

Canadian Churchman

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

Vol. 32.

TORONTO, CANADA, THURSDAY, JUNE 21, 1906.

No. 25.

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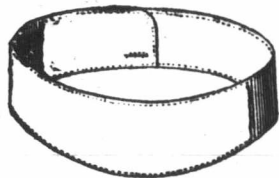
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CLERICAL REGISTRY AND CHOIR EXCHANGE.—THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company.

EUROPEAN TRAVEL.—LADY of position, experienced traveller, would chaperon another wishing to see something of social life in select circles in Great Britain and abroad. References exchanged. Address A. B., Canadian Churchman, Toronto.

A RETREAT FOR CLERGY will be held at Bishop Bethune College, Oshawa, from July 10th to 13th. Any information may be obtained from Rev. Canon Ingles, 17 Elm Grove Ave., Parkdale.

Men and boys wanted learn plumbing, plastering, bricklaying. Special offer life scholarship fifty dollars, easy payments; position guaranteed; free catalogue. COYNE BROS. Trade Schools, New York, Chicago, St. Louis.

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It is situated on a very large Island (67 acres) in the most beautiful part of the St. Lawrence River. Conditions of health perfect. An ideal spot for a boy to spend the summer. Study not obligatory. For further information apply to **REV. AUG. ULMANN, D.D.** 132 West 71st St., New York City.

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Board 50 cents per day

As the accommodation is limited, early application (by letter) is requested to

MRS. M. BELL IRVINE,
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SUNDAY SCHOOL HELPS

The Teachers' Assistant 50, cents per year.

The Institute Leaflets 10, cents per year.

EDITED BY REV. T. W. POWELL.

These have recently been purchased from the S.S. Committee of the Diocese of Toronto, and commencing with June issue are published in improved and enlarged form, following the lesson plan of the Interdiocesan S.S. Committee and containing

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SEND FOR SAMPLES

THE CHURCH BOOK ROOM,
23 Richmond St. West, Toronto

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Clubb's Panatellas are a genuine Hand-Made, Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

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SPECIAL rates Saturday to Monday.
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Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,

Director of Colonization,

Parliament Buildings, Toronto.

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential.

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 High-Class Wines & Spirits
 for Medicinal use.
 Telephone, North 89. Sacramental Wine.



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 is situated.

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 residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(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 8 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, 1889.

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

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa if 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 any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,
 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.

Memorial Windows
 DOMESTIC ART GLASS
 Cheapest and Best. Send for References.
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Office and Yard, FRONT ST., NEAR BATHURST, Telephone No. 449. Established 1856. Office and Yard, PRINCESS STREET DOCK Telephone No. 190.

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 Going June 29, 30, July 1st. and 2nd.
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 For full information call on Agents.
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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded 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 must be made personally at the local land office for the district in which the land is situated.

The homesteader is required 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 for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,
 Deputy of the Minister of the Interior.
 N.B.—Unauthorized publication of this advertisement will not be paid for.

MAY WE HAVE YOUR

ORDER?

We guarantee the purest and best ice obtainable—all cut in Lake Simcoe between Belle Ewart and Roach's Point, and well planed after leaving the water. A full season's supply assured.

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In checks and p. aids and comfortable looking mixed tones, in browns, fawns, greys, etc., \$3.00, \$4.00, \$5.00, \$6.00 to \$10.00. Also the Scottish Clan and Family Tartans, shown in Super Traveling Rugs.

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Knitted Shawls, in silk and wool, fancy and honeycomb, also a fine stock of real Shetland Shawls and Spencers.

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Lessons June Morning—Judg Evening—Judg July Morning—1 Sa Evening—1 Sa July Morning—1 Sa Evening—1 Sa Ju Morning—1 Sa Evening—1 Sa

Appropriat Sundays afte Ham, F.R.C. choir of St. numbers are Modern, mar hymnals.

