

[July 20, 1905.]

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JULY 27, 1905.

[No. 30.]

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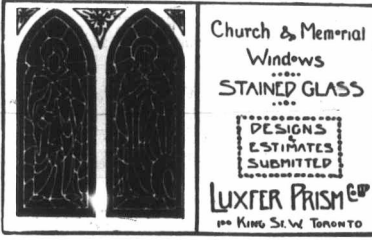
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Address all communications, with remittances, to J. M. Platt, Warden Penitentiary, Kingston, Ont.  
Papers inserting this notice without authority from the King's Printer will not be paid therefor.  
J. M. PLATT,  
Warden.  
Kingston, July 3rd, 1905.

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F. E. CARROLL,  
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THE CANADIAN NORTH-WEST  
**HOMESTEAD REGULATIONS.**

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

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

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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

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

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

W. CORRY

Deputy Minister of the Interior.

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

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

"A book which no clergyman and no thoughtful layman can afford to do without."  
**Year Book**  
and Clergy List of the Church of England in the Dominion of Canada.  
Price - - 25 Cents.

The issue for 1905 contains portraits and sketches of the Right Rev. Samuel Pritchard Matheson, D.D., Lord Bishop of Rupert's Land; the late Bishop Baldwin, of Huron; and the late Most Rev. Robert Machray, D.C.L., Primate of all Canada. It also contains descriptions and statistics of the Dioceses, list of Educational, Missionary and Church Institutions, as well as a complete list of the Bishops and Clergy with date of ordination, etc.  
All Church people will find the Year Book an indispensable guide to Church Work in Canada.

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For all information apply to Local Agents, or to DOMINION LINE, 17 St. Sacramento St., Montreal.

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In answering any advertisement it is desirable you should mention **The Canadian Churchman.**

[July 27, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, JULY 27, 1905.

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

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

**ADVERTISING RATES PER LINE - - 20 CENTS**

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

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

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

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

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

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

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

Address all communications,  
**FRANK WOOTEN**  
Phone 4643 Main. Box 34, TORONTO.  
Offices—Union Block, 36 Toronto Street.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 30—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 26, 17.  
Evening—2 Sam. 12, to 24, or 13; Mat. 15, 21.

August 6—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Rom. 6.  
Evening—1 Chron. 22, or 28, to 31; Mat. 19, 27—20, 17.

August 13—Eighth Sunday after Trinity.

Morning—1 Chron. 29, 9 to 29; Rom. 11, to 25.  
Evening—2 Chron. 1, or 1 Kings 3; Mat. 23, 13.

August 20—Ninth Sunday after Trinity.

Morning—1 Kings 10, to 25; 1 Cor. 1 to 26.  
Evening—1 Kings 11, to 15, or 11, 26; Mat. 26, 57.

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, 390, 447, 524.

Offertory: 227, 268, 298, 528.

Children's Hymns: 228, 330, 339, 340.

General Hymns: 275, 290, 447, 633.

### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.

Processional: 175, 179, 270, 547.

Offertory: 167, 265, 512, 518.

Children's Hymns: 261, 271, 334, 336.

General Hymns: 177, 178, 255, 532.

## Archbishop Lewis' Memorial.

It is proposed to place an oak reredos in St. George's Cathedral, Kingston, at the cost of two thousand dollars, in memory of the late Archbishop Lewis, the first Bishop of the Diocese of Ontario. As the beautiful altar of the Cathedral was a gift from the Bishop himself, the reredos is to it a fitting complement as well as memorial to the lamented and honoured donor. We hope the cordial and generous response—not only from within, but as well, from without the late Archbishop's diocese, will be in the spirit of the Latin proverb, "He gives twice who gives quickly."

## Zeal with Discretion.

The Church in the Maritime Provinces has from time to time lost the able and energetic service of some most capable clergymen, to the

gain of the Church elsewhere in the Dominion. The reverse has been sometimes the case. A one time Ontario clergyman who is doing good work in Nova Scotia is the Rev. S. Weston-Jones. Mr. Jones, who is the rector of Windsor, has obtained two years leave of absence from his charge, to devote himself exclusively to the aid of King's College, which is already much indebted to his indefatigable services for its marked progress. The following extract from a published letter of Mr. Jones, well illustrates his success and energy. "A few days ago a gentleman gave me an assignment upon a paid-up life insurance policy for King's College, with an agreement to pay a certain percentage interest upon it during life. The very next day when I showed his written pledge no less than three gentlemen offered me sealed agreements to pay out of their respective estates after death \$200, with pledges to pay interest at 4 and 5 per cent. during life. On my again the next day showing these four agreements to another gentleman he at once offered me a fully paid-up endowment policy for \$250, with his pledge to pay 4 per cent. interest upon it up to the time of its maturity. Since then I have secured still a sixth similar sealed agreement."

## Welcome Bequests.

The great help small bequests—it matters not in what way they are made—are to the Church is clearly shown by the Rev. Weston-Jones. He says: "The truth is, bequests for small sums, sums to some of us as large even as \$200, are so rare that the rank and file of our people, farmers, mechanics, tradesmen, etc., have probably never thought the small sums they would be able to leave at death to the objects they specially wish to see prosper worth the acceptance of the Church. Some may even think for them to leave

## We are now taking our Annual Holidays, therefore the next issue will be August 17th.

\$10, \$25, or even \$50 to charity would bring ridicule upon them or their families. The Church ought to raise her protest against any such idea, and make it perfectly plain that she values the contributions of her poorer members, however small they may be, whether these contributions come by posts, obits, sealed agreements, or through bequests in wills." We are glad indeed to welcome this most sensible, practicable and helpful suggestion, and commend it heartily to our readers of small or moderate means, who really form the bulk of our congregations.

## Empire Day in the East.

That the patriotic heart beats warm and true under the Southern Cross, the Australian Churchmen proves thus true: "The glories of the British Empire were certainly not forgotten in Sydney on Empire Day. The service at the Cathedral was evidently appreciated by a large congregation, which included the Governor-General and Lady Northcote. At the University 'God Save the King' was played on the organ, and the day was honoured in other ways. Many distinguished guests were present at the Lord Mayor's luncheon, and among them the State Governor, the Admiral, and the Archbishop. The Archdeacons of Camden and Cumberland, Canon

Boyce, Vice-President of the British Empire League, and other clergy, delivered addresses at various centres. Empire Day is evidently destined to become a popular as well as a useful institution in the future. It is an occasion on which we may properly emphasize with advantage the truth that the best way to become a good citizen, and to have a share in the uplifting of the character of the Empire, is to become a good, that is to say, a consistent Christian."

## A New Bishop.

The following press reference to Bishop Lloyd shows that Canada is still giving what the United States is only too glad to receive. "A Canadian in the Episcopal Church in the United States has been elevated to a post of high honour. The Diocese of Oregon has elected as Bishop Coadjutor Rev. Frederic Ebenezer J. Lloyd, D.D., well-known in the two countries. Rev. Dr. Lloyd was born in England, and is a graduate of Dorchester Missionary College, Oxford. He was ordained deacon by Bishop MacKarness, of Oxford, in 1882, and took up missionary work in Labrador and Newfoundland. In 1885 he became rector of the Church of the Holy Trinity, Levis, Que., and the year following was ordained priest by Bishop Williams, of Quebec. He was afterwards stationed at Shigawake, Que., and later became rector of Georgetown and Cherry Valley, P.E.I. At one time Dr. Lloyd was assistant rector of St. Peter's Pro-Cathedral, Charlottetown, and was priest in charge of a parish at Summerside, P.E.I. He came to the United States in 1884, and laboured in several states. He founded the Society of St. Philip the Apostle, for the training of priests to teach missions, and is director-general of the order. He is editor of the American Church Directory. Rutherford College of North Carolina conferred upon him the degree of D.D. Dr. Lloyd is an adherent of the extreme Catholic party in the Episcopal Church. He will be the fourth High Church Bishop in this country to come from over the border.

## The Church's Reverence.

Earl Nelson in Church Bells repeats the following just tribute paid by a noted writer to the teaching of the spirit of reverence: "Dr. John Watson (Ian Maclaren), preaching (on one occasion) at Sefton Park Presbyterian Church, spoke thus of the Church of England: 'Her Spirit of Reverence.—Mr. Shorthouse had laid great stress on the note of quietness in the Church of England. It was a fitting tribute, her attitude in public affairs was never loud, garish, or indecorous. When a man entered one of her ancient places of worship he passed into a home of quietness. Not only did the noises of the street die out of his ears, but in her worship the noise died out of his heart. The garish light fell softly through glass enriched with pictures of saints, and many a Christian of our shallow and unbelieving age was melted in this solemn shadow. In a Church of England, from the font where infancy was received, through the Gothic interior symbolizing the mysteries of the Faith, to the altar where he received the sacred symbols of the Communion, the worshipper had portrayed at the beginning the progress, and the triumph of the Christian life. The prayers of the Church, handed down through prophets and apostles, saints and doctors, by their religious note and catholic comprehension, took us out of sense of time and place, and placed us amid things eternal and unseen. There were minds which resented this chastening shadow, hearts which would not cease to question even before historic catholic

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creeds. But, notwithstanding immutability and antiquity, her worship remained to-day the standard of the most perfect Christian worship in this country, checking the wild vagaries of spiritual enthusiasm, and unconsciously refining the spiritual attitude of her children."

#### Hope Gardens, Jamaica.

"Hope Gardens are the headquarters of the Botanical Department of the island," writes a correspondent of the New York Observer, "and contain in perfect form, classification and position, trees, shrubs, flowers, ferns, nurseries and museums of native woods and products. The water gardens, fern-houses and rockeries, orchid cultivations, rose gardens and tree specimens will chiefly attract the visitor, but he can go a dozen times to these gardens and be well rewarded for each visit. Castleton Gardens are about nineteen miles from Kingston and are also well worth visiting. The visit can be made from Port Antonio by taking the railway to Annoto Bay and a carriage from there. As one must carry lunch and make the return trip to Port Antonio on the same day, the excursion is very fatiguing, and it is better, if convenient, to make the excursion from Kingston or Constant Springs Hotel. The road to the Botanical Gardens is delightful; beneath forest trees, through long valleys and among fine plantations. The Gardens were established about forty years ago. Every known palm is growing there; there are groves of the bread fruit tree with its beautiful foliage, endless clumps of the feathery bamboo, rows of banana trees and magnificent flowering trees; in the valley of the Way Water are acres of tobacco plants, and on the hillsides patches of yams, sugar cane, cocoa, coffee and orange trees. There are beds of flowers without number, and curious plants from all parts of the earth. Wild nature has its place in the gardens, thickets of bamboos, dark pools of water and rushing streams where one may bathe or picnic in the dense shade, diversify the glens and ravines, and there is a sense of tropical scenery and vegetation which is simply bewildering."

#### THE CHURCH AND VACATION.

It would be a happy inspiration were the Churchmen now scattered or scattering for their holidays to think for a moment of the zest, purity and strength that would be added to these happy days of summer outing by continuing when away from home the blessed habit of family prayer and Sunday worship. The service lends itself readily to a simple, modified use suitable for such occasions. No Churchman who is at all familiar with his prayer-book would find much difficulty in selecting such portions of it—whether from morning prayer for use in the morning—or from evening prayer for use in either the afternoon or evening. To this might be supplemented a short and appropriate sermon from one of the many small volumes of sermons published for use on similar occasions. Such for instance, as are to be found in that capital little volume: "Plain Words," by the late Bishop Walsham How. For singing, no selections of Hymns are as suitable for Church people as those in common use in our churches. No one need look beyond either Hymns "Ancient and Modern," or the "Hymnal Companion,"—if preferred—for sober, seemly hymns adapted to the varying needs of life and exigencies of worship. Besides, they have the great advantage of being familiar to our people by constant use—and ready remembrance—of word, thought, and music. Just here we may say that we are not advocating the slightest attempt at sensational or emotional effect in worship. Only a short, simple, sober, and seemly service—along the line laid down, and well understood, in our branch of the Church. So great is the power of

materialism. So utterly indifferent are worldly people to the good offices of the Church, and so irresolute and unsettled are a few of our own Church-people that we can well understand that what we suggest will appear to some heads of families, or people otherwise prominent in camping parties, or island homes, or similar gatherings, a difficult thing to do. Well, we will grant that to those who, for the outing season, wish to leave behind them the good habit of family and public prayer it will be a little difficult. Not so difficult, however, at first blush it seems, where conscience speaks and the will at once responds, and a gentle, persuasive determination calmly leads the way to modest, yet resolute action. The lamented death of Mr. Villiers Sankey, the well known engineer and surveyor, a most competent and careful canoeman, and others of his party; and the sad, and alas! not infrequent drowning accidents whether by boating, canoeing, sailing or swimming—on our lakes and rivers during the summer season, will go to prove that we do not leave the most tragic event of life behind us when, on pleasure bent we set off, the gayest of the gay, for our happy holiday outing. What we in the kindest spirit urge is simply that—once a Churchman—always a Churchman. Hence the recreative freshness, joy and strength of the holiday, will have added to it the spiritual freshness, joy and strength which inevitably comes to those who under all circumstances are not unmindful of their "duty towards God," and to their "neighbour." Our remarks, of course, only apply to places where no church, clergyman, or missionary is accessible.

#### FROM WEEK TO WEEK.

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

The clergy of the larger city churches are rising hither and thither in search of rest, change, and inspiration. They may be seen drifting toward the sea and lake shore, across the vast reaches of the continent, or retiring to favourite camps among the mountains and in the forest. Not a few have crossed or will cross the Atlantic to explore the haunts of men in centres of an older civilization. This running to and fro upon the earth is all right. It is presumed that for ten or eleven months in the year these men have been putting heart and mind into their work, and living at high pressure. It is not merely in their own interests, but in the interests of their congregations that they for a time should look upon new scenes, and refresh themselves with a new inspiration and new strength. No man of intelligence, whose duty it is to teach, can go forth for a holiday and commune with Nature in her solitudes, or with the resorts of human genius in the great centres of historic life, without adding freshness and power to his instruction. And so our good wishes go with the men who are off on their holidays. Perhaps it is well to remember that it is not wise to disclose too freely the sources of inspiration to an expectant and admiring congregation. There are limits to the interest in what one saw in the Lanore, or from the apex of a pyramid. But even the thrill experienced when standing on Mars Hill for the first time, and a hundred other impressive sensations may bear fruit in many ways without appearing in the form of autobiographical notes. A reasonable holiday is time well spent.

