

Canadian Churchman

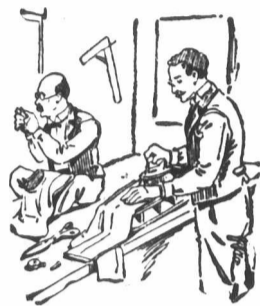
DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, JULY 14, 1904.

[No. 28.]

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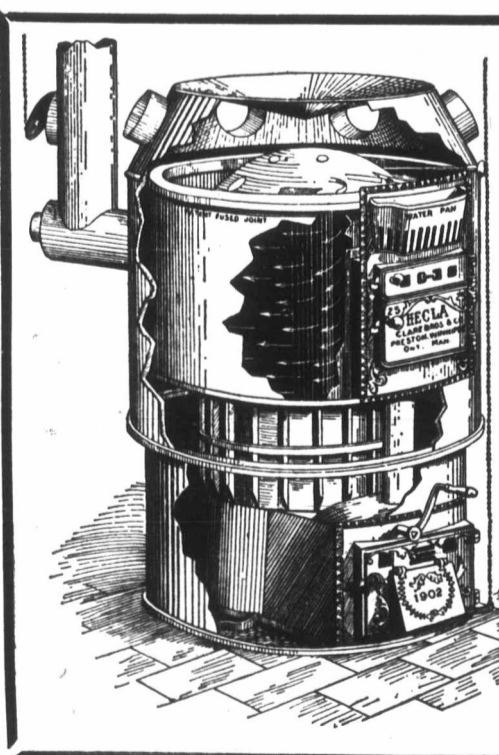
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TORONTO, THURSDAY, JULY 14, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

- Seventh Sunday after Trinity.
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Evening—I Chron. 22, or 28, to 21; Mat. 8, 18.
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Morning—I Chron. 29, 9 to 29; Acts 24.
Evening—I Chron. 1, or I Kings 3; Mat. 12, 22.
- Ninth Sunday after Trinity.
Morning—I Kings 10, to 25; Romans 1.
Evening—I Kings 11, to 15, or 11, 26; Mat. 16, to 24.
- Tenth Sunday after Trinity.
Morning—I Kings 12; Rom. 7.
Evening—I Kings 13 or 17; Mat. 20, 17.

Appropriate, Hymns for Eighth and Ninth 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:

- EIGHTH SUNDAY AFTER TRINITY.
Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 447, 524.
Offertory: 227, 265, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 268, 290, 633.

- NINTH SUNDAY AFTER TRINITY.
Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 514, 518.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

The Church of England in Canada.

Synod of the Province of Canada, Twentieth Session, September, 1904, Hamilton, Ont., July 2nd, 1904.—To the Clerical and Lay Delegates of the Provincial Synod of Canada.—Reverend and Dear Sirs,—We are instructed by His Grace, the Lord Archbishop of Montreal, Metropolitan, to inform you that, in accordance with the terms of the constitution of the said Synod, a session thereof will be held in the City of Montreal, on Wednesday, the fourteenth day of September, in the year of our Lord, one thousand nine hundred and four, at 10 a.m. The clergy and laity delegates will meet in the Synod Hall, University street, Montreal. It is intended that the meeting of Synod on said day shall be merely formal,

and be adjourned to Tuesday, the eleventh day of October, one thousand nine hundred and four. We are also instructed to notify you that His Grace has received a requisition from two of the Bishops of his ecclesiastical province requiring a meeting of the Provincial Synod of Canada to be held on the eleventh day of October, one thousand nine hundred and four, for the transaction of general business and for the consideration and, if it should be so determined, the confirmation of certain changes made at last meeting of Synod in the constitution thereof. In consequence of the foregoing, notices of business to be brought before the said meeting on the eleventh day of October, one thousand nine hundred and four, will, under the said constitution, be received by the secretaries up to the fifteenth September now next. W. R. Clark, M.A., clerical secretary; Thomas Hobson, lay secretary.

Missionary Fuel.

At the annual C.M.S. meeting, in May last, Archdeacon Eyre, vicar of Sheffield, made a speech, which aroused great enthusiasm. His subject was "Burning Hearts," and it was suggested by the story of the two disciples going to Emmaus on the first Easter Day. Their hearts "burned" while the Saviour spoke to them. "Do not," said the speaker, "allow the echoes of men's voices (the speakers you have heard), to drown that of the Master in whose name they speak." The three things necessary to make a fire are: (1) a fireplace, (2) fuel, and (3) a wind to fan the flame. In a spiritual aspect the fireplace is the heart. The fuel he recommended was the "C.M.S. Intelligencer," the "C.M.S. Gleaner," and two little books, "The Wonderful Story of Uganda," by Rev. J. R. Mullins; "Snap Shots from the North Pacific," by Bishop Ridley. The wind to fan the fire is God's Holy Spirit. Without doubt, the subject of missionary fuel is one of the highest importance. The C.M.S. have long realized this, and have taken the utmost pains with their editorial work. The S.P.G. is also alive to the value of missionary literature, and is giving increased attention to books and magazines. It is very interesting that one of the two books recommended by Archdeacon Eyre should be devoted to Canada, and grow out of Canadian missionary work.

Canon Evan Daniel.

On May 27th, 1904, this well-known divine passed to his rest. He was born in 1837, was a graduate and gold medallist of Trinity College, Dublin, and by his splendid services as lecturer and principal of Battersea Training College became known as an educational expert, and elected a member of the London School Board. He is best known as a writer on the Prayer Book and Church subjects. His work on the Prayer Book is considered by many the best standard work on the subject, and had reached the 20th edition in 1901. He was equally successful as a parish priest, and succeeded in building a new church in the parish of which he was vicar, i.e., Horsham, Sussex. He lectured on practical education at Cambridge University, and his life is a record of singularly pure and public spirited labour for Christ and His Church.

Valley Forge.

There was quite an interesting gathering at the historic site of Valley Forge, in Pennsylvania. A Washington memorial chapel, of a most ambitious design is contemplated, and Senator Philander Chase Knox, a former member of President Roosevelt's Cabinet, is a moving spirit among the Church people. Senator Knox per-

sued his chief to attend the gathering, and so President Roosevelt was the first chief magistrate of the United States to visit Valley Forge and to speak on the occasion. What he said is well worth repeating, and well worth being taken to heart and applied to themselves, by the nation founded by the dispossessed and plundered Loyalists. "Of course," he said, "all of us agree that it is a prime national need to commemorate the men who thought and lived highly, and died and suffered for the nation. But, after all, the right way to commemorate those who led worthy lives is to try to show by our own lives that we have profited by theirs. If we show that the lives of the great men of the past have been to us incitements to do well in the present, then we have paid them the only homage that is really worthy of them. And if we treat their great deeds as matters merely for idle boasting, not as spurring us on to effort, but as excusing us from effort, then we show that we are not worthy of the sires that begot us, of the people who went before us, in the history of our land. What we need as a people more than all else is the steady performance of the every-day duties of life, not through hope of reward, but because they are duties."

Religious Instruction in the Public Schools.

Elicited a most instructive debate in the Toronto Synod, and which resulted in the appointment of a committee to work with other religious bodies in order to arrange some concerted action for the purpose of securing a syllabus of Bible lessons for the Public Schools. We are glad to see that the work really done for religion in these schools was properly acknowledged in the Huron Synod. A better spirit is in the air. Constructive not destructive criticism is in the ascendant. A determination to make the best use of the opportunities which may present themselves from time to time in one place or another.

In Other Lands.

It might be well for the committee appointed by the Toronto Synod to consider what is being done by the Church in other lands. In Scotland, for instance, there is now a movement for the adoption of a catechism in Public Schools. There is, of course, much opposition which has drawn forth a letter from Canon Rowland Ellis, of St. Paul's, Edinburgh, a much respected clergyman, to the Scottish Guardian. In it Canon Ellis says: The catechism is intended for use in the Public Schools of the country, where Presbyterian, Episcopalian, and other children are being educated together. I presume that in Voluntary Schools and in Sunday Schools the Catechisms of the respective churches will still be taught as heretofore. The Catechism need not be "hazy." Such a Catechism, based on the fundamental facts embodied in the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, can scarcely come under the designation of "hazy." There is the further thought. The tendency to secularize the Public Schools of the country is by no means an imaginary danger. To some it appears to be the only way out of the religious difficulty. Are we, because we cannot have in these schools the distinctive religious teaching that we should like to have, to stand aloof and say: "We will have nothing whatever to do with them, even though the great majority of our own Church children are educated in them or are we to co-operate with those who hold, in common with ourselves the great foundation truths of Christianity in an honest effort to secure what is practicable, viz., a Catechism that will be acceptable to them and to us, though it does not go the whole length that we should like to go? Having regard to the future well-being

of the children of the nation, can there be two opinions on this point? I believe that, by means of such a Catechism, a good foundation will be laid, and the distinctive truths of our own Church can be taught on other occasions, in our Sunday Schools, in Prayer Book classes, and in such other ways as may suggest themselves to the clergy.

Artificial Fuel.

It has always been a matter of surprise that so little has been done to utilize our combustible products. Every large town (and they are rapidly becoming large cities all over the continent), is confronted with quantities of refuse or which no better use has been found than destruction in expensive crematories. Our sawmills can find no better use for their sawdust than to send it up in smoke. We hoped that the coal strike would have stimulated some inventive genius to have turned these into briquettes, which could have warmed our houses and cooked our food during the winter before last. We find that on the other side, there is at least a prospect of turning the peat into a charcoal which will not crumble into dust, but be a serviceable and much needed fuel. On the Continent artificial fuel is largely used even on railways. Sweden uses over two million tons a year of peat briquettes, and we learn that the success of a new process is likely to at least render the Irish peat commercially profitable. By electricity the peat is carbonized, and then compressed into blocks. It is suggested that within fifty miles of Chicago there are fields capable of supplying that city for a century. One advantage is that it is a smokeless fuel burning to a clean white ash.

East and West.

The sharp contrasts which must be making themselves daily more and more felt in Japan, are emphasized by two sketches recently in the Illustrated London News. The one shows gentlemen in European dress, partaking of refreshments at an ordinary table seated upon ordinary chairs, but all with closely shaven heads. They are officers who took part in the first unsuccessful attempt to block Port Arthur, and who in accordance with an ancient custom have shaved their heads in token of failure. The suggestion is that they have done with ambition, and are only fit for the Buddhist cloister. The other represents Captain Oda, the inventor of the mine that destroyed the "Petropalovsk." He is seated in a room, to all appearance Western, save that doubtless the opening to the outer platform and garden is merely the wall pushed aside, while the mother and the little child leaning against its father's knee are entirely Japanese.

Christianity by Edict.

A writer in the Spectator tells us of a great out-of-door meeting held to discuss the "founding in Japan of a Church, pro-Christian in character, but independent in its lines." In view of educational and other issues, the leaders desire "to adopt the elements approved of by the majority of civilized nations. An edict establishing a Church in Japan is not improbable." It is pointed out that no ruler's edict can make of his people a "Christian nation" in more than name; that Christianity adopted merely as the best and most suitable among many religions cannot be to the Japanese more than "a superficial system, until it comes to them, not through professors and statesmen, but through those 'stewards of the mysteries of God,' whose words are vivid with conviction." And yet, the writer adds, it may be well that this people should be governed, their laws made, their children educated, their intercourse with the nations regulated—if even nominally at first—by the ideals of the New Testament. Truly "it is difficult to gauge the germinating power of the seeds of

Christian idealism," especially with the young. When, too, we remember that here and there throughout Japan the men and women of "vivid convictions" are at work, may we not hope that their efforts may do much towards vitalizing the Christianity, thus strangely, perhaps, to be offered to a nation at large as part of the utilitarian equipment of the West.

The American Church.

Last month the missionary jurisdiction of Western Texas, which for the past thirty years has been dependent on the general Board of Missions, has organized into an independent, and self-supporting diocese, subject to the ratification of the General Convention in October. The episcopate will be supported by an endowment of fifty thousand in cash, and thirty thousand subscribed. The missionary Bishop of the jurisdiction, Right Rev. J. S. Johnston, was unanimously elected, by the Diocesan Council, to be the first Bishop of the new diocese, which will be hereafter known as the diocese of West Texas. Rev. A. W. S. Garden was made first archdeacon. Mr. Garden is a Canadian, a native of Fredericton, N.B. He received his theological education in Toronto and for some years had a charge in the diocese of Niagara, which he resigned on his removal to Texas in 1896.

HIGH PRESSURE.