SECOND Holy Com Procession: Offertory: Children's General H

THIRD Holy Com Procession Offertory: Children's Genera H

Steadfast Fe How wise ception of tl of the true Head of the perception of timate relati Judge, discl seech Thee, Providence, fear and lov may by tho of God. Lo pression of and affection heart; and ; pression of

Canadian Churchman.

TORONTO, THURSDAY, JUNE 21, 1906.

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.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

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.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications, FRANK WOOTTEN,

Phone Main 4643. Box 34, Toronto.

Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

June 24—Second Sunday after Trinity
Morning—Judges 4
Evening—Judges 5 or 6, 11.

July 1—Third Sunday after Trinity.

Morning—1 Samuel 2, to 27; Acts 9, 23.
Evening—1 Samuel 3, or 4, to 19; 1 John 4, 7.

July 8—Fourth Sunday after Trinity.

Morning—1 Samuel 12; Acts 14.
Evening—1 Samuel 13, or Ruth 1; Matthew 3.

July 15—Fifth Sunday after Trinity.

Morning—1 Samuel 15, to 24; Acts 18, 24—19, 21.
Evening—1 Samuel 16 or 17; Matthew 7, 7.

Appropriate Hymns for Second and Third 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.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 26, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 305.
Offertory: 220, 275, 366, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

Steadfast Fear and Love.

How wise and how far-reaching was the conception of the compilers of the Church Collects of the true relation of the Churchman to the Head of the Church? How deep and real is the perception of the absolute dependence and intimate relationship of man to his Creator and Judge, disclosed in the prayer, "Keep us, we beseech Thee, under the protection of Thy good Providence, and make us to have a perpetual fear and love of Thy holy name?" Fear that we may by thought or deed grieve the Holy Spirit of God. Love, which is the true mark and expression of the indwelling spirit. The obedient and affectionate child fears to wound its Father's heart; and above all things rejoices in the expression of the Father's love. "Perfect love

casts out fear." Yet holy fear refines and sanctifies human love by the power of a Divine alchemy.

Church Union.

The act of Bishop Williams and the members of his diocese who accompanied him in his visit to the Presbyterian assembly in London, Ontario, was gracious and sympathetic. We do not know of any more effective way of demonstrating the kind and sympathetic interest with which all broad-minded and tolerant Churchmen regard denominational Christian effort than that adopted by the Bishop of Huron. We fail to see any harm in a friendly visit accompanied by kind expressions of sympathy and good will. It certainly promotes what all wish to see—friendly intercourse and wider sympathy in the great object which is common to us all on ground which calls for no compromise of doctrine or practice by either party.

British Justice.

Wherever the British people have wandered—and where have they not wandered?—one is tempted to ask—they have carried with them the proud tradition of their race, which is so clearly and concisely expressed in the words of the Church Catechism: "To be true and just in all my dealing." This simple ideal of duty taught to the child, illustrated in the life of his parents, enforced by examples in the private and public life of his fellow-citizens, and in the public acts of the nation has, indeed, been the corner stone of the foundation on which has been built the honour of the British nation, and its greatness as well. In whatever other way we may attempt to improve on the ideals and methods of our forefathers let us not deceive ourselves in this matter. The old land from which we received our first lesson on the subject can still teach us in a helpful and fatherly way how to be true and just in all our dealings, and we cannot learn the lesson too well.

St. Luke's Church, Kingston.

At last week's Synod of the Ontario Diocese the alleged desecration of All Saints' chancel by the congregation of St. Luke's Church was brought up. The rector of the Church explained to the entire satisfaction of the Synod that the congregation were innocent of any intention of breaking faith with the Bishop or of committing any act of desecration. It seems that the chancel in question slipped out of the hands of the Building Committee of St. Luke's through the contractor, and that the congregation became aware of the transaction too late to prevent it. The rector remedied the mistake by purchasing back the chancel and having it taken to pieces.

A Church in a Day.