While the clergy of private means or large incomes can freely avail themselves of the opportunities to rest in the country or travel abroad, what about the men who are toiling from year to year in the small missions, where the demands of their households more than suffice to exhaust the slender incomes? Are they to toil perpetually upon the treadmill and know nothing of the blessings of changes or the values of a new out-

look. The Canadian Churchman has already called attention to these faithful workers of the Church, and asked that their congregations should see that they have a holiday. Spectator wishes to emphasize this timely suggestion. It is wonderful the power of a really friendly, generous act, such as this. It puts new life and hopefulness into the clergymen, and it uplifts the congregation as well. We have never yet seen it fail to unite clergyman and congregation in closer fellowship. It blesses them that give as well as him who takes. Fifty or seventy-five dollars is but a small matter for a parish, and yet it means hearts going out in generous action, renewed powers, mutual respect, and enlarged confidence. Don't wait for some one to come to you, speak of it to your neighbour, start the movement at once, and in a few hours behold the thing is done.

No one can read the reports of the committee on the diaconate without feeling that earnestness and energy lay behind it. If all the other committees of the General Synod could show the same industry and the same thoroughness, then progress would be an easy matter. The effort made to unite the whole Anglican Communion in any action that may be taken to establish or re-establish the diaconate as a permanent order, rather than a step in the direction of the priesthood, shows a fine consciousness of the unity of the Church throughout the world. The Church of England seemed to receive the suggestion of the Canadian Church very sympathetically, but we do not recall the reception accorded by the Australian and American Church. We feel quite sure that there are circumstances where an earnest layman might with profit to the Church be ordained to the diaconate with the understanding that he was not to proceed to the priesthood, and not to give up his secular business. The ordination would augment his influence and enlarge the field of his usefulness as an assistant to the rector without increasing the financial responsibility of the parish. The necessity for extreme care in the choice of such men is obvious, but is there really any reason why a Bishop should not so ordain a fit man now without synodical action, or the co-operation of the other sections of our great communion? Suppose there are two or three rectors in Toronto, and a few more in Montreal who have laymen of suitable character and adequate qualifications willing to enter the diaconate under the conditions contemplated by the committee, what power forbids the Bishops of these dioceses to lay hands upon them and set them apart for the duties of deacons? We know of no authority that limits the powers of a Bishop in the choice of men whom he may propose to advance to the priesthood, why halt then to get the whole Canadian Church or the whole Anglican communion to approve? Why not test the experiment, if it may be so-called, under the most favourable conditions now, and its success would then be the most powerful argument that could be advanced in favour of the movement.

We notice with satisfaction that several of the diocesan synods have begun to set their houses in orders with a view to maintaining their own missions in a state of efficiency in keeping with our power as a Church. If the Church is to be strong and resourceful in its capacity to extend itself in other parts it must be kept in a state of efficiency and effectiveness at home. We have been educating ourselves of late to talk in hemispheres and planets, while the missions at our doors are somewhat neglected. If a parish or a diocese fails to contribute the amount assigned to it for planting the Church in the West, in Persia, Egypt, or Japan, all the world knows of the failure. If a diocese pays its own missionaries five or six hundred dollars a year when it ought to see that they have nine hundred or a

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thousand, the missionary suffers in silence. We cannot talk in millions when we discuss this subject, and hence it does not appeal to the imagination. But a duty is a duty all the same, whether it be enshrined in poetry or not. Let us then commend the men who are attending to the obvious, but now showy duties of the Church at home, and let us take off our hats to the men who are determined to see that missionaries at home shall be honoured and provided with the means to do their work effectively. We cannot tell where the candidates for the ministry are to come from if eastern missions are not properly worked. We are calling aloud for more men to offer for holy orders, and we all know that the country parish and mission are the centres from which most of our candidates come. We could name some of the most unpromising missions that have given to the country from two to six clergymen. The great city parish may dazzle us with its gifts in coin, but the mission that has thrust forth one or more of its sons to lead and teach has to be numbered among the great benefactors of the Church.

The death of Bishop Young marks the passing of another of the heroes of the great lone land to the north. Whatever men may think of the ministry of white men to the Indians in those northern wildernesses there can be but one opinion of the lofty sense of discipleship that calls a man to work there and keeps him at the post of duty for many long years. His name shall be honoured while the Diocese of Athabasca remains, and though the on-coming of the white man may transform the wilderness into fruitful fields, the old pioneer days will not soon be forgotten. Chief among the men who had a part in those picturesque and heroic times will stand Richard Young, priest and Bishop to the red men.

A trifle more than a month remains until the meeting of the General Synod, a month when it is safe to say that seventy-five per cent of the delegates will be holiday making in some form or another. The agenda paper is not due for several days, and the members of this great national church council, which meets but once in three years, are still guessing as to what business will come before them, and in what form it will appear. It can hardly be necessary to again call attention to the great loss that must come to the Church from lack of knowledge in advance of the chief items of business to be brought before its General Synod. It must be apparent that ten strenuous days in three years are not sufficient in which to weigh the bearings of the most important synodical legislation. Submit all the reports of the major committees to the Church six months in advance of Synod meeting, insist as far as possible upon having private members forward their resolutions to the secretary to appear in the convening circular to be issued as early as possible; these points would in our judgment augment general interest, and enable men to assemble possessed with a power that is quite out of the question under present conditions. But the chief object of a Synod is not to fill a journal with resolutions however admirable, but rather to take counsel as to how the things indicated on paper may be brought to pass. A Synod exists for action rather than statutes, although statutes may be the form of expressing its will. Its work is only begun, however, with the expression of its will; its real work is to provide for the carrying of that will into effect. What boots a resolution on temperance if there is not the determination to give it effect, and some indication as to how its agents are expected to proceed with their work. What a phantom is a resolution on Sunday observance,—the condemnation of street cars, railways and steamboat companies, etc., for plying their business

on the first day of the week, if the whole thing ends with the resolution. We are perfectly sure that Canadian Church assemblies can stand a good deal of improvement in following up admirable resolutions with the appropriate action to give them effect. The General Synod should be the model and inspiration of all our other Synods in dignity, sincerity, and energy.

The General Synod has lost one of its most useful laymen in the death of Mr. Charles Garth, of Montreal. For some years he was its treasurer, and like all other work he undertook for the Church his heart went with it. His chief services to the Church were, of course, rendered in the city and diocese of Montreal. As treasurer of the Diocesan Synod and governor and treasurer of the Diocesan Theological College, his work will not soon be forgotten. In all kinds of emergencies he was called upon by his Bishop, and never did he fail to do a man's part to further the cause of the Church which he loved with an unfeigned love. He was an exceedingly busy man, and sought after on the directorates of many corporations, but his greatest pleasure seemed to be found in promoting Church work. He was not a showy man in public assemblies, but was always listened to when he spoke because of a clear, businesslike directness in all his utterances. His death after a long illness was no surprise, but it marks the passing of one of the Church's most devoted and tireless workers.

SPECTATOR.

## BROTHERHOOD OF ST. ANDREW.

General Secretary, Fred. W. Thomas, 23 Scott Street, Toronto.

An organization of men within the Church of England in Canada, sanctioned by her Bishops and clergy, pledged to definite work for the extension of Christ's Kingdom among men, having for their guidance two simple rules of prayer and service.

OBJECT—The spread of Christ's Kingdom among men especially young men.

RULE OF PRAYER is to pray daily for the spread of Christ's Kingdom among men—especially young men—and for God's blessing upon the labours of the Brotherhood.

RULE OF SERVICE is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

A new edition of the Canadian Handbook has been printed, and is now ready for distribution.

A telephone has been placed in the head office, and it is hoped that full use be made of it by everyone interested in Brotherhood work by calling up phone No. 5835 Main.

The Dominion Convention, to be held in Ottawa, October 5th, 6th, 7th and 8th, promises to be a successful gathering. Already a number of Chapters have chosen their delegates, and a thoroughly representative Convention is looked for.

The Travelling Secretary has lately visited St. Catharines, Niagara Falls, Port Colborne, Simcoe, Tillsonburg, St. Thomas, London, Chatham, Windsor, Walkerville, Sarnia, Stratford, Woodstock and Ingersoll, paid a flying visit to Ottawa in order to address the Synod there, spoke at Billings' Bridge, called at Kemptville, and addressed the Chapters at Orillia, and also spoke at Sunday evening service at Bay Park, near Orillia.

Provisional programmes for Ottawa Convention are now being sent out to Chapter secretaries, and may also be procured at head office.

The president is spending a few days' vacation at Stratton House, Port Carling, and Mr. R. B. Street, treasurer, is summering as usual at Orillia.

A Chapter of the Brotherhood of St. Andrew was organized July 3rd in connection with Trinity Church, Billings' Bridge, by Mr. A. G. Gilbert, assisted by Dr. Leggo, of St. Matthew's; Mr. E. Hunt, of St. George's, and Mr. Rogers, St. Luke's. The rector, Canon Low, presided, and the officers appointed were: Director, Mr. Thomas Brewer; secretary, Mr. Geo. Fitzpatrick.

Great interest continues to be taken in the Junior work, and letters are received from different parts of Canada asking for information and literature.

Mr. A. U. De Pencier, rector of St. Matthew's, Brandon, in sending in contributions to Forward Movement writes that they are building a Mission church to accommodate the large number of newly-arrived English emigrants. Although four of his Brotherhood men have removed, the Chapter is still doing excellent work, and the men who have gone to Winnipeg and Wolseley will take up Brotherhood work there.

The secretary of the newly-formed Chapter at Carberry, Man., writes in a recent letter that "not a stranger arrives

in town but what he is sought out by some member, or the fact is announced to the rector, and we either get him, or he attends another place of worship."

New Junior Chapters have been formed at St. Paul's, Almonte, Ont., and at St. Peter's, Winnipeg, Man.

St. Paul's Chapter, Renfrew, have started a Bible class, at which twelve were present at the first meeting and fifteen at second, and hotel work is also done regularly each week by the Brotherhood men.

Ottawa.—Fourteenth Convention, Thursday, Friday, Saturday and Sunday, October 5th, 6th, 7th and 8th, 1905. The provisional programme of the fourteenth Convention of the Brotherhood of St. Andrew in Canada is herewith submitted. Although still incomplete, the Programme Committee are putting forth every effort to secure such speakers from the United States and Canada as will ensure the success of our conferences and public meetings, and make the Convention a source of inspiration and real help to the Brotherhood men and the Church at large. Whilst the presence of such speakers will do much to stimulate the interest of those present, still the ultimate success of the Convention will depend upon the delegation sent from each Chapter. It, therefore, behooves your Chapter to select a delegate, or delegates, capable of contributing their quota of experience, aspirations, and counsel, and also capable of bringing back to your Chapter the gist of the good things provided, together with such a measure of zeal and enthusiasm as will stir your Chapter members to fresh endeavour. If the expenses incidental to sending more than one delegate seem greater than your Chapter can afford to assume may we ask that immediate steps be taken to provide the necessary funds for at least that one delegate, so as to ensure your Chapter being represented at the Convention. This can only be done by commencing now to interest the members of your Chapter and parish. No doubt some men of your congregation would be glad to attend if the matter were laid clearly before them. Representation.—Chapters are entitled to one delegate for each ten members. Chapters may, however, send as many members or visitors as they desire. These will be entitled to all the privileges of the floor, except to vote. Any Churchman, duly accredited by a Chapter or by his clergy, will be accorded like privileges. Hospitality will be provided during the Convention for all such delegates, members, or visitors by the Ottawa Brotherhood men and Churchmen, if furnished with credential cards by your Chapter, and upon proper notice being sent in beforehand to T. D. Alder Bliss, Convention secretary, Ottawa. Transportation.—Arrangements have been made to secure the usual convention rate of a fare and one-third, provided a one-way first-class ticket and a "Standard Certificate" be secured at the starting point. Fuller information will be given in this regard at a later date, when all arrangements have been completed. For further information on any matter connected with the Convention address F. W. Thomas, General Secretary, Room 301, 23 Scott Street, Toronto.

Thursday, 5th.—11 a.m., Dominion Council meeting, Dean Lauder Memorial Hall; 3 p.m., Dominion Council meeting, Dean Lauder Memorial Hall; 8 p.m., Quiet Hours, Christ Church Cathedral.

Friday, 6th.—7.30 a.m., Holy Communion in city churches; 10 a.m., organization of Convention, Dean Lauder Memorial Hall, devotions, address of welcome, reception of visitors and greetings, appointment of Convention secretaries, rules of order, appointment of committees, notices of motion, nominations for new Council; 11.30 a.m., Conference I.—Subject, "How can We Strengthen Our Membership: (a) In quantity; (b) in quality? Distribution of Council report, distribution of Junior Department report; 1 p.m., lunch; 2.30 p.m., Conference II.—Leader, Jas. A. Catto, St. Luke's, Toronto—Subject, "What can be done to Inspire Greater Individual Effort: (a) In the town Chapter; (b) in the city Chapter, Hubert Carleton, General Secretary Brotherhood, U.S.A.; (c) in the Local Assembly, W. G. Davis, St. Mark's, Hamilton; 4.30 p.m., business session, reading of Council report and discussion, reading of Junior Department report and discussion, notices of motion, report of committee on new Council; 8 p.m., preparation for corporate celebration of Holy Communion, Christ Church Cathedral.