So great is the crush of competition for the most tempting prizes of life in these strenuous days, that one is not surprised at the not infrequent "sudden death," recorded from time to time, in our daily journals. Nor is it to be wondered at when the tremendous and often unremitting strain put upon brain and body by the resolute competitor is considered. To many a sad heart the never inapt prayer of our venerable Litany: "From sudden death, good Lord, deliver us," comes with pathetic significance. And though the community at large do not sustain the shock, the sorrow, the bereavement, yet the event is not, and should not be lightly regarded. The maxim, "a sound mind in a sound body," is as applicable to-day as it was when it came fresh from the mind of Horace. And as sometimes the intellect is highly cultivated, and the spiritual nature neglected, so we too often find the mind developed out of all proportion to the strength of the body. Regardless of repeated warnings, absorbed in the all engrossing pursuit of fame, gain or power; or it may be overwhelmed by some unexpected grief or calamity, the enfeebled body can no longer withstand the strain and the words of the wise man are again and again fulfilled: "The silver cord" is "loosed," "the golden bowl" is broken." Yesterday a great advocate paid the penalty. To-day a notable merchant, while here and there an ambitious student whose young life is bright with the promise of a noble future, goes down before the inexorable law of nature. "All work and no play, makes Jack a dull boy," is a commonplace saying with a kernel of sound sense in it; though most men cease to act upon it when they engage in the serious business of life. It would be better for them were they to cherish it, not merely as a boyish recollection, but as one of the wisest and most salutary maxims of life, not a whit the worse for linking in memory the abounding enthusiasm of the boy, with the temperate enjoyment of the man in timely and suitable sport and recreation. "It has been my practice," said a well-known lawyer, "at school, at college, and at the bar, to do each day a certain allotted amount of work." It would have improved his rule and broadened, sweetened, and strengthened his life, had he added to his daily round a due proportion of play. Hard work is essential to success, but worry is apt to dog the untiring worker's footsteps, and sooner or later rob him of the fruit of his toil; if he has omitted a

due proportion of rest, recreation, and, if possible, occasional change of scene and air from his plan of life. What does it profit a man, if with infinite toil, directed by great ability, after many years he shall have amassed a fortune of one, or many millions, and the result to him is an enfeebled mind and shattered body? The world, each year, is losing valuable lives through ignorance, or neglect of the simple, elementary laws of health. On the other hand, the great worker, who does not omit his due proportion of play, retains through a prolonged life his strength of mind, vigour of body, and elasticity of spirits, often to a remarkable degree. What tree chopping did for Gladstone, golfing does for Balfour, and though we may not be able either to chop trees or go golfing, yet there is a sufficient variety of recreative exercise amply to supply the need of "all sorts and conditions of men."

A HYMNAL.

The adoption of a hymnal for use in the Canadian Church has its advocates, and no doubt there would be certain obvious benefits in the use of one hymn book in all our congregations. It would promote uniformity, and save a certain amount of expense and inconvenience to our people. The only part of the Anglican Communion, so far as we know, which has an authorized hymnal is the Protestant Episcopal Church in the United States, and we do not think any portion of the Church of England would surrender its liberty in this respect if the American Hymn Book were the only alternative. There are advantages in liberty, as well as in uniformity, and the fact that these hymn books are largely used in the Church, both in England and the colonies, tends to prove it. Certain hymns are common to all hymnals, and there are many hymns in all books that are rarely used in public worship, but are useful for private and devotional use. Hymns Ancient and Modern is, without doubt, the book most generally popular, and a census of hymn books, used in the Province of Canterbury, some years since, revealed the fact that out of 13,000 churches about 11,000 used Hymns Ancient and Modern. The appendix added hymns which tended to render the book more generally acceptable, and a further revision of the book is, we believe, in contemplation. We doubt if any book that could be compiled in this country would be more acceptable than Hymns Ancient and Modern, and those who object to it for any reason have a choice in the S.P.C.K. Look and the Hymnal Companion, which have merits of their own. The difficulties in the way of compiling a hymn book at least equal to those above-named, would be very great, and no one book could combine the excellencies of them all. At present, though only one may be used, we can select the music from any one of the three, or more, existing books. On the whole, we are inclined to think that the development in hymnology had better be left in the future, as in the past, to the Church at large, and thus give greater facilities for change and improvement than can possibly exist when a common hymnal is adopted. As between liberty and uniformity in this matter, we are in favour of the former, and believe that there will also be more uniformity in this respect by leaving it free to all to use what they deem best, than if each branch of our Church has an authorized hymnal of its own.

FROM WEEK TO WEEK.

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

It can now be definitely announced that His Grace, the Archbishop of Canterbury, will pay a visit to this continent in the course of a couple months. In a letter to the acting Primate of All

Canada, His Grace intimated that the date of his arrival on this side the Atlantic would probably be the last week in August or the first in September, and his itinerary would include a visit to Quebec, Montreal and Toronto. It is evident that the Canadian Church will see little of this distinguished prelate. A week at the outside is all that is given to us, while four or five will be spent in the United States. One would have thought that a British Dominion forming no insignificant element in the Empire, would have been of sufficient interest to induce a closer scrutiny than a few days can afford at a time when our leading citizens and clergy are out of town on their holidays. We fear that there must have been lack of timeliness in the invitation, and lack of energy in having some part in planning the tour of His Grace, or the result would be quite different. It was the American Church that moved in the matter, and now has the arrangements in hand, and we suppose that we cannot complain if we have to be content with a mere look-in. The head of the great Anglican Church in England would be sure of a most hearty and cordial reception in Canada, if our people had half a chance to manifest their goodwill, but it is altogether probable that under the proposed plan, this most distinguished Prelate will leave little impression upon our Church and see little of our work that will give him a just idea of what we are doing. Is it yet too late to have it otherwise?

It has seemed to Spectator that something might be done in a simple way to bring the various dioceses of the Dominion into closer touch in their legislative enactments. As it stands today, there are twenty odd dioceses in this country working out their own destiny without any apparent reference to the success or failures of each other. Each is making its own history, developing its own experience, and pursuing its own course without in any official capacity looking over the invisible fence that marks its boundary, to see how matters go with its neighbours. An individual member of a Synod may have caught a glimmer of light wafted to him through the fugitive medium of a newspaper, from the proceedings of a similar Synod elsewhere, but no organized effort has been made to secure an outline of the more effective and useful transactions of these Church councils, scattered over our Dominion. In every Synod much of the work must necessarily be local, and special in its application, but that is not the nature of all that is done. What is successful in one diocese might be equally successful in a dozen others. Then why should the dozen not avail themselves at once of the successful experience of others in similar positions? The failures of many diocesan enterprises, that seemed at the outset to be promising of good results, might in the same manner prove useful to those who feel disposed to embark upon a like course. This free interchange of the best work accomplished by various Synods might, in the opinion of Spectator, be made a profitable source of information leading to practical results, and in any case would promote a wider and more intelligent knowledge of methods under somewhat varied circumstances. To achieve this result all that is necessary is to have a standing committee on diocesan correspondence, whose duty it will be to study the official proceedings of other Diocesan Synods, and make such notes of the same as may be considered useful. It is a report that need not be open to discussion, but presented and printed in the journal for the information of members of the Church. Action might or might not spring out of it, but in any case it would be an interesting and valuable document from many points of view. It would be at least one step towards breaking down our miserable diocesan isolation, and in the hands of experts it might point the way to effective effort and display a danger signal against what has already proved a failure. It would be interesting to know how many of our

diocesan libraries are furnished with complete sets of the transactions of all the other Synods of Canada, so that Churchmen might refer to them when the occasion calls for enquiry.

The official publication of the Board of Management announces that the first annual report of that body has been issued. At the time of writing, we have not been able to lay our hands upon the report, and therefore are not in a position to discuss its contents. We are assured however, from the source already referred to, that it contains detailed information on many phases of the Church's work in which the public is interested, and concerning which it has a right to be informed. It is important that this information should find its way to as many Churchmen as possible, and for this reason we would suggest that an analysis of its more striking features might occupy a few pages of the magazine of the society, accompanied by such comments as may make them readily understood by the average reader. The report itself, we imagine, will have a limited circulation, and other means ought to be adopted to get its contents before the public. Suggestions ought to be welcomed by the Board from outside sources, so that future reports may be as useful as possible. This record of the transactions of a very important and representative committee of the Church ought to prove interesting and instructive. It must be remembered however, that the great mass of Churchmen do not hunger and thirst after dry statistics, and therefore it is necessary to lay information before them in a form that will be readily understood.

The criminal record of a large city is full of pathetic significance. The chief of police of one of our metropolitan centres issued a report a few days ago of the work that came under his supervision. The arrests numbered up in the thousands, and almost every crime in the calendar was represented by the prisoners. Drunkenness, theft, assault, and even murder, were some of the many offences against the public peace. About fifteen hundred men and four hundred women came under the hand of the law during the year through drunkenness, and about seventy thousand dollars was recovered by the officers of justice, and returned to the rightful owners. All this occurs in what is known as a peaceful and well conducted city. There is nothing unusual in the figures. To the ordinary citizen there is no suggestion that this is taking place within almost a stone's throw of him. The writer has walked the streets of the city referred to during the period covered by the report, and has not witnessed a single crime nor a single case of what might be described as disorderly conduct. Occasionally a poor inebriate was seen upon the street, but as he molested no one, he was allowed to go his way. Drunkenness is less obvious to the public now than it was years ago, but it can hardly be said that this is due to greater sobriety. It is rather due in our opinion to the greater care that is taken by interested parties to keep such cases out of sight. A saloon that turns men out on the street in a condition of intoxication is liable to have its license cancelled, and so when its customers are unable to give a good account of themselves, they are kept out of sight or put into a cab and sent home. But the evil that is abroad in the land and does not come under the eye of the law is probably even more remarkable than those that do. At all events, the Church has great and urgent call to activity and ceaseless energy to hold up righteousness before our people in the great centres of population and everywhere else. Can we not persuade men to do the right thing, can we not make the ways of holiness more enticing?

SPECTATOR.

A recent statement is made that there are 339 British medical missionaries, whereas in 1890 there were but 125. Only twelve of the latter were women, but at present there are 105.

SUMMER SCHOOL FOR MISSION AND BIBLE STUDY.

By Rev. Canon Sweeney, Who is Taking Part in the Proceedings.

Perhaps it may interest your many readers if I venture to give you some idea of the excellent "Summer School for Mission and Bible Study," which is now in progress in this beautiful little town of New Bedford, in this the banner diocese of the great American Church. Here amidst the quiet and restful scenery of the beauties of nature, and rural surroundings which would have delighted the peaceful souls of the gentle Herbert, the godly Kettle, and the nature-loving Wordsworth, the school is holding its ten-day session. Comfortably and conveniently housed in the large and commodious Girls' School of the town—"Ingleside"—with representatives of the Church's leaders from neighbouring dioceses, and the more distant, as teachers, with members of the W.A. from local and other visiting branches, as scholars, we pass through each helpful day, beginning with the celebration of the Holy Communion at 7 a.m. in the beautiful little Sandford Memorial church, which is situated to the north-west of the building in which we are assembled. The Bible Classes are being conducted by the Bishop of the diocese, Right Rev. Dr. Brewster, the successor in the episcopate of the late great presiding Bishop Williams, who left his indelible mark upon the diocese, and in fact upon the whole American Church. The Bible Class is, properly, the first order of the day, after breakfast, and is being found most suggestive and helpful to all in attendance. The Bishop is taking as his theme, "Some Prophecies of the Kingdom of God," and has been leading us up to the splendid conception of the "Christian Commonwealth," towards which every nation under heaven shall contribute its sanctified national characteristics to make up the great ideal of the Creator as to what His spiritual creation shall be. The mission classes are in the hands of specialists, who are daily arriving from their respective fields of labour, and are filling the larger classes, present with the greatest enthusiasm. When we note such names on the programme as those of Bishops Gailor, of Tennessee; Talbot, of Central Pennsylvania; Van Buren, of Porto Rico; Kinsolving, of Brazil, and such other names as Dr. Lloyd and Jno. W. Wood, of the Church Mission House, New York, we all feel a guarantee of strong and interesting instruction on the various missionary topics up for discussion. The mission classes occupy the balance of the morning, with an interval for the noonday intercession for missions, conducted by the various priests present. Then luncheon follows at 1.15, with the afternoon off each day for rest and recreation, while each evening, from 7.45 to 9, missions are again the topic. This place of honour and opportunity is given to the representative of the Canadian Church, who feels his limitations, but humbly trying to do his best, and is most grateful for the great amount of consideration extended to him. The Bishop closes each day with brief prayer, intercession, and with final word of Benediction dismisses all to rest. Such, in outline, is the plan of the "Summer School," its purpose is too obvious to dwell upon. Our fellow Churchmen and Churchwomen of the American Church are "past masters" in the science of conventions, for which they have a great appetite, for no sooner will this pass into history than a summons will reach them to attend a "vacation conference of Church workers," at Richfield Springs and Cooperstown, August 4th-14th, when again from points far away as Texas and Colorado will assemble those earnest in pushing the Church's battle in the Church's way, "ad Majorem Dei Gloriam." All honour to these earnest men and women of Christian enterprise and effort, who are using these means to this end. May we not ask that the co-operation of

prayer, on the part of Canadian Churchman, be cordially extended, that these gatherings may be owned and blessed by the Spirit of the great Head of the whole Church Militant here on earth.

THE JOY OF PREACHING.