Chester, a suburb of Toronto, has shown the Church at large what Church enthusiasm really means. On St. Barnabas' Day about day-break the Church people in the vicinity assembled and after a short service began the building of a Mission church with a seating capacity of 150, and named in honour of the Patron Saint of the St. Andrew's Brotherhood, "St. Andrew's Church." At 8 o'clock in the evening the building was sufficiently advanced to have a crowded thanksgiving service held within its walls. The energy of the Rev. Frank Vipond and his co-workers of the laity cannot be too highly commended. Would that in each diocese of Canada Churchmen would cease to doubt, delay, and argue, and would like the loyal Churchmen and women of Chester seek for aid and put forth their latent power in the noble cause of Church extension.

Increase in Episcopate.

In an introductory note to a book with the above title of which Mr. C. E. A. Bedwell is the author, the Bishop of St. Alban's strongly favours "a reasonable scheme, by which, as the population increases and funds are provided without the necessity of separate acts of Parliament, new dioceses may be established, old boundaries revised and cathedral chapters formed" in England. The learned Bishop's suggestion has weight with us in Canada. What we want in this country is more of the courage of conviction and a downright enthusiasm for Church extension. Of luke-warmness and timidity there is enough and to spare. No cause can prosper without conviction. Conviction is worthless without courage. Courage is half-dead without enthusiasm, and enthusiasm needs a man to give it power.

German Expansion.

The power which is suspected by other great ones is Germany. Why it should be so is not very apparent, but, we think, it is because, while the German race is a colonizing one, it is not successful as a colonizing power. Other countries expand and annex large tracts of the world's surface, without suspicion, and with little resentment. Our own Empire is a notable instance, and of recent years the United States has acquired Porto Rico, Panama, Guiana, the Philippines, Alaska, almost without attracting notice. Like our own Empire it has given up Cuba, as we have frequently relinquished territory. But Germany, with the exception of some unhappy tracts of South Africa has no colonies. Yet the German land is feeling the need of outlets, and that is one reason of the world's suspicion. Recently our pacific Government re-enforced the garrison in Egypt, because the Turkish Government was taking territory in the Gulf of Akabah, which is claimed by Egypt. The Turks really did not care, but the Germans have pushed a railway east and south of Palestine and desired to reach the seaboard. Now we read that Belgium is most uneasy as German trade invasion is having a marked effect in Brussels, and the leading towns. But the strangest development of policy is a movement in Russia, as well, to re-establish the Kingdom of Poland. The Germans then hope to unite the German part of the Austrian Empire, and expand thence to Southern Russia, and on the north-eastern border to recover the Baltic Provinces. With Poland as a buffer there is not the same fear of Russia. At the same time a leading Russian professor proposes to free Poland to prevent the present importations of Polish goods, and to build up the central Russian Provinces. It would be a strange result of years of oppression and of ambition. But of such imaginings, earthly dreams are made.

The Church and the Empire.

The Bishop of Ossory recently preached an eloquent sermon in St. Paul's Cathedral at the annual festival of the Society for the Propagation of the Gospel in which amongst other things he thus dwelt on the need to the emigrant from the Old World of the ministrations of the Church in the New: "How can we provide that our sons and daughters, whose conduct after all will appeal more forcibly to native races than moral teaching, how can we expect that they will maintain the standard of Christian living which it is so hard to reach at home where Christian influences abound unless we follow them with the Bible and Prayer Book, with the services and sacraments of the Church which we so often value so lightly at home because we have never

