

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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TORONTO, CANADA, THURSDAY, JULY 4, 1907.

No. 27.

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July 4, 1907.

# Canadian Churchman.

TORONTO, THURSDAY, JULY 4, 1907.

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## Lessons for Sundays and Holy Days.

July 7.—Sixth Sunday after Trinity.  
Morning—2 Sam. 1; Acts 13, 26.  
Evening—2 Sam. 12, to 24, or 18; Mat. 2.

July 14.—Seventh Sunday after Trinity.  
Morning—1 Chron. 21; Acts 18, to 24.  
Evening—1 Chron. 22, or 28, to 21; Mat. 6, 19—7, 7.

July 21.—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Acts 21, 37—22, 23.  
Evening—2 Chron. 1, or 1 Kings 3; Mat. 10, 24.

July 28.—Ninth Sunday after Trinity.  
Morning—1 Kings 10, to 25; Acts 27.  
Evening—1 Kings 11, to 15, or 11, 26; Mat. 14, 13.

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

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.  
Processional: 291, 297, 302, 307.  
Offertory: 198, 255, 256, 379.  
Children's Hymns: 332, 333, 547, 574.  
General Hymns: 196, 199, 299, 546.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 314, 520.  
Processional: 179, 215, 393, 306.  
Offertory: 216, 213, 367, 604.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 214, 523.

### SIXTH SUNDAY AFTER TRINITY.

The general tone of the Collect, Epistle and Gospel for this Sunday seems to be the getting rid of sin, in order that we may so love God above all things, and that we may obtain His exceeding great and precious promises. Sin, that troubles us in our dealings with man and destroys our happiness and peace with our God, is nothing else but the opposite of love—one might almost call it "estrangement." The Gospel puts it clearly in a word, "Be reconciled." This reconciliation, or seeking peace, is a reviewing of the former relationship, which can only come by and through humble and earnest confession. That the Church of England provides for such individual confession is clearly seen in the Prayer Book. It is the con-

fession of faults and sins of which we are guilty that leads to reconciliation, peace, and love. Consider the confession of your sins as a most serious matter of life, that which can and will, when properly carried out, lead to your own reconciliation with your God and your fellow-man. But foremost are the words of the Gospel, "There rememberest," bringing to your mind a consciousness of personal guilt, disturbing the soul. Confession, and reconciliation, which should follow, is for those who "remember there" their sins "before the altar," for those who are really troubled and concerned about sin in life, and who, with all their heart and soul, desire to be rid of it, and again restored to peace with their God. We must realize that sin is a very dreadful reality, awful in its character and deadly in its consequences, and must be taken away. This taking away of sin comes only through Jesus Christ, but must be preceded by humble and earnest confession and absolution before reconciliation follows. Our dealings on earth are with the Kingdom of Heaven; that is, the Church and its officers, our own parish priests. This is in harmony with "the officer" in the Gospel. The officer is under orders, acting in his capacity. The priest is the officer under orders, acting for Christ Himself. Christ alone can condemn or forgive. The priest as His ambassador so pronounces absolution and forgiveness of sin. And to whom better on earth can you go in times of trouble, sorrow of heart and conscious sinfulness than to your own faithful, true and tried priest, set over you in matters spiritual? Be well assured that an humble and earnest confession will lead to the reconciliation you seek, and thus to peace and love with God and man.

### Holidays.

Now that the warm summer weather has come, people are not only preparing for, but are taking their holidays. Church members are arranging excursions, and Sunday School picnics are to the fore. It is right that those who have it in their power should take their days or weeks of rest and recreation. We wish them happiness and renewed energy. There are those, however, to whom the delights of a happy, healthful vacation are but a fond, far-off hope. Can we not do something to help someone else—some poor friend or neighbour; or, it may be, someone who is weak and weary with the struggle for a bare subsistence, to get a little rest—a day or two in the country—a slight change from the sad monotony of an unending and exhausting effort to live? We can do it if we will.

### Games and the Law.

One salutary use of the law is to keep in check violence and brutality at public games. Some games are so safeguarded by good form and honourable tradition that fair play is always associated with them—such are cricket, golf, and tennis. But there are others which largely attract the general public, and which are at times degraded by acts of ruffianism which should at once be checked by a just and prompt application of the criminal law. Such offences as, were they committed on the public streets, would promptly lead to arrest and imprisonment, cannot be screened and condoned because they were committed on the grounds of a club, and where the offense will duly be dealt with by the club officials. Canadian law knows no distinction between criminal offences by members of a club on club grounds and the like offences when committed by the general public on public

streets. Were it otherwise, the moral tone of our people would soon be lowered, and the youth of our country who engage in such games, or who flock in thousands to see them, would be quick to learn that acts of vicious rowdyism and injury to the person would be dealt with by the rules of a club, and not by the deterring and repressing force of the criminal law of the land. We penalize cock and dog fighting. Still more should we prevent and punish brutal and vicious attacks on the person, whensoever and where-soever they are made.

### Five Clergy Doing the Work of One.

The Rev. John Patterson Smythe, who has very recently, indeed, left Ireland, and become the rector of St. George's, Montreal, preached at the opening of the Huron Synod, and is reported to have said: "There are little hamlets in Canada where five underpaid clergymen ride on five underfed horses to preach to five small religious bodies, who could be ministered to by one man, while the others could be doing good work elsewhere. Is it any wonder that the heathen tell our Missionaries in foreign lands to go home and agree among themselves." Of course, there is nothing new in this, but because Dr. Smyth said it, it was telegraphed everywhere. We have often thought whether it was really true, and we have tried to realize our average little town of fifteen hundred people with one clergyman. Would there have been one average clergyman doing, or able to do, the good work of these five? A little reflection will convince most people how foolish it would be to expect it. It is not in the nature of things. Besides the town, there are the country parishioners and outside stations to be kept in mind. But it is true that there are too many ministering—too many shepherds to the sheep. Let us admit it, but how is it to be remedied? Keep in mind our national temperament; remember that in England there is no small parish without its little Bethel; that Wales, as shown before the Commission, has five underpaid clergymen doing the work of one. The golden age is always in the past, and we are told of that in Goldsmith's "Deserted Village," and "its vicar passing rich on forty pounds a year." It was the same thing then. John Bunyan's successors lived then. Go further back, we are told, and Jussereud tells of the abundance of priests, monks, and friars. It is true that all these owned allegiance to the Mother Church, but the parish priest had much to contend with. It just shows how difficult it will be to bring about this much-desired reform. Perhaps devotion to the Church, with all her faults, would be no bad thing to inculcate.

### The True Spirit.

Though there is just reason to deplore the growth of a selfish, ease-loving spirit amongst Church leaders, the young seeking easy and remunerative parishes, and the old allowing the longing for a return to civilized comforts and surrounding to sever them from the scenes and ties of heroic endeavour, now and then we have proof that the apostolic examples are still followed. We are told, for instance, that "the Rev. W. E. Rowlands, who lately resigned a beautiful parish in the Isle of Wight, in his old age returns to the mission field as a C.M.S. worker at his own charges. Two of his sons became honorary Missionaries, and his daughter is a Church worker in Ireland. Nothing can better illustrate the drawing force of missionary work than the return to the field of men like the late Principal of Wycliffe Hall and the Rev. W. E. Rowlands, both of whom resigned delightful appointments to resume foreign duties." We

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have had a few similar instances of the true spirit in Canada. Would there were more!

#### France.

A correspondent has sent us a communication on the effect of racial temperament in present-day happenings. According to him, the Latin and Celtic temperament is despotic; the Germanic, individual. The subject is quite too vast and academic for our columns, even in summer. But we can use one branch, viz., the remarks upon the Church in France. It is quite probable that had the Pope's orders been given to his clergy in any other north European country, except, of course, Belgium, probably half the clergy would have declined to strike, and have followed the course determined on by the Bishops, which the Pope overruled. But France is different. Authority is obeyed. Practically the whole population is nominally Roman Catholic, and it will not follow an unaccredited leader. We have seen that Bishop Villatte, although his orders were, we understand, regular, completely failed, as have others before him. There seems no outlet in France for the sense of religion save as a supporter of Rome. There is nothing to take its place, nor, so far as outsiders can judge, is there any spirit of reform or revolt. True, there are French Protestants, but the number is small, and there is no prospect of assimilation between them and the great body of the people.

#### Prohibited Areas.

It is a hard thing to enact a law which interferes with the ordinary rights of a citizen without doing individual injustice. For instance, in connection with the building of the Grand Trunk Pacific, it has been deemed wise to create a prohibition zone on each side of the railway during construction. Such measures have been found prudent, and we do not for a moment question the wisdom and righteousness of the policy. Questions do arise when the policy being found to operate harshly in individual cases is altered to meet such exceptions. This system of legislative prohibition has been adopted in several States of the Union, and we have had an object lesson from the State of New York. An enactment of that State prohibits licenses for the sale of liquors within a certain distance of a church. It was deemed right that a hotel in the fashionable part of New York, built within the prohibited area, should be licensed, and so a bill, general in its terms, was passed by the Legislature, but has been vetoed by Governor Hughes. If the bill, the Governor holds, were special in form, and made a direct exception of the hotel, it would be indefensible. Exceptions are defensible only as they relate to classes of cases which, upon some well-defined ground, are deemed to lie outside of the policy of prohibition. "If exceptions are to be allowed in individual cases for the various reasons which, according to their character, might be permissive, the law would speedily become a patchwork of favouritism." This reasoning is logical, and lays down a rule of conduct which is practical, even where the prohibited area is miles instead of feet in extent.

#### The Opening of the East.

The world is changing so rapidly that we must try to change our ideas of it. We used to be told of the unchanging East, the East meaning generally Egypt and the Holy Land. Egypt has been brought prominently forward by the resignation of Lord Cromer, and the change is really marvellous. But more is known of Egypt than of Asia Minor. The later news is that Damascus, that ancient city, has now a population of some 250,000, and has electric lighting and trolley lines. Then there are two railways being built, one intended to reach Bagdad and the Persian Gulf, and the other Mecca. The first

one runs from Constantinople, and the other from Damascus. We read that already the changes on the country are great, and the advance is co-incident with more settled government and prosperity. It sounds like a wild dream to find that the transport of pilgrims to Mecca is a valuable railway asset. Shortly, the steamers from Boston and New York, which carry so many to Italy and Algiers, will, it is thought, take even greater numbers, and almost in a direct sea voyage, to the Holy Land. Men run to and fro upon the earth, and knowledge is increased.

#### A Royal Gift.

The presentation of a Bible to the United States by King Edward in conjunction with the commemoration in Virginia of the tercentenary of the landing of the English colonists at Jamestown in 1670 recalls Queen Victoria's similar gift with the message, "This is the secret of England's greatness." The Bible is given to the Bruton Church at Jamestown for use in the services of the church. The lectern on which the Bible rests will be presented by the President of the United States. The Bible, which has been submitted to the King by the Archbishop of Canterbury, is a large and beautiful volume, bound in red Niger leather, with a decorated treatment of interlaced lines tooled in gold. The doublures and fly-leaves are of undyed Levant morocco, and the clasps are of gold. The inscription, which is tooled in gold on an inlaid red Niger panel on the front fly-leaf, reads as follows: "This Bible is presented by His Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith in our Lord and Redeemer, Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good-will among men. MCMVII." Miss Paget, of Farnham, who bound the service books used by their Majesties on the occasion of the Coronation, is to be credited with the preparation of this noble gift.

#### Defending the Faith.

The Dean of Westminster has been urging strongly the need of defending the faith, and he finds the best defence lies in the clear proclamation of the truths that are stated in the Creeds. We take for granted that the clergy teach the children in brief and simple words the doctrine of the Apostles' Creed. He pointedly asks, Is the Nicene Creed similarly explained to adults? Is the Athanasian Creed expounded sentence by sentence in its statement of Christian doctrine following the words, "The Catholic Faith is this?" In the Middle Ages Church Councils enjoined this duty on the clergy. He concluded a most able and timely paper with the words: "In the great uncertainty which seems to threaten the doctrinal position of these religious communities, which have unhappily set aside both Calendar and Creed, many longing souls will look anxiously to the old Mother Church; their distress will be but opportunity. God grant they may not find her distracted by internal strife about secondary matters, and forgetful of her mission to proclaim the truth, and so defend the Faith."

#### ECHOES FROM THE TORONTO SYNOD.

The address of congratulation to the Archbishop was most timely and fitting. If ever an honour was attained by faithful service and honestly and fairly earned, it is Archbishop

Sweatman's Primacy. The Archbishop is emphatically a man who wears well, and he has won his way to his present exalted position in the Church and in the esteem of the people of this diocese by sheer personal worth and quite independently of any accidental or adventitious aids. Not a showy man, and severely free from all make believe, the Archbishop is one of those men who grow upon you, and gradually impress you with the essential soundness and solidity of character, and we may safely say that he never stood higher in the general esteem and affection of the Church people of the city and diocese than he does to-day. The "Churchman" respectfully adds its own congratulations to those of the diocese and Church at large, and joins in the unanimously expressed hope that he may long be spared to preside over this great diocese. The Synod, we notice, had the usual tussle with defaulting congregations in the matter of diocesan collections. The amount annually lost to the Church in this way must be very large, and in most cases it is incurably lost. The diocesan authorities, we think, leave too much to the clergy in this respect, and should get into more frequent and direct communication with the wardens of every parish. The Toronto Surplus Rectory Fund is not a subject that arouses much interest outside the city. Regarded upon its own merits or demerits, and without casting any reflection upon anyone personally concerned, the spectacle of one of the richest parishes in the Dominion being relieved from supporting its rector and the clergy of the second city in Canada receiving annual doles from outside sources is, to say the least, a somewhat incongruous one, and somehow or other unimaginable in the case of any other religious body, and we cannot help thinking that the mind of the Church will eventually rise to another solution of this problem more consonant with the best spirit of the age. The Archbishop has been fortunate in being able to secure the services of Bishop Reeve, otherwise the deadlock on the question of the coadjutorship would have been most serious. The diocese will now have fairly adequate episcopal supervision, and the strain upon our venerable Primate, whose successful enduring has been a matter of wonderment for all of us, will be relieved. The resolution on the subject of political corruption and the need for reform in our business methods elicited a magnificent speech from Mr. S. H. Blake, than whom, from his exalted position as a publicist and his wide and lengthy experience of our public life, few living Canadians are better qualified to speak. Mr. Blake's words were especially pointed and weighty, as his political sympathies are certainly not with the party in opposition. The Archbishop's strong words on the subject of St. Alban's Cathedral were much to the point, and not one whit too strong. The condition of St. Alban's Cathedral to-day is a standing reproach to the Churchmen of Toronto, the premier colonial diocese in the Empire. The apathy in the diocese on this matter is to us inconceivable. The city of Toronto alone could build a well-appointed cathedral with much less of an effort than many of our other dioceses a small parish church. How long is the Queen City, and, for the matter of that, the "Queen diocese," going to lag behind dioceses not possessed of the one-hundredth part its wealth? On the whole, the Synod of 1907 may fairly be pronounced a successful and inspiring one, and likely to have tangible results for good.