Saturday, 7th.—7 a.m., corporate celebration of the Holy Communion, Christ Church Cathedral; 10 a.m., business session, Dean Lauder Memorial Hall, devotions, report of Committee on Resolutions, general business, address of new president; 11.30 a.m., Conference III.—Subject, "The Junior Department": (a) A necessity; (b) an opportunity. Hubert Carleton, M.A., General Secretary Brotherhood of St. Andrew in U.S.A. 1 p.m., lunch; 2.30 p.m., Conference IV.—Leader, R. H. Coleman, St. Anne's, Toronto, chairman Executive Committee—Subject, "How can We best Advance the Brotherhood in Canada": (a) Its organization and business problems. F. W. Thomas, General Secretary. (b) Its spiritual life and work. Rev. A. Silva-White, St. Paul's, Naniamo, B.C. Report of Press Committee, report of Committee on Representation, motion of thanks. 4.30 p.m.—Conference V.—Leader, N. F. Davidson, St. Simon's, Toronto. Subject, "The Brotherhood Man's Need": (a) Consecration of body; (b) consecration of mind; (c) consecration of spirit. "There followed him a band of men whose hearts the Lord had touched." 1 Sam. 10:26. 8 p.m., public meeting, Dean Lauder Memorial Hall. Subject, "The Work of the Individual for the Church": (a) In home and social life; (b) in business life.

Sunday, 8th.—8 a.m., Holy Communion in city churches; 11 a.m., Morning Prayer. Special preachers in all city churches; 3.15 p.m., men's mass meeting; subject, "Free-

dom and Choice." Man's opportunity and privilege. "Choose ye this day whom ye will serve;" 7 p.m., final service, Christ Church Cathedral; 8.45 p.m., farewell meeting, Christ Church Cathedral.

## The Churchwoman.

### GIRLS' FRIENDLY SOCIETY.

Miss Beatrice Whitley, one of the best known deputation speakers in England, is to travel in Canada during August, September, and October, in the interests of the Girls' Friendly Society, and it is earnestly hoped that her visit may stir up fresh zeal and interest in this great work, and it is urged that in those parishes where the Girls' Friendly Society is already formed that constant prayer may be made that the Society may spread and enlarge its borders, and that the clergy may realize the use it can be with its high aims and ideals, as forming part of the parochial organization. The ideal of the Girls' Friendly Society is "Prayer, Purity, and Friendship." Its motto is, "Bear ye one another's burdens." There are no meetings held without prayer, and the associates and members pray daily for each other. The spiritual uplifting and upholding power of the Girls' Friendly Society is its strength. It is essentially a religious society. It ministers to the bodies and minds as well as to the souls of its members, claiming the whole being for Christ. It has now been started for thirty years, and has succeeded wonderfully in its aim of spreading links of friendship and mutual help among women and girls, but now a further effort is needed to help those who are carrying on the work in distant parts of the empire, and workers are being sent to start the Girls' Friendly Society in districts where it has not yet been begun, and to keep in touch with those members who go out in large numbers every year to the colonies, and who are scattered over great tracts of country where houses are few and far between. The motto of the Society is, "Bear ye one another's burdens," and the objects: 1. To bind together in one Society Churchwomen as associates, and girls and young women as members for mutual help, religious and secular, for sympathy and prayer. 2. To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift. 3. To provide the privileges of the Society for its members, wherever they may be by giving them an introduction from one Branch to another.

### JAPAN.

The Rev. R. H. McGinnis, Ueda, Japan, writes under date of June 9th, to a friend, as follows: "I received a short time ago a letter from the Mission Board asking me to postpone my furlough until next year. It was, of course, a great disappointment to us, but there are several things that I want to do, and this gives me the opportunity. One of the most important is the buying of a lot for a Mission Hall. In Japan one must always use a "go-between," and I must say that it is not always satisfactory, besides, one loses so much time. But, he is a wise man who remembers Kipling's lines, re "Don't try to hustle the East." The Bishop has just left and expressed himself as well pleased with the progress of our work. Notwithstanding the fact that so many of our young men have gone to the front, our congregations have not diminished, and our accessions bring up our communicants' list above the average; but one misses the old faces. The news of the battle of Japan Sea was not published here until three or four days after it was all over. It was a magnificent victory, and the Japanese deserve all the credit that can be given them. Just now our attention is on Gen. Linevitch. I am, however, quite satisfied that

he is no match for Oyama, and think that the sooner the Russians sue for peace the better it will be for themselves. The Japanese are not preparing for peace, but for war. They have mobilized an immense army in Japan, which may be seen manœuvring among the mountains of this province (Shin Shw), almost any day. The other day a body of 300 men made a flying visit to this district. They were covering about twenty-five miles a day and appeared to be in splendid condition. It was composed of men who had been wounded, or returned sick from Port Arthur last year, and men who have recently been drawn in by conscription. For the benefit of the townspeople they gave us an exhibition of their skill in the high school grounds, and were greatly praised by everybody. The Japanese are great people for "red tape" in civil matters, but they have entirely dispensed with it in military life. They "get there" by the shortest and most practical way. They are worked very hard, but are well fed and clothed. The day they arrived here, they had chickens for dinner, and seemed to have plenty of everything else. The war has done more to help Christianity along than any one can possibly imagine. Just think of the Emperor of Japan giving \$5,000 gold to help on the Y.M.C.A. work among the soldiers! Then, too, the hospitals and barracks are all open to Christian missionaries, and the officers and officials everywhere seem to be most obliging. The young fellows brought in, through my work among the soldiers last year, have all proved faithful, and this is the kind of thing we hear everywhere."

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

Charlottetown.—The Bishop confirmed 38 persons in St. Paul's Church and 15 in St. Peter's and delivered impressive and helpful addresses to the candidates after the rite was administered.

Windsor.—During the rector's absence, the Rev. S. Weston-Jones, who has undertaken the good work of raising further endowments for the University of King's College, the parish of Christ Church, Windsor, will have as Priest-in-charge the Rev. Lawrence Amor.

Springhill.—A priest is needed to take charge of All Saints' Church in this town. The Church is one of the most beautiful in the diocese, and connected with it is a parish house and rectory. The Church and parish house, as well as the Cottage Hospital in the town owe their existence to the indefatigable labours of the Rev. W. C. Wilson, who is now chaplain at the hospital. A new wing is being added to this excellent institution. This will increase the accommodation by fourteen beds. It is understood that sufficient funds are in hand to pay for the new wing. The Cottage Hospital nurses work chiefly, but by no means only, for the coal miners of the place.

Weymouth.—The Rev. G. D. Harris, priest-incumbent of this parish, has consented to take charge of St. Paul's Church, San Antonio, Texas, and will leave for his new field of labour in September. Mr. Harris, who has been one of the most faithful and successful of our Nova Scotia clergy, will be a loss to the diocese.

Charlottetown.—At the Church Convention,

lately held here, the following gentlemen were elected provisionally officers of the Church Sunday School Association:—President, Rev. S. J. Woodroffe; First Vice-President, Rev. W. B. Sisam; Second Vice-President, Mr. Justice Fitzgerald; Secretary, Mr. Percy Pope. His Lordship the Bishop in the chair, the minutes of the last annual Convention were then read and approved after which the Convention was addressed by Mr. Justice Fitzgerald. He expressed great regret on account of the absence of the Ven. Archdeacon Reagh whose illness prevented him from being present, and referred to the past work of the Convention. It is now, he said, proposed to go one step further. It is proposed to take up the suggestion of the late Rev. Geo. W. Hodgson—a man whose memory all revere—and provide for the payment of the clergymen in this Archdeaconry out of one general fund. That is to say, it is proposed that the D. C. S. and the Church Convention shall be merged into something like a Board of Home Missions, to which the people of the various parishes shall contribute the respective amount raised in the parish and that of their clergyman's salary quarterly drafts shall be made upon the Treasurers of the Board for the amount of such salary. By the adoption of this method the clergymen would be relieved of anxiety as to their means of livelihood, the people would be assured that their money would go towards the payment of their clergyman, and the whole matter would be placed upon businesslike basis. The Bishop said that he was strongly in favor of the adoption of the scheme and would like to see it adopted, not for Prince Edward Island alone, but for the whole diocese. Mr. Pope moved the following resolution, which was seconded by Rev. Mr. Woodroffe, and after some discussion adopted as follows:—"Resolved that in the opinion of this Convention it is desirable to merge the Church Convention and the D. C. S. into what would be, in effect, a Board of Home Missions utilizing the D. C. S. for that purpose, and to this end the D. C. S. Executive is respectfully invited to make such changes in its bye-laws as will enable the scheme to be made operative, and that in the meantime the various country parishes throughout the province be requested to consider the question of contributing to one central fund, out of which all the salaries of the clergy be paid, and to instruct their delegates as to their wishes in the matter."

The Bishop then directed attention to a proposition that the Churches of Cherry Valley, Georgetown, Souris and Murray Harbor should be supplied from one centre—Georgetown—by the Rev. Walter Cotton and the Rev. Charles R. Harris, who would live together and arrange that services should be held regularly in each Church. After some discussion it was agreed that this matter be held over, pending the Bishop's visit to the parishes referred to. The Convention then adjourned.

In the evening the Bishop laid the corner stone of St. Paul's new Sunday School, with appropriate ceremony, saying:—"In the faith of Jesus Christ we place this headstone in the foundation, in the name of the Father, the Son and the Holy Ghost, that here true faith, the fear of God and brotherly love may dwell, and that this place may be set apart for the instruction of the young, and for the honor of the Name of the same our Lord Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. Amen." The resident clergy were all present and a large number of spectators. After the laying of the stone short, eloquent and appropriate addresses were delivered by the Bishop and by the Rev. Mr. Dobson of the First Methodist Church. Evening service was then held in St. Paul's Church, after which the Bishop preached to a large congregation from the text 1 St. Peter, 4:10:—"As every man hath

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received the gift even so minister the same one to another, as good stewards of the manifold grace of God." His Lordship pointed out that the ministers and members of the Church are given great and splendid privileges. They are to use their means of grace and their powers as good stewards would use them. They are to spread the knowledge of the Kingdom of God, and make the name of Christ a power in the land. They are to help those who without help cannot have the blessings of the Church of God. After looking over the Diocese of Nova Scotia, including Prince Edward Island, he had been impressed with the fact that there are some parts which cannot have these gifts without help. It is for those who are able to afford help in the spirit of the command of our Lord. It is as the instruments of Christ that the clergy are carrying out the work, and Christ is still here in His Church to lead, to guide, to strengthen and direct. In the early days of Christianity it was said by the heathen "See how these Christians love one another;"—and as a result Christianity spread and prospered. St. Paul said when his eyes were opened "Lord what will thou have me to do?" The work of Christ that is going to succeed in the world that is similarly in accord with His desire. Let us see that we are acting as good stewards and ministering to others as "good stewards of the manifold grace of God" having strength we are, in duty and in love, bound to use it, and so spread the Church of Christ. That much remains to be done is evident in the presence of wars, strikes, corruption at elections, etc. These great public evils would not exist if the world were permeated with the spirit of Christ. Only by helping to extend and strengthen the Kingdom of Christ, here and now, can we, at the last expect to hear the Master's words "well done."

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## QUEBEC.

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

Lennoxville.—Now that the Summer School is over it is presumed that many of your readers, both clerical and lay, will be interested in the proceedings. At a meeting of the Montreal clergy last winter the Rev. Dr. Symonds read an interesting paper on Summer Schools, incidentally describing one in which he took an active interest when in the Diocese of Toronto. As a result of some discussion a committee was formed to confer with a committee from the Diocese of Quebec as to ways and means in re a school for the clergy of the two neighbouring dioceses. This committee resolved to make a venture during the early summer of 1905 and the authorities of Bishop's College very kindly placed their buildings at the disposal of the committee. The onus of organization fell upon the shoulders of Dr. Symonds and Dr. Whitney, and as a result of careful preparation everything moved along most smoothly. Bishop's College was a splendid place in which to hold the first school. The equipment—chapel, dormitories and lecture room—is very commodious and convenient; there is a healthy Church spirit in the air; and there are the numberless associations which recall and suggest the days of beginning and the times of small things. The attendance at the school was not altogether satisfactory and yet it was promising. There were parsons from the busy city, from neighbouring manufacturing towns, from quiet villages, and from rural parishes—and even the far away coast of Labrador was represented by a young priest who made a brief stay at the school. The recent meeting of the Quebec Synod, an Archdeaconal Conference at Farnham, Episcopal visitations in Bedford and Brome; these circumstances kept many away. All sides of a man's nature

are remembered. And this will be seen from the following resume of a day's work:—7.30 a.m. holy communion, 8.15 a.m. breakfast, 9.30 a.m. matins, 10-11 a.m. lectures, 1.15 p.m. lunch, 6.30 dinner, 9.00 p.m. evensong. The mornings were given up to study; the afternoons and evenings to recreation—tennis, croquet, bicycling, walking, etc. And whether it was work or play, the "scholars" entered upon it with earnestness. We sat around a long table in the morning and took many notes for future use. And in the afternoon everyone played, and played heartily. Perhaps we had better say more in detail concerning the lectures. Dr. Allnatt lectured upon the Song of Songs, giving a most inspiring study of that collection of amatory lyrics. His closing lecture was upon the meaning and use of the word "Amen" particularly in the Old Testament. Dr. Whitney gave several lectures upon the Continental Reformation. As Dr. Whitney is a recognized authority upon this branch of ecclesiastical history, and is about to publish a book upon the subject, his lectures were listened to with the keenest interest. Dr. Whitney's concluding lecture was upon the Oxford Movement. This lecture was given upon the request of several of the younger clerics present. Dr. Abbott Smith is always interesting, instructive and suggestive in his lectures upon the New Testament. His first two lectures were upon the language of the Greek Testament, and while of necessity largely technical, still they were heartily enjoyed by all present. On the last day Dr. Abbott Smith discussed the vexed question as to the authorship of the Epistle to the Hebrews. Some of Dr. Abbott Smith's old pupils were present and were pleased to welcome him again. He lectured upon Dante and also upon the relation of the modern State to Christianity. Dean Hodges, of the Protestant Episcopal Seminary, Cambridge, Mass., was invited to lecture before the school. His subject was "Social Betterment." The Dean has made this subject a life-long study, hence his remarks were very pointed. He traced the rise of the separation between employer and employed; and carefully noted the many clauses of poverty. He also showed the necessity of charity organization and of social settlements if the unprivileged classes are to be brought to the enjoyment of the privileges of life. Dr. Hodges has a splendid delivery and a quiet sense of humor which is most proficient in driving home a point with an apt illustration or a humorous narrative. Dr. Colby was also welcomed to the school. He gave two very helpful addresses upon the life and work of St. Augustine. This year's Summer School was a very good beginning. Those present will advertise the advantages and aims of the school, and in all likelihood next year will see a larger number of men in attendance. The school is good because it brings men of experience together. The student-professor meets with the parish priest, and the meeting brings both up to date. The regular chapels; the round of lectures, the sitting in hall, the healthful recreation, hours spent with congenial men, all remind us very forcibly of the happy college days—the days of ideals. We went to the Summer School expecting much and we were not disappointed. We go back to parochial duties grateful for the inspiring hours and anticipating a renewal of friendships and congenial occupation during the summer of 1906. Those present at the school were Revs. Dr. Whitney, Dr. Symonds, Dr. Allnatt, Dr. Hodges, H. Plaisted, R. Fothergill, Dr. Shreve, R. W. Wright, H. Charters, J. J. Willis, R. Emmett, H. Loiselle, W. W. Craig, F. Kerr, W. Plaskett, H. Vibert, G. H. Parker, F. Roy, and Dr. Abbott Smith. Dr. and Mrs. Whitney and Mrs. Bidwell entertained at five o'clock tea, which hospitality was much appreciated by the visitors.