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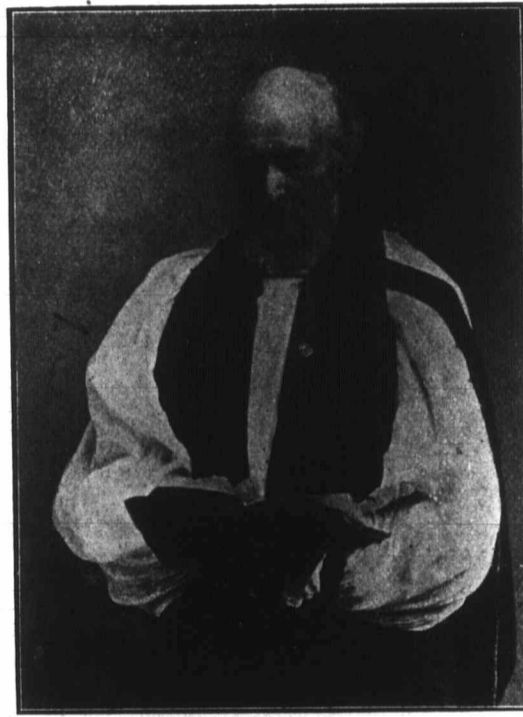
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known what it was to find ourselves in the dark and without a guide! I know what it was when a parish priest myself, to have to bid farewell to some young lads or to whole families of Church folk going out to start life anew in Canada, Australia, or Africa. We had watched the growing faith and the ripening character, and then came the rude shock when the youth or the family called to say 'Good-bye.' Are they to go out to the new land and lose there all that makes life worth living? God, help them if it is to be so. Better far that it should happen to them as has happened to some I have parted with, that the good ship that carried them should sink like lead in the depths of the sea while as yet they could discern walking upon the waves the form of the Son of God, with the roar of the waters in their ears and the timber shivering beneath their feet. And how can we hope it should be otherwise unless out there they shall find their Father's House to welcome them and a loving pastor's voice and hand to lead them in the way of life. But we look far beyond the individual, precious though the individual be in the sight of God, and we say you are sending out to our colonies men and women whose lives will go far to shape the destiny of future peoples—out of whom will rise new nations which will degenerate and decay, or else will expand and grow great, just in proportion as their national life has been founded on the honour and honesty, on the faith and hope, on the character and conviction which the Church of Christ is meant to produce. Nay, more, a grander vision rises before me. I think I see beyond all this, the vast body of coloured races learning from our sons and daughters what has been the secret of England's greatness and Jesus Christ Himself seeing in them the travail of His soul and being satisfied."

MONEY-BEGGING IN ENGLAND.

It must in common honesty be admitted that, on the face of it and on general principles, the Canadian press has made out a very good case against the collecting of money in England for Church purposes. The spectacle of an Archbishop, hat in hand, on behalf of a Church like ours, and in a country like ours, whose splendid resources, and actual and potential wealth are being trumpeted throughout the Old World, is to put it mildly, not an edifying one. And certainly it is not a good advertisement for the country. If the Church, after more than a century's settlement in British North America, so it is argued, is so poverty-stricken as to be forced to beg for assistance from the Mother Church the claims made on behalf of the country can hardly hold water. This kind of thing, it is not unreasonably claimed, tends to produce and to perpetuate entirely erroneous ideas about the Dominion. The English public are led to regard Canada as a more or less poverty-stricken country wherein, while a bare living may be hardly won, there is little prospect of accumulating any superfluous wealth. The English public have, therefore, presented to them the horns of a dilemma. They must either accept the appeals made by the Canadian Church, as faithfully representing the actual state of affairs, and consequently discount the rosy representations of the Government emigration agents, or they must accept, in good faith, the glowing accounts of the latter, and receive the appeal of the Church with a very liberal saline admixture. This is the case for the plaintiff, and as we have said, it is undeniably a strong one, looked at from a certain standpoint. There is unfortunately only too much foundation for these charges against the Church of England in Canada, of parasitism and of sponging upon the Mother Church, and of occupying the position among other Churches in Canada, of "remittance man." All this, and ten times as much, is

notoriously and painfully true, and we need not dwell upon it, except to say that until its lingering evil effects are radically eliminated, the Canadian Church will continue to exist rather than to live. In this particular case, however, there are "extenuating circumstances." Owing to the unprecedentedly large British influx the Church is being taxed, as no other single religious body in the Dominion, to care for her children. Under the same circumstances the ability of the Presbyterians or Methodists to rise to the occasion, might fairly be doubted. Thousands of Anglicans are flocking into the North-West, and are spreading themselves over the country in widely sundered settlements. The country, so potentially rich, is as yet undeveloped, and at best can only afford the settler a bare living for the first few years. In the meantime the Church has these swiftly increasing thousands on her hands. For their spiritual sustenance she is directly responsible. She is facing one of the most momentous crises in her history. She is at the parting of the ways. What is she to do? She cannot stick at trifles. If her own laity will not or can not supply the means for imparting the ministrations of the Church to these people, and if there is a possibility of obtaining it in England, is it not her duty to em-