#### THE ARCHBISHOP ON THE SELF-INDULGENCE OF THE AGE.

Archbishop Sweatman in his recent charge to the Synod of Toronto spoke very strongly on the above subject. He referred to the immense

sums spent on and "high" living the miserably Church and misquoting speakers Archbishop. At Synod, but amorphous and observant very general consent age is an and given over, of our race to world, someone ment mad." Su universal impression people, and the victim of hound leading when expenditure up to sensuous en ourselves, these indulgence of if we had not previous age's doubt, human same, this is mankind anything that this is a self-another proposition: People take the socially, and, than they use. And the Everything is sums of money are startling, proportion to benevolent squandered or injurious part of statist What proportion days in eating and the barb to that raise or benevolent we dare venture was never a present. The average man his fellowmen profession is man with a avowedly ad generation, The pleasure to pretend to employment if People play harder. The ment so corrupt year since by every the present The world able place money to spend generally But we can spending a good cause tory. Ratl site. At says is pe money spe mere bodil with that disproportion: this, it m especial f class of much on quently, Anglicans

## FROM WEEK TO WEEK.

## Spectator's Comments and Notes of Public Interest.

It is really quite encouraging to hear our Bishops from one end of the country to the other speak out in unequivocal language regarding the necessity for a higher standard of ethics in public life, and a higher quality of service within the Church. Two or three years ago "Spectator" urged the Bishops to unite in a pastoral or encyclical letter to the clergy and laity of the Canadian Church bearing upon these very points, but the proposition did not apparently commend itself to their Lordships. If, however, they have not spoken to the Church in Canada with one voice and one utterance, they have certainly been speaking individually to their own Synods, and we may be sure that their words will, here and there at least, fall upon good soil and ultimately bear fruit. What the Bishops and clergy and men of good-will generally have to get into their minds is that, if we sow in faith and courage, we will ultimately reap if we faint not. Unless we have this confidence, what becomes of our effort? Any keen observer of current events must see that the whole Christian Church—the Protestant portion of it at any rate—is disposed to retreat too readily in the face of a rebuff. We yield too easily to public opinion, which is by no means a safe guide at all times. The Church of God must stand for truth and righteousness, no matter what public opinion may have to say about it. "Truth, though the heavens fall," should be our motto.

If public life in Canada be not what it should be we ought to stop and think what this means. Does it mean that the acknowledged shortcomings of one's fellow-citizens, who lightly regard the duties of their citizenship, or the flagrant abuse of office that seems to be cynically acknowledged, or the profligate lives that are lived in shameless contempt for public decency, are all the products of godless Philistines from without, whose presence is neither sought or welcomed? Our public men are not heathen foreigners, or men who have been strangers to the Church. They have passed through our Sunday Schools, and occupied pews in our churches, and sat under our teaching. Is not the failure of public life, then, our failure also? Is not the duty of regenerating that life laid at our door? If the Church can do nothing, then in the name of all that is sacred, to whom may we turn? Is it to be worked out by the politicians themselves? Is it to be left to the courts of the country to attempt to achieve in ethics what the Church acknowledges it cannot accomplish? Why, we must not for a moment think of apologizing for interesting ourselves in these matters, and we dare not admit defeat. We rejoice to learn that our Bishops have spoken so firmly upon the subject, but their utterances will be but lonely cries in the wilderness unless the clergy realize their responsibility and rally to their aid. The remedy, in our opinion, lies not in the direction of a special message for the public man, but a more intense Gospel for all men. This thing that we preach and teach must be a reality. It must guide and control us, else it is vain to presume that it will be of any value to others. Let it control us in a perfectly wholesome, natural, manly way, without cant and without hypocrisy, and let us endeavour to present it in that way to others. This is a matter that admits of no trifling, and we must speak out just what we mean. Manhood within the Church is necessary to beget manhood elsewhere.

We have not seen much result from the Sunday law enacted by Parliament a year or so ago. We read somewhere a report, which, we presume,

was correct, stating that the Attorney-General of British Columbia had decided not to permit any prosecutions for the violations of that law in his Province. Thus we have the spectacle of the special guardian of law and order in one of our Provinces proclaiming to his fellow-citizens that they may violate a Dominion statute and he will see to it that they are not molested. In the Province of Quebec the Provincial Legislature availed itself of the opportunity given to pass Provincial statutes on the subject, and these would be respected by the Dominion authority. Hence, in that Province the same result is attained as in British Columbia, but in a more representative way. What the situation may be in Ontario or the Maritime Provinces we do not know, but we rather think there is not much change in the old order of things. It would seem to us that it is first of all necessary to get a clear idea into our heads as to the fundamental principle which underlies this effort at Sunday legislation. If we could only get a firm grasp of that, then we might get either more perfect legislation, or more perfect obedience to it. We confess that we would like to be a little clearer ourselves on a few points. In the first place, is legislation based on the Fourth Commandment on the ground that one day in the week is sacred to God? That we have no choice in the matter, for it is a Divine command. That, of course, would involve difficulties, not least of which would be the attitude of Christ, who asserted that "the Sabbath was made for man, and not man for the Sabbath." In the second place, is it a matter of rest, this Sunday observance? We notice that some plead for the Sunday simply on the ground that our physical and spiritual natures cry out for rest and refreshment. If that be so, can rest and refreshment come on any other day of the seven, provided it be regularly taken? The clergy, for example, must rest on some other day than Sunday. Could other workmen do the same without violating the laws of nature and of God? What we are getting at is this: if we appeal to railway, steamboat, and manufacturing corporations, and say we want you to suspend all work on Sunday, because nature demands that your employees must have one day a week for rest, and they reply, We give our workmen one day a week, but it is not Sunday in every case, what have we to say? Are we advocating the observance of Sunday as a direct Divine command, without any reservations, or are we appealing for one special day in the week to be observed as a matter of convenience and comfort? We seriously raise these questions, desiring light, for we fully realize the importance of Sunday if the Christian Church is to have its proper influence. If men and women are playing golf, tour in automobiles, working in mines or on the railways, etc., on Sunday, how or when are we to reach them? And how can we persuade them to give up these occupations unless we have a clear-cut principle to lay before them?

Spectator.

## The Churchwoman.

## GIRLS' FRIENDLY SOCIETY.

A special annual service of the Girls' Friendly Society was held on June 20th at Holy Trinity Church, Toronto. The service was fully choral, and the attendance was much above the average. The sermon was preached by the Rev. Mr. Brain, who took for his text the motto of the Society, "Bear ye one another's burdens," Gal. 6:2. The preacher dwelt on the imperial and world-wide nature of the Girls' Friendly Society, whose members were that day carrying on an unceasing service of intercession and thanksgiving in all parts of the world. "I am going to call you to-night from your motto," he continued, "the Burden-bearers, in order to bring before you the great objects for which you

sums spent on amusements, dress, jewellery, and "high" living, and contrasted them with the miserably inadequate amounts raised for the Church and missionary purposes. Many subsequent speakers strongly concurred with the Archbishop. And not only in the Toronto Synod, but among the vast majority of thoughtful and observant people there seems to be a very general consensus of opinion that the present age is an exceptional self-indulgent one, and given over, as no other age in the history of our race to the pursuit of pleasure. The world, someone said the other day, is "amusement mad." Such to-day seems to be the almost universal impression among "seriously" minded people, and the Archbishop only voices the conviction of hundreds of other men of light and leading when he deprecates the ever-increasing expenditure upon those things which minister to sensuous enjoyment. To speak frankly for ourselves, these lamentations over the self-indulgence of the age would have more weight if we had not heard and read them of every previous age since the dawn of civilization. No doubt, human nature, remaining radically the same, this is a self-indulgent age. When was mankind anything else but self-indulgent? But that this is a specially self-indulgent age is quite another proposition. We do not believe it is. People take their pleasures in these days more sociably, and, therefore, more conspicuously, than they used to do. It attracts more attention. And then this is an age of statistics. Everything is figured out and tabulated. The sums of money spent on amusements no doubt are startling, and seem to bear a very undue proportion to those raised for religious and benevolent purposes; but what of the money squandered on the infinitely coarser and more injurious pastimes of our ancestors before the art of statistics was invented or discovered? What proportion did the money spent in those days in eating, and drinking, and gambling, and the barbarous "sports" of the period bear to that raised for missions, Church purposes, or benevolent objects? A very much lower one, we dare venture to say. In our opinion there was never a less self-indulgent age than the present. There never was a time when the average man was so sensitive to the claims of his fellowmen. The pursuit of pleasure as a profession is being everywhere discredited. No man with any regard for his reputation would avowedly adopt, as thousands did in a bygone generation, the calling of an amusement hunter. The pleasure hunter to-day finds it necessary to pretend to some useful hobby, or aim, or employment if he wishes to be tolerated by society. People play harder to-day because they work harder. Therefore, we cannot accept the statement so commonly made to-day, and made every year since our earliest recollection, and recorded by every writer from Homer downwards, that the present age is exceptionally self-indulgent. The world is certainly getting a more comfortable place to live in, and people have more money to spend than they used to have, and are, generally speaking, having a "better time." But we cannot see that they are proportionately spending more upon themselves and less upon good causes than at any previous period in history. Rather, indeed, it seems to us the opposite. At the same time, what the Archbishop says is perfectly true on its own merits. The money spent in this, as in every other age, on mere bodily or sensuous pleasuring, as compared with that given to good causes, is disgracefully disproportionate, and out of all reason. And this, it must be acknowledged, is one of the especial failings of our Church people. No class of religionists, it has been said, spend so much on social pleasures, and have, consequently, so little to give to the Church as Anglicans.

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stand. Such a title strips the working of the Society of all glamour, looks facts in the face, and strives to carry into your thoughts your individual share of the Society's work. When a stranger comes to you in the name of the G.F.S. you are bound to give her your help, to interest yourself in her, and see if you can be of any use to her. She has a claim on your sympathy and prayers, she needs the protection of your care and friendship. She at once meets with a circle of girls and women who can give, or ought to give, a good social standard, a circle of friendly interests: aid if she be sick, encouragement to be thrifty with her earnings, and thus is lessened the strain of temptation for her if she be lonely, as many are poor, sick, or out of employment. When you consider that 300,000 women of all ranks of society are banded together for this purpose you can understand the power that is wielded by the G.F.S. Now, what I have been saying may at first sight seem an easy matter, but I caution you that it calls into action the greatest tact of delicacy of feeling with which God has endowed women. We know not what moment God will send us a burden to bear, and as we would have others minister to us, so let us minister to them. There is, perhaps, nothing in which we are more deficient than in due readiness and fullness of Christian sympathy. I pray God you may remember this, and think of this whole matter as a much more solemn and holy one than you ever did before. A collection amounting to a little over \$7 was taken up for the Sick Fund.

#### RUPERT'S LAND.

**Winnipeg.**—During Synod week, the twentieth annual meeting of the Woman's Auxiliary was held in Holy Trinity schoolhouse. From the reports submitted it was of interest to note, that the year just drawing to a close has been one of marked progress in the growth and history of the Society. After the usual preliminaries, an address of welcome was given by Mrs. Wrigley and briefly responded to by Mrs. Watt, of McGregor. The President, Mrs. Roy, delivered a very able address, telling of the anniversary series of services held last April, in connection with the formation of the Auxiliary established twenty-two years ago. At that time the Society covered a very small area, and now reaches from coast to coast. This year the members have raised their general board pledge from \$50 to \$100. Next year two thank offerings funds is to be remitted from the Rupert's Land Diocese, one to be presented by His Grace the Archbishop Matheson to the Pan Anglican congregation in England, May 1908. This will be made up of money subscribed in three years towards the Parsonage Fund, and will be given as the offering from the Woman's Auxiliary. Already two-thirds of this amount is at hand. The other fund, for the training of candidates for the mission field, will be remitted by the Diocesan Treasurer to the General Diocese Board at their triennial, which will be held in 1908. There has been a slight misunderstanding about the manner of reporting the work done. Money raised for purely parochial purposes is not reported as W. A. work, the Parsonage Fund may be local, but is not acknowledged. The long anticipated missionary library is now an acknowledged fact, and is much appreciated. Manitoba is, however, far behind the times in the formation of mission study classes which are badly needed. One of the objects of the W. A. is to diffuse missionary intelligence, and without study this is impossible. Mrs. Roy thought the Girls' Auxiliary should take up this branch of the work. They are easily interested, and this would help them to gain the true missionary spirit without having to put forth the bait of fun and frivolity, such as bazaars, church sales afford, to make them realize their responsibilities. There have been several changes in the diocesan officers this year, including the appointment of a Secretary of the Representatives of Branches, which Mrs. Murray has kindly taken. In closing her very interesting address, Mrs. Roy graciously thanked the officers for the help they have afforded her by their love and confidence, in the last five years she has held the office of President. Owing to the increase of work in the fast growing auxiliaries of St. George's Church, of which she is also President, she felt that this year she will not be available for office, but felt sure there were many other workers who were well qualified to take the position. She concluded by pleading for greater zeal in this missionary work.

Mrs. Fortin, who a short time ago went to Prince Albert to attend the second annual meeting of the W. A., of Saskatchewan, gave a most interesting account of her trip. During her visit, she was the guest of Bishop and Mrs. Newnham,

who did all in their power to make her short stay the delightful one that it was. She referred in glowing terms to the promising towns that are springing up all through this portion of the country, and of how carefully Bishop Newnham ministers to the needs of the homesteaders who are flocking in large numbers. So far St. Albans and one of three Saskatoon are the only self-supporting parishes in the whole diocese. Saskatoon now boasts of its system of self-registering telephones, of which it is justly proud.

Mrs. Harvey, of Buffalo, N. Y., delivered an excellent address. She chose mission work in the auxiliaries for her topic, and she gave a concise description of the two methods of mission study adopted in the cities of the United States. The first she designated as the programme study class, the method found most satisfactory in the larger cities. Each month's work is given to a different church to prepare. The work in this way is made intensive. The advantage of this system is that it interests many, it is not the best method, but it is the best for some places. The best way to study missions, however, Mrs. Harvey thought, was to organize a small class of not more than 20 members, and gather them around a table on which maps and reference books were placed. The work of each member is assigned, and that means that every woman must study and prepare her part. The leader of the class does not have much to do. The influence exerted in all participating is deep and lasting. The speaker thought that it was only enthusiasm and personal interest that could win the world for Christ. She cautioned the members of the W. A. not to overlook the children. They should be interested in the work in foreign lands. It was so easy to instigate this interest in their youthful, impressionable minds. Mrs. Harvey concluded by delivering the greetings of the sister auxiliaries in the United States to those of Manitoba. Much discussion came up over the motion of Mrs. De Pencier, of Brandon, that the custom of reading all the annual reports of the various auxiliaries, been eliminated at the annual meeting. The opinion of the delegates was equally divided for and against this step being taken. Some thought that it would be advisable to drop the reading of the reports of the city W. A.'s but to retain the country reports. This is the only chance the outside auxiliaries have to tell of their work. This matter was left over to the next annual meeting for final decision. Lady Schultz paid a pretty tribute to Mrs. Roy, the retiring president of the auxiliaries for her untiring zeal and unflagging interest in the work. She voiced the appreciation of the organization for all that Mrs. Roy has done. It will be recalled that there was a surplus of \$31 over the assessed amount for mission work, and it was decided to distribute it as follows: To the matron at Whitefish Lake, \$5; to the matron at Carcross, \$5; to the matron at Lac La Larunde, \$3; to Miss Wade in Japan, \$8; to support of a Bible woman in Korea, \$10. A long discussion came up over the most desirable manner of apportioning the life-membership fees. Some thought that each member ought to be given the privilege of deciding to what her \$25 should go. The matter was left in abeyance, to be settled at next annual meeting.

The election of officers resulted as follows: Patronesses, Lady Schultz and Mrs. Matheson; Honorary President, Mrs. J. J. Roy; President, Mrs. Fortin; First Vice-President, Mrs. Cowley; Second Vice-President, Mrs. Oldfield; Recording Secretary, Mrs. R. Macfarlane; Corresponding Secretary, Mrs. Gartin; Diocesan Correspondent, Miss Cowley; Superintendent J. W. A., Mrs. Richardson; Treasurer, Mrs. S. G. Chambers; Convenor of Mite-boxes, Mrs. G. W. Savary; Junior Convenor, Mrs. Hague; Superintendent Baby Branch, Mrs. Code; Leaflet Editor, Mrs. Canon Murray; Librarian, Mrs. Horrobin; Leaflet Treasurer, Mrs. Burman; Organizing Secretary, Miss Millidge; and Secretary of Representatives, Mrs. Murray.