By the Rev. Dyson Hague, Rector of Memorial Church, London, Ont.

(Suggested by the ordination sermon of the Rev. W. J. Taylor, in St. Paul's Cathedral, London, Ont., on St. Barnabas' Day, 1904).

It is probable that the dominant thought in the mind of the average clergyman with regard to preaching is that of its difficulty, or even of its drudgery. In other words, the aspect of sermonizing oftenest before his mind is the weight of the duty, not the delight and the pleasure thereof. I would like in this paper to emphasize the other side, and that is the joy of preaching; the deep, real and profound joy that we may find in this great and ever present duty of our lives. To him who has realized it, or who lives in the inspiration of it, it is an indescribable, and uplifting experience, and what is so often a burdensome weight becomes as wings to a bird or sails to a ship.

The joy of preaching is a composite of many pleasurable emotions.

1. There is first of all the joy of discovery. There are few joys so rapturous as that of the pioneer who catches glimpses of glory as his eye lights upon scenes hitherto unspread before mortal eye. The joy of Joshua as he trod fresh plains in the victory; the joy of Columbus as he found new lands; the joy of Watts, or Stephenson, or Edison as fresh areas of power were sighted; this is the joy of the man who in the marvelous treasure house of the Holy Scriptures from day to day, through the guiding of the Holy Spirit, has sighted new continents of truth. It is a most delightful thing to find fresh truth in the Word; perhaps it is more delightful to have the old truth made glorious with new light. And to every minister is given the chance of the joy of Archimedes as he saw the truth and shouted his Eureka. Many a clergyman has found that nothing in his experience has given so much rapturous pleasure as the visions of truth that have been opened up through the study of the original, especially the original Greek. Given a Greek Testament and a Greek Lexicon, a heart to feel, and a mind to think, the preacher's life should never lack vivacity. In this connection it may be said that the highest joy is not found in the re-echoing of other men's thoughts through second-hand contact, as in the first hand impressions, through the Holy Ghost. One does not disparage wide and varied reading, but the rapture of this part of the clergyman's life lies largely in his ability to separate himself from human suggestion, and accept the attitude of direct receptivity in the Holy Ghost. In this attitude it is marvellous, it is really wonderful, what truth can come, and how the least cultured can dream, and see visions that will delight the worker's eye.

"Upward we press; the air is clear,
And the sphere-music heard;
The Lord hath yet more light to break
From out His Holy Word."

2. Then there is next the joy of development. As the subject slowly unfolds itself, and the various parts of the discourse expand as the opening petals of the widening flower, the pleasure is one that only they who have experienced it can realize. The pleasure of the builder as he sees the structure slowly heighten; the pleasure of the gardener as he sees the shoots enlarge; the pleasure of the workman as he eyes his finished task; is the pleasure of the preacher as he slowly sees his subject acquiring

strength and form and beauty. The ingenuity as well as the tenacity of the student is brought out here. There will, of course, be reading as well as thinking. There will be work on the knees as well as careful research. The initial study of the circumstances, doctrinal, personal and historic, in the context of the original or other versions, yields great satisfactions. The exegesis and outline with its partitions and sections carefully and logically disposed, with each compartment filled to the full: the illustrations, various and attractive, gathered from nature, science, art or poetry, from daily press, or pastoral experience, carefully inserted, wisely expressed; the application with thought for the variety of individual character, the interest of every day life, the complexity of present day problems, and above all the everlasting urgency of the needs of the souls in this poor world of mistake and failure, and strain and suffering and sin; these all give a delight to the efforts of the man who is developing the greatest possible deliverance that can be delivered to a human audience. One feels more and more that the need of our modern sermons is fullness; that the preacher get full of his subject, and then as the Master said, out of the periscope of the heart the mouth will speak. Old Archbishop Temple used to say: "If you want to preach a good sermon, first tell the people what the Bible says, and then tell the people what the Bible means." We need not longer but better sermons; not duller but fuller sermons; expository sermons on character; courses of sermons on Bible characters, Bible doctrines, books of the Bible; courses on the parables, courses on the miracles, courses on the Lord's Prayer, Church teaching, and so on. Great will be the delight of the man who has never attempted these sermons or carefully connected series if he breaks the ice by initial effort and bravely perseveres.

3. Then there is next the joy of delivery. "Stand up happily, speak out cheerily, sit down speedily," was Luther's great maximum. As a strong man rejoiceth to run a race, so should the preacher come into his pulpit knowing that he has a great and happy work to perform. And no man can stand in the pulpit and see before him a concourse of his fellow men, weary with life's work, sad with life's sorrow, joyous with life's ambitions, and know that he has got a message to strengthen the strong, and to rejoice the sad, without feeling the thrill of a profound and unutterable emotion. He is not a mere teacher of ethics sitting unthrilled in the lecturer's chair. He is not a mere school teacher ordering the unruly or instructing with apathetic interest the dull. He is a man with the inspiration of a mission. He comes clothed with earnestness, with the enthusiasm of splendid thoughts. He comes, moreover, as a friend, and as he sees the look of interest in friendly faces he begins his happy work with fresher joy. "Look," said Bishop Wynne, "Look at all those upturned faces. Think of the immortal spirits, the infinite destinies, the eventful histories—histories of joy and of sorrow of struggle, success, and failure—represented by each one of them. Look at those hard countenances softening, those gentle eyes glistening, those children's faces beaming with interest. See how God's message can awaken and attract and touch. Think of how the words He has given you to speak bring into the lives of these listeners elements of renovation, of comfort, of hope, of strength. As you see the great congregation hushed in earnest attention while you reason with them, plead with them, and declare to them the glad tidings of your embassy, is there not, even in the midst of your anxiety and consciousness of weakness, is there not a joy vivid and intense, like the mother's joy amidst her labour pangs?"

4. Then there is last of all the joy of doing good. This is perhaps the crown of all. To feel that you have sown life seed, that you have

flashed light into some dark life, that you have evoked a thrill of hope from some forlorn and enervated heart, that you have been the means of starting a life on the upward, narrow path, is indeed a joy that can only be realized by those who have experienced it. From the vast majority of our hearers we shall never have a word to tell of the effect of the spoken word. The minister goes on week by week, and sometimes year by year simply sowing the precious seed in the field of life, in utter ignorance of the effects. He casts his seed; it vanishes in the furrow of silence. But often there is a word of cheer and the highest praise is not, "What a nice sermon that was that you preached," or, "That was a lovely sermon," but "Those words of yours, or that sermon of yours did me good, it was a real blessing to my soul," or "I was led to think of the better life by that sermon you preached that day," or "I can never tell you what a help that sermon was to me." Of all the prizes and rewards of our poor petty lives no prize or reward can exceed a statement like this. It so overwhelms one with a sense, not of honour, but of unworthiness. To think that souls have been won, that men have been blessed, that hearts have been enlightened and led to know and to trust the Lord Jesus as their own Saviour, this is our joy and crown.

There passed away lately in my parish a dear old lady who was a mother in Israel. Her spiritual life was full of joy and peace, and one day in a moment of quiet confidence she told me that many years ago as the present Bishop of Niagara, to-day one of the preacher-princes of our Church, was preaching in the old parish church a sermon on Romans 5: 1, the vision of grace was seen by her and she realized in the flash light of the Holy Spirit the love that ransomed her soul. That was many years ago, but the few words of that earnest sermon made a profound and ineffaceable impression.

"Only one little word!

But it stirred the depths of a living heart,
And all through the years and changes of life,
With its blessing and glory, its uplift and strife,
The seed of that little word shall abide and
never more depart."

The joy of preaching! It is the joy of the prophet who cries, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart." Yea, more; it is the joy of One Greater than the prophet who said, "These things have I spoken unto you that My joy might remain unto you and that your joy might be full."

CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE.

A very interesting service was held in St. Peter's church, Toronto, on Wednesday evening, 6th July, when His Lordship, the Bishop of Toronto set apart four women to the office and work of deaconesses in the Church of England. The setting apart service at St. Peter's was most simple yet impressive. The candidates were presented to the Bishop by Rev. Gus. Adolf. Kuhring, president of the home; the sermon was preached by the Rev. N. Carey Ward, M.A., rector, of St. Peter's, and was a masterly presentation of the history of deaconess' work in general, and of our own work in particular. His address was brought to a close by most earnest words of advice to the candidates. These women have all been carefully trained for the past two years in parish work, in nursing, and have had a very thorough course of instruction on the Bible, the Prayer Book, Church History, etc. The missionary aspect of the home is seen in the fields which the candidates have chosen. Miss Kelley goes to South America, Miss Harris either to China or West Africa, Miss Aston remains at the Redeemer, Toronto, and Miss Ben-

net either to the North-West or China. The house in which they were trained is situated on the southeast corner of Gerrard St. E. and Pembroke street, and a most delightful situation fronting on the Allan Gardens. It is the only Deaconess House of our Church in Canada, and as such receives candidates from all over Canada, and sends them forth over the wide world. It is deserving of and should receive the support of the whole Church, as it has laid the Church under a very deep obligation. Its growth has been remarkable, and the cost of its management exceedingly small. Its graduates are its best advertisement, as nothing but the most satisfactory reports are heard of them. There is a mortgage of \$4,000 on the house, and it would be a good thing if some Churchman or woman would lift this burden off the management.

HOME LIFE AND TRAINING OF A CHILD.

By Mrs. M. Hall, St. Stephen's Rectory, Gore. Read at Sunday School Convention, Deanery of Huron, June 1st, 1904.

A great thinker and an eminent writer once said that the Sunday school is a necessary evil, by which he intimated that because of lack of home instruction it was necessary to establish the Sunday school, so as to impart the Christian knowledge which should otherwise be taught in the home. Another eminent writer has written that the proper time to begin educating a child, either spiritually or mentally, is as soon as the mother is born. Hosea, the prophet, gives us this information in the 4th chapter, verse 6: "Seeing thou hast forgotten the law of thy God, I will forget thy children. Thus we learn the mother very often unwittingly establishes the character, mental capacity and bodily well-being of a child before it is born. In the Holy Writings, we are taught the sins of parents are visited down upon children of after generations, and so also we are informed that good qualities are alike transmitted. In the book of Exodus, 20th chapter, and part of the fifth and sixth verses, we read: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. We cannot pass through life without observing the distinction between children born of Christian parents and those born of ungodly parents who have lived in the slums of the city and whose foreparents have been godless for generations. Hence we learn that lack of Christian training in the mother causes the same developments in the child. To observe this more closely, I will invite your attention to the 5th verse of the second chapter of St. Paul's second epistle to Timothy: "When I call to remembrance the unfeigned faith, which is in thee, which dwelt first in thy grandmother Lois, and thy mother, Eunice; and I am persuaded that in thee also." Then, again, St. Paul says, in the 3rd verse of the same chapter: "I thank God, whom I serve from my forefathers. In Acts the 16th chapter and the 1st verse we read of Timothy's inherited goodness: "Behold a certain disciple was there named Timotheus, the son of a certain woman, which was a Jewess and believed; but his father was a Greek; by this we learn that Timothy's indwelling goodness was inherited not from his father, who was an unbeliever, but from his mother and grandmother, who were Christians. Again, in the first chapter of St. Luke's Gospel, verses 26, 27, and 28, we find that John the Baptist was consecrated to the Lord's work before his birth. Then, again, in the 1st chapter of Samuel, 27th and 28th verses, we read: "For this child I prayed, and the Lord hath given me my petition, which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Therefore, Samuel was consecrated by his mother

to the Lord's work before his birth. St. Augustine (the author of our second last prayer in the morning and evening service), of whom we can truthfully say no single person has ever exercised such power over the Christian Church, and no one mind ever made such impression upon Christian thought; his father was a pagan at the time of Augustine's birth; his mother, Monica, was not only a Christian, but a woman of the most elevated and devoted piety, whose patient prayerfulness for both her son and husband was crowned with success in both cases, and whose affectionate and beautiful enthusiasm has passed into a touching type of womanly saintliness for all ages, hence we learn the hand that rocks the cradle moves the world. Cheerfulness.—Cheerfulness should be one of the things enforced and set by parents' examples in homes. Children being great imitators, especially in younger years, seeing their parents cheerful under losses and disappointments, will naturally follow their example, and in this way will be led early to embrace the Christian life. While it is very important to attend church and Sunday school, and thus be under the rector, superintendent and teacher, yet to me the most important work is the home training. It has often been said charity should begin at home, though it should not end there. I may safely add piety should begin at home, and I'm certain it will not end there. If a person is a Christian at home he will be one abroad, but on the other hand, many a person professes to be a Christian abroad, who is an ungodly, sarcastic, despot at home. What the playground is to the school boy, bringing out all his characteristics, so the home is to the man or woman who dwells there. If men and women can be influenced to do the commonest things of everyday life from the highest motives, according to the apostolical injunction (whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God); those trained in such homes will naturally grow up the same. It is written in the 22nd chapter of the Book of Proverbs, and the 6th verse: Train a child up in the way he should go, and when he is old he will not depart from it. The presence of strangers changes many a man's actions towards his family in the home, but what a wretched motive is the presence of a stranger in the judgment of a Christian, when compared with the sense and knowledge that God is omnipresent (always present). Home religion will modify, if not entirely eradicate, this tendency which is utterly unworthy of a Christian man or woman. No person should use expressions or looks towards his children which would not be used if their best friend were present. If these things are neglected, the life of the young in such homes naturally becomes tainted by these impurities. As to the punishment of children, Solomon says: "Spare the rod, spoil the child." Also St. Paul, in his epistle to the Hebrews, 12th chapter 11th verse, writes: "Now no chastening for the present seemeth to be joyous but grievous, nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." Punishment of children should not be done on the spur of the moment, when the wrong is committed, for anger may rule a person, where love should hold sway; it seems to me if we would treat our children more as reasonable creatures, by talking with them over the wrong done, before any other punishment is inflicted, that we would retain their love and train them up to be examples of others around. The person who would rule his home aright, and instil his principles into his children, should bridle his whole being, and say with David: "I will walk within my house with a perfect heart. He that worketh deceit shall not dwell in my house. He that telleth lies shall not tarry in my sight." The Preparation of Children for Sunday School.—The parents, as in day school work, so also in the Sunday school lessons, should instruct the children so they may be able to ask intelligent questions of the teacher,