The Right Rev. W. C. Bompas, D.D.,
Bishop of Selkirk.

brace the opportunity. If generous Church people in another portion of the Empire, or to put it in another way, if English Church people are desirous of assisting in ministering for a few years to the spiritual needs of their fellow parishioners, who have gone forth from their midst, are we to spurn their proffers of help? Whether or not our laity can be held fully responsible for the present distress, it is impossible to say. That they are partially responsible, and are not giving commensurately with their means or proportionately to other denominations is undeniable. But it is quite an open question, if even under the most favorable circumstances, the Church could effectively cope with the present exceptional situation, without some outside assistance. For it is safe to say that the Church in Canada to-day is facing a problem, that has never confronted any other religious body in British Colonial history. The proposal of "Spectator" in a recent letter that Bishop Montgomery of the S. P. G., who visits Canada this summer in the interests of the work of the Society, should address meetings at different centres in Canada for the purpose of rousing up the laity is an excellent one, and we hope will be taken note of by those in authority.

BISHOP BOMPAS.

In the death of Bishop Bompas the Canadian Church mourns the loss of one of her gentlest and noblest pioneers. In the middle sixties the Rev. William Carpenter Bompas, a curate in Alford, Lincolnshire, England, heard a sermon by the then Bishop of Rupert's Land, Dr. Anderson was about leaving England for his remote diocese. Mr. Bompas thereafter offered to go out with the Bishop as a Missionary. After weeks of tedious travelling he reached his destination at Fort Simpson, on the Mackenzie River on the following Christmas Day, and there began a life of hardship, self-denial, privation and loneliness, perhaps unsurpassed in the history of Missions. For nearly thirty years he was away from civilization, and during that prolonged period spent months within the Arctic circle, and he has written, perhaps, the best description extant of those northern regions. With true self-denial he always chose the remotest and most difficult positions, moving from Athabasca to the Mackenzie River, and from the Mackenzie River to the Yukon. Many times crossing the Rocky Mountains on foot ministering to the roving Indian tribes, and for twenty years before the discovery of the Klondike. He, who, even in Canada, in this twentieth century can realize the rigours of such a life, with its toilsomeness, loneliness, dreariness, and self-denial? Imagine a country of which this could be truthfully said, "No cities, towns, or villages, streets, roads, or lanes; no markets, farms or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no Government or soldiers, or police; no prisons or taxes; no lawyers or doctors; newspapers three months old, and letters three or four times a year." If, as an amplification, it is added that travelling had to be done in canoes in the summer time, and on snowshoes or in dog sleds in the winter; that the Missionary had to share the food of the Indian, and as often, his lack of food; to share his life by day and his tent by night; that the fields were clad in a mantle of snow and the rivers bound in chains of ice for from six to nine months in the year, and that at times the thermometer fell to from 60 to 70 degrees below zero, some conception can be formed of the life led by Bishop and Mrs. Bompas in their remote and lonely Mission field. It was under such conditions that the love of God and of souls led this apostle of the north to spend his life in the service of Christ and of the Church. Many times did he traverse the almost inaccessible distances that separated his widely scattered Mission stations. When civilization penetrated to his remote abode he was greatly distressed at the injury done to the Indians by the unscrupulous white man who destroyed the Indians' confidence by injustice and deceit, and the Indians' morals by vice and rum. Unequal to the task of administering his arduous diocese, he resigned his Bishoprick in 1905, and became a Missionary to the Indians—a position he had filled so well as priest and Bishop all his life. Now that he has left the scene of his earthly labours, his removal will leave a gap that cannot well be filled. The sympathy of the whole Anglican Church will go out to his devoted wife, now aged and feeble, but who, though a woman cultured and refined shared all her husband's toils and privations. The deceased Bishop was born in London, Eng., in 1835; ordained deacon by the Bishop of Lincoln in 1859; was curate of Sutton-le-Marsh, Lincolnshire, 1859-62; of New Radford, Notts, 1862-3; of Holy Trinity, Louth, 1863-4; and of Alford, Lincolnshire, 1864-5. He was ordained to the priesthood by Archbishop Maclray, in St. Paul's Cathedral, London, and sent out to the North-West Territory by the Church Missionary Society. In 1874 he was consecrated Bishop of Athabasca by Archbishop Tait of Canterbury in St. Mary's Church, Lambeth. The diocese being divided, he was transferred to Mackenzie River (1884) and later to the Diocese of Selkirk (1891-