After the reports Mrs. Alder read a helpful paper, its title being "Should the Spiritual Side of W. A. Work Affect the Method of Work?" She answered this most emphatically in the affirmative. Those who divorced the spiritual and practical sides had not the true realization of what it means to have personal spirituality directed towards the best way of accomplishing the highest results in general work.

Votes of thanks were tendered to the clergy, wardens, and ladies of Holy Trinity, St. Philip's, and St. Luke's Churches for their hospitality; to Revs. Matheson, Savary and Roy for addresses; to the railways; the street car company, and to the daily press of the city.

#### NEW WESTMINSTER.

In the account of the Woman's Auxiliary

Annual, held in Vancouver last month, given in our last issue, there is a slight error. Bishop Dart was not prevented from being present through illness. He was present during the whole of the afternoon session and gave a most interesting and forcible address, but owing to press of diocesan work, he had to return to New Westminster for the evening, Archdeacon Penbreath kindly taking the chair in his place at the evening session.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Halifax.**—On Sunday, June 23rd, missionary sermons were preached in all the city churches. This was arranged through the presence in the city of Bishop Richardson of Fredericton, Canon Tucker of the M. S. C. C., the Rev. G. C. Wallis of Lunenburg, and the Rev. C. D. Schofield of Sydney. The Bishop of Nova Scotia with the leading city rectors filled the remaining appointments, so that the smallest parish church or mission had a representative from beyond its borders appealing in behalf of Home and Canadian and Foreign Missionary Work. At the Church of England Institute Bishop Richardson gave an able address to men at 4.15. So began Synod week.

The Synod was one of the most successful in the history of the diocese. It was marked by the accomplishment of much important business, by the absence of all party feeling and by more time given up to Spiritual topics than has generally been the case. And the result is that everyone feels encouraged to believe that God's blessing is being sent out upon the work of the diocese, and to look forward with enthusiastic hope to the future, and particularly that Bishop Worrell's popularity is greater than ever and the loyalty of clergy and laity to his strong leadership still more firmly secured. The Synod met at 11 o'clock in St. Paul's Church. The Bishop celebrated Holy Communion, Canon Tucker read the Epistle and Bishop Richardson the Gospel, and the Rev. T. F. Draper, of Louisbourg, Rural Dean of Sydney, preached the sermon. It was another strong utterance on proposed Church union strongly deprecating the giving up of one jot of the body of truth and Catholicity and Apostolicity which the Church of England holds in trust for the world. He took for his text Hebrews 12:16, "Profane person as Esau, who for one morsel of meat sold his birthright."

The first session of the Synod was held in St. Paul's Hall on Tuesday afternoon. There were present on the platform, besides Bishop Worrell and his chaplain, Bishop Richardson, Chancellor Harris, Ven. Archdeacon Armitage, Ven. Archdeacon Smith, Rev. Canon Tucker, Canon Vroom, Canon Bullock, Sub-Dean Crawford, Rev. V. E. Harris, Clerical Secretary (in place of the Rev. W. J. Ancient who is absent from the diocese), and A. C. Johnstone, Lay Secretary. There was a good attendance both of the clergy and of lay delegates. The main feature of the afternoon was the Bishop's charge. It was received with much enthusiasm and many passages were heartily applauded. The charge covered the field of live topics in the diocese and the Church at large, and was lightened by many apt quotations. His Lordship scathingly denounced narrow-minded partisans and the party spirit in general, and attacked the evils of gambling (including raffles, etc., at Church fairs), and the corruptions in political affairs. There was a sympathetic reference to the movement for Church union and a declaration that the surest way to bring about union was for Anglicans to be true to their own principles. There was an encouraging statement in regard to King's College, the present condition of which justifies the determination of the Board of Governors to continue its existence as an Arts and Divinity College. The Church of England Institute and its work came in for an earnest commendation. It was announced that the new cathedral is hoped to be ready for use on All Saints' Day 1908. During the year there had been 1,013 persons confirmed; the Bishop had attended 170 meetings and given 210 sermons or addresses, travelled 11,255 miles by rail, 1,039 by horse, and 230 by boat or otherwise. All the parishes and missions with one exception are occupied. There was a fitting reference to the late Archbishop Bond and to his successor Archbishop Sweetman, under whom Bishop Worrell once served in London, Ont. There was an expression of sympathy to Bishop Kingdom in his present state of ill-health.

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Bishop-Coadjutor Richardson was welcomed and congratulated. "As neighbouring dioceses of the Maritime Provinces with interests much in common may this Synod be but the beginning of long years of brotherly intercourse, resulting in the advancement of the Church upon the best and surest lines." "Whatever difficulties may come," said the Bishop, "and come they must, let us believe that God still sitteth above the waters and remaineth a King forever and will bring us safely through them all. The history of the Church warrants this confidence. Nor need we fear the propaganda of any New Theology ever affecting us more than

Like a child when scaring sounds molest  
Clings close and closer to the mother's breast."

With an earnest appeal for a deeper personal religion and with the invocation of the Blessed Trinity upon the deliberations of the Synod the Bishop concluded a truly Apostolic message to the flock committed to his charge.

On Tuesday evening there was a largely attended missionary meeting, at which the speakers were Bishop Richardson and Canon Tucker. To the latter, as well as the former, the hearts of all present went out, and it was felt that as Secretary of the M. S. C. C. he was one of ourselves and a new source of help and inspiration in all our work. At the Wednesday morning session of the Synod Canon Tucker spoke again and answered many questions concerning the methods and aims of the M. S. C. C.

A very pleasant feature of the Synod was a luncheon given the delegates by the Woman's Auxiliary of the Church of England Institute on Wednesday at 1.15 p.m. They attended en masse. After the substantial repast provided had been well attended to, there were some very pleasing speeches by President Boulden of King's College, Rev. R. W. Norwood, of Springhill, Judge Forbes, of Liverpool, Rev. Canon Tucker, and Rev. C. W. Vernon, the Secretary. The Institute already has done much to restore it in the good graces and to win the support of Church people both in Halifax and throughout the diocese.

On Wednesday evening's session of Synod the St. Andrew's Brotherhood had the floor. Mr. A. B. Wiswell gave an interesting account of his attendance at the Convention at Winnipeg, and there was a discussion of a really spiritual character in regard to the objects of the Brotherhood and ways of working with men and boys. On Thursday in two sessions the Synod concluded its business, and in the evening its members were entertained at the Bishop's house by the Bishop and Mrs. Worell and a number of charming ladies.

The amount of business transacted at the sessions was substantial. The Diocesan Mission Board Canon passed at the last Synod was ratified and goes into effect immediately. Its object is to unify the various methods in use for securing regular and sufficient support of the clergy. Judge Savary's canon on differences arising between rector and people and providing a means for the removal of the former if necessary was referred to a committee for re-drafting. A resolution was passed commending the work of the Church of England Institute and its new Secretary, the Rev. C. W. Vernon, and increasing the amount paid by the Synod for use of offices in the building from \$300 to \$600. An allowance of \$300 was voted the Bishop for travelling expenses. Only on the I. C. R. do the Bishop and clergy receive any reduction in travelling rates. Delegates to General Synod were elected as follows: Clerical, Ven. Archdeacon Kaulbach, Ven. Archdeacon Smith, Ven. Archdeacon Armitage, Rev. Sub-Dean Crawford, Rev. C. D. Schofield, Rev. E. A. Harris, Rev. G. R. Martell, Rev. James Simpson. Lay: G. W. Bonner, R. J. Wilson, S. L. Lennison, H. L. Jones, Judge Fitzgerald, R. E. Harris, A. B. Wiswell and Judge Forbes. Substitutes were also elected as follows: Clerical, Revs. V. E. Harris, Canon Vroom, A. W. M. Harley, P. F. Draper. Lay: Judge Savary, B. D. Bent, A. W. McKinley, J. J. Hunt. Sub-Dean Crawford, Archdeacon Armitage, Dr. J. J. Hunt and Judge Forbes were elected members of the Board of Management of the M. S. C. C. There was a discussion in regard to King's College, which will probably result in increased confidence and support.

Archdeacon Smith's canon on reciprocity between Canadian dioceses in regard to Beneficiary Funds was referred to a committee to treat with other dioceses. It was decided that Synod may meet at other cities than Halifax on a vote of the Synod. The Rev. Canon Almon moved that the Synod urge the Governor-in-Council to put the "Factory Act" in operation. This was adopted, and a deputation consisting of Bishop Worrell, Canon Almon, Archdeacon Armitage, and Sub-Dean Crawford was appointed to wait on the

Government. A committee was appointed to go thoroughly into the advisability of the formation of a Men's Society in the Church, and also of a Church Benefit or Friendly Society in conjunction with it. It is to be hoped that this will materialize for it is surely shameful that work of this kind should be left, and the realization of Christian brotherhood be left to outside societies in contrast with the Roman Catholic Church, whose C.M.B.A., and other societies accomplish so much in the way of holding the men to the Church. The Synod was certainly a most satisfactory one. May there be many such during the episcopate of our present beloved Bishop and may the same be long and happy.

**Yarmouth.**—At a meeting of the vestry of Holy Trinity Church recently, the Rev. R. D. Bambrick announced that Mr. C. T. Grantham, of Hamilton, Ont., had offered a sum not less than four thousand dollars for the purpose of placing a set of chimes in the tower of the church. The rector further said that Mr. Grantham particularly requested that the gift should be anonymous, but that at his (the rector's) urgent solicitation he allowed his name to be mentioned. The vestry, taken by surprise, with great enthusiasm accepted the gift and passed a hearty vote of thanks to the generous giver.

#### FREDERICTON.

**Hollingworth Tully Kingdon, D.D., Bishop,  
John Andrew Richardson, D.D., Bishop-  
Coadjutor, Fredericton, N.B.**

**Dorchester.**—Holy Trinity Church.—The entertainment gotten up under the auspices of the W. A. M. A. of our church was such a splendid success on the evening of June 4th, both by way of programme and financially, realizing over \$100, that our cornet band asked that it be reproduced for their benefit, and although the circus was here two days previous to its reproduction the neat sum of seventy dollars was taken in for which the band is very grateful.

The electric lighting system which was installed in our church last Easter at a cost of considerably over \$300 is giving thorough satisfaction, especially when we know the amount is fully paid. The ladies of the church, most enthusiastic Church-workers, placed in the nave of the church two beautiful brass electroliers, containing, each, 25 lights, and costing about \$140. The electrolier in the chancel, which is a very beautiful work of art, and is greatly admired by all, consists of burnished brass, having 24 lights on a trefoil plan. These with the other brackets making in all 100 lights show the beautiful interior of our Church to advantage. Good light and an efficient choir, such as we have, make our services cheery and inspiring.

The Rev. Mr. Smithers, B.A., who has the whole county of mountainous Albert under his charge, has been marvellously successful in his work there. Another new church is nearing completion, and is a work of architecture and workmanship. The walls are constructed of cement and cobble stone. Although the Church people of Riverside are few and financially weak, yet through their rector's enthusiasm and the high esteem in which he is held by the people of the whole diocese he has received enough outside aid to place his new church clear of debt. Dorchester appreciates the zeal and goodness of this faithful soldier of Christ, and has cheerfully contributed over \$80, and also two brass-mounted chandeliers with lamps to cheer him in beautifying his new church. We all hope His Lordship Bishop-Coadjutor Richardson will be able to consecrate this comely structure in the near future, as the eyes of all the diocese are turned towards this field and church, to which so many have contributed.

#### QUEBEC.

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

**Lennoxville.**—At a meeting last month of the Corporation of Bishop's College it was announced that Prof. Parrock had been appointed principal in succession to Principal Gibbins, who has retired on the ground of ill-health. The appointment was most favourably received by all present. Dr. Allnatt, in presenting the report of the Dean of the Faculty of Divinity, expressed regret that Principal Gibbins's health had lately been so poor as to cause him to resign. When Dr. Gibbins was appointed, he said, it had seemed as though their prospects for a prosperous and happy regime had never been brighter, pos-

sessing as he did qualifications to meet every requirement of his position. They had had evidence that their anticipations were well founded, evidence that but for a temporary failure in health his regime would have, without doubt, fulfilled their most sanguine expectations. "It is needless to add," continued Dr. Allnatt, "that in leaving us, Principal Gibbins carries with him our heartfelt hopes that he may find in his native air and clime that perfect restoration to health and activity which might enable him to enter upon a career of eminent usefulness to the cause of Church education, for which his character and talents would seem to mark him as in the highest degree qualified." A second loss of the closing year would be that of the Professor of Pastoral Theology. Professor Dunn had felt it his duty to take up parish work. His place would be hard to fill, for he had displayed whole-hearted devotion in his work, and intense interest in the spiritual welfare of those under his charge. Though his place had been hard to fill, they trusted they had succeeded. Harold Hamilton, B.D., was a name which needed no introduction there. He was already one of them. He had taught them to respect and esteem him. They felt assured that the character and work of the divinity house would not lose ground in his hands. The number of students in training for the ministry, Dr. Allnatt went on to say, had been twenty-eight, or three more than last year, of whom fourteen had been engaged in the exclusive study of divinity. The twenty-eight candidates for holy orders were from the following dioceses: Quebec, Ontario, Toronto, Fredericton, Nova Scotia, London (England), Winchester, Rochester, Oxford, Newcastle, Ardagh (Ireland). Principal Gibbins, in his report, said: "The number of students on roll had been 50, of whom seven graduate this June. At the later convocation nine students matriculated. The total body of students is divided as follows: Divinity, 13; arts, third year, 7; second year, 12; first year, 12; 6 preparatory or partial; total, 50. There is a good prospect of further increase next term."

#### MONTREAL.

**James Carmichael, D.D., Bishop, Montreal.**

**Montreal.**—All Saints'.—Bishop Carmichael has offered the rectorship of this Church to the Rev. James A. Elliott at present assistant minister at St. George's in the same city, and that gentleman has accepted. The Montreal "Witness" speaks as follows of Mr. Elliott and his work:—"The Rev. Mr. Elliott is possessed of excellent experience, and has a high reputation as a worker, as an organizer, and as a leader in the best sense of the word; and there is a feeling of inspired confidence among the congregation that his acceptance of the rectorship means a marked continuance of the progressive work so well inaugurated by the late respected Canon Evans at All Saints' Church, which is the centre of a district where Anglicans are growing in numbers, and which to-day offers those inducements for development which are so welcome to the clergymen of the character and aspirations of Mr. Elliott. The Church has a band of excellent active workers, and has passive supporters who will certainly welcome the advent of a new rector, and may be stirred to an enthusiasm which will warm their passiveness into healthy activity, and can at least be confirmed into a more close association with the Church and its work. The Rev. Mr. Elliott will leave St. George's sincerely regretted by every class of its great congregation, and by no one more than the poorer people of the parish, among whom he has worked with a sincerity and an earnestness that has helped and encouraged them to lasting good. He has had the distribution of the charities of St. George's entirely in his hands, and this by no means light responsibility has been carried through with a good judgment that is as characteristic of Mr. Elliott as his sympathetic manner. His marked ability in organization will be appreciated in the Sunday School at All Saints' and the various parochial societies. Mr. Elliott is a forceful preacher, he has a good delivery, and his sermons bear evidence of thoughtfulness and are marked with dignified earnestness. He leaves St. George's Church after four years' ministry, having received his appointment as assistant there in 1903. He is an honour graduate of McGill in mental and moral philosophy, and also honour graduate of Montreal Diocesan College in apologetics. After his ordination he worked earnestly for twelve months as a missionary in Mille Isles and was then appointed rector of Cowansville and Sweetsburg. He oc-

cupied this position for seven years, and during the time acted as Secretary of Dunham College, which is the Church school for girls in the diocese. Mr. Elliot was next called to the rectorship of St. Michael's, at Vancouver, and during the two years he was in that city he was sent, as representative of the Diocese of New Westminster and Columbia, to the first meeting of the present Board of Missions which was held in Montreal in 1902. In the following year he came to live in Montreal, from which date he has been associated with the ministry of St. George's. The Rev. Mr. Elliot has considerable journalistic ability; he has written on Church matters in the secular press, contributed to several religious organs, and while in Vancouver he acted as editor of "The Far West."