and thus in some instances probably cause the teacher to make better preparation. In the home there should be books on the lives of different eminent persons in the Bible, thus as they prepare the lessons, frequently coming across these characters, they will have a store-house, other than the Bible, where the information is placed in a simpler manner. The parents should be careful to send the children regularly and in good time, for nothing is so discouraging to a teacher as to have children coming in at all times, while the lesson is being taught; also to remember that Sunday school is not to take the place of home teaching. Parents should teach the children to look for and admire the good qualities of the teacher, never to enlarge on his failings; they should also teach the child at evening and morning prayer to lisp a few supplications on behalf of the teacher. Many other thoughts may come to your minds, especially if you have children in your home, and are desirous of forwarding their spiritual as well as temporal knowledge. But it seems to me if we put into practice what has here been suggested, our sons and daughters will grow up as the polished corners of the temple. As David has said: "Lo, thus shall a man be blessed that feareth the Lord."

BROTHERHOOD OF ST. ANDREW.

Fred. W. Thomas, General Secretary, Imperial Bank Building, Toronto.

Mr. Davis succeeded in forming a chapter at Stony Creek on the 4th of July, in connection with the Church of the Redeemer, consisting of eight members. He states that it should thrive, as there is a good field for work among the fruit farms. Mr. Thomas reports that good work has been done at Allandale and Barrie. Since his report word has been received of a chapter at Newmarket, they having applied for a charter. Trivitt Memorial Chapter, at Exeter, has also applied for a charter. The chapters at Bracebridge and Huntsville are reported as doing good work, and they will undoubtedly continue doing even better work as a result of the visit paid by Mr. Thomas. The travelling secretary has now continued on his itinerary, and is at North Bay. The chairman of the Executive Committee is in receipt of a letter from the Rev. C. W. Balfour, of All Saints' church, Huntsville, giving details of the work done by Mr. Thomas and himself during the visit of the former in that town. The Dominion Council are having a new and very elaborate charter form printed. It resembles the American one, and will be a vast improvement on the one which is at present in use. They are expected to arrive at the head office on the 16th inst., when twelve charters will be issued, the general secretary having that number of applications on file. Communication has been received from a Churchman in Coaticooke, P.Q., requesting hand books and other literature to be forwarded, so that they may be in a position to form a chapter in that town shortly. The writer states that the rector, the Rev. A. Stevens, M.A., is thoroughly in sympathy with the work the Brotherhood is doing, and this is certainly one evidence that if a chapter is organized it will thrive. The general secretary has received the membership lists from St. John's, Farewell, and Trivitt Memorial, the former showing seven members, the later nine. A generous contribution has been received from a member of St. Luke's, Magog, P.Q., chapter, in aid of the Forward Movement Fund; also one from a member of St. James', Toronto. Mr. Davis, the assistant travelling secretary, hopes to form a chapter at Burlington shortly. St. Clement's Juniors, Eglington, have applied for a charter, as has St. Simon's, Toronto. The fourth regular Church service, at Hanlan's Point, held under the auspices of the Brotherhood of St. Andrew, was conducted by the Rev. G. H. Broughall, on Sunday, the 3rd inst., at which practically one hundred were pres-

ent. Many islanders avail themselves of the opportunity of attending these services; as it is not only a pleasant way of spending a quiet hour and a half, but it also renders satisfaction and convenience to all Church goers. These services have been held at Haulan's Point for the past eight years, and will be continued this year until September.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen.—Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN.

MONTREAL.

Montreal.—The Gleaners' Union of the Woman's Auxiliary are arranging for a missionary Loan Exhibition, to be held in February next, in Montreal. His Grace, the Archbishop of Montreal, has accepted the office of honorary president of the Executive. The following countries will probably have a court: India, China, Japan, Africa, South America, North-Western Canada, as well as medical missions, missions to the Jews, and missions to Mahometan lands. The Rev. W. W. Craig, St. Luke's rectory, Montreal, is the secretary.

TORONTO.

Indian Orphan Work.—With grateful thanks, I acknowledge the following contributions: A friend, Owen Sound, \$15; Friend, London, Ont., \$5; Friend, Toronto, \$5; Miss Adelaide Grout, Grimsby, \$1; Anon., Toronto, \$1. Further contributions are still, for at least one year more, earnestly requested. The work of providing for so many thousands of destitute children is indeed a great undertaking, and much anxiety we may be sure has been, and is, still felt by those who feel responsible for the care of the little ones left in their charge. Yet grateful prayers ascend to the Giver of All Good, who has raised up helpers in a time of such great need, and we trust Him that means will not fail to complete the good work begun in His Name. The New York "Christian Herald" says: "The children have proved docile and intelligent, many of them have written to the people in this country by whom they were being supported, to express their gratitude, and the missionaries, who by this scheme were rescued from a painful dilemma, have sent regular reports of the progress of the children under their care." How we do hope and pray that God will watch over and bless all the future years of these little orphans, each and all of them; that His love will burn like lamps in their hearts, filling their souls with gladness, and also giving them that holy yearning to impart to others the truths they have learned to accept, and may they scatter widely among their heathen brethren the good seed of the Gospel, and like an army go out and win many for the kingdom of God, and may the Good Shepherd ever be their Captain, and give them grace to follow Him faithfully to their lives' end. Will all who can do so remember these little ones and kindly send contributions, large or small, \$15 is required to support one for a year. Kindly address Miss Caroline Macklem, Sylvan Fowers, Rosedale, Toronto.

Girls' Friendly Society.—On Thursday, June 23rd, Canon Welch held a Quiet Day, for associates of the Girls' Friendly Society, and members of the Mothers' Union, in St. James' church. The Holy Communion was celebrated at eleven o'clock, when the first meditation was given. After the usual noon-day service, lunch was served in the school-house, and was followed by

the second meditation at 2.30 p.m. The subject was the call of St. Andrew and the development of his spiritual life. A service for the combined branches of the Girls' Friendly Society was held at 8 in the evening. There was a good attendance throughout the day, and the addresses were both direct and helpful. On Saturday, July 2nd, the five Toronto branches were invited by the Rev. R. and Mrs. Ashcroft to hold their annual festival at York Mills. A special car on the Metropolitan Railway conveyed the party, numbering close on one hundred. After rambling in the fields and woods had been enjoyed, a bountiful tea was served on four tables in the rectory garden. A short service was afterwards held in the pretty old church, and an excellent and most practical address given by Mr. Ashcroft on our duty to God, our neighbours, and ourselves, from the text: "No man liveth to himself." At eight o'clock a special car carried the party back to Toronto, after a most successful and enjoyable outing, to which the fresh country air, charming scenery, and last, but not least, the cordial hospitality of the host and hostess all contributed their share.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Saturday, July 10th—Travel to South Durham. Sunday, July 17th—Hold Confirmation South Durham, 10 a.m.; L'Avenir, 3 p.m.; Kirkdale, 7.30 p.m. Monday, July 18th—Consecrates graves, Kirkdale, and return to Quebec. Sunday, July 24th—Celebrate the Holy Communion, Cathedral, 8 a.m. Consecrate St. Mary's Church at Montmorency Falls at 11 a.m. Assist at Cathedral at Evensong. Saturday, July 30th—Travel to Murray Bay. Sunday, July 31st—Preach at Union Church, Murray Bay, 11 a.m. and St. Anne's, Murray Bay, 7 p.m.

Sherbrooke.—St. Peter's.—The Bishop held a General Ordination in this church on Sunday, June 19th, when the following gentlemen were ordained to the diaconate and priesthood respectively: Deacon, Mr. A. J. Vibert; priests, the Revs. J. H. Nelms, J. J. Seaman, B.A., W. T. Wheeler, B.A., R. A. Cowling, B.A., and the Rev. P. D. W. Carroll, B.A. The Ordination sermon was preached by the Rev. Dr. Shreve, rector of the parish, from the words, "And ye shall have power after that the Holy Ghost is come upon you," Acts 1:8. The candidates were presented by the Rev. Dr. Annett, and Litany was intoned by the Rev. E. A. Dunn. The epistle was read by the Rev. G. Weagant and the Gospel by the Rev. A. J. Vibert, the newly-ordained deacon. A large and reverent congregation filled the church.

Lennoxville.—Bishop's College.—The Bishop intends to hold a visitation (D.V.) for all the clergy of this diocese in the College on September 13th and 14th next. The following day, the 15th, will be a "Quiet Day" for the purpose of reviving and deepening of the spiritual life. The address will be given by the Rev. Canon Welch, the rector of St. James' Church, Toronto.

The following clergy have been appointed by the Bishop or are acknowledged by him with the consent of those who have the privilege of concurring, as rightfully holding the various Summer Chaplaincies: The Rev. Dr. Riopel, late of Valcartier, has been appointed to be Chaplain at the Grosse Isle Quarantine Station for this season. The Rev. G. T. Harding, of Marbleton and Duds-well, has been appointed to be Chaplain at

Cacouna and Warden of the Clergy House of Rest during July. The Rev. Albert Stevens, of Coaticooke, has been appointed to the same during August. The Rev. W. A. Adcock, of St. George, Beauce, has been appointed Chaplain at the Isle of Orleans during July. The Rev. C. T. Lewis, of Melbourne, has been appointed to the same during August. The Rev. E. J. Bidwell, Head Master of Bishop's College School, has been appointed Chaplain both for the Anglican services at the Union Church, and also for all services at St. Anne's, Murray Bay, for this summer. The Rev. Professor F. Allnatt, D.D., of Bishop's College, Lennoxville, is the recognized Chaplain at Cap à l'Aigle for this summer. The Very Rev. Dean Evans, of Montreal, is the recognized Chaplain at Tadouac for this summer. The Rev. Dr. Parrock, LL.D., Professor of Classics at Bishop's College, Lennoxville, has been appointed Chaplain at Little Metis for this summer. The Rev. Philip Callis, of Sawyerville, has been appointed Chaplain to the Indians at Pointe Bleue, Lake St. John, for the month of July. The Rev. Osborn Allen, Secretary of the S.P.C.K., England, will, it is hoped, act for this season as Anglican Chaplain at the Roberval Hotel. The Rev. J. Cairns will act as Chaplain during July and August at North Hatley. The Rev. W. E. MacMillan will act as Chaplain during August at Lake St. Joseph.

St. George's.—Previous to their departure for England, Principal Whitney, of Bishop's College, and Mrs. Whitney, were the recipients of gifts from the parishioners of this parish. Principal Whitney was presented with an address and a purse of money in acknowledgment of his services as acting rector since the death of the late Canon Scarth up to the appointment of the new rector. The Rev. R. W. E. Wright, formerly of Magog, entered upon his new duties as rector of the parish, Lennoxville, on Sunday, July 10th.

MONTREAL.

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

Montreal.—St. Stephen's.—On Sunday morning, July 3rd, His Grace, the Archbishop, held an Ordination service in this church, when he advanced the Rev. C. Carruthers, the curate, to the priesthood. The Rev. H. E. Horsey preached the sermon, taking for his subject the life of St. John the Baptist. Mr. Carruthers has been stationed for the past two years at Shawbridge.

The following are the Bishop-Coadjutor's public engagements for the remainder of this month and for the first week in October next: July 14th—Radford, Ven. Archdeacon Naylor, M.A. July 15th—Campbell's Bay, Ven. Archdeacon Naylor, M.A. July 16th—Clarke's, Rev. J. A. Lackey. July 17th—Bryson, Rev. J. A. Lackey. July 17th—Portage du Fort, Rev. J. A. Lackey. July 19th—North Clarendon, Rev. C. Carruthers. July 20th—Greenmount, Rev. C. Lummis. July 21st—Leslie, Rev. C. Lummis. July 22nd—Thorne Centre, Rev. C. Lummis. July 24th—Chelsea, Rev. H. A. Naylor, B.A. July 26th—Wakefield. July 27th—Masham. July 28th—Alleyne, Rev. T. W. Ball, B.A. July 29th—Cawood, Rev. T. W. Ball, B.A. October 2nd—River Desert, Rev. H. C. Walsh. October 4th—Wright, Rev. L. V. Lariviere, B.A. October 5th—Aylwin, Rev. L. V. Lariviere, B.A. October 6th—Kazubazua, Rev. L. V. Lariviere, B.A.