1905). From the Arctic circle visited the civil men are the salt Church. Their are the best power, and the spiration to the conquer in the then die a true l

REV. J.

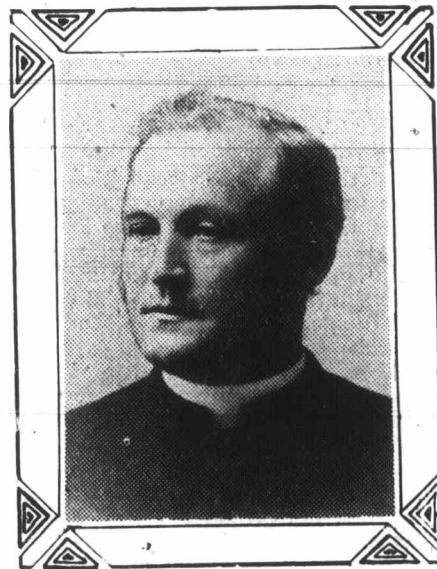
We regret to unexpected death Joshua Pitt Lev Church, Toronto hour and had the Rossin 11 number of year: about him, but table he was f drawing-room up to his room, that was possil ferings, but his an hour. The D.C.L., was be Welsh descent, literary trainin ministry of the characteristics and his logical clever student, early exhibited tered upon his filling various Chatham), he paratively nev ronto. It was Financial diffic parish, situated the even the opinion in the by him, if he v the adherents of his labours: splendid execu successfully re while his stren ner, and gene ferences to c tration. A to beloved by hi the poor; cor supporters, an espoused earn brethren. Of only be said, earnestness o tion, and imp Scriptures ele —a teacher cluded an ad the church ec various Syno a keen critic argument ha of the Churc Lewis to tra New. He vis and crossed habitants of and travelled regions of the of knowledge presented to original rese genius enabl suggestions. In the large the funeral c Church, on seen an evi which the d

1905). From the day Bishop Bompas entered the Arctic circle as a Missionary he only twice visited the civilized part of the world. Such men are the salt of the earth and the seed of the Church. Their lives are its glory. Their labours are the best proof of its beneficent and abiding power, and their death is a never ceasing inspiration to the Christian hero to go forth and conquer in the noblest battlefield of life, and then die a true hero's death.

REV. JOSHUA PITT LEWIS.