## ONTARIO.

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

Kingston, St. Luke's.—The choir and young people of this Church held a most successful social on the lawn on Thursday evening of last week. At it the Rector read an address on behalf of the choir and Young People's Society—bidding farewell to Miss Agnes Shirring and her brother, Master Frank, who are leaving to join their parents in Winnipeg. A beautiful Bible was presented to Miss Shirring and a Hymn Book to Master Frank.

Tamworth, Christ Church.—On Thursday evening, the 13th, a strawberry festival was given by the young people of the Anglican Church, Marlbank, which proved a great success. The beautiful grounds of Mr. Harry Allen, at the rear of the church, presented a regular holiday appearance, being profusely lighted with Chinese lanterns and torches. The ladies of the congregation provided strawberries in plenty and were most generous in providing for all. The booths as usual were nicely decorated and well looked after by the young people. The little power girls vied with each other in disposing of their flowers and Miss Maginnis maintained her reputation as a ticket seller by disposing of over one hundred. The brass band from Enterprise provided music which was much enjoyed by the crowds which thronged to hear them. At the close of the evening Mr. S. B. Gillard Wright, of Trinity University, locum tenens in the absence of the Rector, Rev. J. W. Jones, in England, congratulated the young people on passing the one hundred dollar mark, and thanked the brass band for aiding so considerably in making the festival such a "huge success." This is the last of a series of three festivals, the total proceeds of which amounted to \$260.

Christ Church, Belleville.—The Rev. W. F. Fitzgerald, rector of Lyndhurst, Leeds rear and Selby's Bay, received a unanimous call to Christ Church, Belleville, but has decided to remain in his present parish.

## OTTAWA.

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

Ottawa.—The Rev. T. Bailey, for the past fifteen years Rector of St. Barnabas Church, Ottawa, has resigned that charge and been appointed by the Bishop to the parish of Lancaster. Mr. Bailey leaves for his new parish on the first of August. The Rev. Rural Dean Anderson, of Vankleek Hill has been engaged by the executive committee to canvass the diocese for one hundred thousand dollars to be applied to the capital of certain diocesan funds. It is an excellent choice and Mr. Anderson will no doubt succeed in raising the sum. There are two or three vacant parishes or missions in the diocese. Two or three active men, with first-class record, might be able to secure work in this diocese on communicating with the Bishop.

Rideauville, Trinity Church.—A confirmation service was lately held in this Church, when the Bishop confirmed eight adults. The Church was beautifully decorated with flowers and the choir rendered special music. At a general meeting of the members of the congregation it was decided to form a chapter of the Brotherhood of St. Andrew. After some discussion the following officers were elected:—Director, Thomas Brewer; Secretary, George Fitzpatrick. The chapter was formed by Mr. A. G. Gilbert of the Experimental Farm. The object of the chapter is to assist the rector in his daily routine of work. It was decided to hold meetings

every Wednesday evening in the school room of the Church.

**Ottawa.**—The chairman of Rural Deans has been engaged since Synod in the preparation of a plan for the improvement of missionary deputation work and has submitted the same to the Board for approval. The Rural Deans having the oversight of mission work and being responsible for missionary meetings, feel that they should make some effort to give effect to the wishes expressed in Synod for better work on the part of deputations and greater publicity for the meetings. They realize that the present system is worn out and ask the clergy to co-operate with them in carrying into effect the plan recommended. The strong features are:—(1) Addition of prominent laymen to deputations; (2) Thorough advertising of missionary meetings; (3) Each deanery to arrange its own meetings; (4) All meetings to be held in November. The following laymen have been invited to take part in deputation work and already several have signified acceptance; Hon. A. G. Matheson, Hon. Justice Burbidge, Hon. Judge Senkler, Chancellor Lewis, W. H. Rowley, G. F. Orde, T. A. Thompson, F. H. Gisborne, Dr. Weagant. No little trouble has been occasioned conveners in past years by procrastination on the part of clergy and much unnecessary work given the conveners in their efforts to bring all parishes into line at a time convenient to all. This is now all done away with, as for the future all meetings are to be held during the first two weeks in November, and each rural dean and his clergy are to confer and draw up the list of meetings for the deanery. The rural deans, each for his own deanery, shall then issue to all conveners on the 1st of October the list of meetings, and all clergy are required to give notice and particulars of meetings on two Sundays and to otherwise advertise them. The Bishop has warmly commenced the work of the Rural Deans and has authorized the adoption of their excellent and practical recommendations, urging the clergy to do all in their power to put them into operation. Full directories will be published in the forthcoming Synod Journal and the meetings this year held in accordance with their provision.

#### TORONTO.

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

**Toronto.**—St. Alban's Cathedral School for Boys was founded in 1898, in connection with Diocesan Cathedral of St. Alban the Martyr, with Mr. M. E. Matthews as head master. Although work was commenced with but eleven boys, the school has steadily grown until in June last the members amounted to over 120. In 1901 the school was incorporated under a governing body composed of the Canons of the Cathedral, and several well-known laymen of the city, with the Lord Bishop of the Diocese as President. The school building, which has required two additions since its foundation, is thoroughly equipped with every requirement for efficient teaching. The class rooms are light and well ventilated and are heated in winter by a hot air furnace. The building stands in the school grounds, a spacious field to the north of the Cathedral, where cricket, rugby and hockey are played in their regular seasons. The school is divided into an upper and lower school, into the latter of which boys are admitted as soon as they are able to read and write. The course of instruction covers all that is necessary for candidates preparing for the matriculation examinations in the universities of the Dominion, for the Royal Military College, Kingston, Ont., and the Royal Navy. Classics, mathematics, modern languages, physical science, divinity, shorthand, and book-

keeping are all taught as part of the regular curriculum. Special attention is given to boys wishing to enter commercial life. The school sports are under the direct control and personal supervision of the masters, in the belief that the right use of games is a valuable part of a boy's education. During the cricket season an efficient coach from England is engaged to instruct the boys. The aquatic sports are a feature of the school, to which special attention is given in order to encourage the boys in the necessary art of swimming and life saving. There is a spring water pond at Wychwood Park, Mr. Matthews' residence, where the boys can swim. A bathing crib has been made where boys who cannot swim can learn with safety. A cadet corps, under Government regulations has been formed, and is very popular among the boys. Owing to the increase of the school, it has been found necessary to add a new residence for boarders in immediate proximity to the school. The residence is capable of comfortably accommodating thirty or more boys, exclusive of the staff, and the dormitories are arranged so as to hold from four to ten boys each, in which they are distributed according to age. It will be ready to receive boys when the term opens on September 13th next. All particulars as to fees and terms, etc., can be obtained from M. E. Matthews, Esq., on addressing him at the school, Howland Avenue, Toronto.

The Anglican Young People's Association, of Toronto, held a very successful picnic last Saturday to Burlington Beach. A large number of the churches in the city were represented and all entered in with very much enthusiasm and friendliness, which speaks well for the future of the Young People's Associations of Toronto. The boats could not carry all who wanted to go. The picnic was under the management of the following:—Rev. W. J. Brain, Chairman; Rev. R. Seaborn, Treasurer; Mr. Fidler, of St. Matthew's Church, Secretary.

The "Toledo Blade" of last month in speaking of the Rev. Wm. Greer's appointment as Rector of Grace Church, Cheboygan, Wisconsin, says:—"The Reverend Mr. Greer received the call from Grace Church a month ago, and after paying a visit to Cheboygan and the parish, decided to accept. His departure will be deeply regretted, not only by the members of St. John's Church, but by all the people of Toledo who have come in contact with him in his work, which has by no means been confined to St. John's Church. It was through his efforts that All Saint's Mission for coloured people was established, and his work along that line has been eminently successful. His charitable work, although carried on quietly and unostentatiously, has reached every part of the city, and his efforts in behalf of the Federation of Charities helped largely to systematize the work and place the Federation on a firm basis. Father Greer came to Toledo four years ago, acting as assistant to Father Clapp for a short time, and later to Father Converse. In April 1902 he became Rector of St. John's, succeeding Father Converse. His resignation takes effect July 10th, when he will go to Steubenville, Ohio, for a visit with his parents. He will spend a short time in Cleveland also, and then go to Cheboygan. The parish of Cheboygan is in the Diocese of Fond du Lac, and is quite an important one, numbering about 220 communicants. The best wishes of Toledo go with Father Greer to his new field, and while his going is a matter of genuine regret, his friends feel that he is most eminently fitted for the broader field that is opened to him in the Diocese of Fond du Lac." Mr. Greer is a grandson of the late rector of Belleville and a nephew of the Mother Superior, S. S. J. D.

**Apsley.**—Canon Dixon has made us one more of his very welcome annual visits, which we have come to look forward to with eager expectation and gladness. He has come to us, as he always does, with much friendly interest, determined to give us all the support and sympathy and encouragement he can, with all the goodness and cheerfulness and readiness that is characteristic of him. Here, in Apsley, where we would have been crowded out had the weather been fine, we had a fairly filled building in spite of heavy rain, and a collection of \$4.90. At St. Paul's, the following afternoon, an attendance of about 40 with a collection of \$2.43. At St. Andrew's, the same evening, an attendance of 140, with collection of \$7.37, and at St. Stephen's the following evening, an attendance of about 50, with collections of \$2.37. The subject of the Passion of Christ, with the beautiful limelight views, proved most touching and interesting, and was highly appreciated by all who attended. It is much hoped that great good will come of this visit of one whom we all "esteem very highly in love for his works' sake," and we trust and pray that the blessing of God will follow him wherever he goes, and are certain it will be so.

**Peterborough, St. John's.**—On Tuesday evening, July 4th, the Bishop of Ontario, kindly acting for the Bishop of Toronto, confirmed 50 persons in this Church, including three from the parish of Omeme presented by Rev. J. H. Teney. The candidates answered the Bishop's question individually, their names being called. The service was most impressive. On the following Sunday the candidates with their friends received the Holy Communion, the rector being assisted by Rev. W. Major. A social gathering of the newly confirmed was held on Monday evening, when certificates and communion manuals were presented. Several addresses were made by candidates expressing appreciation of the instruction given and the high privileges granted to them, as well as determination to persevere in the worship and work of the Church. The Orangemen of Peterborough and vicinity attended service to the number of 250 in St. John's on July 9th. In his sermon Rev. J. C. Davidson explained the differences between the Holy Catholic and Roman Catholic Church and appealed to his hearers to find out the principles of religion and put them in practice on 365 days of the year. What was the use of an open Bible if men did not read it, and make some effort to carry out such plain commands as "Do this in remembrance of me." The serious consequences to the country of the low birth-rate were also dealt with. The sermon was well received.

**Trinity Church, Colborne.**—Sunday, July 16th, was a day to be remembered in the history of old Trinity Church. The unveiling and blessing of a beautiful memorial window is an event which does not frequently enter into the life of any parish, yet twice within nine months has such come to pass in this church. During the second morning service immediately after the 3rd collect, the choir singing "The saints of God, their conflict past," moved from the chancel and took position in the central aisle of the nave. The unveiling was performed by a grand-daughter and niece of those in whose memory the window is erected. The service of Benediction rendered by the Rector, Rev. Arthur J. Fidler, Jr., consisted of the collect of Blessing, the Gospel for the second Sunday after Easter and appropriate prayers, after which the choristers sweetly chanted the 23rd psalm "The Lord is my shepherd," and then as they sang "For all the saints who from their labours rest" returned



[July 27, 1905.]

[July 27, 1905.]

made us one more visits, which we to with eager ex- has' come to us, as friendly interest, the support and the can, with all less, and readiness Here, in Apsley, crowded out had had a fairly filled in, and a collection following afternoon, with a collection of same evening, an ction of \$7.37, and ng evening, an at- collections of \$2.37. of Christ, with the oved most touching ghly appreciated by a hoped that great : of one whom we owe for his works' that the blessing of r he goes, and are

to their stalls. The window is a beautiful work of art, representing "The Good Shepherd," more than life size, holding in his right hand the crook and resting on the left arm a young lamb. About his feet are ten lambs and sheep, one of which is drinking at the brink of the river. At the base of the memorial is inscribed "He shall gather the lambs with his arm, and gather them in his bosom" and "To the greater glory of God and in loving memory of Horatio Nelson, Eliza Jane and Henry S. Casey. The window is erected by Mr. George H. Casey, of Butte, Montana, and the workmanship reflects the greatest credit upon Robert McCausland, Esq., Toronto.



NIAGARA.

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

Jarvis.—The guild of Willing Workers are preparing to receive and entertain for two days the full choir of St. Luke's Church, Hamilton, who with their clergyman, Rev. E. N. R. Burns, purpose visiting Jarvis on Saturday evening, August 5th, for the purpose of conducting the music at the services in St. Paul's Church on the 6th prox and spending the following day in recreation. The services will be in the form of thanksgiving for harvest. Should favorable weather continue, the harvest will be extraordinarily abundant.