**Hull.**—The Sunday School of St. James' Church held a very pleasant outing to Aylmer on Saturday. A large crowd took in the picnic and every one enjoyed himself or herself to the limit. The list of sports was a splendid one, there being several very close finishes.

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**ONTARIO.**

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

**Tweed.**—St. James'.—On Sunday, 23rd of June, commemorations were made in this church of the 300th anniversary of the first celebration of Holy Communion ever made among English-speaking people in America at Jamestown, Virginia, on 3rd Sunday after Trinity, 1607. The event was also largely celebrated throughout U. S. A. At Evensong special reference was made to the 204th anniversary of the birth of the Rev. John Wesley, one of the celebrated sons of the Church of England, who was born 17th June, 1703.

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**OTTAWA.**

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

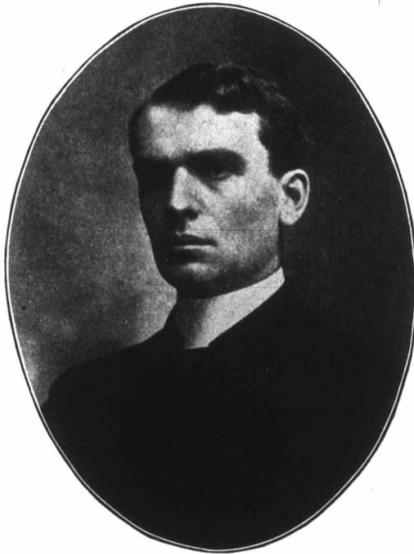
**Ottawa.**—St. Luke's.—At a meeting of the Finance Committee of this church last week the committee considered two important contemplated improvements to the church building and its organ. The first and most important was that of tinting and decorating the interior of the church. The proposal to have the work done was heartily approved of, and the wardens were instructed to have estimates of the cost prepared. The proposal to buy a motor for the church organ was also considered and approved. Both contemplated improvements are needed by the church, and no doubt will be undertaken by the committee at an early date.

**Grace Church.**—There was a large attendance at Grace Church Sunday School on Sunday week, when an interesting presentation of prizes took place to the scholars who had merited recognition by the work of the season just closed. The previous day the annual picnic took place to Aylmer, where the youngsters spent a jolly and

strenuous afternoon. There were four races, and the results were: Between 12 and 15, for boys—Eric Gorman, first; Lewis Cooper, second. Twelve and under, boys—Maynard Hubbell, first; Charles Sorley, second. Girls' running race, 50 yards—First, Bessie McClenaghan and Winnifred White, tied; second, Ollie Jandrew. Men's race, 50 yards—The Rev. J. F. Gorman.

**St. Bartholomew's.**—The garden party in aid of the Sunday School Piano Fund, held at the rectory grounds of this church under the auspices of the Junior Woman's Association was a most enjoyable affair. A splendid programme of instrumental music was given, and dainty refreshments were served. The weather proved all that could be desired, and a bright moonlight made the festive scene still more picturesque. There was a splendid attendance, and a handsome sum was realized.

**Janeville.**—Last week in the pretty, quaint Church of St. Margaret's there was unveiled by the Rev. Mr. Garrett, pastor of the church, a handsome brass memorial tablet to the late Archibald Lampman, poet and author. The Rev. Archdeacon Bogert, of St. Alban's, and the Rev. Rural Dean Mackay, of All Saints', assisted in the celebration. Nothing simpler could well be imagined than the unveiling of the plate, situated on the east side of the church. Archdeacon Bogert, who had known the late poet, addressed the congregation in a few words, saying that his work and life, the work of a born poet and the life of a man eminently quiet and



Rev. James A. Elliott, B.A.,  
Rector of All Saints', Montreal.

thoughtful, should speak for him. The poem, "Vivia Perpetua," was then read, the effect of the slow, solemn strain being very tense. Mr. Garrett unveiled the plate. The inscription reads: "In memoriam. Archibald Lampman, born November 17, 1861; died February 10, 1899. O Life! O Life! I kept saying, and the very sound-seemed sweet."

**Billings' Bridge.**—The annual garden party in connection with Trinity Church was held in the grounds adjoining the rectory last week. The event is always looked forward to with anticipation by many of the city folks, as well as the people of Billings' Bridge and the surrounding district. The grounds were artistically decorated with Chinese lanterns of various colours, electric bulbs, flags and bunting. Altogether the scene presented was a beautiful and picturesque one, and helped much toward making the event a success. The rector, the Rev. Mr. Clarke, looked to the welcoming of the guests.

**Hintonburg.**—The Men's Association of St. Matthias' Church conducted a very successful excursion one evening last week on the "G. B. Green," leaving Britannia shortly after eight o'clock. The boat returned with the merry party about eleven o'clock. The Rev. Mr. Lowe, pastor, as president of the Men's Association, had much to do with making the excursion a success. The proceeds will be devoted to the funds of the church.

**Carleton Place.**—There passed away here on Sunday, the 21st ult., the widow of Canon Burke, formerly rector of St. Thomas' Church,

Belleville, Ont., in her eighty-second year. The deceased was a native of Dublin, Ireland, Emily by name, a daughter of the late Mr. Matthew Coates, Dublin. The remains were taken to St. Thomas' Church, in Belleville, the place of interment.

**Perth.**—St. James'.—Mr. W. Walsh, of the Luxfer Prism Co., of Toronto, has just installed a memorial window in this church for Mrs. E. Rathwell, in memory of her late husband, who died June 18, 1900, aged sixty-four years. The title of the window is "The Woman at the Well of Samaria," designed by Mr. Cheetil. The work is all done in antique glass. The colours are rich and beautiful, and the faces are true, and follow one to all parts of the church. Mr. B. Warren, who makes a specialty of fancy leaded and plate glass, had the contract.

**North Cower.**—The Bishop of Ottawa visited this parish on June 25th and confirmed twenty-three persons.

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**TORONTO.**

**Arthur Sweatman, D.D., Archbishop and Primate, Toronto.**

**Toronto.**—The Community of St. John, the Divine, of Canada.—Another of our Community, the Sister Dulcibella, has been called to that part of the Church of the living God which has "crossed the flood." The passage was a stormy one, for the illness, though short, lasting scarcely a week, was very painful, though no one would have gathered that from the dear Sister's demeanour throughout. By nature of an impulsive, excitable temperament, the calmness with which she was able to pass through days and nights of intense suffering was a beautiful manifestation of the work of grace in one who had walked with God all her life. She was a daughter of the Rev. Stephen Lett, LL.D., for many years rector of Collingwood, and formerly of St. George's Church, Toronto. Sister Dulcibella's chief characteristic was strength—strength of body, strength of mind, and spiritual strength. Her gifts were many. She was quick, accurate, and persevering; whatever might be the work assigned to her, it was sure to be well and promptly done. The motto of her life seemed to be, "Whatever thy hand findeth to do, do it with thy might." Her life was a valuable one to the Community and to the Church. She will be long and affectionately remembered at the Church of St. Matthias, where, with her admirable punctuality, she had for seven years presided over an Altar Guild without missing a meeting (when in the city), and at Seaton Village, where she had lately taken up the work so long and so bravely carried on by the dear Sister Ada. Her place will, indeed, be hard to fill. Her Sisters will miss in the chapel the inspiration of her unflinching presence and devout worship, and in the daily routine of life her bright and affectionate companionship, and the ever-ready help of her capable, willing brain and hands. Of her life of "religion," we may only reverently say that it was her life and her joy. Why she is taken away is as mysterious as were the two bereavements (in the Church and in the Sisterhood) which we were called on to suffer during the past year. But "It is the Lord," and it is her unspeakable gain. On the morning of Saturday, June 22nd, she was, happily, able to receive the Blessed Sacrament, and some hours later in the strength of that food she passed through the gate of death into the unseen world, there to await the "perfect consummation and bliss," which may God in His mercy grant to her and to us.—Communicated by an Associate of the Sisters of St. John the Divine. Toronto, June 25, 1907.

**Parkdale Church School for Girls.**—The annual closing exercises of this school were conducted in St. Mark's Schoolhouse, Cowan Avenue, on Monday evening, 24th inst. The Rev. Canon Welch presided at the distribution of prizes. The proceedings began with a programme of instrumental and vocal music, including a French play, "Un Bonne Aventure," by the junior pupils, and a cantata, in which almost all the pupils took their share. The programme was presented with credit to those who took part, and to Miss Middleton, the lady principal, and her staff of teachers. Among those who assisted Canon Welch in the distribution of prizes were the Rev. Canon Cayley, the Rev. Bernard Bryan, the Rev. A. J. Fidler, jr., and the Rev. G. F. B. Doherty. Among those present besides the parents and other friends of the pupils were the Rev. F. H. Hartley and the Rev. T. W. Powell.

**Ashburnham.**—St. ing, June 23rd, pre E. A. Langfeldt re Adam Dawson. For the departed brother regular attendant a he was rector's w much interested in church, which he s councils of which No one ever had stood. He never While, perhaps, so with him in every cerity of his princ a true servant of God's House, and and faithfully and perceived to be ri and children, Mr. pathy was extende who mourned with and true man. I gregation to rise morial service, t Burial of the Dea The hymns at th commemorative n phant victory ove

**Lakefield.**—Gro held here on J winners was A. carried off five medals, one pre Toronto, for 100 presented by the burnham, who t boys' school. T all-around boy," upon other boys and presented t motto of the se sano," the reaso lowing words:

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5, 1907.

Girls.—The an-  
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oolhouse, Cowan  
, 24th inst. The  
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Bonnie Adventure,"  
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the distribution of  
Cayley, the Rev.  
J. Fidler, jr., and  
Among those pre-  
other friends of the  
fartley and the Rev.

**Ashburnham.**—St. Luke's.—On Sunday morn-  
ing, June 23rd, preceding his sermon, the Rev.  
E. A. Langfeldt referred to the death of Mr.  
Adam Dawson. For twenty-five years, he said,  
the departed brother had been a member and  
regular attendant at St. Luke's. For two years  
he was rector's warden, and at all times was  
much interested in the material welfare of the  
church, which he supported liberally, and in the  
councils of which he took a prominent place.  
No one ever had a doubt where Adam Dawson  
stood. He never compromised a principle.  
While, perhaps, some could not see eye to eye  
with him in everything, no one doubted the sin-  
cerity of his principles. We remember him as  
a true servant of God, who delighted to be in  
God's House, and who tried to live up, loyally  
and faithfully and without wavering, to what he  
perceived to be right. To the bereaved widow  
and children, Mr. Langfeldt said, heartfelt sym-  
pathy was extended by St. Luke's congregation,  
who mourned with them over the loss of a noble  
and true man. Mr. Langfeldt asked the con-  
gregation to rise and join him in a short me-  
morial service, taken from the office for the  
Burial of the Dead, and prayers for the widow.  
The hymns at the morning service were of a  
commemorative nature, suitable for the trium-  
phant victory over death of God's children.

**Lakefield.**—Grove School.—Speech day was  
held here on June 25th. Among the prize-  
winners was A. L. Patterson, of Montreal, who  
carried off five prizes, among them two silver  
medals, one presented by Mr. H. Strickland,  
Toronto, for 100 yards swimming race, and one  
presented by the Rev. E. A. Langfeldt, of Ash-  
burnham, who takes a great interest in this  
boys' school. The latter medal stands for "an  
all-around boy," exercising the best influence  
upon other boys. Mr. Langfeldt was present,  
and presented the medal. It bears, beside the  
motto of the school: "Mens sana, in corpore  
sano," the reason why it was given in the fol-  
lowing words: "Primus inter omnia."

#### NIAGARA

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

**Hamilton.**—St. Stephen's.—The student-in-  
charge, Mr. A. D. Caslor, has taken up his resi-  
dence in the parish, which will enable him to  
more thoroughly attend to the work in connec-  
tion with this rising congregation. The church  
is rapidly nearing completion, much to the joy  
of all interested. It is of Gothic style of archi-  
tecture, with a seating capacity of 150. Built of  
red brick, with heavy buttresses, transept en-  
trance and vestry at the west end, where it may  
be used for parish meetings without the neces-  
sity of going through the church, it will be a  
credit to the parish and to the diocese at large.

#### HURON

**David Williams, D.D., Bishop, London, Ont.**

**Chatham.**—Christ Church.—The Rev. Robert  
McCosh, Rector and Rural Dean of the Deanery  
of Kent, has felt constrained, owing to the con-  
dition of his health, to resign the office of Rural  
Dean, and has placed his resignation in the  
hands of the Bishop. Mr. McCosh has not been  
in good health for some time. It is hoped by  
his many friends that rest from his labours for  
three or four months will effect a decided change  
for the better.

**Thamesford.**—The Rev. William Daunt, a  
clergyman of Huron Diocese, died recently at  
St. Luke's Hospital, Detroit, aged seventy-nine  
years. Mr. Daunt was a native of Cork, Ire-  
land, and was educated at the University of  
Dublin, coming to Ontario after taking Orders.  
He married a widow, and educated three of her  
sons for the ministry. The body will be taken  
to Stratford for burial. During his pastorate in  
Thamesford Mr. Daunt earned the highest  
esteem of the community, and his death will be  
widely mourned.

#### ALCOMA

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

**Ravenscliffe.**—The Nativity St. John the Bap-  
tist was duly observed by the congregation of

Church St. John Baptist. On the Sunday morn-  
ing the following offices were performed by the  
priest-in-charge, Rev. C. Simpson:—(1) Church-  
ing of Women; (2) Matins; (3) Baptism; (4)  
Blessed Sacrament. The service was character-  
ized by good attendance and hearty responses.  
One person was baptized, and twenty-four per-  
sons communicated. On the Monday morning  
the Rev. C. Wilfred Balfour, rector of Huntsville,  
assisted the priest-in-charge at Matins and Cele-  
bration, when the various Church families were  
well represented, and all listened with rapt at-  
tention to a very helpful and instructive discourse  
by the rector of Huntsville. There was a fairly  
good attendance at Evensong at 7:30, when Rev.  
C. Simpson officiated.

#### RUPERT'S LAND.

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

**Winnipeg, Tuesday, June 18th.**—The Synod  
was inaugurated this evening by choral Even-  
song in Holy Trinity Church. The opening  
prayers were said by the Rev. F. C. C. Heathcote,  
and the Rev. S. J. Rock and Dean Coombes read  
the Lessons. The sermon was given by the Rev.  
A. U. de Pencier, rector of St. Matthew's, Bran-  
don, from Exodus 15:14: "Speak unto the chil-  
dren of Israel that they go forward," and  
Ephesians, 5:32: "I speak concerning Christ and  
the Church." The speaker, in an impressive  
and eloquent manner, spoke of the duties of the  
Church of England in this advanced age and  
urged upon those spiritual shepherds the neces-  
sity of recognizing their great responsibilities.