We regret to have to record the sudden and unexpected death on the 13th inst. of the Rev. Joshua Pitt Lewis, M.A., D.C.L., rector of Grace Church, Toronto. Dr. Lewis rose at his usual hour and had breakfast in the dining-room at the Rossin House, where he had lived for a number of years. Nothing unusual was observed about him, but a few moments after leaving the table he was found lying unconscious in the drawing-room corridor. He was at once carried up to his room, and Dr. Riordan was called. All that was possible was done to relieve his sufferings, but his heart action failed in about half an hour. The Rev. Joshua Pitt Lewis, M.A., D.C.L., was born at Cookstown of parents of Welsh descent, and after receiving a thorough literary training began his education for the ministry of the Church of England. His early characteristics of originality and perseverance and his logical turn of mind marked him as a clever student, and the promise which he thus early exhibited was fully realized when he entered upon his high calling. After acceptably filling various charges (notably in the city of Chatham), he was in 1878 inducted to the comparatively new parish of Grace Church, Toronto. It was by no means an easy place to fill. Financial difficulties beset him in the struggling parish, situated as it was in the poorest part of the even then large city, and differences of opinion in the congregation had to be considered by him, if he would unite under his ministrations, the adherents of the Church in this new sphere of his labours. But his indomitable courage, splendid executive ability, and perseverance soon successfully reorganized the available resources; while his strength of purpose, courtliness of manner, and generosity of disposition drew all differences to coincide in his moderate administration. A tower of strength to his people, and beloved by his flock, self-denial endeared him to the poor; consideration for all won him warm supporters, and loyalty for the cause he so ably espoused earned for him a high place among his brethren. Of his eloquence in the pulpit it need only be said, that clearness of thought and earnestness of delivery held his hearers' attention, and impressed the beautiful lessons of the Scriptures clearly on their minds. Pre-eminently—a teacher—he, it may safely be said, never concluded an address but his hearers may have left the church edified as well as refreshed. In the various Synods of the Church he was known as a keen critic, and his clear logic and incisive argument have been to the distinct advantage of the Church. It was the good fortune of Mr. Lewis to travel in the Old World and in the New. He visited lands within the Arctic circle and crossed the equator. He lived with the inhabitants of India, China, Japan, and Palestine, and travelled unbeaten paths in Persia and the regions of the Nile. Beyond giving him a breadth of knowledge and opportunity of verification, it presented to his observing mind a field for original research, and not a little brilliancy of genius enabled him to give to science data and suggestions which have been most valuable. In the large numbers of people who attended the funeral of the late Dr. J. P. Lewis, at Grace Church, on Saturday afternoon, 16th inst., was seen an evidence of the deep affection with which the deceased rector was regarded by the

members of his congregation. At the solemn services in the church over a thousand persons attended and the edifice was crowded to the doors. The opening prayer was pronounced by Archdeacon Sweeny, and the sentences of the burial were enunciated by Bishop Sweatman. The funeral cortege, including the officers and some of the older members of the church, who walked behind the hearse, then proceeded to St. James' Cemetery. There a prayer was spoken by Archdeacon Sweeny. The body was committed to the grave by Rev. Dr. McCarroll, who had come to Toronto because at his last parting with Dr. Lewis a year ago that gentleman had expressed the hope that he would do so in case of his death. Memorial services were held at Grace Church Sunday, 17th inst.: in the morning by Rev. T. W. Paterson, Deer Park; afternoon by Rev. Alex. Williams; evening, Rev. Dr. McCarroll, of Detroit. The chief mourners were: David Lewis, Barrie; T. F. L. Lewis, Winnipeg, brothers of the deceased clergyman, and his nephew, O. S. Lewis, Chatham. Among those in attendance at the funeral services were: Rev. Canon Alex. Macnab, Rev. Canon Welch, Rev. Canon Cody, Rev.



The Rev. Joshua Pitt Lewis, D.C.L.

Canon Cayley, Rev. Canon Ingles, Rev. Canon Dixon, Mr. Justice Osler, Rev. A. J. Broughall, Rev. J. S. Broughall, Rev. Mr. Pearson, of Holy Trinity Church; Crown Attorney J. Seymour Corley, Rev. Chas. Darling, Rev. R. J. Moore, Rev. Jas. Wakh, Brampton; Rev. Mr. Sparks, Sunderland; Rev. W. H. Vance, Dr. Beattie Nesbitt, Registrar of Deeds; Frank Arnoldi, K.C., J. M. Boyd, secretary of St. George's Society; J. S. Barber, W. Carleil Hall, G. B. Kirkpatrick, David Kemp, secretary of the Synod of Toronto; Rev. Mr. Roberts, Rev. A. A. Bryan, Richard Dinnis, Henry Taylor, F. Crompton, Blayne Scott, Capt. Nelson, Adam Nelson, H. C. Fortier, Dr. R. H. Robinson, J. W. Congdon, Frank Wootton (proprietor "Canadian Churchman"), W. F. Elliott, E. T. Campbell, R. T. Coady, City Treasurer; Dr. G. D. Smith, Rev. C. B. Kenrick, J. S. Holmsted, K.C., Registrar of the High Court.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The passing of Bishop Bompas removes one of the most interesting personalities from the ministry of the Canadian Church. For forty years he has devoted himself with singleness of purpose to the service of the red man of the north. To many of us life under the conditions familiar to Bishop Bompas would be about as forbidding as anything that could well be conceived. Desolate, lonely, homeless, wandering, full of privations, destitute of almost everything