Westmount.—St. Stephen's.—An ordination was held on Sunday, July 3rd, in this church by His Grace, the Archbishop of Montreal, when the Rev. C. Carruthers, assistant minister at St. Stephen's, was raised to the priesthood. His Grace was assisted in the ceremony by the Very

Rev. the Dean of Montreal, the Rev. H. Horsey, chaplain to the Archbishop, and the Rev. E. H. Benoit, of Sabrevois College. The beautiful and impressive service was witnessed by a large congregation, and the dignity of the event was greatly added to by the admirable manner in which the choir rendered the musical part of the services as well as by the style and finish of the lovely new chancel.

Knowlton.—St. Paul's.—On Sunday, June 26th, in this church, in this lovely village, a service took place long to be remembered by many. It was the occasion of the presentation, by the congregation, to the service of the house of God, at a pulpit, to the memory of the hard-working, faithful rector for twenty-five years of the parish—one whose ever-ready help in matters both spiritual and temporal, and whose sound advice was never sought in vain—the Rev. Robert Lindsay. Skilful hands had most tastefully adorned the church with lovely flowers. The cross in the chancel, of syringa, being peculiarly beautiful. It was a matter of congratulation to the donors of the pulpit that the aged Archbishop who had intimately known and been a co-worker in the diocese with the Rev. Robert Lindsay was present, to receive the gift and conduct the beautiful service of dedication. The present rector, the Rev. James Carmichael, assisted in the ante-communion service, which was preceded by the hymn, "Holy, holy, holy,"—A favourite of Mr. Lindsay. The well-known hymn, "The Church's one foundation," closed that portion of the service. His Honour, Judge Lynch, on behalf of the congregation, made the presentation of the pulpit, which was accepted and dedicated by the Archbishop in a most beautiful form of words. Following upon this came a sermon by him, as ever, plain and practical. Then succeeded the Holy Communion, lifting up hearts from the wretch of partings to a fresh realization of the unity of Christ's redeemed—those still in the fight and those beyond in the light. It was an additional gratification to the donors that she who was so truly a helpmate to their well-remembered rector and never-tiring aid in the parish, should have been present. Side by side with Mrs. Lindsay sat Mrs. Hiram Foster, whose loyal support in church work was ever given, as was the leal friendship that has stood the test of long years. Throughout the whole service the music was noticeable, both on the part of the choir and on that of Mrs. Belknap, who played the organ, as it was most fitting she should, and the excellent rendering was characteristic. A beautiful day made a bright and glad "setting" for the services, and was a source of thankfulness.

ONTARIO.

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

Wellington.—The Rev. Edward Lawlor, M.A., has resigned this mission. The Rev. C. R. de Pencier is now in charge. The following ministers have been in charge since 1890. Revs. Wm. Johnson, R. B. Waterman, H. Blackstock, Jos. Robinson, J. McI. Bradshaw, A. H. Lord, (now Archdeacon), Charles Wright, G. F. Kirkpatrick, T. Fitzgerald, Jas. Empingham, A. L. Geen, Edward Lawlor, M.A., the present and thirteenth C. R. de Pencier, B.A. The list speaks for itself.

Belleville.—St. Agnes.—Last week this school was the centre of attraction for a large number of citizens who evinced their appreciation of the good results of the excellent work done during the past year at this new Belleville institution of learning, founded by public-spirited citizens, and carried on along the most advanced and progressive lines. Alike in physical, mental, musical, and artistic culture, the pupils showed

their proficiency, and the directress of the school, Mrs. Lingham, the lady principal, Miss Carroll, and all the members of the talented staff of teachers and lecturers must be congratulated upon the results achieved and exemplified in so entertaining and at the same time practical manner. The foundation laid this year assures the success of the school in the future, and thus another residential advantage is added to Belleville's attractions and another inspiring intellectual centre is formed in our midst. On Monday evening Miss Moodie's class displayed every variety of physical culture, the ideals being not merely strength and agility, but also grace, self-reliance, and symmetry. On the previous Tuesday evening a varied programme was presented by many talented scholars, those taking part in the splendid vocal, instrumental, elocutionary and literary entertainment being the Misses Anna Ponton, Mary Ackerill, Edna Benjamin, Helen Houston, McMurray, Norma Sherk, Amy Wallbridge, Mabel Phippen, M. V. Bibby, Maysel Stork, Winnifred Allen, V. Riggs, and Muriel Sills. The prizes were presented by the following gentlemen: Lieut.-Col. W. N. Ponton, W. B. Northrup, M.P., E. G. Sills, Rev. W. B. Heeney, Rev. D. F. Bogart, and Rev. G. R. Beamish, all of whom made felicitous speeches of commendation and encouragement. The large audience was most enthusiastic. Where all was excellent it may be invidious to particularize, but special mention is due to Miss Mary Ackerill for her representation of Rosalind in Shakespeare's "As You Like It." The Prize-winners were:—Form I., general proficiency, Jean Anderson. Form II., Helen Anderson. Form III., Laurel Foster. Honourable mention, Helen Fralick. Junior Scripture, Margaret Beamish. Senior Scripture, Old and New Testaments, Helen Houston. Catechism, Muriel Sills. Physical culture, Junior, Irene McBride; senior, Helen Houston. Scholarships for highest marks in Conservatory examination (presented by Mrs. MacColl), junior, Jessie Newberry; senior, Muriel Sills. School pins were presented to the two first boarders, Helen Houston and Herreta Edwards, and the first three day pupils registered, Helena Vermilyea, Greta Stork and Kathleen Hungerford. Form V., general proficiency, a gold medal, presented by H. Corby, Muriel Sills. Honourable mention, Marjorie Hope.

OTTAWA.

Right Reverend Charles Hamilton, Bishop,
Ottawa.

Ottawa.—The Bishop has gone for a few weeks' visit to his daughter in California. His Lordship has requested Rural Dean Bliss to arrange the list of autumn confirmations and deanery conferences, and also the meetings in connection with the M.S.C.C. Clergy desiring confirmations are requested to communicate with Mr. Bliss without delay, or to notify their respective rural deans, who will forward the names. The M.S.C.C. deputation for the diocese consists of the general secretary, Dr. Tucker, the Rev. Cooper Robinson, and the Rev. J. R. H. Warren. During the month of September they will visit the whole diocese, according to schedule now being prepared. The Rev. A. W. Mackay was in Almonte last week, when he preached at the inauguration service for the new surpliced choir, and speaks very highly of this latest addition to the vested choirs of the diocese.

St. Paul's.—Over four hundred and fifty persons enjoyed the moonlight excursion on the steamer America given under the auspices of the Sunday school of St. Paul's church last week. About three hours were spent on the water, the dock being reached on the return trip, shortly after eleven o'clock. The sail was

most enjoyable and profitable, about seventy-five dollars being cleared. The dining-room of the boat, where the different booths were situated, was tastefully decorated, and altogether the affair was most successful.

NIAGARA.

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

Oakville.—The chapter of Halton rural deanery met here on July 5th. The circumstances were rather unusual, as the meeting was held on board the yacht Aggie, which was placed at the disposal of the deanery by Mr. Christopher Armstrong. The attendance of the clergy was rather small—the deanery being represented by Revs. A. J. Belt, Milton; R. D. Rea, Q. G. Wallace, Oakville, and J. G. Brown, Acton, secretary. Revs. C. Heaven, of Fonthill, and H. T. Archbold, of Toronto, were also present. The party included Mr. Armstrong, who is himself a lay delegate, Messrs. F. G. Oliver (lay delegate), W. S. Davis (churchwarden), W. Marlatt, and others in addition to the crew. Mrs. Armstrong as hostess was assisted by Mrs. Wallace, Mrs. Oliver, and Mrs. W. Marlatt. The day was ideal, and the party was blessed with a favourable breeze both going and coming. The course followed was to Burlington and across to the Grimsby shore and return via Royal Hamilton Yacht Club. Refreshments were served on the yacht and at the club-house. Arrangements were made by the deanery for holding the annual convention at Acton towards the close of September, at Michaelmas if possible. A missionary conference, W. A., and S. S. Convention were to be combined, and on the first evening the annual choral festival for the choirs of the county was to take place. The meeting also discussed church union, and after affirming its belief that organic union was the only solution of the difficulty in keeping with the mind of Christ, a resolution of hearty sympathy was passed with the movement towards union amongst Presbyterians, Methodists, and Congregationalists. The day was the most enjoyable in the history of the deanery. Dinner and tea provided by Mrs. Armstrong were greatly appreciated. A vote of thanks to Mr. Armstrong was proposed by Rev. T. G. Wallace, and seconded by Rural Dean Belt, and passed most enthusiastically.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—St. Paul's Cathedral.—The Rev. John Bushnell, curate-in-charge of St. James', Brantford, has been offered and has accepted a curacy in this cathedral church.

St. Thomas.—Trinity.—The Bishop of the diocese held a confirmation service in this church on Monday evening, 27th June, when the Ven. Archdeacon Hill presented 31 candidates to His Lordship to receive from him the apostolic rite. The Bishop delivered an earnest and impressive address. There was a large congregation present at the service.

The authorities of York Minster have, it is stated, lately acquired an old bell which has an interesting history attached to it. It is believed to have hung in the turret, formerly surmounting the lantern tower. This turret was added to the tower for a beacon about the year 1666, and the bell bears the inscription: "The gift of Henry Thomson, junior, Lord Mayor of this cittie, 1672." It also bears the mark of the famous founders, Samuel Smith, father and son, whose business was at Toft Green, York. The bell is a fine example of their work, and weighs over a hundredweight, but it is unfortunately cracked. The authorities are trying to discover whether it really is the Minster bell.

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TORONTO.