All Saints', Hagersville.—After a lingering illness Mr. James Caldwell, an old member of this parish, passed away on the morning of June 20th. Mr. Caldwell was born in th County of York on the 13th August in the year 1835. From that place, at the age of sixteen, he movd to the Township of Walpole, Haldimand County, where he became a member of the congregation at Cheapside. In 1859 Mr. Caldwell wedded Miss Hannah Johnston, sister of Mr. George Johnston, of Hagersville; and in 1890 retiring from the farm they took up their residence in Hagersville. Since then, and up to the date of his death, Mr. Caldwell was a faithful member of All Saints' parish. By the constancy with which he fulfilled his duties, and by his ready and willing assistance in all Church undertakings he was always a source of encouragement to his rector. He was a good citizen, known, respected, and esteemed far and wide; and he will be greatly missed by a large circle of friends. The funeral took place on Thursday, June 22nd. The services being conducted by the Rector, assisted by Rev. Rural Dean Spencer, and being attended by the Orange Society, of which the deceased was a member. The interment took place at Jarvis, where after the impressive service of the Church, that of the Orange Society was read at the grave. To Mrs. Caldwell in her bereavement the parish extends its deepest sympathy, praying that the great good God will give her comfort and consolation in her sorrow.



HURON.

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

Markdale, Christ Church.—About twenty-five members of the Markdale L. O. L., headed by the Silver Band, attended divine service at Christ Church on Sunday morning, the 9th inst. Rev. J. R. Newell, the rector, was in his best form, and delivered an appropriate and stirring address which was listened to with earnest attention by the large congregation. The Orangemen, who occupied the front pews of the church, were highly pleased with the service, and on returning to their hall passed a resolution which glowed with favor, thanking the rector for his address.

RUPERT'S LAND.

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

Sioux Mission, Alexander and Griswold.—From June 22nd to 25th inclusive, will long be remembered as red letter days, by the people of these three centres of Church life and work. On the 22nd, the seventh annual convention of the Canada Indian Y.M.C.A. began on the Oak River, Sioux Reserve; and about four hundred and fifty Sioux Indians, from Beulah, Pipestone, Portage la Prairie, Moose Mountain, and Hurricane Hills, joined their fellow tribesmen at Griswold, to unite in what proved to be the most successful convention ever held among the Sioux Indians in Canada. The camp was pitched in cavalry formation, just north of the mission house, while from a flag-staff floated the Union Jack, overshadowing a large marquee, in which the services were held. Speakers were present from various points in the West, while, Mr. Parsons, and Mr. Tibbitts came from the United States to lend their assistance. Mr. Tibbitts' addresses were particularly forcible. Among the speakers were His Grace Archbishop Matheson, the Rev. J. F. Cox, Rev. Mr. McKenzie, (Presbyterian), Mr. A. E. Wilson, Principal of the Elkhorn Industrial School, and Mr. E. H. Yeomans, Farm Instructor at the Oak River Sioux Reserve. The organist was Mrs. Geo. O. Williams, a full blood Sioux woman, and well qualified to fill the office assigned her. The Elkhorn Industrial School band was present throughout, and acquitted themselves admirably, by furnishing a programme, and on all sides their good playing, and polite, gentlemanly conduct was frequently commented upon, reflecting great credit upon Mr. and Mrs. A. E. Wilson, and the staff of the institution in which they are being educated. Services were held at 10 a.m. and 8 p.m., while in the afternoon, sports, such as football, basketball, and other games were indulged in. The Oak River Indians have an excellent football club, and some of the white teams who came to win laurels returned home defeated. Many white people were astonished when they saw these warlike dwellers of the plains joining heartily in the worship of God or defeating their visiting white fellows in sport. The arrival of His Grace Archbishop Matheson, was the occasion of much rejoicing. The band took up a position near the mission house, and as the Archbishop drew near the church they stood with bared heads and played a stirring selection, while a large crowd of spectators was lined up to give him an informal, though no less hearty welcome, on the occasion of his first visit to the Sioux Mission. But while the convention was a great success, and enjoyed by all, yet the three services of Sunday, June 25th, will long be remembered as the crowning work of the week. The first service of the day was held in St. Margaret's Church at 10.45 a.m., when a large congregation was present to welcome the Archbishop, and to witness the confirmation of four candidates, two men and two women. In this class, one was formerly a Christian Scientist, two were Presbyterians, while the other one was brought up in Holy Church. The Archbishop's addresses were forcible, as well as convincing, and he proved that confirmation was placed by St. Paul among the fundamentals of the Christian faith. The incumbent presented the candidates in the following words, "Most Reverend Father in God, I present unto you these persons present, for the sacred rite of laying on of hands," after which the candidates knelt down, and the act of confirmation was performed. A select choir rendered the musical portions of the service acceptably. His Grace dined at the home of Mr. G. E. Anderson, incumbent's warden, and afterwards drove to Alexander, where another large congregation had assembled in St. Paul's Church.

The service began at 5 p.m., and again the Archbishop's addresses were listened to very attentively by the large congregation. Special confirmation hymns were rendered by the choir, and everyone felt that the Holy Spirit was indeed present, when the six candidates, three girls and three boys, received the sacred and Apostolic rite. In this class all were young Church people, and members of the Sunday School and Bible class. A few people took advantage of the time to renew His Grace's acquaintance, and the confirmees were introduced to him. When these preliminaries were over, another drive to the Sioux Mission, for tea and evening service. A distance of about thirty miles was covered in the day's drive. The evening service at the Sioux Mission was held in the large marquee, the church being altogether too small to accommodate the Indians who were present at the service. Here twelve candidates, four women and eight men and boys, were presented and confirmed, but four of these were from the Elkhorn Industrial School, leaving eight from the Oak River Sioux Reserve. The congregation listened very attentively to the Archbishop's addresses, and the services of the day were hearty, solemn, and impressive. In the Indian class, one woman who was the second person baptized by the Rev. W. A. Burman, founder of the mission, came forward for confirmation. Several of these Indian candidates were baptized in infancy, by the Rev. W. A. Burman, during his nine years of hard, earnest work, and now the present missionary, nearing the end of his ninth year, too, is privileged to present them for confirmation, and it was a touching sight to see them kneeling reverently to receive the Apostolic rite at the hands of the good Archbishop. At this point a new church is sadly needed. The Indians have placed a quantity of stone on a central site given by the tribe, and Churchmen are under an obligation to erect a suitable building, where God can be worshipped without feeling the chilling winter blasts. The missionary will be pleased to receive subscriptions towards this worthy object. Letters addressed to the Rev. W. A. Burman, St. John's College, Winnipeg, or to the Rev. J. F. Cox, Griswold P.O., Man., will be thankfully received and acknowledged. The need is very urgent, who will help us?

Elm Creek.—July 9th, 1905, will long be remembered as a great day in the history of the Church of England parish of Holy Trinity, Elm Creek, Manitoba. On that day the opening

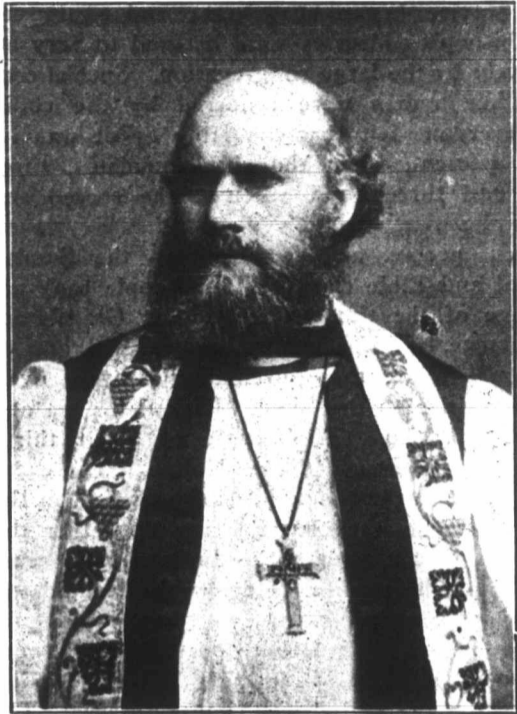
A Rattle In a Watch

betokens something loose. It is often due to the movement screws or the dial wheels or the dial itself. When we put a watch in order all these things are carefully and minutely attended to. Trust your watch to us. You cannot place it in better hands.

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## QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.



The Right Rev. and Honourable Bishop Anson, First Bishop of Qu'Appelle.

services in the new church were held. His Grace the Archbishop of Rupert's Land preached at both services, 11 a.m. and 7 p.m., delivering eloquent and powerful sermons in a very effective way. His sermons were marvels of clear exposition and practical application of scripture truth. His Grace prefaced his morning sermon with congratulations to the congregation on having erected such a beautiful Church. He would use no other word than beautiful in describing, especially the interior arrangements of the Church. The Archbishop also expressed pleasure at opening a church under the ministrations of Mr. Davis, an old pupil of his. It reflected great credit on Mr. Davis that, with such a large parish, he could find time to build a Church at Elm Creek. The church at both services was filled to the full extent of its seating capacity. In the evening a number were unable to obtain admittance. The Presbyterian and Methodist churches, in honour of the occasion and in manifestation of good-will, were closed for the day. Special music was rendered in a very creditable way by the choir. Mr. Lemmon presided at the organ. As a parish Holy Trinity is comparatively young. The first service was held in the public school, October 20th, 1901, by the Rev. E. A. Davis, B.A., Rector of St. John's Church, Carman. Since that date Mr. Davis has continued to hold services fortnightly, driving out from Carman, which is twelve miles distant from Elm Creek. Mr. Davis and the people early set before themselves as an object to work for the erection of a Church. Now they rejoice that their purpose has been realized. Great credit is due to the Woman's Auxiliary, which has raised for the building fund about \$337, besides paying for the organ and the architect's plan. The present vestry is composed of the following parishioners:—Mr. F. Bedford, Rector's Warden; Mr. E. Barton, People's Warden; Messrs. Joseph Rinn, A. Chard, T. Pickersgill, and John Montgomery. Mr. Bedford has been Rector's Warden since the beginning in 1901. The Building Committee, which performed its duties very efficiently, was composed of Messrs. Wm. More, A. Chard, and T. Pickersgill. Mr. Joseph Rinn kindly donated two lots for a site. Each lot 50 by 125 feet. The number of Church people in Elm Creek is small and the success of their achievement shows what devotion, self-denial and persevering really can accomplish.

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—The Lord tells us to carry our cross and cast our care, but we often try to cast our cross and carry our care.

Qu'Appelle.—The following was the programme for the consecrating of the 21st birthday of St. Peter's Pro-Cathedral, St. Peter's Day, June 29th, 1905.

First Bishop, Right Reverend and Honourable Adelbert R. J. Anson, D.D., D.C.L., consecrated St. John Baptist Day, 1884.

Second Bishop, Right Reverend William J. Burn, D.D., consecrated Festival of the Annunciation, 1893.

Present Bishop, Right Reverend John Grisdale, D.D., D.C.L., consecrated August 22nd, 1896.

Special services, celebration of Holy Communion at 8 a.m., choral matins at 11 a.m. Preacher, the Dean. Choral Evensong at 8 p.m.

There were present the Lord Bishop, the Dean, the Archdeacon, Revs. G. N. Dobie, T. G. Beal, J. Williams, F. C. Cornish, E. C. Gross, H. H. Crigan, F. Wells Johnson, H. Cassap, D. P. J. Biggs, M. H. Winter, J. F. Stewart, and Messrs. Henderson, Rowe, and Jerrold, lay readers, and several laymen of the Church from different parts of the diocese. The 8 o'clock celebration was largely attended by clergy and laity, but unfortunately the train bringing the Bishop from Indian Head was late. The celebration had to

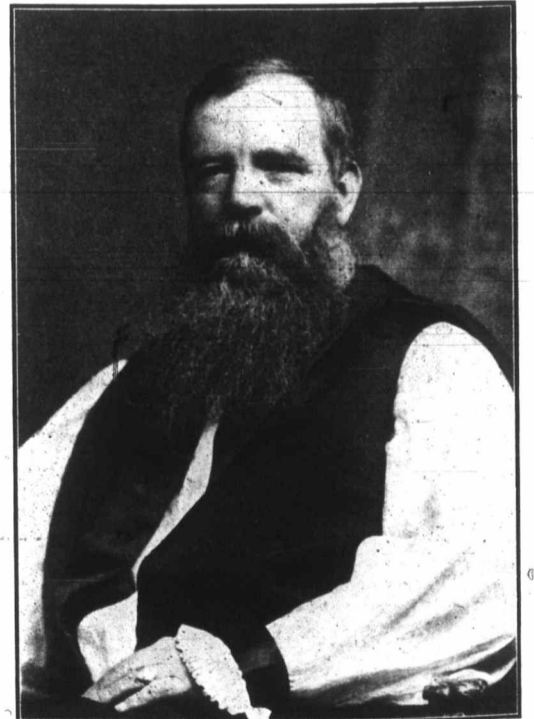


The Right Reverend Bishop Burn, Second Bishop of Qu'Appelle.

be taken by the Dean. A large congregation assembled for the 11 o'clock service. The Bishop and clergy having robed proceeded to the west door of the Church, led by the cross bearer, the Bishop's pastoral staff being carried by Rev. G. N. Dobie, chaplain. There was no processional hymn, solemnity and reverence being marked by the white robed procession passing up the church to the chancel in solemn silence, the clergy and congregation kneeling with the Bishop as soon as he had reached his throne. The Archdeacon intoned the first part of the service, Rev. G. N. Dobie and T. G. Beal reading the lessons, special Psalms being 84, 122, and 150. The office hymn was for the festival 416, the others being 240 and 396, pt. 2. The concluding prayers were said by Rev. F. Wells Johnson. Dean Sargent had been appointed preacher on account of his having served the Church in the diocese during the whole of the twenty-one years since the consecration of the first Bishop.

