despising the shame, that He might merit for us the grace of final perseverance. Because He, endured we can endure.—Canon Boddy.

—God does not cease to be the God of love because men are low, sad, and desponding. In the performance of duty, in meekness, in trust in God, is our rest—our only rest. It is not in understanding a set of doctrines; not in outward comprehension of the "scheme of salvation," that rest and peace are to be found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.—Robertson.

### PEACE, OBEDIENCE, FAITH.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act and work; had never hear father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience; he obeyed a word or lifted finger of father or mother, as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—Dr. J. L. Hurlburt.

### THE ANGEL IN THE HOUSE.

A worker in a Manchester slum tells the story of a whole family completely changed by the power of a deformed child. The father was a navy, the lads were coarse and uncouth, and the mother, over-worked and far from strong, had fallen into untidy habits. But there was born into that home a crippled child, and that deformed baby was the means of drawing out the sympathy and love and tenderness of the whole family. The man nursed and petted the child of an evening; the boys made playthings for her, and showed their affection in all sorts of pleasant ways; the mother kept the window clean, that her child, pillowed on the table, might look out on the court. The visitor declared that she witnessed a complete transformation in the family—an elevating and refining process went right through the whole household.

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Pratt. Toronto:

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Nestlé's Food has nourished three generations of sturdy children. Nestlé's Food is used by thousands of mothers, who were themselves brought up on it. Nestlé's Food Means Healthy Babies because it supplies all the nourishment that any baby needs to grow into a sturdy, rosy, healthy child. Nestlé's Food requires no milk—just add water. Free sample sent to any mother who will try it. The Leeming, Miles Co., Sole Agents, Montreal.

"LIKE AS A FATHER."

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day, as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise of her request.

He was a strong man, with a clear voice and with a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministrations that he might bring to the sick-room every element of cheer that was possible. And now

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**Windsor Salt**  
Absolutely Pure

he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read with a growing appreciation of its beauty and its sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father," he could bear no more.

"O my child," he cried, "if God cares for you as I do—"

He bent over the bed and wept.

"It is the verse we both need," she said, softly, after a few minutes.

And he knelt beside the bed and said:—

"Yes, my dear, that is the verse for us both."—Youth's Companion.

HE SAVED THE BOY.

We never tire of hearing stories about our favorite heroes. Therefore, the following will be read again with pleasure, even though it is more than a twice-told tale."

When Washington was a young man about eighteen years of age he was at one time engaged in helping to measure land.

He was in the midst of a great forest near a rushing stream of water.

One day he heard the voice of a woman screaming in terror.

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As soon as she saw Washington she cried out, "Oh, sir, will you not help me? My poor little boy has fallen into the water, and these men will not let me try to save him!"

"It is of no use," said one of the men. "If she jumps into this rocky river she will be dashed to pieces in a moment. She cannot possibly save the child, and will only lose her own life."

But Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy he had often seen playing before a cabin nearby.

He took a rapid glance down the angry rushing stream. Soon he saw the little boy's white dress, and without another moment's hesitation he threw off his coat and leaped into the roaring rapids.

"Thank God! He will save my boy," cried the mother. "Oh, my boy, my darling child."

How eagerly they all watched as the brave young man struggled to reach the child.

At times it would seem that he would surely be dashed to pieces on the sharp rocks.

Again the strong current would bear him under till he would be lost to sight. Twice did the child disappear beneath the waters and rise again. On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they neared the most dangerous part of the river, the falls themselves. The mother trembled with anxiety lest now the young man would give up his perilous task.

Not so; he only redoubled his efforts. Just before they reached the falls he seized the boy and held him up with his strong right arm.

What a shout of joy came from those who were watching from the shore!

But, alas! suddenly both man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. The brave Washington was still holding

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Piano Players.  
**WOODSTOCK, - ONT.**

her child and making his way toward  
the shore.

Washington himself was nearly ex-  
hausted when he finally reached the  
shore with the child safe, though un-  
conscious.

It is impossible to describe the  
gratitude of that mother when her  
child was at length sleeping sweetly  
in her arms.

"God will reward you," she said to  
Washington. "He will do great things  
for you in return for this day's work,  
and the blessings of thousands be-  
sides mine will be yours."