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

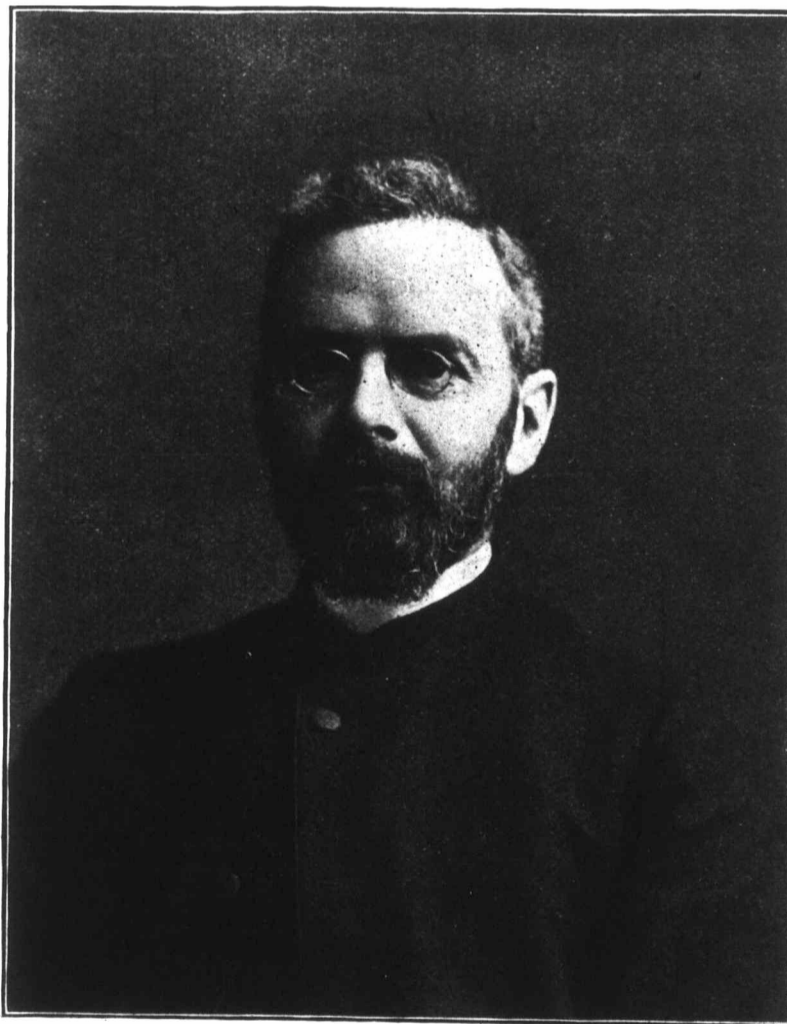
Parkdale.—St. Mark's.—The celebration of the first quarter-century of parochial life at St. Mark's, passed off very happily. There was a good attendance at all the services, and everything went off without a hitch. The preacher on Sunday morning, June 20th, was Canon Macnab, who set before us the duty of ever witnessing for "the faith," that when our Lord comes He may "find the faith upon the earth." At 3.30 p.m., the Rev. L. E. Skey told the children of the duty of love to the Church for which our Lord died, and that not only must we be willing to die for the Church, but we must live for her. At 7 p.m. the Rev. James Broughall told us that as a parish we must be builders of, as well as stones in the Temple of God, "founded upon the apostles and prophets, Jesus Christ Himself being the head cornerstone," and that if we are faithful we shall become "pillars in the temple of my God, and shall no more go out." On Sunday, July 3rd, the Rev. Canon Dann, of St. Paul's, London, set before us, as the object of the Church's existence, the "catching of men," not "catching them," as fish are caught, to die, but to live, as the Greek word implies, bringing them into personal union with Christ, "Who is the Life," and as this work lies before the whole Church, so also it is the object of the existence of the parish. The Rev. Bernard Bryan, at the children's service in the afternoon, insisted upon the duty of obedience to parents, a most salutary lesson for the large congregation of children which he addressed. The sermon in the evening by the Bishop of the diocese gave the true concluding note of the celebration and brought us back to a realization of God's hand guiding, directing and helping us all through the past twenty-five years. "Hitherto hath the Lord helped us," was the text. He reminded us that as progress had been made in the past, we must not stand still, but must go on and perfect our parochial buildings and organization to the greater glory of God and the establishment of His kingdom. One of the most pleasing features of the celebration was the children's service on the second Sunday of the Octave, when one hundred and fifty teachers and scholars from the Church of the Epiphany, and about the same number from St. Mark's, joined in rendering thanks to Almighty God in a very bright and hearty service for the mercies and privileges vouchsafed to the two parishes which began life as an undivided parish, just twenty-five years before. On St. Peter's Day a most enjoyable parochial picnic was held at Long Branch, which was well attended by both parents and children, forming a most successful opportunity for friendly intercourse. This parish was first set apart as a separate and distinct parish by the present Bishop of Toronto, on July 1st, 1879, during the first year of his episcopate. On the evening of Sunday, July 6th, of that year, the Bishop preached in what is now the choir vestry, and signified his intention to appoint the Rev. Charles Ingles as the first incumbent of the parish on his being made deacon at the coming ordination in September, 1879. Previous to July, 1879, the exact date at which services were first held in what now constitutes the parish of St. Mark's, Parkdale, we have been unable to ascertain. A Sunday school was opened in a small frame building, situated on Queen street, and services were held in the old O'Hara homestead in the years 1876 and 1877. Soon after the appointment of the Rev. J. M. Ballard, as rector of St. Anne's, Toronto, in October, 1877, steps were taken for the opening of a mission school room, our present choir vestry, and services were begun in this building under the direction of the Rev. J. M. Ballard,

the territory known as the village of Parkdale being included in the parish of St. Anne. On Sunday, December 16th, 1877, services were first held in our choir vestry; the service was conducted in the morning by the Rev. J. M. Ballard, assisted by the late Ven. Archdeacon Whitaker, of Trinity College, who preached the sermon. There were seven communicants and the offertory amounted to \$7.82. In the afternoon a Sunday school was held at 2.30, and a service conducted by the Rev. J. M. Ballard, who also



St. Mark's Church, Parkdale.

preached, the offertory amounting to \$3.67. In the evening the service was conducted by the Rev. Professor Maddock, of Trinity College, who also preached, the offertory was \$3.60. These were the first services conducted on our present site. The first episcopal visit to the mission of St. Mark's, Parkdale, seems to have taken place on May 5th, 1878, when the late Bishop Bethune administered confirmation to a class of eleven candidates presented by Mr. Ballard. In June,



Rev. Chas. L. Ingles, M.A., Rector, St. Mark's, Parkdale.

1878, Mr. Ingles, then a divinity student at Trinity College, became lay reader with Mr. Rawlinson, and also Sunday school superintendent. The first vestry meeting of the mission was held on April 22nd, 1878, at which meeting the late Mr. Thomas McLean, of H.M. Customs, was appointed rector's warden, and Major (now Lieut.-Col.) Gray, people's, and Mr. Thomas McLean was elected as first lay delegate to the Synod.

At the following Easter vestry, (1879), Mr. W. P. Atkinson and Dr. Edward Playter were appointed wardens, and Mr. Wm. Fahey first delegate to the Synod. A mission school-room was erected in 1877, and the corner-stone of the present church was laid on October 11th, 1880. It was opened for Divine service on Thursday, January 20th, 1881. At Easter, 1887, Mr. F. D. Woodcock, a student at Trinity College, was appointed lay assistant, and a mission room was opened by his assistance on Macdonell Ave. This led to the setting apart of the parish of the Epiphany, on All Saints' Day, 1887. In 1881, the debt upon the church was \$6,000. Step by step this was reduced, until on June 1st, 1900, the remaining balance of \$1,800 was cleared off and the church declared free of debt. On the 19th January, 1902, the church was consecrated by the Bishop. At the Easter vestry meeting, 1901, a letter was read from Mr. J. A. Kammerer, offering \$1,000 towards the erection of a new school-house for the parish, provided the building is put up without debt. The erection of this building is the work now lying immediately before us. A plan for the building has been issued. During the quarter century there have been 1,003 baptisms, 716 were confirmed, 213 marriages, and 436 burials. The cut of St. Mark's, which we present to our readers, is as the church will appear when the school-house is erected, which the congregation is now seeking to erect. The present buildings are the church, which forms the centre of our picture and the building which stands to the north (the left-hand of the picture, as we look at it), which at present is used as a choir vestry, infant class-room, and general parish room.

South Burleigh.—The Rev. Canon Dixon visited the northern half of this mission on June 27th, and spent the three following days here conducting services in the various stations of the mission. Two administrations of the Holy Communion were held and three evening services with lantern lectures. His visit was much appreciated.

Alliston.—The Rev. E. R. James, late of Hastings and Roseneath, was inducted into this parish on Friday, June 24th. The sermon was preached by the Rev. L. Norman Tucker, D.D., secretary of the C.C.M.S., who also addressed the meeting of the clergy of South Simcoe rural deanery the same day.

Creemore.—The Bishop of the diocese held confirmation services in this parish on June 22nd. Fifty-one candidates in all received the apostolic rite. The Bishop's addresses were very helpful and were much appreciated.

Toronto.—St. Alban's Cathedral held its annual congregational excursion and Sunday school picnic on July 8th, at Bond Lake. This is the third year of the day's outing being held in this delightful spot. Under the management of Canon Macnab, the party, numbering over three hundred, went out by special train on the Metropolitan in the morning. Many others joined them by a later special in the afternoon. The day was altogether fine, and the excursion proved a most enjoyable affair. The teachers of the Sunday school looked after the tables, and through the generous donations from the congregation provided a sumptuous dinner and tea for the young people. The afternoon interval was filled up with boating, swimming, fishing, and a programme of sports consisting of races, tug of war, etc. The Bishop of the diocese, whose presence is always welcomed on these occasions, awarded the prizes to the successful competitors. The picnic party returned to Toronto by special train in the evening, and closed this most enjoyable day with rousing cheers for St. Alban's Cathedral and its good Bishop.

Rev. Canon and Mrs. Macnab expect to leave town on the 19th inst. for a month's holiday at Cacouna and Quebec. At the latter place the

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Canon takes charge of St. Peter's church for a couple of weeks, while the rector, Canon Baljour, is away. The services in St. Alban's Cathedral, during Canon Macnab's absence, will be taken by Canon Belt and the assistant curate, Rev. H. T. Archbold. On the 5th Sunday in July the celebration of the Holy Communion will be at the eleven o'clock service instead of at eight o'clock.

St. Peter's.—The Rev. W. Carey-Ward, M.A., who has been rector-in-charge of this parish for the past few years, has sent in his resignation, to take effect at the end of this month. He purposes henceforth to reside in England, and will sail from Montreal for Liverpool, en route to London, with his mother and sister, on the 5th August by the SS. "Ionian."

RUPERT'S LAND.

Samuel Pritchard Matheson, D.D., Coadjutor

Carberry.—St. Agnes'.—Sunday, June 12th, was a memorable day in the history of this church, when Bishop Matheson visited the parish for the purpose of administering the rite of Confirmation. This beautiful service was held in the afternoon, when the rector presented thirty-four candidates to the Bishop, who administered the rite in a deeply impressive manner. His Lordship's beautiful address will have a lasting effect upon the candidates particularly and the congregation generally. Bishop Matheson preached at the morning and evening services also, his sermons being exceedingly powerful, practical and helpful. At all services the new, handsome and commodious church was crowded. The choir, under the able leadership of Mrs. Belt, rendered very difficult music in a most pleasing and acceptable manner. Their singing would have done credit to any city choir. The offerings, which were large, were devoted to the general fund of the church.

QU'APPELLE.

Indian Head.—The 17th session of the Synod of this diocese was held in this place on Thursday and Friday, June 16th and 17th. At 9.30 a.m. on the former day there was a celebration of the Holy Communion in the parish church, the Bishop being celebrant. He was assisted by the Dean and the Archdeacon and the Rev. G. N. Dobie. There were sixty communicants. The Bishop delivered his charge at this service. He referred in opening to the changes which had taken place since the last meeting of Synod, in the Church at large and more in detail to events in the Church in Canada. He spoke of the late Archbishop's life as unique in its opportunities, its achievements, to its wideness of vision in providing for the future. He was conspicuous as a leader, and when the history of the Church in the West is written, his name will play a large part. Other changes had taken place in the province. Archdeacon Lofthouse had been consecrated as Bishop of Keewatin, Dean Matheson as Co-adjutor Bishop of Rupert's Land, Bishop Young, of Athabasca, had resigned, and Bishop Reeve had now charge of the diocese of Athabasca, as well as his own old diocese of Mackenzie River. In speaking of the General Synod of the Church in Canada, the Bishop went into some detail as to its working as a missionary society and the resultant benefits. Last year through the efforts of the society, \$75,000 had been raised, and this year an effort is being made to raise \$100,000. Towards this, every diocese is supposed to contribute, our own diocesan apportionment being \$800. The society gives large sums to the Western dioceses, our own diocese receiving \$6,000. The apportionment by which the money is raised is not to be looked upon as a tax or assessment, but an effort is

made to apportion as fairly as possible to the various parishes that which we have to raise. It is twenty years since the first Bishop was consecrated, and there are now fifty-one churches, twenty-one rectories or parsonages, all practically out of debt. Four new churches have been consecrated during the past two years. Several new clergy have been added to the roll. The parishes of Grenfell, Condie and Gainsboro, have become self-supporting bringing the number up to nine. The Trusts Funds of the diocese are all in excellent condition. A new step has been taken in appointing the Ven. Archdeacon Sargent as Dean of the pro-cathedral, and the Rev. M. M. Harding as Archdeacon of Assiniboia and Travelling Missioner. This would lead to a widening of the work in various parts of the diocese, especially along the new lines of railway. There are now twenty-one senior and four junior branches of the W.A., all doing excellent work. Mention was also made in grateful terms of the help received from sources outside the diocese—the W.A. of Ontario for help in Indian work, the Qu'Appelle Association in England for its continued interest and gifts of money, of beautiful furnishings and holy vessels for our churches. The two great English societies, the S.P.G. and S.P.C.K., and the Marriott Bequest, each received a due meed of praise. Reference was made to the effort now being made for the Qu'Appelle Association to work in connection with the S.P.G. The cordial thanks of the members of the Church are due to these societies. Our position to-day, the Bishop said, is largely due to the generous help of the S.P.G. during the past 20 years and to the S.P.C.K. for grants to the See Endowment and Clergy Sustentation Funds, also to the Gordon School, at Touchwood, and for books to churches and clergy. The C.M.S., which has done such a grand work amongst the Indians, is now gradually withdrawing its grants, so that their one mission in our diocese will have to be taken over altogether by the diocese. In speaking of the lack of men for the ministry, the Bishop said it had a very serious aspect. The ministry can only have attractions to men of the right spirit, because of the poor prospect from a worldly point of view compared to the professional careers or even to those of business men. There was the plain, plodding grind, the various chores, stipends of pitiful meagreness, and those not always certain. He took occasion to thank his clergy and to say that their loyal co-operation with him called for a vote of praise and commendation from him. The aim of the priesthood was not money, power, position, but love and sacrifice of self. The ministry is not a career but a calling, not a career for money-making, but still it was necessary that the clergyman should be free from financial anxiety. Many men were kept back from the work because of the inadequate compensation. He knew of great suffering patiently borne by those who worked for the extension of Christ's kingdom and the good of men. Living, everywhere, had become more expensive, and clergy were required to live differently, as compared to fifteen or twenty years ago. In speaking of the insufficient stipends of his clergy, the Bishop hoped that the Synod would take some definite action in the matter and pointed out that higher remuneration was given to almost every other work in the community. It was an important subject and needed to be brought before the Synod for special consideration. At the conclusion of the service in the church the members of the Synod met in the parish room for the despatch of business. The Bishop was in the chair, the Very Rev. the Dean was appointed secretary, and Mr. S. S. Page, lay secretary. Twenty-five clerical and nearly forty lay delegates were present. The report of the Executive Committee was received and adopted. The Rev. F. W. Johnson presented the Indian Committee report, and Rev. C. Williams, the S.P.C.K. depository. In discussing that part of the Bishop's charge which dealt with the question of

clergy stipends, he was asked to appoint a strong committee to deal with the matter, when the following lay delegates were appointed: Messrs. Lake, MacDougall, Jagger, Miller, McDonald, Barrow and Barker. Mr. R. S. Lake, in presenting the report of these gentlemen at a later session of the Synod, said that they had given the matter very full consideration and submitted the following: That all stipends be increased 15 per cent. That the Archdeacon in visiting parishes call attention to the changes that have taken place in the material conditions of the country. That he be requested to devote special attention to the outstations in non-self-supporting parishes, which fail to contribute a just proportion of the extra expenses imposed on the vicar in ministering to such outstations. That the Executive Committee in allocating grants in aid of non-self-supporting parishes, take the general increase of the cost of living into consideration. And that increases in the sums raised in such parishes to the same 15 per cent. herein recommended, should on no account be met with any corresponding decrease in the diocesan grant. That His Lordship's charge to the Synod be forthwith printed and copies widely distributed among members and adherents of the Church in this diocese. Speeches were made by Messrs. Lake, McDonald, and Sadler. The Rev. J. A. Lackey, lately from the diocese of Quebec, said that the cost of living in this country, as compared to Quebec, was 50 per cent. greater.