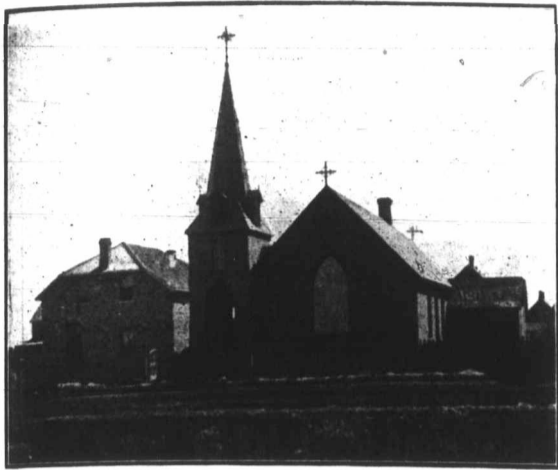
The Dean took his text from 1 Sam. 7:12, "Hitherto hath the Lord helped us," and first pointed out that ordinarily twenty-one years of diocesan work would not appear a very long time, but it came into much prominence as a period when our western country, at least that portion of it, comprised in the diocese, has a history, so

far as inhabitants and settlement went, of less than a quarter of a century. A historical resume was given of steps that led up to the formation of the diocese, showing how the territory now included in the diocese was formerly in Rupert's Land and Saskatchewan dioceses without its being definitely known where the dividing line was, as the late Most Rev. Primate told the preacher when in correspondence with him about the then new settlement of Moose Jaw, that he, the Primate, did not know whether it was in his diocese or in Bishop McLean's. Before the mapping out of the civil districts, Assiniboia, Saskatchewan, and the old diocese were co-extensive in a general way with the Hudson's Bay Co. districts, under charge of their chief factor, and boundaries were often very indefinite. The noble self-sacrifice of Bishop, then Canon, Anson, in giving up his foremost position among the clergy in the Old Country, rector of the important parish of Woolwich, and Canon of Worcester, to answer the call of the then Bishop of Rupert's Land for men to minister to the members coming into this country in the early eighties, having been alluded to, the speaker went on to speak of the formation of the diocese and appointment of the first Bishop, for Canon Anson's offer was for work under the Bishop of Rupert's Land, the Diocese of Qu'Appelle not being in existence at that time. It was only at the earnest persuasion of the Bishop of Rupert's Land and the Archbishop of Canterbury that Canon Anson was led to accept the Bishopric, which he did, saying he would only hold it for ten years or so until the diocese was fully organized. At the end of eight years, having spent the whole of his stipend and much of his private means in the matter of organization, Bishop Anson retired fully persuaded that another could better carry on the work. But, said the preacher, if we have lost his presence with us he is still with us in deepest interest for our welfare inspiring, as their president and leader, the Qu'Appelle Association in England in their untiring and booming work for this diocese. The all too short episcopate of Bishop Burn was spoken of evidently by one who felt deeply on the subject. Bishop Burn's wonderful power of love and sympathy by which he drew to himself all with whom he had to do were mentioned, and when the preacher pointed to the memorial window in the chancel, it was only with faltering voice, that he could repeat the words on it, "So he fed them with a faithful and true heart, and ruled them prudently with all his power." Then, said the Dean, there came to us in our present Bishop, one with immense experience of this new country, who has won the affectionate



The Right Reverend Bishop Grisdale, The Present Bishop of Qu'Appelle.

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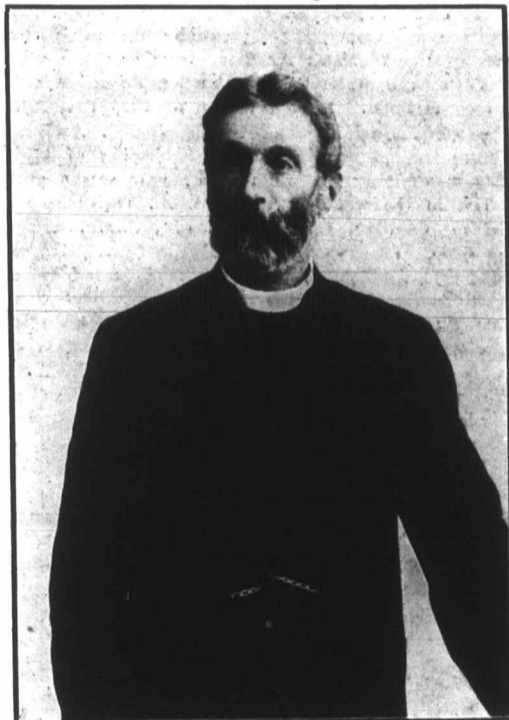


S. Peter's Pro-Cathedral and Vicarage.

regard of all, and whose wonderful powers of organization have been of inestimable value in the late, rapid increase in immigration and Church work. Of the clergy who have worked and are working in the diocese it ill-becomes one of themselves to speak, said the Dean, and I therefore refer you to the last two charges of the Bishop, who knows them, and has seen their works, and parishes, and homes, as no one else has for an opinion of the clergy of the diocese. Of the clergy who have left for other spheres of labour we know, said the preacher, how they love the diocese still, work for it in the Association, and would gladly come back to us if circumstances would permit. Some have gone to their reward, and "their works do follow them," while they being dead yet speaketh, one so near and to those of us who knew him and laboured with him, lives still in our memory and hearts, while his body rests by that of the saintly Bishop he loved so well, in the country near by. Of the faithful laity, who have by God's grace in great measure made the Church what she is to-day in this diocese, it would indeed be a long tale to tell. We of to-day know not how much we owe to those who in the earliest years of hardship, aye, and of poverty, and disappointment, worked for and gave to the Church, the Church of their fathers they would have whatever else was denied to them. They waited not until they had wide fields of grain and goodly buildings, but out of their very poverty gave with a full heart, and being followers of the Lord we may apply to them and ourselves the words, "ye through" their "poverty might be made rich." But two of the faithful laity stand out and must be mentioned; two women, too, one whose stay with us was, like that of her dear husband's, all too like the meteor-flash, but long enough to be beloved, and who now in her lonely widowhood finds her greatest consolation in working for the diocese her husband loved so well. The other is, thank God, with us still; our Bishop's wife, whose labours for the diocese are many, and whose gentle piety and unbounded hospitality have won for her our esteem and gratitude. Surely, then, as we go over our twenty-one years and think of the Bishops, the clergy, and the laity, including these two holy women I have spoken of, we may well say in the words of the Prophet Samuel, "Hitherto hath the Lord helped us." The work of to-day was spoken of, with the forty clergy holding the Bishop's license, while the preacher was alone going over the diocese as a travelling missionary twenty-three years ago. What did it all mean, as on last Sunday there were probably forty celebrations of Holy Communion, and three times as many gatherings for prayer and praise? Was it not all a continual offering up of the sacrifice of Christ, a very joining with Him who pleads for us His own atonement, and to us is given the blessed work of carrying on, here in this diocese, the work that God by His servants and people have handed on to us. The sermon closed with an appeal for us, like Samuel, to make an offering, the preacher reading the whole passage from which the text was taken,

ourselves, bodies, souls, and spirits, and then we will be delivered from the Philistines of to-day, sin and unbelief.

The conference was held in the town hall, where afternoon tea was dispensed by Junior W.A., where the gathering together of the visitors and parishioners gave a pleasant, social meeting, which was much enjoyed. There was not much discussion, but the subjects were exhaustively dealt with by those who introduced them, and much information and instruction given. After the conference a very happy incident took place, when the Dean on behalf of the clergy of the diocese begged Mrs. Grisdale to receive at their hands a token of their affectionate regard for herself and her many good works, and presented her with a gold watch and chain, also a pearl breast chatelaine. Mrs. Grisdale feelingly thanked the clergy for their beautiful present, declaring she had done nothing to merit so beautiful a gift from them, which she would ever prize most highly. The day was brought to a close by evensong fully choral at 8 p.m. The anthem was, "Behold how good and pleasant," Ps. 132. At the close of the service a solemn "Te Deum" was sung, the clergy grouped around the altar, the choir turning towards it; it was a solemn moment when all kneeling as for the word of blessing, the choir sang a vesper hymn,



The Very Rev. Dean Sargent, Dean of S. Peter's Pro-Cathedral, Qu'Appelle.

1 and 2, W. and doxology of "Now the day is over." Many were the thanks of the visitors for her kindness and hospitality, and all said what a profitable and pleasant time had been spent. Such days are an inspiration, a cheering and a benefit to all concerned, those who come not to such gatherings know not what they miss.

**Heward.**—St. Andrew's Church has received from St. John's Church, Cayuga, Ont., through Miss Flora Docker, a box containing a large Bible, Prayer Book and Holy Table Service Book, a crimson covering with gold trimming and text, etc., for Holy Table, and other articles, formerly used in St. John's Church, and we presume replaced by new. These gifts are much appreciated by St. Andrew's congregation as are also gifts of money from those who had read in the Canadian Churchman a statement of our needs in Church furnishing. A fortnightly service has been opened at the house of Mrs. G. Needham, about twelve miles south-west of Heward, and about 40 miles from the residence of the Incumbent. The service is much appreciated and well attended by a number of Church families in the neighbourhood. A new Church at Stoughton is almost completed by the contractors, which it is expected will be opened for divine service in a few



Interior S. Peter's Pro-Cathedral, Qu'Appelle.

weeks. A new organ purchased from Willis Company, of Montreal, has been placed in St. Andrew's Church.

KOOTENAY.

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

Fairview.—At a meeting of the congregation of Holy Trinity Church held lately it was decided to enlarge the church and to make other alterations necessary on account of the rapid growth of the parish.

The afternoon tea, given by Mrs. Hewitt, Third avenue, in behalf of the Woman's Auxiliary of Holy Trinity, was very well attended and was a very pleasant affair. A nice sum was netted for the W.A.

It is understood that the Rev. L. Amor, Rector of St. John's Church, Greenwood, has resigned the incumbency to accept a living at Windsor, N.S., and will assume his new duties in August. Rev. Mr. Amor had been Rector of Greenwood for the past eight months.

CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

Atlin.—Bishop Du Vernet, in order to visit the northern part of his diocese, had to pass through part of Alaska, and up into the Yukon Territory as far as Carcross, then south by steamers into the Atlin district. On Sunday, June 18th, he confirmed two candidates in St. Martin's Church, Atlin. In company with the Rev. F. L. Stephenson, the popular rector of Atlin, he visited the various mining camps on Pine, Boulder and Spruce Creeks. Before leaving for the Coast the Bishop was presented with a small cross made of Atlin nuggets as a memento of his visit. The presentation was made by the churchwarden, Captain Horthorn, on behalf of St. Martin's congregation. At Carcross the Bishop met and conferred with Bishop Bompas of the Diocese of Selkirk, the veteran missionary of the Yukon Territory, and at White Horse he preached for the Rev. J. O. Stringer, formerly a missionary at Herschel Island in the Arctic Ocean. White Horse is recovering rapidly from the effects of the recent fire. The new railway station is almost completed, and through the use of tents business is going on as usual. During the present month Bishop Du Vernet is taking charge of St. John's Church, Port Essington.

COLUMBIA.

Wm. Willcox Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—The Synod met in session on Thursday, 6th, after the administration of Holy Communion in Christ Church Cathedral. The Bishop occupied the chair. The attendance of delegates was very good, sixteen clergy and twenty-six laymen declaring themselves present at the roll-call. The Rev. J. H. S. Sweet was re-elected clerical secretary, and, on Mr. Lindley Crease declining nomination,



Bishops Court, Photo by H. Henderson.

Mr. F. Burrell was appointed lay secretary. Mr. Percy Wollaston, Jr., was again elected as treasurer, and Messrs. Elworthy and Bridgman, auditors. The Executive Committee was appointed as follows, in addition to the executive members: Clergy—Venerable Archdeacon Scriven, Rev. Canon Beanlands, the Revs. C. E. Cooper, E. G. Miller, J. Grundy, R. Connell, A. Silva-White, J. Bowen. Laity—Messrs. Lindley Crease, E. Baynes Reed, E. Musgrave, A. W. Bridgman, A. J. C. Galletly, E. E. Wootten, A. J. Pallain and Col. Holmes. Some alterations in the canons were then brought forward for confirmation, of which one providing for the appointment of certain officers by the clergymen in conjunction with the Church Committee, and another making the necessary alterations to permit of the Bishop's change of allegiance to the Metropolitan of Canada, were passed. A proposal to alter the dates of Mission Fund and Missionary Society collections in order to fall into line with the other dioceses of Canada was defeated. An amendment dealing with the titles of ministers and their cures passed its first reading, and will come up for confirmation next year. The reports of the Executive Committee, Mission Board, Finance Committee, treasurer, and auditors were read, and gave rise to a lengthy discussion of the financial condition of the diocese. It is gratifying to be able to record that steps were taken to place the finances on a sound business basis, and with a view to this it was decided to assess the various parishes on an equitable basis for the necessary funds. The Committee on Superannuation reported in favour of a general Superannuation Fund for the whole Canadian Church, thus following the line already laid down by the General Synod in 1902. The report of the Rural Deanery of Victoria showed considerable improvement in churches and property, notably at St. Barnabas, Victoria; St. Luke's, Cedar Hill, and St. Michael's, Lake. A long and interesting discussion took place on the question of a proposed Canadian Hymn Book. Finally, it was resolved to ask the General Synod for a committee to consider the matter. A resolution was passed condemning the meagre reference to the Holy Land and the scenes of our Saviour's earthly life in the new Canadian geography. It was pointed out that, while in the old edition there was a map of Palestine and some letterpress about the country and its associations, the map had been eliminated and the letterpress practically so. Bethlehem becomes noteworthy as a village in Asia; while Mecca is proclaimed to be the birthplace of Mahomet. It was pointed out that it was part of the plan to abolish Christian teaching from the public schools, and that, inasmuch as the majority of Canadians are nominally Christians, no mention must be made of Bethlehem as the birthplace of Christ, that being of the nature of religious instruction; but, as there are few Mohammedans, the record of the fact that Mahomet was born at Mecca could not be considered religious instruction. The matter was referred to the General Synod. The following delegates to the General Synod were elected: Clergy—Ven. Archdeacon Scriven, Revs. C. E. Cooper, G. W. Taylor, R. Connell, Laity—Messrs. Lindley Crease, P. Wollaston, Jr., E. Musgrave, Alexis Martin. The Bishop appointed the following as a committee on Sunday Schools: Clergy—Revs. R. Connell, E. F. Wilson, A. Silva-White, E. G. Miller. Laity—Messrs. H. C. Marsh, L. Rye, T. W. Palmer, Beaumont Boggs. At the evening service at Christ Church Cathedral Bishop Perrin delivered his address: "My Reverend Brethren and Brethren of the Laity.—The three years or which, in accordance with the constitution of the Synod, the lay representatives hold office, expired last Easter, and to-day let me heartily welcome those who have been re-elected, as well as those who are present as new members, of this, the tenth Synod of the diocese. You form an essential part of the Synod. Unless a majority of the laity concur with the Bishop and clergy, no act or resolution has any validity whatever. You are not summoned merely to render assistance in administering the temporalities of the diocese, but every matter that concerns its spiritual welfare should be of the deepest interest to each individual lay representative. If this ideal were attained, the results would be apparent amongst the laity of the whole diocese. The removal of the ships of the Royal Navy and the officials of the dockyard has made a great difference to the parish of St. Paul's, Esquimalt, but it is hoped that by a decided effort it may still be maintained as a self-supporting parish. At Nanaimo everything looked in the most favourable condition when the Rev. A. Silva-White laid before the Easter vestry a plan for building a new church, which was received with enthusiasm, but the labour troubles that have since arisen have for the time sadly interfered with the scheme. At Duncan's there has been an increase in the number of settlers, and funds have been collected to build a church, toward which grants have been made by the S.P.C.K. and the Marriett Bequest Fund of the S.P.G. The church is to be built immediately, and a considerable sum has been collected for two additional churches in the Cowichan district. The church at Saanichton being free from debt, has been dedicated, and considerable improvements have been made at St. Luke's, Cedar Hill. Arrangements are being made for an exchange between the Rev. F. H. Wimbley, of Saanich, and the Rev. J. W. Flinton, of Alberni. This will be the first instance of carrying out the resolution of the Synod as to the change of the missionary clergy every three years. The expense of removal is a heavy item, and the Mission Board is asked in such case to give some assistance. The Rev. H. St. J. Payne, in addition to the services which he holds on Saturna Island, has visited Texada Island monthly. At any time the development may come which would necessitate more fre-