**Wednesday, at 10 o'clock a.m.**—The Synod  
met in Holy Trinity Schoolhouse. The Secre-  
tary, the Rev. C. N. F. Jeffery, said the open-  
ing prayers. Rural Dean Cowley presented the  
report of the committee on credentials. The  
Archbishop read an able address reviewing the  
work of the diocese. He said in reference to lay  
readers: I desire to express my own sense of  
gratitude and that of the Church for the volun-  
tary work done by so many unpaid lay readers.  
The Church is under a deep obligation to these  
men for their labour of love, and I should be  
glad to welcome and to license many more such  
workers if God would put it into their hearts to  
offer themselves. But notwithstanding the draw-  
backs to the work which have arisen out of the  
circumstances I have mentioned, and particularly  
from the want of men, the Church in the dio-  
cese has made steady progress. During the year  
1906 new churches have been opened for service  
at the following points, namely: Clanwilliam,  
Harrowby, Solsgrith, Rosburn, Graysville, Fox-  
warren, St. Thomas, Winnipeg; St. Jude's,  
Winnipeg; Reston, Stony Mountain, St.  
George's, Brandon; Elva, Kenton, Roland, Win-  
nipeg Beach. Substantial additions have also  
been made to three churches, namely, those of  
Headingley, All Saints', Winnipeg, and Elkhorn.  
This makes in all fifteen new churches and three  
additions to existing buildings, at an aggregate  
cost of \$34,772. New vicarages have been se-  
cured in eight parishes, at a total cost of \$12,-  
420. It may be interesting to state that during  
the last three years there have been fifty-two  
new churches erected within the diocese. While  
speaking of new buildings, I would like to make  
two observations. First, I desire to emphasize  
the importance of every organized parish or mis-  
sion endeavoring to secure as early as possible a  
vicarage, and a comfortable one at that. In  
visiting the dioceses of Eastern Canada, one  
cannot help being impressed with the excellent  
provision that exists in almost every parish in  
this regard. A good vicarage or parsonage is  
one of the best assets that a parish can possess.  
One of the greatest difficulties which I have ex-  
perienced in procuring men has arisen from the  
fact that in so few parishes a suitable house can  
be offered, rent free. The other observation  
which I desire to make while on the subject of  
church building is in regard to the urgent need  
of additional church accommodation in the city  
of Winnipeg. A large proportion of the immi-  
grants who have come into Manitoba during the  
past year have located in Winnipeg, and the  
growth of the city has been enormous. We have  
now sixteen churches within the limits of the  
city and the suburbs of Norwood, including mis-  
sion churches. In order to keep pace with the  
development, we need at once at least four ad-  
ditional churches. I hope that our leading  
Churchmen will realize the supreme importance  
of this and come generously to our aid in the ef-  
fort we are putting forth to provide these  
churches during the present summer. A similar  
need of Church expansion, though not on as  
large a scale, has taken place in the city of

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Brandon, but I am thankful to say that through  
the energetic work and munificent generosity of  
the rector at that point, the need has been met  
by the erection of two substantial mission  
churches. We are under great obligation to  
Rural Dean de Pencier for what he has done.

**Field Secretary for Sunday Schools.**—It will be  
remembered that authority was given to the Ex-  
ecutive Committee to appoint a Diocesan Field  
Secretary for Sunday Schools. After mature con-  
sideration of the subject and due inquiry as to  
the amount which may be expected to be con-  
tributed by the various Sunday Schools, and  
after a painstaking search for a suitable man  
for the post, the Executive Committee has now  
pleasure in announcing to the Synod the ap-  
pointment, with my approval, of the Rev. W. A.  
Fyles, lately rector of Binscarth. We have every  
reason to believe that a very wise selection has  
been made. Mr. Fyles has done excellent work  
since he came to the diocese, and is, I under-  
stand, an expert in Sunday School work. We  
believe, furthermore, that the appointment of the  
officer is a move in the right direction. It is not,  
I am sure, too much to say when we assert that  
the future of the Church depends almost entirely  
upon the efficiency of our Sunday Schools. The  
Sunday School is the nursery of the Church.  
There can be no healthy, robust, well-informed  
and well-trained adults in the Church until there  
are nurseries for their proper nourishment and  
development. Our Sunday Schools need stirring  
up throughout the diocese. They need organiz-  
ing in new districts. Godly men and women  
need to be drawn to consecrate themselves to this  
most Christ-like, most blessed and most far-  
reaching work of the Church. We have now a  
special officer to give an impetus to the work.  
Let me ask both the clergy and the laity to sup-  
port him most heartily. This appointment is  
largely a venture of faith on our part. Its ul-  
timate success will depend upon the measure of  
support it receives from our Church people. My  
brethren, fine machinery is something, but it is  
not everything. Its success depends upon the  
way it is used and the way it is kept going and  
tended. No Church has better or more effective  
machinery than our Church. Let us use it to  
the full and make it powerful for God's work.  
I think we are the first diocese in the Canadian  
Church to make what I have called this venture  
of faith in appointing a field secretary for the  
whole Dominion with a clearly defined set of  
duties. I think the recommendation is a wise  
one, and I am asked to bring the matter before  
you with a view to considering whether, as a  
diocese under the General Synod, we can see our  
way to supporting the proposal. Our contribu-  
tion to the expense will only be about \$100 per  
year.

**St. John's College.**—The effort for the new  
college has now reached the sum of \$62,804 in  
promised subscriptions, and of \$27,784 in money  
paid in. I had hoped that a much larger sum  
would have been paid in by this time, but  
though our active and energetic agent worked  
hard, we know that for one reason or another,  
money has not moved very freely in the country  
for some months, and as a consequence pay-  
ments have come in slowly. Retention was made  
last year to the delay in starting the new col-  
lege buildings, owing to the uncertainty as to  
the permanent site of the university. I regret to  
say that the delay still exists, and from the same  
cause. Though the question of the university  
site has been much discussed during the past  
year, no definite action has yet been taken. The  
offer of a free site of very ample dimensions near  
the Agricultural College, is now being consid-  
ered by the Council of the University, and it ap-  
pears probable that a conclusion will be arrived  
at in the near future. In the meantime it is most  
important that subscriptions for our new college

should be paid in as soon as possible, so that the building may be commenced as soon as the question of the site has been finally disposed of.

**Pan-Anglican Congress.**—Mention has been made of the proposed thank offering to be presented at St. Paul's Cathedral on June 24. Dioceses are left perfectly free to send either appropriated or unappropriated offerings. Our Executive Committee has recommended that the thank offering from our diocese should consist of two parts, namely, one from the men of the Church and another from the women. That from the men should be the result of the four years' effort for the new St. Paul's College as a memorial to the late Archbishop; the women's offering to be the result of the three years' effort of the W. A., for the Parsonage Fund. We should, of course, include in our offering only sums which come from our own diocese. I should be glad of the approval by this meeting of Synod of the thank offerings proposed.

**Church Societies.**—The Church societies in the Mother Land continue to place our diocese under deep and grateful obligation to them for their kind help. The synopsis given by the Honorary Treasurer sets forth the extent of the assistance given during the past year. There is one Society whose kindness he does not mention, as the grants come through me, and not through the Treasurer of Synod. I refer to the S.P.C.K. Its help has been most generous, and our record of Church building would not have been possible were it not for the stimulus which has come to the various parishes from the gifts in aid from this Society. When I was in England last year I pleaded for a return to the system of block grants to dioceses, by which aid is given at once, a church is erected, and not as the last amount to place the building out of debt. In order, if possible, to secure this for the younger dioceses of the West, I ventured to forego the request for the Diocese of Rupert's Land. Besides being very substantial block grants to these other dioceses the Society has in the most kind way placed a block sum to the credit of Rupert's Land, to be drawn upon by the Bishop in his discretion for cases where he considers that aid at the beginning of a church building is specially needed. This indeed has been most kind. Out of the results of their special efforts for North-West Canada, the S.P.G. and the C. and C.C.S. have given the lion's share to the three diocese of our province to the west of us. This was to be expected, but the S. P.G. has placed a sum of £1,500 to our credit to be available for special needs in new districts, and has most kindly given me a wide discretion in the application of the money. We hope to make a very helpful use of this sum. In addition to all this, exhibitions are being offered by all three societies to assist native born Canadians at St. John's College in studying for the ministry of the Church. Let me earnestly ask the clergy and laity to look out deserving young men who have the love of God and the Church in their hearts and send their names in for nomination for some of these exhibitions.

**The Woman's Auxillary.**—While referring to the help given to us during the year, I must not omit to make our grateful acknowledgements to our own Woman's Auxillary. In addition to its manifold good works in assisting forward movements in the Church in divers ways throughout the diocese, that noble organization has added again this year over \$1,000 to the Parsonage Endowment Fund, and has, I understand, consented to take charge of the proposed thank offering from the women of the Church to be given in at the Pan-Anglican Congress. I hope the W.A. will see its way to sending one or more of its members to represent the Association at that great meeting.

**Havergal College.**—I feel that I can heartily commend this school to the support and patronage of the Church people in the diocese. It is most important in the interests of our Church girls that we should have an institution such as this, to which they can be sent, and where they can be educated under helpful religious influences. The curriculum of studies embraces a wide range, and besides ensuring a good general education, includes the various accomplishments. Pupils are also prepared for both parts of the matriculation examinations of the University of Manitoba. An effort is being made just now to increase the capital stock of the company, with a view to making some needed improvements to the present building, adding a new convocation hall, etc. I hope our Church people generally will take an interest in this and do their part in endeavoring to make our ladies' college a thoroughly well equipped and up-to-date institution. Any delegates from outside points who care to visit and inspect the college, will be heartily welcomed by the Principal.

**Jewish Mission.**—I should like the Synod to take up the matter thoroughly, and at the same time to consider the important problem of work by our Church among the foreign population generally. If it is decided to maintain the Jewish Mission, steps should be taken to place it on a more satisfactory basis and make it a thoroughly diocesan enterprise, or place it in connection with one of the existing Church institutions, for work among the Jews. There is no doubt in my mind that the various Churches have a duty as well as the State in what I venture to term the effort to assimilate the various foreign elements in our midst into Canadian citizenship. How far our Church can see its way to join in the effort remains for its Synod to decide.

**Temperance.**—His Grace said my own conviction is that within the last few years the cause of true temperance has had a serious set back, owing to an unwise and vehement pushing of measures of reform too drastic to command the sympathy and enlist the support of the community at large. The cause, too, I make bold to say, has been injured in the house of its ardent and excellent friends by an attempt to make it a political issue. For these reasons and many others, which I refrain from adverting to, I think the time is ripe for a more temperate, but none the less earnest and effective endeavor to meet and lessen the evils which we see around us. I do not ask the Synod to take any legislative action, but I do urge three things: First, that in every parish in the diocese something definite be undertaken and maintained in the cause of temperance; secondly, that the Sunday appointed by direction of Synod as Temperance Sunday be regularly and earnestly observed and special sermons preached on that day; thirdly, that a standing committee upon temperance be appointed by this Synod, whose duty it will be to collect statistics and report annually to the Synod on the work carried on throughout the diocese in the case of temperance. I am a great believer in individual, personal work and influence in furthering true temperance and also rescuing the unfortunate victims of intemperance. "Spectator" closes a strong article on the subject in a recent issue of "The Canadian Churchman" with these thoughtful words: "The situation before us calls aloud for earnest, persistent effort. Let us not wait for the general or any Synod to act, but begin now. Every priest of God ought to be a force for temperance in the community, both in word and example. His power ought to be felt by the boys and girls in the Sunday School, in the Confirmation classes, in all the activities of the Church. Do not let us wait for impossible or fancy legislation to be enacted. Let us act on our own responsibility now and give our help to any promising movement when it comes before us." I commend these words to the clergy and laity of the diocese.

The roll call of clerical and lay delegates was then called; Rural Dean Cowley reported certain mistakes, and the report of the committee on credentials was adopted with corrections made. The Rev. C. N. F. Jeffery was re-elected Clerical Secretary; Dr. Harcourt was elected Lay Secretary; W. P. Sweatman re-elected Treasurer; and the Rev. H. T. Leslie elected Assistant Secretary. The Archbishop appointed as the committee on his address Dean Coombes, Archdeacon Fortin, Canon MacMorrine, Canon Burman, Rural Dean Gill, Rev. A. E. Davis, Hon. T. M. Daly, G. R. Coldwell, Ald. Cox and W. H. Morgan. The Archbishop was asked by motion to appoint various standing committees. Chancellor Machray presented the report of the committee on canons, which recommended a considerable number of amendments to the canons and to the rules and regulations. It was ordered that the report be printed, with references to the pages affected. Archdeacon Fortin read the report of a committee on the mode of election of delegates to the General and Provincial Synods, and of members of the Executive Committee.

The reports on Sunday Schools, Rural Deaneries, General Missionary and St. John's College were then read. The Rev. R. H. L. Girling and Mr. A. C. Hawkins were appointed by the Archbishop as the Standing Committee on Orders.

In the evening Mr. Fletcher opened the discussion on methods and conditions for the improvements of the Sunday Schools. He said he had been connected with Sunday School work for the last 17 years, and had observed boys and girls coming into the Sunday School at four or five years and passing out at fifteen or sixteen years without being able to repeat the Catechism after faithful attendance. Mr. Fyles had spoken of the boys and girls slipping from their safe anchorage in the Church. A good many of the children had no moorings to slip from; that was

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the trouble. He did not know why they had been going on in this haphazard way in their Sunday Schools when they had a most practical lesson in the way in which they should handle their work. That lesson was in their day schools. They wanted some definite plan of work. They wanted some programme, and they wanted to grade their work according to the capabilities of the scholars. His idea was that when the child had gone through the whole school, it should have a knowledge of the Catechism, Old and New Testament history, the Prayer Book, and Church History. They had accomplished that work in the Sunday Schools in the Old Land. He knew young men and young women coming to this country having that knowledge and they had learned it in the Sunday Schools. This assertion met with some dissent which suggested that the home training had been responsible for this knowledge. Mr. Fletcher repeated that they seemed to get that knowledge in the Old Country schools. Up to the age of eight years the teaching should be in the nature of Bible stories, and it was wonderful what knowledge could be stored away in those years. For a couple of years longer they could give a series of Bible lessons, giving more explicit Bible reading, and they could also be memorizing the Catechism. From 10 to 12 years of age they ought to be well grounded in the Catechism, and when they had finished that work they ought to be in a position to take up the study of the Prayer Book, with possibly some Old and New Testament history, and as they advanced in years they should be given a deeper knowledge of Bible and Church history. To-day they were teaching practically the same lessons to those at 8 or 9 years of age as to those at 16 or 17 years, reading practically from the same Leaflets. That should not be. The Rev. D. A. B. Stoddart, of Clearwater, agreed to a large extent with Mr. Fletcher, yet dissented from him in his value of the Sunday School work of the past. He spoke of the work through ill report and good of Mrs. Black, of Manitou, who kept a class of twelve to fourteen children and trained them well. "I agree with Mr. Fletcher when he says we should have more home teaching for our children," continued the speaker. "In our homes to-day there is practically no religious education whatever, only here and there. Another thing we are woefully deficient in is literature of an interesting kind. The papers coming from the Old Country are admirably designed, I think, to teach the children many Scriptural truths, but you know children want their own surroundings brought before them and we have in Canada to-day no literature of that kind of sufficient interest to our children. I am in hopes there will be a literature department established. Mr. Fletcher suggested that in the grading school system there should be Text Books instead of Leaflets. He thought the parents would then be inclined to take more active interest in seeing the children prepare their work." Canon Phair gave it as his impression that they had pretty well everything that could be desired in regard to literature. He pointed to different publications and in regard to Mr. Fletcher's idea of graded schools, thought there would be further improvement by introducing uniform lessons throughout the diocese and the whole Church in Canada. After a lengthy discussion the draft of the constitution of the Association was brought before the meeting and carried with few amendments, with the exception of another clause being added "that amendments may be made to this constitution at any regular meeting of the Synod by two-thirds vote of those present." The Rev. W. Fyles, Field Secretary, in introducing the constitution, asked his audience to remember that in every part of the province of Manitoba there was a spirit of

skepticism arising among people were apt to drift to train their boys so reasons for the faith education of the young faith must be of vital of England had suffered through being tent through being field, but his duties are to take him into ne schools. The following Archbishop Matheson the other officers elected, Clerical Vice-President, Lay Vice-President; Morgan; Secretary;

**Thursday.**—The H. cized severely the re mittee. He pointed port was needed wa cept of moneys fro East, and these per called upon for some money goes. The correct statement formation given out each pastor of the interest to send in t the Secretary, pron the canons and the should obey more t out that the rules quarter were not to til the returns were out many of the pr out their quarterly enforcing of the pe rules and regulatio urer's report wher buted to a certain credit that diocese there was "someth mark" in this rep past the report wa vored the changi; mittee. He also I of the churches ir tage la Prairie wa diocese and it wo proportion. Dean recommendation, strong committee deal with such missions, Church able. A commit His Grace, Arch President of the elected, to attend legates from this be appointed to Jews and to act ported on the V Services had bee the reading room cessful. The we dren was very ei services held, 1 cases, 21 found away. The stip paid to the mis te \$569.05, with solution was pa temperance co; legislation along such legislation also that one S of a temperance

The principal the following r sirable that the main the Metro be made to arr tory to all the of election of ecutive Commi

"That a comm elected from t committee, an Synod elected shall furnish of being notit vacant, six n; shall cast thr out adjournm er as follows: six names, o five, the nam dropped. On names on the for four, the dropped. Or names on th for three, th dropped. In any occasion ial ballot sha

skepticism arising and many of their young people were apt to drift away. It behoved them to train their boys so that they might give the reasons for the faith that was in them. The education of the young in the principles of the faith must be of vital importance. The Church of England had suffered to a very material extent through being sometimes the last in the field, but his duties as Field Secretary would be to take him into new districts to form new schools. The following officers were elected:— Archbishop Matheson is ex-Officio President and the other officers elected were: The Rev. de Pencier, Clerical Vice-President and R. D. Fletcher, Lay Vice-President; Treasurer, the Rev. W. H. Morgan; Secretary, the Rev. W. Fyles.