Do you wonder that her words  
came true?

A man who has the courage and  
the willingness to risk his own life  
to save another is the kind of man  
people wish to lead them through  
trials, where not only their own lives,  
but the safety of their country itself  
is at stake.

—It is for want of a steady, pro-  
found sense of God that the lives of  
so many are fitful and full of failure.  
Their experience is shallow because  
there is so little of God in it. He is  
not in all their thoughts. They do  
not pray without ceasing. They do  
not abide in Christ. But when the  
heart is surrendered to the Lord  
Jesus Christ He comes to dwell  
there, and when the new vision of  
His glory breaks on the soul it can  
never be forgotten. We become as  
profoundly and as permanently con-  
scious of the Lord's presence as we  
are of our own existence. We live  
and move and have our being in  
Him.—G. H. C. Macgregor.

—There is an old epitaph which  
says: "What I spent on self I wasted;  
what I hoarded, that I lost; what I  
gave, that I have." And when we see  
the costly memorials reared in many  
a church "to the glory of God" in  
very small letters, "and in memory  
of" some name which can be read  
almost from the farthest part of the  
church, and then think of souls and  
congregations without the Bread of  
Life, without a place of worship  
which they can call their own, we  
cannot but wonder how it looks to  
Him who said: "That they all may be  
one, as Thou, Father, art in Me and  
I in Thee, that they also may be one  
in us, that the world may know that  
Thou hast sent Me." Is this condi-  
tion to the glory of God, or the glory  
of man?