quent ministrations. In the meanwhile our hearty thanks are due to Mr. Payne for undertaking the work. The Rev. Canon Paddon has resigned the chaplaincy of the hospital and jail in Victoria, and is residing at Mayne Island. St. Barnabas, Victoria, is about to become a self-supporting parish. Fault has from time to time been found with the Mission Board for helping city parishes, but the result in this case and in that of St. Saviour's amply justifies the course that has been taken. At our last Synod it was resolved that, acting upon the report of the Rev. J. Antle, the mission to the logging camps on the north-east of Vancouver Island should be inaugurated, and on the Thursday of Easter week the mission steamer Columbia was solemnly dedicated for the work. In addition to the grant of \$2,000 from the M.S.C.C., \$500 was granted by the Society for Promoting Christian Knowledge, and \$1,000 was collected in this diocese and \$1,000 in the Diocese of New Westminster, so that the steamer, which, with all her fittings completed, cost \$4,358, was launched without debt. Numerous special gifts were made, including a silver Communion set from a friend in England, and a portable organ from the East of Canada. A joint committee of the two dioceses has been formed, which is to be incorporated under the Benevolent Societies' Act, and an agreement has been made with the Victoria Order of Nurses with regard to the hospital which has been erected at Rock Bay by the Hastings Mill Company, of Vancouver. The Victoria Order has undertaken to furnish the hospital with all necessary equipments and to provide the nursing staff, and the committee undertake to pay the salaries and expenses of the hospital for one year, with the option of then purchasing the equipment, and taking entire charge of the hospital. We have been most fortunate in having the help of Dr. Hutton, who has given himself to the work, and those engaged in the logging camps are responding eagerly to the offer of paying \$10 a year, in return for which they will receive medical assistance and hospital attention if necessary. By this means it is confidently hoped that in a short time the Mission may become self-supporting. Meanwhile the newly-formed branches of the Woman's Auxiliary have given substantial help, and as the work becomes known subscriptions are sure to be received. It is a matter of deep thankfulness that the spiritual ministrations of the Rev. J. Antle have been thoroughly appreciated, and the blessing of God is evidently manifest in the work. Each year sees a growth of interest in the work of the M.S.C.C. (Missionary Society of the Canadian Church). In 1903 this diocese contributed \$500. Last year we hoped for \$1,000, but only reached \$833.42. This year we are again asked to contribute \$1,000, and it ought to be done. The sum is apportioned to the several parishes, and last year in some cases the amount sent was in excess of the apportionment, while only one parish failed altogether to respond. An appeal in church is not sufficient. Every member of the church ought to be personally asked. There has been a tradition in this diocese not to publish the names of subscribers to our funds. In Eastern dioceses every cent given is thus acknowledged, and it might be well to adopt the plan. A sum of \$98,748 is asked by the Missionary Society for 1905, in order to meet the needs which have been set before the board of management from the thirteen dioceses in Canada that seek assistance, and it ought to be known that more than half the amount is promised by the diocese of Toronto (\$22,666), Huron (\$15,333), and Montreal (\$13,333).

The tide of immigration flows into the North-West, and it is clearly necessary that the Church should send the missionary and support him, in part at least, for some time, so as to enable him to gather the scattered people together and keep them in touch with the Church. Thus in Rupert's Land twenty churches were in course of construction in 1904. In Qu'Appelle, which a few years ago had only six clergy, there are now thirty-three, with nine self-supporting churches. The task is a great one, but never was a greater opportunity of building up a strong national church. In addition to this, grants are made to the work amongst the Indians in the Dominion, and foreign missionary work is undertaken in Japan, China, India, Africa, Palestine, Persia and South America, where missionaries are supported by the M.S.C.C., which is thus the Church in missionary action at home and abroad. The claims of our own diocese with its difficult problem of small settlements are fully recognized by the M.S.C.C., and a grant of \$2,500 has been promised, in addition to the generous help of \$2,000 towards the building of the mission steamer Columbia, and \$500 for the stipend of the missionary in charge. It is with deep thankfulness that I record the organization in this diocese of a branch of the Woman's Auxiliary to Missions. Already six branches have been formed, and in time it is hoped that there will be no parish or mission without its branch, however small. Junior branches are also being established. The objects of the Woman's Auxiliary are to pray for missions, to awaken missionary zeal, to diffuse missionary intelligence, to raise money for missionary objects, and to send clothing, etc., to needy missions. Full information as to starting a branch will be given by Miss Turner, diocesan secretary, Cadboro Bay road, Victoria. The diocesan board is in close touch with the general board of the W.A., to whom all applications have to be sent, and if the appeals are approved, each diocese is asked to contribute its share. Of course the objection will at once be raised, with all the passing needs of our own parishes, it is hopeless to think of doing anything for the general missionary work of the Church. Every dollar that the Ladies' Guild can collect is wanted to supply parochial needs, and none can be spared for outside objects. All that would be quite true if the Church were a mere human society. But it is something infinitely more, and the laws of the Divine

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Society must be kept and observed, or failure is inevitable, and the work and prayer of a branch of the Woman's Auxiliary may be not only the means of producing those spiritual results which are often so sadly lacking, but of removing those financial burdens which are so heavy to bear. The financial condition of the diocese itself at the present time is a matter of grave anxiety. I forbear from entering into details, which will be fully laid before the Synod, and I ask for your hearty co-operation in our endeavour to meet the liabilities.

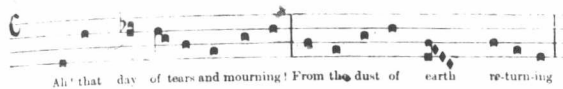
No progress has been made in the province in the matter of religious education in the day schools. Resolutions have been passed in the synods of the Anglican Church, and of other Christian bodies, and committees have been appointed but no practical result has followed. Comparatively few of the people are actually opposed to the idea of having religious instruction. It is the indifference of the many that is so disheartening, and, after all, it will depend upon the earnestness of those who in season and out of season press home the question. We grant the difficulties owing to our "unhappy divisions," and realize how hard it is to create any enthusiasm. We see how, if they possibly can, politicians will evade so thorny a question. But all that must not daunt us if we are fully persuaded in our own minds that it must be right to give all the time and care to secular education, and pay no heed to the teaching of those Divine truths which have been revealed to us, and belong unto us and our children for ever. The echoes of the religious revival in the Old Country have reached us in the Far West, and at Whitsuntide in several parishes of the diocese special intercession was offered for an outpouring of the Holy Spirit upon the whole Church. It is not the improvement of our organization (although in many points that is desirable), but the development of vital religion that we really need. Are we ready to give an answer for the hope that is in us? Amongst many nominal Christians in our midst, is there any real hope or faith at all? God only knows. It is not for us to judge others, but it is our bounden duty to press the need of careful thought with regard to the great fundamental truths of our most holy faith. Light literature in the shape of newspapers, magazines, novels, is all that is read in too many cases, and all idea of study is scouted or ignored. Until this is changed the prevailing ignorance as to Church doctrine and history is, alas! likely to continue. A generation is growing up, which has had no religious education in the day schools, and very little Bible reading and study at home. What then is to be done? Are we to fold our hands and sigh, as though it were hopeless to enter a protest even against the growing laxity of morals and carelessness in religion? It is not too late, if we really believe in Jesus Christ and His Holy Church. Let us honestly acknowledge our faults, but also "lift up a standard for the people." Our synod may to human judgment appear weak and feeble. Only let each one of us be true to God and "walk worthy of our vocation," and out of weakness we shall be made strong. The outlook may be dark, but the true light still shines. Our needs may be great, but the Lord's arm is not shortened—"not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

## Correspondence.

### CHURCH HYMNS.

Sir—In your issue of last week appeared a plausible letter from Mr. McClure, advocating the adoption by the Canadian Church of "Church Hymns." This idea, often previously suggested, was given careful consideration before the present general movement in favour of a distinctively Canadian Hymnal was set on foot. The upshot is seen in the passing of memorials in Huron, Niagara, Toronto, Ottawa, Ontario, Fredericton, Winnipeg and elsewhere. Leaving out of consideration the widespread desire for a hymnal that is really Canadian, there are many grave and practical objections to our adoption of "Church Hymns." 1. The music of the book, as a whole, is out of the range of average Canadian voices, an objection which is almost fatal to hearty congregational singing, our voices being lower pitched than English voices. Two typical examples will suffice, "Ten Thousand Times Ten Thousand" in B flat and "Onward Christian Soldiers" in F natural. 2. Many of the hymns are set to ancient plain song music, which, though possibly in vogue in England, would seem to Canadians of a dull, uninspiring character. How would the Church at large, in town and

country, view this disproportionate mass of fifty-five hymns for which "Church Hymns" considers it necessary to provide the following archaic notation?



Procure a copy of the unpopular latest edition of "Hymns Ancient and Modern" (if you can find one in Canada), or take "Church Hymns" and try to play and sing and remember the dismal, plain-song strains set even to joyful Christmas songs. You will find them quite different from Gregorian chants, the occasional use of which many of us enjoy. 3. As to missions, the book is very poor, only nine hymns under this head with no cross-references. With these compare in number and quality the thirty in the Canadian Presbyterian Hymnal and the forty-six in the American Hymnal. It is plain that Canadians want a richer and more adequate expression of the missionary spirit, and that they will find this in a Canadian compilation. 4. In "Church Hymns" are provided 34 hymns for children; but they are in no way comparable to the 84 in the Canadian Presbyterian book. 5. Mr. McClure is quite astray in his suggestions as to the matter of liability and expense. What is the fact? No financial responsibility need be assumed by the Church or its individual members; the business financing will be undertaken by the publishers themselves, as in the case of the Canadian Presbyterians. In regard to Mr. McClure's hints at liberal terms, let him rest assured that Canadian Church men are not proposing to go into business as hymn book publishers, and that it is not the financial aspect of the proposal that is the attraction for Canadian Churchmen. Our Church thus far has wisely fought shy of book-room schemes. But where there exists a valuable franchise, such as the furnishing of hymnals to our own Church, no private corporation shall be allowed to absorb all the pecuniary profits, as in the cases of Hymnal Companion and A. & M. A reasonable proportion thereof shall be paid over as a royalty, to be applied to our own Church purposes. After handing over to the Canadian Presbyterians a liberal royalty, amounting in seven years to over \$22,000, Henry Frowde, of the renowned "Oxford Press," in his 136 different editions, prints choir music books at 60 cents, as against A. & M. at 70 cents, and for organ copy 90 cents, against A. & M. at \$1.25. Moreover, the Canadian book includes 742 psalms and hymns, with 885 tunes, as against 638 hymns and 700 tunes in A. & M. The indexes of subjects and texts and special occasions are much fuller, and the book is better printed. The idea of co-operating with the English Church is no doubt attractive at first sight. Presbyterians in Canada strenuously en-

deavoured at the outset to secure united action with their brethren in Scotland, but after vexatious delays and a heavy expenditure of thought and time and money, found that the ideals and conditions were so different as to render united action absolutely impracticable. Let us not be above learning from the costly experience of others. Let me quote from your last Christmas Number your own estimate of "Church Hymns." We may not like the pungent words, but they are well worth weighing as tersely expressing an impression widely prevalent in Canada. "The book, like all English books, is dreadfully insular and ignorant, the work of the smallest of Little Englanders." I take this opportunity of saying that the response to the circular letter recently issued has been very general and hearty, practically every one so far, from Archbishop Bond to the substitute delegate, endorsing its general provisions.

JAMES EDMUND JONES.

Toronto.



ADOPT CHURCH HYMNS.

Sir—The best possible solution of the question of a Canadian hymnal would, I feel sure, be the acceptance of the suggestion made by the Secretary of the Society for Promoting Christian Knowledge. I sent for this new edition of Church Hymns a few weeks ago, and I believe it to be much the best hymnal that we have. It would be wise for the Canadian Church to follow the example of the Diocese of Jamaica, instead of appointing a committee to draw up a hymn book for our own use. If such committee should be representative of the whole Canadian Church, its members would be too widely separated to meet sufficiently often to do the work properly. Or, if for convenience' sake the committee should be formed of persons living in the same neighbourhood, but few of its members would be really qualified for the important work. And further, may not our adopting Church Hymns be a step towards its being adopted by the whole Church of England—a consummation much to be wished?

JOHN GRIBBLE.