**Thursday.**—The Honourable T. M. Daly criticized severely the report of the Statistical Committee. He pointed out that the reason this report was needed was that the Synod was in receipt of moneys from England and from the East, and these persons were constantly being called upon for some statistics to show where the money goes. The returns were not sending in the correct statements and consequently the information given out was incorrect. He thought each pastor of the diocese should take enough interest to send in the blanks filled, provided by the Secretary, promptly. This was ordered by the canons and there was no body of men that should obey more than the clergy. He pointed out that the rules stated that checks for the quarter were not to be sent out to the clergy until the returns were in. If this rule were carried out many of the pastors would have to go without their quarterly stipend. He advocated the enforcing of the penal clauses and thus keep the rules and regulations. He went into the Treasurer's report where different places had contributed to a certain fund and the report did not credit that diocese with a cent. He was sure there was "something rotten in the state of Denmark" in this report. The Bishop said in the past the report was painfully inaccurate. He favored the changing of the personnel of the committee. He also pointed out that the population of the churches in Winnipeg, Brandon and Portage la Prairie was about half that of the whole diocese and it would thus be expected to give in proportion. Dean Coombes moved the important recommendation, which was carried, that a strong committee be appointed by the Bishop to deal with such matters as the establishing of missions, Church extensions, etc., where desirable. A committee was appointed consisting of His Grace, Archdeacon Fortin, Canon Murray, President of the W. A., and two laymen, to be elected, to attend the Lambeth conference as delegates from this Synod. Another committee will be appointed to look into the work among the Jews and to act. The Rev. Mr. Chambers reported on the Winnipeg mission of the Jews. Services had been kept up during the year; also the reading room and Bible class had been successful. The work among the women and children was very encouraging. There had been 103 services held, 140 brief meetings, 45 medical cases, 21 found employment, 14 Bibles given away. The stipend of \$50 per month had been paid to the missionary. The receipts amounted to \$509.05, with the expenses at \$550.38. A resolution was passed recommending that a strong temperance committee be appointed to secure legislation along temperance lines and to watch such legislation and see that it was enforced; also that one Sunday be set aside when sermons of a temperance character should be preached.

The principal discussion this afternoon was on the following resolution: "That it is highly desirable that the See of Rupert's Land shall remain the Metro-political See and that every effort be made to arrive at a mode of election satisfactory to all the dioceses." The proposed method of election of Metropolitan as approved by Executive Committee and Special Committee was: "That a committee of sixteen composed of eight elected from the Provincial Synod as a standing committee, and of the eight from the Diocesan Synod elected as a standing committee each year, shall furnish within four months from the date of being notified of the Metropolitan See being vacant, six names to the Diocesan Synod who shall cast three ballots on these six names without adjournment, clergy and laity voting together as follows: "On the first ballot there shall be six names, of which every voter must vote for five, the name receiving the fewest votes to be dropped. On the second ballot there shall be five names on the ballot paper, each voter must vote for four, the name receiving fewest votes to be dropped. On the third ballot there shall be four names on the ballot paper, each voter must vote for three, the name receiving fewest votes to be dropped. In the event of there being a tie of any occasion between two or more names a special ballot shall be taken on the names so tied fol-

lowing the same principle of dropping the name receiving the least number of votes. The remaining three names shall be submitted to the House of Bishops, who shall elect one of them Metropolitan and Archbishop of Rupert's Land."

Canon Murray introduced the scheme and moved the preamble to those clauses. He said that in keeping the Metro-political See fixed in Rupert's Land, it followed the unbroken custom of the ages from early times. This scheme prevented, as far as any human scheme could, the possibilities of a deadlock by the regulation that the clergy and laity should vote together, and by the regulation that everyone must vote. That, he maintained, was the first advantage of the proposed scheme. The second advantage was that it secured to them the nomination of a committee, and they would be able to cast their eyes about for the men best fitted for the posts. The third advantage was that this proposal would meet the reasonable claims of the other dioceses, and the fourth was that while it gave to the other dioceses a real and important voice it yet preserved to them, who had after all a primary interest in the man to be their spiritual head, a very important influence.

Rural Dean Gill asserted that the different points of view between the House of Bishops and this diocese could not be reconciled as proposed in this scheme. It was no use adopting anything that would prove entirely inadequate when it came to the test. He favoured a reduction in the size of the diocese. There was development in the country districts with new parishes and churches and increasing calls were made on the Bishop for Confirmation and other diocesan work. Then there was the vast and rapid increase in the city of Winnipeg, which certainly was entitled to a large proportion of the time and energy and spiritual oversight of the Bishop. A Bishop who had the oversight of Winnipeg and the immediate district would not have much time for other work on his hands. He felt they would be unfortunate if they accepted this scheme, which was a makeshift. Let them take time and see if they could evolve something substantial.

The Rev. J. J. Roy moved an amendment that the report be referred back to the committee for further consideration. It did not meet the difficulties with which they were confronted. This was a democratic age and they wanted to have the election of their own Bishop. The report treated the Synod as children. He thought legislation was needed as much for the Bench of Bishops as for this diocese. There was a conflicting interest between them, but if this report was adopted there would still be the same conflict. The Archbishop pointed out the danger of delays as the amendment proposed. They must remember that the Provincial Synod met in August and the Metro-political See might be taken away for ever. The Rev. J. W. Matheson asked every member of the Synod to consider whether he realized how those missionary dioceses were vitally tied to the See of Rupert's Land. Yet they should consider that before they went in for a separation. The Rev. W. A. B. Stoddart said he would be one of the last to surrender the right of a free election of their Bishop. He supported the amendment so that they might wait until they knew exactly what the Provincial Synod and the House of Bishops wanted.

T. Robinson thought it was helpful to the missionary dioceses that the Metro-political See should remain here. This diocese still remained a missionary diocese. For a long time he thought that the method of the East in allowing the House of Bishops to elect their Metro-political was the right one, but he believed the situation was different up here now. He agreed with more power being given to the Western dioceses for he did not doubt that any feeling of hostility towards the central authority here would then be disarmed. He wanted to see the Metro-political See here and though he should like to have the election of the Archbishop in their own hands, they should adopt something that would be for the best interests of the whole. Mr. Caldwell, of Brandon, suggested a better way to approach the difficulty was by sending a committee to meet a committee of the Provincial Synod and consider the question with them. R. D. Richardson did not believe the Western men wanted a Travelling Metro-political See, but they wanted a man who would devote his whole time to this great North-West. He might be, perhaps, Bishop of Winnipeg, but it would be understood that his time was to be given to the whole province of Rupert's Land. Another lay delegate said it appeared to him they were discussing this question from a very selfish standpoint, and asked what was best for the Church, as a whole, that the Metro-political See should remain in Rupert's Land. He saw no good reasons why it should remain here. Hon. J. H. Agnew said he sup-

ported the idea of the Metro-political See remaining here, and as to the mode of voting for the Bishop he was not so much concerned about that. He supported the scheme because it seemed to him it was the best solution of the difficulty.

Hon. T. Mayne Daly said he might be conservative in his ideas, but he did not like the idea of this diocese giving up the election of its own Bishop. Yet, at the same time, he was of opinion that the Metro-political See should remain here in Winnipeg, and he would support the preamble most heartily in every way the question for them was could they so influence the members of the Provincial Synod from the other dioceses by argument and facts that the matter could be dealt with without having to enter into a compromise of this kind. He thought they could take it that in going to the Provincial Synod with this scheme they were holding out the olive branch. It seemed to him they were making a great sacrifice, and yet it might be worthy of the occasion.

Archdeacon Fortin declared he was in favour of retaining the Metro-political See here if it was practicable. He must say he could not support this scheme which was before them. It was cumbersome. If they were to retain the Metro-political See, let them revert to the old system for it was better than this one. If they wanted to retain this dual election, he believed the old system was more workable than that proposed. He was thoroughly of the opinion that eventually they would have to go to the system which had been adopted in the Eastern ecclesiastical provinces. In this democratic age people would elect their own Bishop, and they would circumvent any canons to prevent them. The Archbishop pointed out they were voting on the tremendously important question as to whether this Synod was prepared to say that it did not want to get rid of the Metro-political See. The question of methods could be considered later. Canon Murray closed the discussion. He pointed out that Australia, the most democratic country in the world, and South Africa, followed a similar plan with regard to their Metro-political Sees to that proposed in this scheme. Everything in this scheme was as consistent with a united diocese as with a divided diocese. They could not keep the Metro-political See here without some sacrifice. Would they make that sacrifice? If they hesitated now, it would be too late to retrieve the ground they had lost.

The preamble of the resolution expressing the principle was submitted alone and the Rev. J. J. Roy withdrew his amendment as he understood that the preamble and clauses would be submitted together. The preamble was accordingly unanimously adopted. His Grace appointed Canon Murray, Archdeacon Fortin and Chancellor Machray a committee to prepare this report for submission to the Provincial Synod.

**Committee Appointed.**—To the Provincial Synod, clergy, Rural Dean de Pencier, Dean Coombes, Archdeacon Fortin, Canon MacMorine, Canon Murray, Rev. S. G. Chambers, Canon Burman. Substitutes Rural Dean Gill, Rural Dean Cowley, Canon Phair, Rev. F. C. C. Heathcote. Laymen Hon. T. M. Daly, Hon. J. H. Agnew, G. R. Coldwell, J. A. Machray, Sheriff Inkster, W. P. Sweatman. Substitutes, Col. Anstruther, Judge Locke, Capt. Carruthers, Dr. Speechly. Executive Committee: Clerical, Rural Dean de Pencier, Rural Dean MacMorine, Canon Murray, Rural Dean Cowley, Rural Dean Gill, Rev. S. G. Chambers, Canon Burman, Rev. F. C. C. Heathcote. Lay members: Hon. T. M. Daly, G. R. Coldwell, Hon. J. H. Agnew, Sheriff Inkster, E. L. Drewry, Capt. Carruthers, Judge Locke, Col. Anstruther, Dr. Speechly, James A. Argue. General Synod: Clergy, Rural Dean dePencier, Dean Coombes, Archdeacon Fortin, Rural Dean MacMorine, Manon Murray, Canon Phair. Substitutes: Rural Dean Gill, Rev. S. G. Chambers, Canon Burman, Rural Dean Cowley. Laymen: Hon. T. M. Daly, G. R. Coldwell, Hon. J. H. Agnew, Sheriff Inkster, J. A. Machray, W. P. Sweatman. Substitutes, E. L. Drewry, Col. Anstruther, Capt. Carruthers, Judge Locke.

The missionary meeting held this evening was largely attended. His Grace the Archbishop in the chair. The speakers were, Rev. Canon Murray, Revs. A. R. Gavalier, F. C. Heathcote, and E. C. R. Pritchard.

**Friday.**—On motion of Archdeacon Fortin the Synod expressed great pleasure in the action of the Archbishop in appointing the Rev. W. A. Burman and S. A. MacMorine, Honorary Canons of the Cathedral, and J. A. Machray, Chancellor of the Diocese. On motion of the Rev. F. C. C. Heathcote, seconded by the Rev. A. U. de Pencier, the following were appointed a committee upon the relations between the Synod

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they had been in their Sunday practical lesson handle their day schools. They wanted to use the capabilities of the whole school, it Catechism, Old Prayer Book, and accomplished in the Old young women that knowledge Sunday Schools. sent which had been responsible repeated knowledge in the age of should be in and it was could be stor-couple of years of Bible lessons, ding, and they techism. From ght to be well when they had be in a position ayer Book, with stament history, they should be ible and Church ching practically r 9 years of age ading practically should not be. of Clearwater, Mr. Fletcher, yet e of the Sunday oke of the work f Mrs. Black, of velve to fourteen "I agree with should have more," continued the y there is prate-atever, only here re woefully def-isting kind. The untry are admir-ach the children u know children brought before -day no literature t to our children. literature depart- suggested that there should be He thought the to take more ac-ren prepare their as his impression ything that could e. He pointed to gard to Mr. Flet- thought there t by introducing : diocese and the er a lengthy dis-stitution of the As- the meeting and with the excep- ded "that amend- onstitution at any by two-thirds vote W. Fyles, Field onstitution, asked in every part of e was a spirit of

and St. John's College: Archdeacon Fortin, Dean Coombes, Rural Dean Gill, Rev. F. W. Matheson, and Messrs. E. L. Drewry, J. H. Agnew, Captain Carruthers and the Chancellor.

The following in reference to the death of the late Primate was passed by a standing vote on motion of Archdeacon Fortin. The Synod of Rupert's Land, in Synod assembled, desire to place on record their deep sense of gratitude to Almighty God for the long and noble Christian life which was recently brought to a peaceful and triumphant close in the death of the Most Reverend the Archbishop of Montreal and Primate of All Canada. Endowed with remarkable physical and mental gifts, he lived far beyond the allotted span of mankind, and almost to the last discharged his onerous duties with that tact and wisdom which were conspicuous in all stages of his long ministry of nearly seventy years. His indomitable courage, his unswerving devotion to duty, his keen insight into character, his wonderful self-sacrifice, all this pointed him out as a natural leader and quickly paved the way for one preferment after another, until the Church had conferred upon him her greatest gifts and highest dignity. A born missionary, he was all his life a most devoted champion of home and foreign missions. He was also a loyal and lifelong friend of the Bible Society, that great organization which has done so much for the dissemination of the truth of God in the world. Indeed we may say that no good cause, either for the extension of the Church or the improvement of mankind generally ever failed to find in him a warm and sympathizing friend and ally. In an eminent degree he won the esteem, the confidence, even the reverence of his fellow men, not by great scholarship, not by brilliant gifts of eloquence, but by the more lasting and useful achievements of a singularly consecrated life. He has left to the Church a great heritage. His life is an inspiration and pattern for our younger clergy. Though dead, he yet speaketh. In loving memory we inscribe his name on the roll of Canada's most illustrious sons. Notice was given of a resolution. Moved by Rural Dean Johnson, seconded by the Rev. W. Robertson, this Synod places on record its satisfaction at the fact that the Dominion Lord's Day Act has become law, and is now being enforced within the bounds of this province, and would express their hearty appreciation of the action of the Hon. Mr. Agnew, and the Mayor and Board of Police Commissioners of this city for what they have already accomplished in the direction of enforcing this law. Notice was also given of a motion: Moved by the Rev. E. A. Davis, seconded by E. D. Martin, that we congratulate the Brotherhood of St. Andrew on the success of their recent great Convention, and commend the brotherhood to the parishes as an organization most helpful for the extension of the Kingdom of Christ among men. Mr. Sweatman made a motion that the Indian missions be placed under the Executive Committee, and be superintended by the General Missionary in association with Archdeacon Phair in financial matters, and for purposes of organization. Archdeacon Phair still retaining the spiritual superintendence. The Rev. A. U. de Pencier was the seconder. This was carried after considerable discussion. The regulation requiring clergymen to appear at the sittings of Synod in their gowns and hoods was retained on motion of Mr. Sweatman. The regulations concerning mode of elections of delegates to the Executive Committee, Provincial Synod and General Synod, and the new rule just passed, were referred to the committee on elections. The report of the committee was adopted. On motion of Mr. Sweatman, seconded by the Rev. J. W. Matheson, the matter of electing representatives from the Synod to the Council of St. John's College was referred to the Executive, to take action when the statutes are changed to permit of it. An annual assessment for Synod expenses was agreed to on motion of Canon MacMorine. The Rev. F. W. Goodeve withdrew a motion intended to correct the practice of largely electing the same men to the Executive, the Provincial Synod and the General Synod.