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evity entitles them to. Its security is un-  
questionable, its ratio of assets to liabilities  
is unsurpassed in Canada, save by one Com-  
pany (much older.)—It added a greater  
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From Miss Grace Cook, Rose Blanche, Newfoundland.  
"I am very much delighted with my organ received 30th instant. I have  
much pleasure in recommending your instruments to those requiring one; they  
are even more than would be expected for the money."  
The above are but samples of the hundreds we have received from all parts  
of the Dominion. We feel sure that if you secure one of these bargains, you  
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for school room or lodge room, with cabinets for music books, etc. Has 4 stops, 2  
sets of reeds throughout, knee swell, etc. Height 3 feet 1 inch. Originally \$90. **\$17**  
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- DOMINION.**—Five octave Dominion Organ, walnut case nicely panelled, adjustable  
lamp stands, 6 stops, 2 sets of reeds throughout, knee swell, etc. Height 3 feet 11  
inches. Originally \$90. Sale price. **\$23**
- THOMAS.**—Five octave walnut organ by The Thomas Organ Co., Woodstock. Has  
9 stops, 2 sets of reeds, music rack in extended top, 2 couplers, knee swells. Height  
6 feet 1 inch. Originally \$125. Sale price. **\$35**
- KARN.**—Five octave cabinet organ by D. W. Karn & Co., solid walnut case, carved and  
with fret panels. Has 8 stops, 2 sets of reeds, music rack in extended top. Height  
6 feet 1 inch. Originally \$135. Sale price. **\$36**
- BELL.**—Five octave walnut organ by W. Bell & Co., Guelph, in handsome case with  
beautiful burl walnut panels. Has 9 stops, 2 sets of reeds throughout, octave coupler  
and 2 knee swells. Height 6 feet 5 inches. Originally \$125. Sale price. **\$39**
- THOMAS.**—Five octave walnut organ by the Thomas Co., Woodstock, hand-  
some case with music rack, lamp stands and patent folding mouse-proof pedals. Has  
10 stops, 2 sets of reeds throughout, octave couplers and knee swells. Height 6 feet  
5 inches. Originally \$125. Sale price. **\$42**
- DOMINION.**—Five octave walnut organ, by the Dominion Co., in solid walnut  
case, handsome mirror top, music rack, lamp stands and automatic mouse-proof pedal  
cover. Has 10 stops, 2 sets of reeds throughout, octave couplers and 2 knee swells.  
Height 6 feet 5 inches. Originally \$125. Sale price. **\$44**
- BELL.**—Five octave walnut organ by W. Bell & Co., in very handsome case. Has 11  
stops, 2 full sets of reeds, 2 octave couplers, 2 knee swells, lamp stands, mouse-proof.  
Height 6 feet 7 inches. Originally \$125. Sale price. **\$47**
- DOMINION.**—Chapel organ in oak case, cathedral style. Has 11 stops, 3 sets of reeds  
in treble, 2 sets in addition to sub bass in the bass, has octave coupler, expirior swell  
and 2 knee swells, mouse-proof. Height 5 feet. Originally \$175. Sale price. **\$48**
- LORING & BLAKE.**—Chapel Organ by Loring & Blake, Worcester, Mass. A very  
fine organ by this celebrated firm in a design of case particularly suited to handsome  
church interior. Has 12 stops, 3 sets of reeds in treble, 2 sets and sub bass in the  
bass, 2 knee swells, couplers, vox humana, etc., mouse-proof. Height 4 feet 6 inches.  
Originally \$200. Sale price. **\$53**
- BELL.**—Six octave cabinet organ by W. Bell & Co., solid walnut case with extended  
top, nicely carved, fret panels, music rack, etc. Has 11 stops, 2 full sets of reeds,  
octave couplers, vox humana and 2 knee swells. Height 6 feet 7 inches. Originally  
\$150. Sale price. **\$56**
- UX BRIDGE.**—Piano case organ, 6 octaves, walnut. Has 11 stops, 2 sets of reeds through-  
out, octave couplers, 2 knee swells, mouse-proof, with attractive mirror rail top. Height  
5 feet 11 inches. Originally \$140. Sale price. **\$65**
- BELL.**—Piano case organ, 6 octaves, walnut, with fret panels, lamp stands, etc. Has 11  
stops, 2 sets of reeds throughout, couplers, 2 knee swells, etc. Height 4 feet 8 inches.  
Originally \$140. Sale price. **\$69**
- BERLIN.**—Piano case organ, 6 octaves, handsome walnut case with hand carving and  
engraved panels, beautiful mirror top. Has 11 stops, 2 sets of reeds throughout,  
octave couplers, 2 knee swells, etc., mouse-proof. Originally \$150. Sale price. **\$74**
- BELL.**—Piano case organ, 6 octaves, handsome walnut case with beautiful mirror top,  
fret carved panels, lamp stands. Has 11 stops, 2 sets of reeds throughout, octave  
couplers, knee swells. Originally \$160. Sale price. **\$77**
- KARN.**—Five octave organ by D. W. Karn Co., walnut case, very handsome in design,  
with beautifully illuminated pipe top, richly carved and ornamented with figured  
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but a few months. Catalogue price \$275. Sale price. **\$81**
- DOMINION.**—Piano case 6 octave walnut organ, the handsomest organ made by this  
firm, with attractive carved panels, automatic folding pedal cover, mirror top. Has  
11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouse-proof, etc.  
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**THE LOST GOLDEN ROD.**

As she passed beyond the edge of the woodland, on her way into its depths, where she expected to find the choicest treasures and to hear the sweetest secrets in the stillness, Sylvia noticed a fine spray of golden-rod, the first of the season. "How beautiful that is!" she exclaimed. "When I come back I will gather it and take it home." But the wood pilgrim wandered about, and in and out, following beguiling little paths that seemed to go everywhere, and led nowhere after all, and when she turned her face homeward she came out of the wood a long distance from where she had entered it. The place was not very familiar; and Sylvia, while thinking that she knew where she was, searched everywhere about for the golden-rod left. She could

not find it, nor any like it, and went home without the coveted bloom. "The next time I'll take it as I pass, and not wait till I come back," she resolved, with wisdom born of disappointment. "The safe way is to take such things when you see them first, otherwise you may miss them altogether." There is a little sermon wrapped up in this reflection about the golden-rod. Expand it, and it may prove practical. Learn to take the little sweetnesses and pleasant things of life as you go, and do not be in haste to go farther, promising to enjoy the first things upon the edge as you return. It may be impossible to find them again. And when a bright little opportunity blossoms as you pass, stop to pluck and use it. You may not pass that way again.

**THE LITTLE MIDDLE DAUGHTER.**

The little middle daughter,  
 Just eight years old to-day;  
 Her hair is bright as sunshine,  
 Her look is sweet as May  
 So plump and round and dimpled,  
 Pray what can grieve her now,  
 The little middle daughter,  
 For a shade is on her brow.