THE GENERAL SYNOD.

Sir—Mr. E. W. Pickford is truly optimistic if he imagines that a Canadian hymn book is going to affect Sunday observance, assist aggressive work of the Church, increase the beneficiary funds and promote North-West missions, surely a universal cure-all, and I wonder he does not claim that it will also increase the birth rate and prevent the spread of

tuberculosis. May I ask how he knows that the profits are to go to missions? Has the General Synod yet decided this? If he will take the trouble to read my letter again, he will see that I said *some of the members* of the committee (not the committee) might not know the difference between "God Save the King" and "Yankee Doodle." The ordinary matters connected with the Synod can be dealt with by committees of earnest and practical men who require no special knowledge of their subject beforehand, so the usual way of appointing such committees answers very well. But to compile a hymn book or revise a prayer book requires experts if we are to be spared from all sorts of incongruities, and I doubt if we have such a body of experts in the Canadian Church. Mr. Pickford also misses my point about "all singing out of the same hymn book." We all use the same Prayer Book, but if you go into any Church on Sunday morning or evening you get the same service, you also get the same lessons out of the same Bible, and the one hymn book is not to be compared with those unless you have the same hymns, as you have now the same lessons and service. Those who have had anything to do with introducing a new hymn book in a congregation, or even adding an appendix, know how loath the people are to change their old book, how irritated they are at any verbal changes in the old hymns, how they object to new tunes, and I feel quite sure that if a vote could be taken in all our congregations there would be an overwhelming majority against any change. The difficulty that Mr. Pickford raises about commercial travellers and Bishops having to carry round a large stock of hymn books with them is not very real. Neither commercial travellers nor Bishops are so plentiful in ordinary congregations that a few spare hymn books kept in the church would not obviate the need of their carrying hymn books at all. Allow me also to say a word about the Colonial Clergy Act. "Spectator," in a recent issue, thinks this ought not to take up the time of the Synod; in a more recent issue he thinks the Rev. Mr. Gardner will settle it. May I say that the committee appointed, at the last General Synod have had the matter in hand ever since, and have been in constant correspondence with the Archbishop of Canterbury. Months ago, before Mr. Gardner came here at all, an agreement was come to which I believe will be quite satisfactory to the Synod and the Canadian Church. The Archbishops of Canterbury and of York have also issued a joint circular to all Metropolitan explaining the changes made in regard to the Act; all the information Mr. Gardner is collecting on this subject will therefore be too late to have any influence on the action of the Archbishops, and whatever concessions they have granted are due almost, if not entirely, to the action of the committee of the General Synod.

JAMES SIMPSON.

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# ITCHING, BURNING, STINGING ECZEMA.

## Symptoms of Eczema.

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And while there are many varieties of Eczema, the one constant and ever present symptom is intense, annoying and, at times, torturing and unbearable itching, giving rise to a desire to scratch or even tear the skin.

## Raw, Flaming Flesh.

Mrs. Ann McDonald, Kingsville, Ont., states: "For about three years I was a great sufferer from eczema. At times the patches of raw, flaming flesh would extend from my waist to my neck and from the knees to the ankles. The intense itching almost drove me crazy, and though I tried all the local physicians, they could not even relieve the suffering. The flesh would crack open and I don't believe anyone ever suffered more than I did. I was told of Dr. Chase's Ointment, but did not believe that it could help me. After the fifth application of this preparation I began to feel the benefit of its soothing, healing effects and now attribute a cure to the persistent use of this wonderful remedy. It is truly worth its weight in gold, and I never tire of recommending it to other sufferers."



Had a Bad Leg for 12 Years.

MR. ALEX. McDUGALL, postmaster, Broad Cove, Marsh, N. S., writes:—"For twelve years I was a great sufferer from eczema on the inside of the leg. There was a raw patch of flesh about three inches square, and the itching was something fearful. Dr. Chase's Ointment completely cured me, took away the itching and healed up the sore. I have no hesitation in recommending it as a wonderful cure for itching skin disease."

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While much washing is to be avoided it is absolutely necessary to keep the affected parts clean. This should be accomplished by the use of tepid water and Packer's Tar Soap, and careful drying (not rubbing) with a soft towel.

Dr. Chase's Ointment should be used twice each day, and, when found advisable, may be spread on a thin piece of linen or cotton and applied to the sore so as to prevent irritation from the clothing. In cases where the itching is very bad it may be necessary to use the ointment more frequently on account of the relief which it affords.

**In some cases the ointment may seem a little severe at first, but this action is necessary in order to thoroughly cleanse the sore and prepare the way for a complete cure.**

## Tore The Flesh.

Mrs. Lois McKay, Tiverton, Digby Co., N. S., writes: "My children were taken with an itching, burning skin disease and tore their flesh until it was sore and their shirts would sometimes be wet with blood. The doctor did not seem to know what ailed them and could give no relief, so I began using Dr. Chase's Ointment.

"Wherever it was applied it did its work well and has entirely cured them of this horrible disease. They suffered so they could not sleep nights, and I think if it had lasted much longer I would have gone crazy from the anxiety and loss of sleep. I cannot find words to praise Dr. Chase's Ointment enough for the good it has done my children, and hope other sufferers will try it."

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scores of ways in which Dr. Chase's Ointment is useful in every home, we sum them all up by saying that wherever there is itching, irritation or inflammation of the skin, or a sore that refuses to heal, Dr. Chase's Ointment may be used with positive assurance that better treatment cannot possibly be obtained. Dr. Chase's Ointment is for sale by all dealers at 60 cents a box, or will be sent post paid, on receipt of price, by Edmandson, Bates & Co., Toronto. Sole proprietors of the Dr. A. W. Chase Medicine Co.

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#### A SCHEME OF SUNDAY-SCHOOL LESSONS.

Sir—Amongst the many subjects which might well come up for discussion at the approaching meeting of the General Synod, not the least important is the selection of a scheme of Sunday-school lessons that would commend itself to the common sense of the Church. Nothing could be more calculated to discourage those who are engaged in the work of teaching than some of the lesson texts prescribed by the International Scheme, and adapted to the Church Year by the Institute Leaflets and the Record publications. To take a simple example,—and many more might be given,—for the 12th Sunday after Trinity the lesson title is announced as "The Life-Giving Stream," and the text assigned is Ezek. 47, 1-12, one of the most obscure passages in all the prophets. Let anyone read it, and say whether it commends itself to him as the subject for a Sunday-school lesson to be taught to children of all ages from the primary department to the Bible classes, yet that is the purpose of its selection. With the whole Bible to choose from it is impossible to understand why such a passage should be selected, and one can only marvel at the deplorable lack of judgment and common sense amongst those who are responsible for this piece of folly. I have given one instance only out of very many, but perhaps that is enough. It is a matter of tremendous importance that the best possible use should be made of the opportunity presented by the Sunday school, and with this end in view immediate steps ought to be taken to select a scheme of lessons that would help, and not hinder, teachers in their work, Faithfully yours,  
**J. A. RICHARDSON.**



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#### CLERGY HOLIDAY FUND.

Sir—Could you find space for a few lines bearing testimony to the good work Canon Dixon's "Poor Clergy Holiday Fund" has done towards the restoring to health of one poor priest that I know well. The clergyman I have in mind had just recovered from an attack of bronchitis, and the doctor prescribed a change of air as well, of course, as a rest. Canon Dixon heard of it, and the result was a blessed, and real holiday for close on a month at Cacouna. Those only who have been to that delightful place by the St. Lawrence will know what that means. After what you have already said in last week's Churchman, all I can add is the prayer that Canon Dixon may be enabled this year to add a large number to those who bless him for what he has done for them last year.  
**H. CAPLAU.**

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#### CHURCH HYMNS.

Sir—Last week a correspondent suggested our adopting "Church Hymns." I made out a list of hymns not included in the last edition, but it is too long for publication. Let me mention the following: "There is a Fountain," "Hark, Hark my Soul," "The Day of Resurrection," "Tell me the Old, Old Story," "Thou are Coming, O My Saviour," "Holy Offerings Rich and Rare," "Joy to the World, the Lord is Come," "Stand up, Stand up for Jesus," "Ere another Sabbath's close," "Go Labour on," "The Sands of Time are Sinking," "Forward be our Watchword," "Rest of the Weary," "O the Bitter shame," "Those Eternal Bowers," "One Sweetly Solemn Thought," "Christian dost thou see them?" "Sinful, Sighing," etc., etc. If these and the ones I have not named are not sufficiently used by Canadians to make it worth while to include them, I am content to suffer my individual loss and use whatever hymnal is compiled. But Mr. J. E. Jones, in Toronto Synod, and others in other synods, stated that the proposed course of action is to obtain, if possible, from every Church of England clergyman, choir-master and woman's auxiliary in Canada a list of hymns indispensable, hymns seldom used and hymns never used. If this is done we shall be sure that our collection best meets the needs of our Church.  
S. C.

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—When you love that which God loves, you act with Him, you join yourself to Him; and when you love what He dislikes, then you oppose Him, and separate yourself from Him.—Wm. Law.

#### MARRIED.

**MATHESON — SHEPPHARD.**—On Thursday, June 1st, 1905, in St. Barnabas' Church, Union Lake, Sask., N. W. T., by the Rev. John R. Matheson, brother of the bridegroom—assisted by the Rev. D. D. Macdonald, Rev. Edward Matheson, of Battleford, to Miss Eleanor Sheppard, graduate of the Church of England Deaconess House, Toronto.

#### INSPIRATION FOR THE COM- MON DUTIES OF LIFE.

Sometimes we think that if our work were not so humble, so altogether of the commonplace, humdrum order, we could do it with greater energy, and a more joyous spirit. This thought, no doubt, has truth in it. The major part of our tasks seems fairly to wear out our mind, and heart, and body with their littleness. We need inspiration for the common duties of life. To the extent that this inspiration comes the ordinary tasks of life will become extraordinary. But where are we to find that inspiration? We shall find it just as soon as we see that the work we are doing is the work given us to do by our divine Master; just so soon as we clearly see that in the

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field we are labouring, however small that field may be, He has sent us. Working for the Lord and working for the authority of the Lord, is not simply a duty. In the thought that it is for Him and by His direction is to be found the highest incentive to thoughtful, cheerful, zealous work. And if we are doing that which appears to us to be given us to do, that which lies directly before us, we can certainly rest assured that our work is our own special work in life, and that our Lord has confided it to us.

### THE PRAYERFUL LIFE.

Most of us do rely on the efficacy of prayers in our own private life and affairs. We do so easily, naturally, deeply. We feel—we know—that it will make a difference how we shall act and speak and think if we have prayed. We could not bear to enter on a difficulty or a peril without appealing to the power of prayer, without evoking the direct activity of God. Now, this real prayerful life can go on within our souls with the profoundest sincerity; and yet we may fail to transfer it from the hidden world within us to the real world without. Out in that active, thronging life of busy men, so solid and so visible, we assume every agency to be at work except that of prayer, and of the power which prayer evokes. Who does not know it—the sudden rebuff when, in considering the probabilities of an epidemic, or the fortunes of a lawsuit, or the decisions of European diplomatists, some one makes a reference to the working of prayer? We do not say anything; we do not dispute it; we know it ought to be true and real. But why this drop? Why this lapse of keen response in us to the suggestion, this recoil unto the decency of silence, this quick dart

of self-questioning? "Do I believe that? Do I really look for anything from prayer in a matter like this? Is it more to me than a religious formula?" So the swift throbbing questions start and stab within us. Yet why—why should they? If it was our own case, we should have no such tormenting hesitations. If it was our own lawsuit, on which our own personal fortunes greatly hung, where much obviously would depend on our moral nerve and steadiness under cross-examination, or on the patience, or skill, or temper of counsel and judges, we should find no difficulty at all in praying beforehand with all our hearts that the affair might be guided to a just issue. Instinctively, freely, earnestly, we should fall on our knees, on the morning when the anxiety of the decision pressed hardest and sucked at our spirits; we should kneel and bury our head in our hands and offer to God Almighty our whole will and heart and mind, and implore Him to be near with His succour, that all engaged might do their part with honourable honesty and courage.—Canon Scott Holland.

—The spectacle, the Fall of Fort Arthur, that is to be presented nightly at the Canadian National Exhibition, from August 29th until September 9th, both days inclusive, will be on a scale of completeness and impressiveness that, it is confidently stated, has never previously been attempted; so close to reality is it proposed that it shall be that the attacking and defending force will not only be dressed in the uniforms respectively of the Japanese and the

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Russians, but there will be at least one entire company of real Japanese and another company of natives of Russia. Messrs. Hand & Co., who have the contract for producing this, what promises to be an exceptionally magnificent spectacle, have been to great pains to secure actual facts, having gone so far as to send a representative to Port Arthur to consult newspaper correspondents who were actually on the scene at the time of the siege, and also at the final surrender.

### THE PAPER DOLLY'S PETITION.

Come hither, little maiden fair,  
Don't look so sad and melancholy!  
If you have any change to spare,  
Pray buy me for your Paper Dolly.

My name is Mary, Mary Hill;  
But call me May or Moll or Molly,  
Or even Polly, if you will,—  
But buy me for your Paper Dolly!

Kitties will scratch and tea-sets break,  
And jackstraws, they are naught but  
folly;  
But how much comfort you might take  
In cutting clothes for Paper Dolly!

When winter flings his snows about,  
And nothing's green but pine or holly,  
And girls are kept from going out,  
How nice to have a Paper Dolly!

But when the summer skies are fair,  
And summer birds are blithe and  
jolly,  
And summer flowers are everywhere,  
O, don't forget poor Paper Dolly!

Your money is all gone, you say?  
Don't look so sad and melancholy,  
But go ask grandma; she will pay;  
Then I shall be your Paper Dolly.

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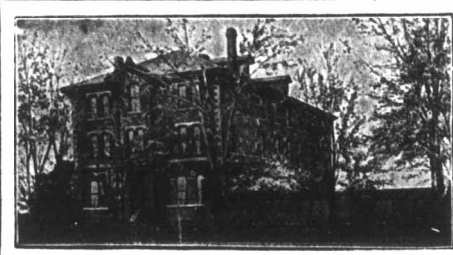
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