Friday.—At the meeting of the Synod to-day, the Rev. G. N. Dobie brought forward the following resolution in regard to the representation in the Provincial Synod, which was seconded by the Dean: "Whereas the manner of appointing delegates gives too great an advantage to one particular diocese, therefore be it resolved that this Synod of the diocese of Qu'Appelle desires the Provincial Synod to make such changes in the canon as will allow a more equal representation from those dioceses holding Synods and electing delegates." A strong motion with regard to the proper organization of Sunday school work was brought in by Mr. R. C. Honeyman. Interesting speeches were made and a committee of clerical and lay delegates was appointed to look into the subject and report to the Executive Committee. The Rev. J. E. M. Wright made an interesting speech to his motion on a card index system of registration of parishioners, but his motion did not receive the sympathy it deserved from the members of the Synod. The Rev. C. Williams received many supporters for his motion in the matter of an annual instead of a biennial Synod, which, after a good deal of dis-

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discussion was finally carried. The matter of a Church Congress was also discussed and finally agreed upon. The Rev. W. Nicolls is apparently an enthusiast for a Church paper in the diocese, as was evidenced by the complete and comprehensive speech he made on behalf of establishing a diocesan organ. Many other speeches were made. A strong committee was appointed to further the matter. The following motion was carried by a standing vote. Moved by the Rev. G. N. Dobie, seconded by R. B. Gordon: "That this Synod desires to place on record its deep sense of the profound loss sustained by the Church in Canada and more especially in this ecclesiastical province, by the death of the Most Rev. Robert Machray, Archbishop of Rupert's Land, and Primate of All Canada. For nearly forty years he laboured with unabated zeal, untiring energy and with a wise statesmanship to further the cause of Christ and His Church. His influence was felt far and wide. It was not only within the confines of his own diocese, nor yet within the Ecclesiastical Province of Rupert's Land that he displayed his unique power, but, also, in the Church at large, and especially in the councils of the General Synod. To him, perhaps, more than any other individual, we owe the present efficient state of the General Synod. It was, however, in this province that his most important work was accomplished. In what was at the time of his appointment one vast diocese of Rupert's Land there are now nine dioceses organized under the Constitution of the Provincial Synod. In all this work his was the guiding mind. Being possessed of a wide knowledge of this country and its varied needs, his great organizing powers enabled him to use this knowledge in no ordinary degree to the furtherance of the Church's welfare. As an educationalist he was without a peer in this country. St. John's College, Winnipeg, owes its present position today chiefly to his ability, munificence, and untiring efforts on its behalf. In private life he was known as a man of the most simple habits, devout, kindly, generous, a warm-hearted and loyal friend, ever ready to bestow his wise counsel and advice when and by whomsoever sought. We thank God for the benefit of his splendid life, and pray for grace to follow his grand example in building up the Church of Christ." The following were elected as members of the Executive Committee: The Dean and Mr. H. H. Campkin, ex-officio; Archdeacon Harding, the Revs. G. N. Dobie, T. G. Beal, F. W. Johnson, and C. Williams. Laymen, Mr. Justice Wetmore, Messrs. R. B. Gordon, R. S. Lake, S. S. Page, H. Jagger, To the Provincial Synod: The Dean, Archdeacon Harding, the Revs. G. N. Dobie, T. G. Beal, F. W. Johnson, W. Nicolls, C. Williams. Lay delegates, Messrs. H. H. Campkin, Justice Wetmore, R. S. Lake, R. B. Gordon, S. S. Page, C. Fetherstonhaugh, W. W. McDonald. To the General Synod the following: The Dean, Archdeacon Harding, the Revs. G. N. Dobie and T. G. Beal. Lay delegates, Messrs. Justice Wetmore, R. B. Gordon, R. S. Lake, and S. S. Page. The special Synod service was held in St. John's church, on Wednesday evening, the 15th June, when the sermon was preached by the Ven. Archdeacon Hard-

ing. He chose for his subject the necessity of joy in the Christian life. There was a large congregation present at this service.

KOOTENAY.

Revelstoke. The Synod of this diocese was convened this year by Bishop Dart, to meet in this town, on the main line of the C.P.R. Accordingly, on Wednesday and Thursday, June 8th and 9th, the Synod assembled for its fifth annual session. All except four of the clergy were present, and a sufficient number of lay delegates to form a quorum. This was the first time the Synod had met, having its own Archdeacon. Hitherto, the Ven. Archdeacon Pentreath, of New Westminster, had been acting Archdeacon, but a year ago Synod thought the time had arrived when it should have its own Archdeacon, and asked the Bishop to make such an appointment. Accordingly, the Rev. H. Beer was appointed and now officiated for the first time at Synod in his new capacity. It is gratifying to be able to say, that though some important, not to say radical, legislation was introduced, the utmost harmony prevailed throughout. The chief legislative act attempted was a canon on finance, similar to that in operation in Quebec. It was thought by the Synod, that it would be inexpedient at this time to take this important step. The meetings of the Synod are enjoyed by the clergy as times of joyful reunion. The distances between parishes are so "magnificent" that the life of the parish priest is one of comparative isolation. Though the meetings of Synod are times of considerable work of an exhausting nature, yet this is counterbalanced by the happiness of meeting our brethren of the clergy and interchanging thoughts and comparing notes on the events in the parochial life of each. The opportunity of taking part in the various religious services and partaking in communion the Holy Sacrament of the Eucharist, adds much to the happiness of these gatherings. While we were glad to meet, and sorry to part, we hope to meet again.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

"NUTS TO CRACK."

"Sir,—I want to know!"—why should it not be in order—when the ante-communion office is used in conjunction with morning prayer—to begin it after the Psalms? For the reason that the Commandments, Epistle, Gospel, and Nicene creed, are certainly some fair equivalent for the ordinary lessons and Apostles' Creed; and if we are to secure a maximum result from our Liturgy, without incurring the criticism of unnecessary repetition, and unmerciful taxing the endurance of humanity, why must we forever submit to such routine as tends to dissatisfy the average 20th century Churchman, and to retard progress of the United Church of England and Ireland in Canada? —L. S. T.

THE INTERNATIONAL LEAFLETS.

Sir,—What can one think of the editor's judgment, who, in the "Child's Own," a Sunday school leaflet for children just beginning to read, puts before these lambs of the flock the shocking story of a suicide, with the horrifying detail of how the unhappy man "threw a handful of his very life-blood in the air?" Further, what of the scholarship of the editor who allows that story

to be told of Julian the Apostate, who, as every student of history knows, died honourably of wounds received in fighting for his country? No doubt, there is a moral in Julian's apostasy—that Christianity suffers more from the sins of its professors than from the attacks of its enemies, but that is not the point intended to be made. I might as a teacher complain of the lack of grading which gives the same subject to the infants and to the Bible class, and of the poor work shown in the "Lesson story, and the questions," but as one who has had little children of my own I must protest against bringing such horrors before the very young. Moreover, such carelessness as putting forth false statements is inexcusable. The very best work is none too good for the hope of the Church.

—TEACHER.

ACKNOWLEDGMENTS.

Sir,—Would you be good enough to acknowledge the following amounts contributed in response to the appeal made by the Rev. T. R. O'Meara, Rector of Trinity Church, Toronto, and Commissary to the Bishop of Mackenzie River, to help supply the need of those missionaries who lost their supplies through the disastrous floods at Athabasca Landing? Branches of the W.A. at Montreal, Niagara and Fredericton, per Miss Edith Carter, \$105; a friend of missions, County of Lennox, Ont., \$2; a friend of missions, Belle Isle Creek, N.B., \$1; Mr. and Mrs. H. C. Dawson, Wapella, N.W.T., \$10; Ontario W.A. per Mr. C. A. Wurrell, Kingston, \$50; Waterloo Deanery W.A., Diocese of Huron, \$5; Miss K. L. H. Evans, boys' class, St. Philip's, Toronto, \$1.40. Amounts previously acknowledged, \$87. Total, \$216.40.

GEORGE GRIDDALE.

July 4th, 1904.

180 Selkirk Ave., Winnipeg.

OUR WESTERN MISSIONS.

Sir,—Lovers of the Church of England are, very naturally, anxiously desirous of the success and progress of our Church in the West. They are ready and willing to do all in their power for the financial support of Anglican missions in the West; but, after all, is the financial the most important aspect of this question? The last sixty years has been a period of vast democratic progress. Almost all our popular literature, of which Macaulay's History stands as a good sample, has not been favourable to us Anglicans. The Church of England has represented the spirit of the loosing social side. In view of the whole situation one wonders at the stand the Anglican Church has made against great odds. It is often assumed that the people merely drift away from us because of lack of interest on the part of the clergy. While, of course, there were a few obstinate or "impossible" clergy, that did not account for our great loss. Other Christian communities had their unsuccessful men, too. As a body the Anglican clergy were the product of their system, and the majority of them were faithful men. The vast mass of people left us for a reason, often unexpressed, but yet most definite. The vast mass of emigrants from England were of the poor class. They were in virtue of their abilities successful men. While many remained politically Conservatives, they became in virtue of their success and independence necessarily democratic socially; and, as a matter of fact, they left the Church of England for the Methodists because they were more at home; and as a consequence in many centres the Church of England dwindled into something like a social club with a chaplain. It cannot be said that the early Methodists in Ontario received more (missionary) financial aid than the Anglicans; far from it. The atmosphere of the country was in their favour. An old man, a leader in a large Yorkshire settlement, told me about twenty years ago in the midst of the Clergy Reserve controversy the whole settlement "got converted among the Methodists." As he said, if the clergy got all they claimed they would have become more independent and dominant than the Old Country clergy. While the old man did not display the least bitterness against the Old Country, he was evidently quite satisfied to be out of the atmosphere of the squire and the parson. It was, therefore, quite natural that the Irish Churchman, coming from a country where his Church was a symbol of his unique power, should have remained more true to the Church than the Englishman. And to-day in the West, as well as in the East, far more than the financial aspect, the social question is at the root of our future success or failure. We may find the money for the immediate present, but if we cannot prevent our Western congregations becoming social clubs, the vast mass of our Western working humanity, as it grows more prosperous and emerges into middle class independence, will follow their social instincts in spite of anything we may do.

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We must guard against doing what was done in the past. Old country missionary aid certainly did do good. It aided the early emigrants over their first years of need, but it did not preserve them within the communion which it found the money. Money is not the only or the chief question in connection with Anglican missions in the West. While I cannot answer the question, for I have not the knowledge necessary, yet is our Church in the West adapting herself to the social atmosphere around her there? Episcopacy and the Church of England as religious institutions have no necessary connection with the baronial pretensions of feudal institutions or the feudal atmosphere. If we stick to these "accidents" as necessary adjuncts of the Church in this country we may continue to exist as an exotic, but our hopes to continue or become a great Church are hopeless.

A LOVER OF THE CHURCH.

British and Foreign.

The increase in the receipts of the Church Missionary Society for the last financial year was more than \$200,000 over the previous year.

Bishop Rowe writes that the Church, at Valdez, on the south coast of Alaska, has practically the whole of the people, and that the hospital is doing a blessed work.

The first Christian newspaper in the Thibetan language has been lately started. It is edited by the Moravian missionary, Francke, and appears monthly.