"Please, would you like it, madam?"  
 The little maiden cries,  
 And something like a dewdrop  
 Is trembling in her eyes,  
 "To wear your sister's dresses,  
 Cut down for fitting you,  
 While Jessie, ten, and Mollie, six,  
 Have always something new?"

"You see, when Jessie's gowns and  
 capes  
 Are fashioned o'er for me,  
 They soon wear out, oh, yes, indeed,  
 As fast as fast can be.  
 And Mollie never gets them,  
 She's like a fairy queen;  
 And Jessie's like another,  
 And I'm the one between.

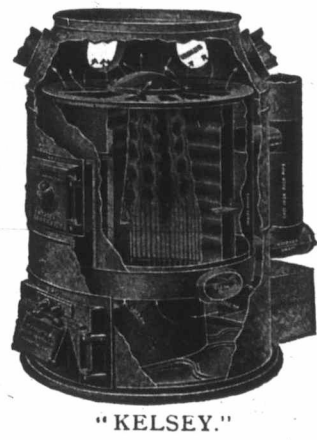
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"I wish you'd tell my mother,  
 (Oh, not that I'm afraid,  
 Except to hurt her feelings),  
 That her little middle maid  
 Would be the gladdest being  
 If she might have from town,  
 Just once, and all hers only,  
 A single whole new gown."

So, as I'm sympathetic,  
 Dear mothers, heed, I pray,  
 The little middle daughter's plea,  
 Which I send forth to-day.  
 So plump and round and dimpled,  
 So swift your will to do,  
 Please, when you buy the autumn  
 things,  
 Just buy her one thing new.  
 —Harper's Young People.

**COURTESY.**

"My boy," said a father to his son,  
 "treat everybody with politeness,  
 even those who are rude to you; for  
 remember that you show courtesy to  
 others not because they are gentle-  
 men, but because you are one."

No boy is more thoroughly mis-  
 taken than the one who thinks that  
 he may be discourteous to his mother  
 and sisters and still be manly. A  
 blustering, independent disregard of  
 others shows no kind of superiority.  
 Gentle courtesy, which is but kindly  
 thought for others, is always ex-  
 pected from strength, and a manly  
 boy never fails to show it.

—The sternness of eternal law is  
 but an ever-present reminder that  
 God would have His elect always  
 wear their best.

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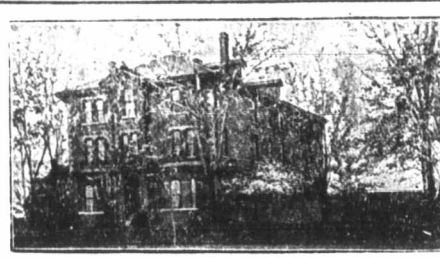
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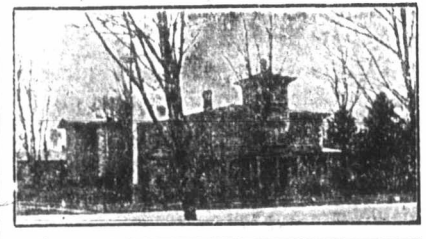
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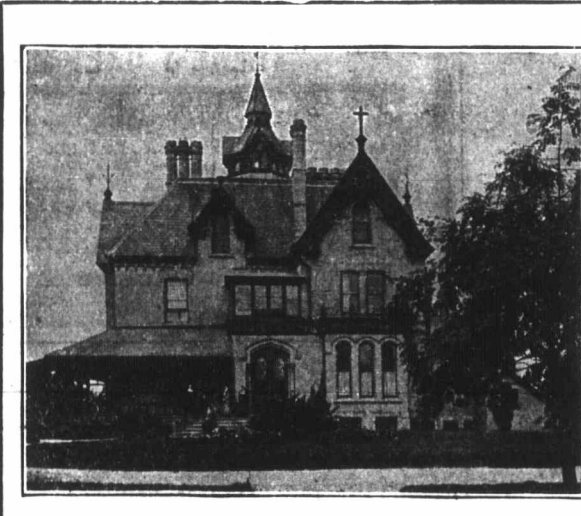
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