The Rev. Dean Cowley's motion asking to appoint a committee with whom to consult as to the site of a new cathedral, should it be decided to build such was withdrawn at the request of the Archbishop. The following motions of which notice had been given were then read and passed:—By Dean Coombes and Archdeacon Fortin requesting the Diocesan W. A. if possible to arrange for their annual service on Monday evening of Synod week to give members of Synod opportunity of showing their interest in and sympathy with the great organization. C. N. F. Jeffery for Rural Dean Stoddart, seconded by the Rev. A. E. Avery, that the Executive Committee prepare and forward to the clergy a form of diocesan commendatory letter to be

issued when families or others leave their parish; such letters to be sent by the clergyman to the clergyman nearest the place to which they go. The Dean and Canon Burman, that the following be a committee to compile the occasional prayers and services ordered by the Synod and to print the same in pamphlet form; the Rev. S. G. Chambers, the Rev. C. N. F. Jeffery and the mover and seconder. The Rev. C. N. F. Jeffery, that it be a standing order of Synod that each clergyman each year make a return of the names and addresses of his lay readers; and that the list of these be printed in the Synod journal with the clergy list. The Rev. F. C. C. Heathcote and Rural Dean de Pencier, re committee on relations of St. John's College, as already published. The Rev. E. A. Davis and E. D. Martin, re Brotherhood of St. Andrew; Rev. W. Robertson and Rural Dean Johnson, re Lord's Day Act, as published. Votes of thanks were passed as followed:—To the C. P. R. and C. N. R. companies; to the press of the city; to the rector and choir of Holy Trinity Church; to the S. P. C. K., and other English societies; also the C. M. S. and others. The Archbishop briefly thanked the members of Synod for their attendance and closed the session with the Benediction.

**Winnipeg.**—Christ Church.—Extensive repairs to the structure of this church are being carried out at present, and a meeting of the parishioners was held last evening to consider a means of raising the necessary funds. The gathering, under the presidency of the rector, the Rev. S. G. Chambers, was a fairly representative one. It was unanimously resolved to raise a loan of \$3,000 on the site of the rectory house to cover the restoration expenses, which will still leave the church property unencumbered. A good response has been made by members of the congregation to the special appeal. Pledges are being made by many supporters to contribute a fixed sum per month for a year, and by this means it is hoped that an amount sufficient to pay off the loan will be realized in twelve months. Mr. Chambers is par excellence the Englishmen's rector, and it is expected that a number of Englishmen in the city who do not attend the church will help out on a special occasion of this kind.

**Fort Rouge.**—St. Luke's.—At the anniversary services in response to an appeal the offertories realized a large proportion of the amount needed for the erection of a mission church in the southern end of the parish. In open offerings and pledges \$726 has been secured towards the \$1,200 required, and it is anticipated that the balance will be raised in the course of a few days by personal canvass. A meeting of the committee will be held next week, when definite steps will be taken and tenders invited. A site has been purchased on Rathgar Avenue, and it is expected that the building will be erected in a month or two. Failing a complete edifice, a shell will be built suitable for services during the summer months. The Anglican Church people of the Riverview and Rosedale districts are looking forward with pleasure to the formation of a congregation in this new residential section of the city.

#### SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop,  
Prince Albert, N.W.T.

**Prince Albert.**—Notes of the Synod.—The Synod met here June 9th to 12th, and was numerously attended. The Synod commenced, as usual, with special services on the Sunday, the sessions beginning on Monday. Sunday morning the Bishop ordained to the diaconate, Mr. J. H. Hill, one of the five students who passed at the close of the Winter Divinity School. Archdeacon Lloyd presented the candidate, and the Rev. D. T. Davies, examining chaplain, preached. In the evening the "pro-cathedral" was crowded for the Synod service and sermon; many clergy and lay-delegates being present. The sermon was preached by the Rev. C. Carruthers, incumbent of Lloydminster, which intends soon to become a rectory. The Bishop opened the Synod Monday morning, after prayers in the "pro-cathedral," and a full house was present for his charge. The Bishop reviewed the growth of the past year, and directed attention to the problems of the immediate future. The predominant tone was one of thankfulness and congratulation, "What hath God wrought!" blended with a note of exhortation to a reverent readiness for service, and a humble seeking for guidance, "Lord, what wilt Thou

have me to do?" Congratulation, that societies, churches, and individuals had supplied the diocese generously with men and money to enable it to attempt to cope with the ever-increasing settlement of new country. Caution and prayer for wisdom, for the new venture of employing an army of catechists, most of whom hope to proceed to Holy Orders, is in the nature of an experiment, which rashness or unwisdom may turn into a failure. There seems to be an idea abroad that the diocese of Saskatchewan has received more than its share of the special funds raised by C. & C.C.S., and S.P.G., owing to the eloquence and enthusiasm of Archdeacon Lloyd, and also a fear that the Bishop may be tempted to lower the bars of entrance to the ministry, owing to the need of clergy. But the Bishop's address and the discussions in the Synod if published in full would completely dispel such ideas. The Bishop pointed out that the funds provided by these societies will not suffice to equip and maintain the 50 new men, even at the very small salaries which they receive, that insolvency, or the sounding of the retreat, can only be prevented by the generous response of the people to whom they minister, the liberal offerings of the rest of the diocese, and a large grant from the Canadian Church, through the M.S.C.C. The diocese, with the utmost economy and the poorest of salaries closed the year December 31st, 1906, with a deficit. This the Bishop cited as a matter almost of congratulation, as it proved that they were ready to undertake work without waiting to consult too closely the balance sheet. Saskatchewan has not applied first for money and then considered how to earn it, but has first earned it, and then with a good conscience applied to the Church to provide what has been earned. During the last twelve months, June to June, the clergy have increased from 26 to 33, the catechists from 9 to 63. The Bishop spoke of the undoubted difficulty of supplying these latter with the courses of lectures in theology which they expect, and which they must have. A building is needed before next winter to accommodate 25 to 30 men. During last winter the Bishop and his examining chaplains, the Revs. Davies and Dewdney, assisted by the Rev. Ch. Cunningham, delivered lectures to a class of eight. Next winter the 25 or 30 will be graded into two or three classes, and the number of lecturers must be increased. This is the day of small things, the school was merely a Winter Divinity School; but it is now taking more definite shape as a Theological College, or "Hostel," as it is the fashion to call it. This led up to the subject of the University of Saskatchewan, and some were surprised to hear that a charter was granted to Bishop McLean, by the Dominion Government, in 1883, under the title of "University of Saskatchewan," with power to establish or affiliate colleges, and to fix courses and grant charges in all faculties, and to learn that the course and subjects for B.A. and B.D. had long ago been laid down. Our position has been challenged by the present Legislature of Saskatchewan, which proposes to establish a "University of Saskatchewan," and to forbid the granting of all degrees except in theology to all other bodies. The reply of the Bishop and diocese is "You can't do it," though they are willing to consider fair terms for amalgamation and the use of their name. If a Provincial Legislature can without any argument or process annual Dominion legislation, and take away the rights (vested rights) of an existing university, many of our Canadian universities may be in jeopardy. We confidently look not only for the support of Westerners, but also for the moral support of our Eastern Universities. The Bishop stated the facts of the case, and the intention of himself and his colleagues of proceeding with the theological faculty and B.D. course now, and with the Arts course, and the B.A. degree when the time was ripe. Prince Albert is marked out as the proper situation for the Saskatchewan University by reason of natural advantages, by ecclesiastical conditions, and by the terms of the Charter. The Bishop spoke of the work of Indian missions, and of their not very hopeful, immediate outlook. There is said to be a larger number of Church of England Indians here than in any other diocese, and there are few pagans in Church of England Missions. The M.S.C.C. is threatening to devote a very large part of its annual grant to work among colonists, leaving very little to be applied to the Indian work where there is none of this money spent upon Indian schools in this diocese. This attitude of the M.S.C.C., while the C.M.S. grant is rapidly diminishing, and will in a few years cease, and while the other societies give only to colonist work, and give largely to it, the Bishop declared to be fatal to the Indian work, and a blow to the Church in the West. He called upon

the congregations in liberally to the Indian missionaries to use their the Indians to give the maintenance of t upon the M.S.C.C. t He deplored the lack sionaries to the Inc money. Some of the reasonably be expect very much longer, so are quite over-wrougl there are none ready There are three youl paring for this work they can take the pl aries. In the course travelled over 11,000 and canoe; had held 300 candidates, bapt received a few into churches and as ma 5 deacons and 1 prie built and others we referred to the forth ence, and thank-off and laity to bestir worthy of the dioces it should be "unapr present an "appro decided, and if the general interest, a raised by a special had already led the offering.

Later the Synod tives to the various priated, and (2) at Synod had seven se ing, till nearly 11 conference on the gates left before t afternoon. Wedne usual, to a missio the chair, when in by the Revs. R. I and Ven. Archdea now, I believe, th dians in the Cana courage and enery this spring, in M three or four day alone, carrying hi and making his c by Archdeacons a teresting informat ing done. Repor day Observance, that the diocese these subjects. Fund" was not s while a few had reached by them ally, the majority had done little b tematically appr slightly decrease year assuming upon the dioces debt is still fairl \$1,300 out of po to provide for th ance of the prop registered to be and if the clerg systematically th The report by t work of the Div ing, and drew aroused a great endorsed the rej recommended th the building of the students. ] four delegates scriptions for served to bring no lowering of tion, or "open Orders, but the "plucked" by ately "passed" great need of n other denomina swer to those the Western di course. The supply the Wes can not be spa a partial arts can be taken months in the tures to theol given in that t men reading u

July 4, 1907.

the congregations in the diocese to contribute liberally to the Indian work, and upon the missionaries to use their utmost endeavours to teach the Indians to give more readily and largely to the maintenance of their own missionaries, and upon the M.S.C.C. to reconsider their attitude. He deplored the lack of men for ordained missionaries to the Indians even more than lack of money. Some of the oldest missionaries can not reasonably be expected to continue active work very much longer, and must have help; and are quite over-wrought, and must have help; and there are none ready to step into their harness. There are three young men now at college preparing for this work, but it will be years before they can take the place of experienced missionaries. In the course of the year the Bishop had travelled over 11,000 miles by railway, wagon, and canoe; had held 25 confirmations for nearly 300 candidates, baptized 9 adults, among others, received a few into the Church, dedicated 5 churches and as many cemeteries, and ordained 5 deacons and 1 priest. A few churches had been built and others were almost completed. He referred to the forthcoming Pan-Anglican Conference, and thank-offering, and asked the clergy and laity to bestir themselves to raise a sum worthy of the diocese. He himself preferred that it should be "unappropriated," but was ready to present an "appropriated" offering, if they so decided, and if the object be diocesan, and one of general interest, and provided the money be raised by a special effort. The Diocesan W.A. had already led the way, and sent in their thank-offering.

Later the Synod decided to offer three alternatives to the various congregations: (1) Unappropriated, and (2) and (3) diocesan objects. The Synod had seven sessions, that on Tuesday evening, till nearly 11 o'clock, being devoted to a conference on the Indian work, and few delegates left before the last session on Wednesday afternoon. Wednesday evening was devoted, as usual, to a missionary meeting, the Bishop in the chair, when interesting addresses were given by the Revs. R. F. Macdougall and J. Tuckey, and Ven. Archdeacon Mackay. The latter is now, I believe, the oldest missionary to the Indians in the Canadian Church, and has still the courage and energy of the prime of life. Only this spring, in May and June, he walked for three or four days, over snow and ice, entirely alone, carrying his axe, food, and blankets, etc., and making his own camps. The reports given by Archdeacons and Rural Deans gave much interesting information as to the diligent work being done. Reports from the Temperance, Sunday Observance, and other committees showed that the diocese was alive to the importance of these subjects. The report on the "See House Fund" was not so satisfactory. It showed that while a few had been at work for it, and those reached by them had given willingly and liberally, the majority of the parishes and missions had done little because they had not been systematically approached. The debt has been slightly decreased, but in spite of the Synod last year assuming the responsibility, and calling upon the diocese to relieve the situation, the debt is still fairly large, the Bishop is still over \$1,300 out of pocket by it, and there is nothing to provide for the necessary repairs and maintenance of the property. A good many promises are registered to be fulfilled during the next year; and if the clergy will only take the matter up systematically the debt should soon be wiped off. The report by the Rev. A. D. Dewdney on the work of the Divinity School was most encouraging, and drew out a general discussion, and aroused a great interest. As a result the Synod endorsed the report heartily, and enthusiastically recommended the enlarging of the scheme, and the building of a residence and lecture rooms for the students. Before the Synod closed three or four delegates voluntarily offered generous subscriptions for this purpose. The discussion served to bring out plainly the fact that there is no lowering of the standard required for Ordination, or "opening of a back-door" to Holy Orders, but that on the contrary men have been "plucked" by the examiners here, and immediately "passed" and ordained elsewhere. The great need of men, if the field is not to be left to other denominations, is the one and sufficient answer to those who object to diocesan colleges in the Western dioceses, or who insist on an "arts" course. The older colleges are quite unable to supply the West with clergy, and our Catechists can not be spared for the long terms which even a partial arts course would require. But they can be taken from the field for three or four months in the winter; and by confining the lectures to theology, a pretty full course can be given in that time during two or three years, the men reading up between terms. Last winter the

course included the Bible generally with certain special books, critical and exegetical, the first half of the Articles and the Creed, the Prayer Book, evidences, the first three centuries, of Church history, and English Church history to the Reformation, and pastoral theology given in the most practical way. Two clergymen, eminently fitted for lecturing on these subjects, are shortly coming to the diocese from England; and it is hoped that they will be located in parishes not so far distant as to prevent their coming to P. A. for a week at a time during the winter, and so delivering their lectures. Lectures will also be delivered by the Bishop, Archdeacon Lloyd, and the Revs. Dewdney and Davies. The latter has been appointed by the Bishop as missionary priest, to give his Sundays and occasional week days to ministering to missions near P. A., which are in charge of Deacons or Catechists, and the Synod elected him as Secretary-Treasurer to the diocese, to give the bulk of his time to the office, and so relieve the Bishop of the undue load of Secretary-Treasurer's work that he has borne the last two years. A hearty vote of thanks was given, along with an honorarium, to the Rev. James Taylor, for the way in which he has performed the duties of Secretary-Treasurer for some years past. The work has now grown to such an extent that it is quite impossible for anyone with such a responsible and busy post as is that of the Rev. James Taylor to combine the two positions. During the Synod week the Bishop and Mrs. Newnham entertained the delegates and congregation of St. Alban's (about 200) on one evening, and provided an al fresco lunch to the Synod on Tuesday, while the Woman's Auxiliary did the same. The Bishop's lawn is admirably suited to such an occasion. The Bishop and Mrs. Newnham are taking a well-earned holiday, June 17th to July 17th. They are on a visit to Vancouver and Victoria, taking a few days in the Rockies on the way. Archdeacon Lloyd is busy visiting some of the lately located Catechists, and is also Commissary during the absence of the Bishop. Most encouraging accounts come of the way in which the Church services and the Catechists are welcomed by the colonists. There was great difficulty in procuring sufficient ponies for the fifty men at the prices which could be offered. The Bishop sent a man to British Columbia ranches for thirty and only received fourteen of them. Three more clergy, university graduates, will come shortly from England, and another graduate (University and Theological College) ready for Ordination. The land has been purchased and plans are being drawn for the St. Alban's girls' school. Unfortunately there is so much building going on and material is so scarce that the building can not be done till next year. Were the school ready this fall it would be filled.