The total recorded amount given by Church people since 1811, the year of the foundation of the National Society for the Education of the Poor, was no less than £45,000,000.

The total membership of the Church of Scotland is 650,000, and its income last year amounted to £517,000. The membership of the United Free Church of Scotland is 503,000, and its income was £1,160,000.

The London City Mission employs sixteen missionaries to work among Asiatics and other foreigners in London, in addition to 444 among London's poor and outcast. Some of the results of the society's work during 1903-1904: Induced to attend public worship, 5,056; new communicants, 1,576; restored to Church communion, 541; drunkards reclaimed, 1,483.

Bishop Ferguson, of our African Mission, writes: "A good indication of progress is the fact that our people are learning to help themselves in the matter of supplying the needs of their parishes and stations; hence the amount of contributions reported last year was larger than ever."

The Anglican mission in New Guinea, has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1,000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the island where there are no missions. An umbrella suffices in the districts under missionary influence."

One of the most remarkable translations of the Bible is that made into a Chinese dialect by Bishop Schereschewsky, an American, but of Jewish origin. Nineteen years ago he became afflicted with paralysis, the result of overstrain occasioned by excessive work. He retired from his episcopal duties, and leaving China, went to Japan. There he lives to-day, in a small rented house in Tokio. Desirous of providing a version of the Scriptures that could be read by a large section of the Chinese populace, he worked for eight years at the task, keeping two secretaries busily employed. He himself, however, wrote the actual copy upon a "typewriter" in Roman characters, though he was only able to use one finger of each hand.

A body of 2,000 or 3,000 Kaffirs, connected with Boer farms, and partly Christianized, having been refused all religious instruction by their masters, have been formed into a community by the Archdeacon of Grahamstown, and above 300 of their children baptized by him. Their leader Hlate seems quite a remarkable man.

A lady related to one of the English Government officials in Hong Kong, attended a Chinese service at the Church Missionary Society's church there, and thus, describes what she saw: "Last Sunday we went to hear a Chinese service, that is, our Church service translated into Chinese. It is a church belonging to the C.M.S., and except ourselves and three missionary ladies the whole congregation and the clergyman also were Chinese. The church was packed. It held from 300 to 400. The men sat on one side, the women on the other. You could follow the sermons in their Prayer Book and Bibles, and hymns were sung to our own tunes, also the canticles to our chants. I never saw a more devout and earnest congregation, and they seemed absorbed in their Prayer Book and Bibles, and repeated all the responses far better than any congregation at home. It was a most impressive sight."

A POOR EXCUSE.

Did you ever notice that the man who says that he is kept out of Church by hypocrites is not influenced by them anywhere else? Business is full of them, but if he sees a chance to make money, he doesn't stop at that. The theatre is full of them, yet he goes there. Society is full of them, still he goes into society. But to meet a hypocrite in church would soil his purity.—The Church Times.

"BE NOT FORGETFUL TO ENTERTAIN STRANGERS."

It is sometimes said that the members of the Church do not welcome strangers or act cordially towards visitors. While not for a moment granting that this is true, except in the case of some few congregations, whose members have "more money than brains," there are some facts that would make it appear that strangers were not treated as "cordially" as they would be in some other of the various places of worship.

In the first place, as the church is God's house, all of His children are welcome there and have an equal right to attend; and it would be of the nature of officiousness for the members of the congregation to "Welcome you to our church."

In the second place, the church is no place for "visiting" and "pleasant conversation." It is the "house of prayer," not the house of talk.

In the third place, it is infringing on people's rights, intruding on their privacy, and disturbing to their devotions, to be pounced upon by a "committee of hospitality," and questioned about their own affairs.

The church is a place where any child of God has a right to come to worship Him undisturbed without interference; it is not a meeting house or place for social intercourse. Nevertheless, everyone should be shown that they are perfectly welcome and should be treated with the utmost courtesy and thoughtful consideration.

The liturgical service, with its frequent change of posture, and necessity for finding place in a book, is confusing to those unaccustomed to it, and someone in the congregation should always show a little willingness to guide and help them so that they can learn to "Worship the Lord in the beauty of holiness," to offer Him worship "In spirit and in truth."—By the Rev. Arthur Gorter.

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DOING ONE'S DUTY.

It is by doing our duty that we learn to do it. So long as men dispute whether or no a thing is their duty, they get never the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of. Difficulties which it seemed to them they could not get over disappear. For He accompanies it with the influences of His blessed Spirit, and each performance opens our minds for larger influxes of His graces, and places them in communion with Him.—E. B. Pusey.

TO MAKE A HAPPY HOME.

Learn to govern yourselves and to be gentle and patient.

Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer and a sense of your shortcomings and errors.

Remember that valuable as is the gift of speech, silence is often more valuable.

Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and that we must forbear and forgive, as we often desire forbearance and forgiveness ourselves, says the Philadelphia Ledger.

Never retort an angry word. It is the second word that makes the quarrel.

Learn to say kind and pleasant things whenever the opportunity offers.

THOUGHTS FOR THE THOUGHTFUL.

What is true rest? Not idleness, but peace of mind. To rest from sin, from sorrow, from fear, from doubt, from care—this is true rest. Above all, to rest from the worst weariness of all—knowing one's duty, and yet not being able to do it. Perfect rest, in perfect work; that surely is the rest of blessed spirits, till the final consummation of all things.—C. Kingsley.

There are those who acquire the habit of helping others, of comforting, of adding cheerfulness and strength, wherever they go. To those who thus give much is given in return—contentment, trust in God, confidence in their fellow-men, sweet hopes, peaceful memories.—James Freeman Clark.

Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong, honour that, rejoice in it and, as you can, try to imitate it. For the rest you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palm-tree stem, never mind so long as it has been growing and has its grand green shade of leaves and weight of honeyed fruit at the top.—Ruskin.

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it!" exclaimed Tommy, happily; and that was all he said—F. M. Brunner.

THE BRAVE SWAN.

Gladys clapped her hands with delight when she saw the tiny yellow ducklings. When they were old enough she was allowed to go with Betty to see them have their first swim. The joy of the yellow youngsters as they splashed merrily about was only equalled by Gladys' cries of pleasure.

"How they love it!" she called. "It must be nice to be a duck, Betty!" Betty said she supposed people did think so, since they called you a "duck" when they wanted to please you.

Just then Gladys gave a startled cry and Betty looked hurriedly over the water. She saw a big swan coming toward the ducklings. It looked rather angry, and she, too, felt a little frightened.

"Oh, Betty!" cried Gladys in distress, "it will hurt the tiny things; can't we get them away?"

She ran close to the water, then gave a cry of relief and joy, for the swan only looked curiously at the ducklings and swam proudly past.

Every morning afterwards Gladys took the ducklings' food to the water, but she always tried to drive the swan back, because she was afraid it would eat the little birds' meal.

One day as she was going to the pond she had a terrible fright. A surly-looking terrier suddenly ran out of some bushes near and began chasing the ducks, who happened to be waddling on the bank. They flew into the water in great fear, and Gladys grew cold with terror when she saw the dog leap after them. She screamed for help, and, as if in answer to her cries, the big swan came rapidly swimming towards the dog. It hissed loudly in anger and struck the terrier with its wing. The dog gave a howl, and at once the swan turned to the frightened ducklings, and, picking them up in her beak, she placed them upon her back and swam quickly off. The dog appeared to stop to get over the blow and the surprise of his attack. He then returned slowly to land and disappeared with his tail between his legs.

"Oh, you dear, brave swan!" cried Gladys, her eyes filling with tears of joy and gratitude.

Ever after that the big swan always shared the best of the ducklings' food. And when they were quite grown-up ducks Gladys never went to see them without a "dainty" for their brave defender.

LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes, and even his little curls, all wringing wet. "Just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked auntie.

"Cause all the other boys did," said Joe, "so I had to, or they'd laugh."

His aunt gave him dry clothes, sat

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him down behind the stove and made him drink hot ginger tea. Then she told him a story:

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things. Where one went all the rest followed. One day a big ram found a gap in the fence and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old, dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next although father tried to drive them back, and Watch, the old sheep-dog, barked his very loudest. But they just kept on jumping, till the well was full. Then father had to pull them out as fast as he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—Youth's Companion.

A man who does not know how to learn from his mistakes, turns the best schoolmaster out of his life.

Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others; in giving his life the ransom of many. A man who does this will be worthy of his food and not fail to have it.—Tolstoi.

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

When men touch each other with the touch of God and love each other with the love of God and serve each other with the sacrificial heart of God, then the race will be one concordant family. The solvent of every problem of society is the love of God.—George D. Herron.

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ON GUARD.

You have a little prisoner,
He's nimble, sharp and clever;
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour,
Than you can make in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words,
Not good for you to know.

Quick! fasten up the tiny gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue.

—P. Leonard.

BOYS AND DUCKS.

"There are ten white ones and two black," declared Tommy, "and that makes twelve! Come on and see, Teddy!" So the two little boys ran off to the brook, and when the ducks saw them, they jumped and flew, and then off they swam in the water.

"Why, they're scared as anything!" exclaimed Teddy. "Our ducks are not. They let you feed and pat them, and one duck I hold in my lap!"

Tommy sniffed. "Do you?" he said, contemptuously.

"Yes," answered Teddy, slowly; "That's just what I can do!"

"H'm!" sniffed Tommy again.

Teddy laughed. "It's my sister Belle's motto that makes them so tame," he said, smiling; "and it's a very good motto. It's 'Do unto ducks just what you'd like a duck to do to you!'"

"Ho! he!" laughed Tommy. "Ho! ho!"

"We never throw stones or sticks at our ducks," continued Teddy, solemnly, "and we never shout or say 'Sh!' to them; and we feed them and treat them just as if we, well—we were ducks, too!"

FEDERAL LIFE

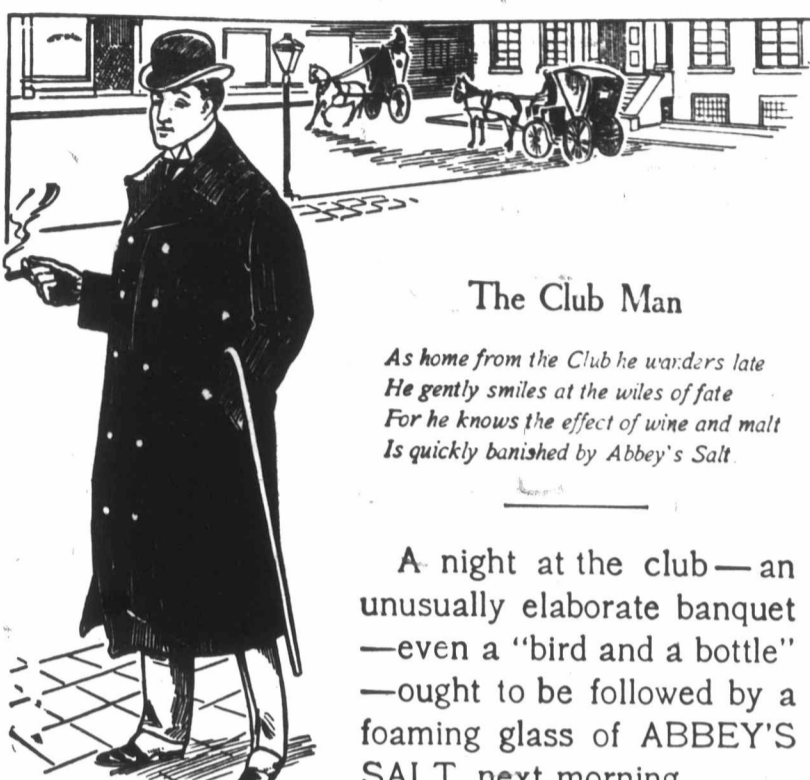
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"Whew!" whistled Tommy. "I fire stones at my ducks every day!"
"Then," declared Teddy, decidedly, "that's why your ducks flew so."

But the next summer Teddy went to see Tommy's ducks again. There were ten white ones and two that were black. And when the little boys came running down the bank to see them, not one of the twelve either

jumped or flew. They sat on the grassy shore and plumed their feathers, and blinked their shiny eyes, first one blinked, and, then another.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMART,
Deputy Minister of the Interior.

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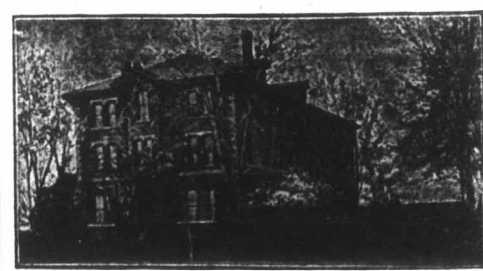
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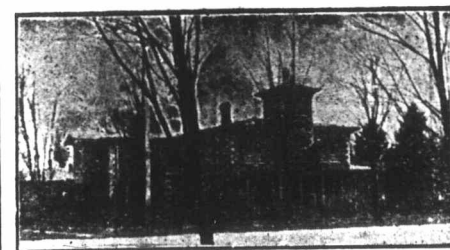
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