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## CALGARY.

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

Calgary.—The arrival of settlers has been great again this year. The building of houses and places of business is going on rapidly, but still does not keep pace with the demand for dwelling. The cathedral, which is the Mother Church of the parish of Calgary, has received its share of the inswarming life, and the congregations have received notable additions both morning and evening. On the other hand a number of our old-timers, taking advantage of the greatly increased value of property, have sold out and moved away to the coast, and thus the Church has lost within the past two years some of its most familiar faces and staunchest supporters. Dean Paget is greatly assisted in the work of this large and constantly growing parish by the Rev. S. Ryall, M.A., late rector of Oak Lake, Manitoba, who recently accepted the curacy, and has entered heart and soul into the work. The three new churches of St. John the Evangelist under the Rev. Geo. Ray; St. Stephen's, and St. Barnabas' under Archdeacon Webb, prove themselves to be equally needed by their respective neighbourhoods. The congregations are good and the people working with a will to improve the church or to build a rectory. The services and choir at the cathedral under the able direction of Mr. A. Ina, the organist, have attained a high standard of excellence; and the Choral Celebration of Holy Communion on the third Sunday in each month is well rendered and appreciated.

\*\*\*

Wesley's Famous Sermon in pamphlet form. Two cents each, or 80 cents per hundred, post paid. Mailed only on receipt of price.

## Correspondence.

## THE CHURCH IN CANADA.

Sir,—Will you permit a lifelong Churchman of Canadian birth to say a personal word to you, and to say it from the heart? I wish to acknowledge the debt the Church of England in Canada owes to the "Canadian Churchman" for its thirty years or more faithful, persevering, and successful devotion to its interests. Some may wonder why the "Churchman" has so long survived, and continued to improve from year to year in matter, manner, and influence. Those who love and honestly try to serve their Church know the reasons. The "Churchman" is a staunch upholder of the faith, doctrine, and practice of the Church of England in Canada. It does not waste time and effort in seeking alliances with those who are openly or secretly opposed to her doctrine and polity. At the same time, the tone of the "Churchman" is fair and courteous to all. The large and varied amount of current information as to Church life and progress the world over as well as in Canada is indeed surprising, proving what great labour, time and pains are taken by editor and staff to make the journal what, indeed, it is, the authorized organ of the Canadian Church. The sincerest flattery is imitation. One need not wonder, then, at feeble imitators of the "Churchman," drawing nearly all their water from its well; in other words, condensing and copying without acknowledgment in their minor issues the great fund of Church news which it has cost the "Churchman" so much industry, enterprise, and outlay to obtain.

T. Edward.

## Family Reading

## THE CROOKED SHALL BE MADE PLAIN.

We have need of patience with many things in this life, but perhaps the greatest test to our patience is life itself.

When the writer began the study of stenography, many and sore were the experiences of her days. Whatever certain schools and teachers may boast about turning out accomplished shorthand writers in a course of a few days or hours, those who have been "turned out" know whereof they speak when they testify to days and nights of weary bewilderment, when the very stars of heaven seemed turned into wriggling characters that stand for nothing at all in the universe, and yet have to be translated.

"I know very well I shall never be able to write or read the dreadful stuff," said the discouraged pupil to her patient teacher.

"Yes, you will," was the constant assurance. "Just stick to it faithfully, and I promise you it will all be made plain."

So the poor girl stuck to it, filling blank book after blank book with sprawling marks that lost their meaning as soon as the pencil was lifted from the page. Then came the wonder, just as the professor had promised. One morning—how, she can never clearly explain—she found herself beginning to see a meaning in the "tracks." They began to stand out one by one, with a distinct individuality, to mean something, and very soon the victory was won.

The experience, while its immediate result was reaped in dollars and cents to purchase the necessities of life, has been useful through the years, in its analogy. This same law applies to the puzzling things of life. Events perplex us. We cannot understand the disappointments, the postponements, the bereavements, the long stretches of uneventful days, the thousand and one disciplines. The whole writing is as a maze of crooked characters which we cannot read or understand. But, we "stick to it faithfully." Then—what is the Word? Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. \* \* \*

As the days go on, light comes. The life-page lights up with meaning. What more saith the Word? "It doth not yet appear." Some day, after the beneficent works of tribulation, patience, experience and hope, we shall awake to find ourselves like Him, for we shall see Him face to face. All the crooked shall be made plain, and we shall understand and read our title clear to things ineffable.

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**Children's Department.**

**HUGH AND HARRY.**

By the Author of "Crimson Sashes,"  
"From Brown to Gold."

Mollie heaved a sigh of disappointment, her thoughts were full of tomorrow, when she and Olive were going out for the day. How would Harry get on without her to keep him up to the mark. On his return he readily promised to be more diligent, especially as Dipper had a puppy for sale, which he was anxious to buy with his earnings should he be successful with his copying.

Dearly would Mollie liked to have stopped him from buying it, so near

the end of the holidays too. She wished Harry was not so easily persuaded to part with his money. Why could he not take care of his money like Hugh. True Hugh had been dubbed miser till his return for the Christmas holidays, when he had got presents for all, and the title "miser" was at once dropped. Harry had sheepishly told them his money was all gone. Nevertheless, he had saved enough to buy Mollie a box of chocolates. They were uncommonly good, he told her, and hoped she would not mind one row being empty.

Mollie thought more of that box with the picture of two baby kittens on the lid than all her other presents put together.

That evening when the children were at tea, Mr. Foster asked how the copying was getting on. Harry waited for his elder brother to answer first.

Hugh slowly turned his head saying, "I have written three pages a day, sir."

Then Harry triumphantly announced, "I have got through considerably more than half."

Olive cast a look of suspicion on Mollie, who was too much engaged gazing at Harry to notice it.

Alas, Mollie's pleasure was considerably damped a little later when she and Harry sauntered into the garden and he exclaimed—

"I say, Mollie, I shall take a rest till Wednesday, as there's the hockey match on Monday, and the next day Tom Barton comes;" but seeing the look of disappointment on her face, added, "I'll face it again Wednesday."

When Wednesday came he had another engagement. Mollie was getting into a state of alarm, she had a feeling he would never get it finished. How was it she wondered that Harry always failed just at the last moment. Hugh had brought home a prize this term, and Harry, so quick and clever, had not. She took it so to heart, it made her the more anxious he should succeed now. Poor, loving little sister, she was doomed to disappointment.

Harry fully intended to devote the whole of the last morning to his task, and was busily writing away while Molly arranged the already finished sheets in their right order.

Suddenly she exclaimed, "there are pages missing!"

"Great Scott," ejaculated Harry, "what do you mean?" and jumping up he searched frantically about round the room making sad havoc of cupboards and drawers.

"Oh, stop, stop, Harry," cried Mollie, who had been busily comparing the copy with the original, "you have turned over three pages." "It must have happened the day I was out," she thought, "why could I not help him, our writing is so much alike, it could not matter." But conscience whispered "No," and she stifled the wish by the comforting thought "I could not bear that Harry should succeed by unfair means."

In the meantime Harry had called Marjorie, who was wondering if Harry could not set to work and get it all done by one o'clock. They

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turned to the clock on the mantel-piece and saw they had only an hour and a half. It could not be done in that time.

Marjorie was very sorry for the twins' disappointment and wished Harry could have succeeded, for she had an idea that if Uncle Richard had found two copies awaiting him, he would have handsomely tipped both boys. As she stood thinking over the matter she could not help seeing in her mind's eye, a certain brightly coloured picture in the old nursery scrap-book, the story of which Dick and Flo were always begging her to tell them—"The Hare and the Tortoise." Hugh was indeed a good representation of the

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**PHONE M. 3486.**

tortoise, Harry of the erratic hare, and Uncle Richard the goal, and Mollie, she was nowhere. But Harry's Mollie was much in evidence as she stood, her eyes brimful of tears, the picture of misery.

In his endeavours to cheer her Harry stoutly declared, "he didn't

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care a bit," and "bad luck"—"Hugh lucky chap," added "One day he'll sa like to be a gener one or the other while I shall be a But ere he coul little soft hand mouth, and Mol don't say that."

"Well," he replied fondly the little f "when all trades per and take to r come and take dogs."

Here Marjorie angrily, "If Hu must aim higher And, greatly ed up and smile

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care a bit," and "it was just like his bad luck"—"Hugh was always the lucky chap," adding very gravely, "One day he'll say 'I think I should like to be a general or a bishop,' and one or the other he'll be, you bet, while I shall be a fail—"

But ere he could finish the word a little soft hand was laid on his mouth, and Mollie cried, "Don't, don't say that."

"Well," he replied, turning to kiss fondly the little face so like his own, "when all trades fail I'll be like Dipper and take to ratting and you shall come and take care of me and the dogs."

Here Marjorie chimed in encouragingly, "If Hugh aims high, Harry must aim higher still."

And, greatly cheered, Mollie looked up and smiled through her tears.

(The End.)

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### LUCY'S DEFECT.

By Mary A. Gillette.

She is not blind—she is not deaf—  
She's straight, and strong, and pretty,  
We think her so; we know her mind  
Is clear, and quick, and witty.  
And Lucy is a pleasant child;  
Her grandma says of her:  
"In warp or woof, you'll not a trace  
Of selfishness discover."

Of gifts and graces Lucy has  
A goodly share conceded,  
Yet something is amiss; her friends  
All see how much 'tis needed.  
Grandpa allows she's true and good,  
And owns he loves her dearly;  
And were it not for this defect  
He'd think her perfect—nearly.

With face or form, with head or heart  
There isn't much the matter;  
But Lucy's very busy tongue  
Will chatter, chatter, chatter.  
Her brother, Bert, this very day,  
With a boy's bluntness told her:  
"My little sis, the thing you lack,  
Is just a good tongue-holder."

—St. Nicholas.



### A GOOD MOTHER.

Nobody can be a good mother without being cheerful. A sense of humor a ready fund of laughter, and a merry heart make a happy household.

But how can these essential graces go along with anxiety and weariness and an aching head? Plainly, they cannot keep company together. It is, therefore, the duty of the mother to see to it that her head does not ache—that is, in order to be a good mother she must be herself at her best, and to that end she must understand that a great part of the care of her children consists in the care of her own physical, intellectual, and spiritual health. She must be happy if they are to be happy, and wise if they are to be wise, and good if they are to be good.

There is a species of self-sacrifice which sacrifices joy itself. The martyr goes on working even after the task has become a burden and a pain to hands and heart. Sometimes this is a necessity, but commonly it can be averted by prudent management. Anyhow, in dealing with human beings, the personal qualities are the active agents. When in the mother, or in anybody else, these qualities are weakened by weariness, there can be no good results. The tired mother makes her children nervous and fretful and disobedient. Her spirit is communicated to them like a contagious disease.

Accordingly, the wise mother so disposes her day as to provide for the refreshment of her own spirit. If necessary, she neglects some household duty in order to do it; for this

### MARRIAGE.

COOPER-McGEE—At St. Martin's Church, Toronto, on Wednesday June 26th, 1907, by the Rev. W. E. Cooper, B.D., father of the bride, Mary Isobel to Cyril McGee, Esq., of St. Thomas, Ont.



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is also a household duty—one of the utmost importance. In this quiet time she reads a pleasant book or says her prayers or plays upon an instrument of music or takes a nap or makes a call. After that she feels better and behaves better; and her children perceive the difference. Thus our Lord took the disciples apart into a solitary place to rest awhile. What he wished was not that they should do a certain quantity of work, but a certain quality.

What is the use of working when one is getting nothing accomplished? A woman must be fit and in condition to be a good mother, else she is but beating the wind or the children. Nobody can be a useful mother without having some sort of fun every day—something to relax the strained nerves and to make the sun shine in the soul. For all the domestic discipline comes back at last to the personality of the mother.—"A Happy Family."



### A POOR FRENCH SHEPHERD AND HIS FAMILY.

In a village in France lived a poor shepherd with his wife and eight children. Although he found it no easy task to get, from his low wages, sufficient food and clothing to supply the wants of ten people, he contrived to save enough money to buy himself a new Bible, his old one being nearly worn out. When I say he bought a new one, I mean new to him, for as he could not afford to pay a high price, he got a second-hand Bible; but it was in good condition, and had large clear print—a very necessary thing, for the shepherd was growing old.

He made good use of his Bible, and spent many a happy evening in reading to his wife and children some of the Psalms or beautiful stories out of the Old or New Testament.

He was reading one Sabbath, soon after Christmas, when he came to a place where two leaves were stuck together. He got a knife and cut them carefully apart. What was his surprise to find between them a bank note for twenty dollars. His astonishment was great, but while he sat wondering, his eyes fell upon a strip of paper, upon which these words were written—"This sum of money has been collected with much labour,

and as all my relations are rich, people who have no need of it, I leave it to whosoever reads this Bible."

Probably this curious will had been made by some one who had found in God's Word the joy of his life, and who, having no children, and no relations in need of money, wished his savings to fall into the hands of some one to whom they would be of real use, and who also loved his Bible.

How many people would be glad to find a similar treasure in their Bibles! But greater treasures still are to be found in the Word of God, treasures which neither moth nor rust can corrupt, and which thieves cannot break through and steal. Seek them there and you are sure to find them.—From the German.

### Uric Acid Stones in the Kidneys

Caused Excoriating Pain—Cure Effected Six Years Ago by Dr. Chase's Kidney-Liver Pills.

The passing of stones or gravel, as the uric acid formation is called, from the kidneys through the ureters to the bladder probably produces the most terrible pain that human being was ever called upon to bear.

Mrs. Walter Hornbrook, Cody's, Queen's County, N. B., writes:—

"I was a great sufferer from kidney disease, which the doctor described as the uric acid stones passing from the kidneys to the bladder. I heard of similar cases being cured by Dr. Chase's Kidney-Liver Pills and sent for some. Altogether I used seven boxes and was completely cured. That was six years ago, and I have never had a pain in my kidneys since. We are never without Dr. Chase's Kidney-Liver Pills in the house."

There could scarcely be a more severe test of any treatment for the Kidneys, and when Dr. Chase's Kidney-Liver Pills prove successful in such cases as this they can surely be depended upon in less severe kidney ailments. One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

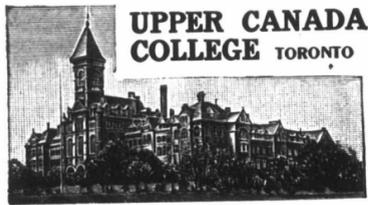
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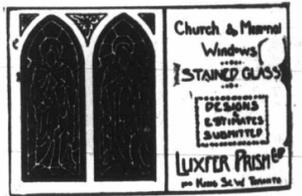
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