a full-blooded man takes pleasure in, yet this man seemed to rejoice in his lot, and glory in his work. So absolutely did he consecrate himself to his Missionary work that for thirty years he never left the northern wilds to renew his fellowship with friends of earlier days, or note the progress that was being made in the centres of human activity. In this he may not have been altogether wise, but no one can fail to pay tribute to his motive. Bishop Bompas has made a distinct impression upon the Church at large and left a noble tradition of devotion to a high ideal. His name will live in the history of the Church in Canada, not because of the things he said or wrote, for few of us have ever heard him speak, and few were aware that he wrote. Not because of any constructive genius that he displayed, for his lonely diocese hardly admitted of such a thing. Not because of the great number he brought into our communion, for his work was more of the nature of seeking lost sheep in the wilderness, but because he recognized a call to service under forbidding conditions, and neither cold, nor heat, nor hunger, nor pestilence, nor loneliness, nor danger, could turn him from the duty he saw to be his to do. In that great northern land, amid the scenes of his simple and faithful ministry his remains shall lie, and over his grave the Church should see that a suitable memorial is erected to mark his last resting place; and on it might be inscribed the words of his beloved Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

The appointment of Hon. Charles Fitzpatrick to be Chief Justice of the Supreme Court of Canada is an act that has unquestionably received the approval of the Canadian people. It is a matter of the greatest importance that our courts should be presided over by men of high intellectual standing, and high character. With the Hon. Mr. Fitzgerald as Chief Justice of Canada the Supreme Court will now inspire greater confidence than it has hitherto commanded. If the Canadian people are led to yield a more whole-hearted assent to the findings of their own chief court the necessity and the inclination to carry much of our litigation to the Privy Council will pass away. It is a significant and encouraging fact that a man may fight his way to leadership at the bar and to one of the highest positions in public life in this country and still preserve his dignity and courtesy of manner and retain public confidence in his integrity. Mr. Fitzpatrick has been through every phase of the struggle that lies before a man of high ambitions. He has known how to fight and fight strenuously, and yet every opponent must have felt as he left the House of Commons for the last time that there went out from that chamber a type of commoner too rare in this country. We have not been developing strength and resoluteness under the control of urbanity of manners to the extent we should. It is always pleasing and wholesome when success crowns men who stand out as types of better things, for the youth of the country are always taking note of those who succeed in winning public approval, and are to some extent shaping their own conduct in accordance with what they behold.

The Bishop of Ottawa said some wise things to his Synod about the frivolous spirit in which so many young people approach the sacred rite of marriage, and the effect of this attitude in the home and upon the rising generation. The Bishop of Ontario called attention to the painfully low standards of ethics in professional, commercial and public life, and besought his clergy to make their voices heard for higher things. Anyone who takes the trouble to look beneath the surface can vouch for the necessity of a new and great awakening of the Church—of all the Churches—to the immensely solemn responsibility cast upon it in the way of spiritual

and ethical leadership. It is impossible to exaggerate the importance of a Church awakened through and through to its great mission. No amount of denunciation or pleading will avail to transform society, unless they who denounce and plead exemplify their faith. It requires no great acuteness of vision to observe that the Church has to a considerable extent been influenced by the very forces it was supposed to subdue and transform. The political spirit is not unknown amongst us. We have not wholly been able to resist saying smooth things when our advancement lay that way and then glorifying ourselves by the title optimists. We have sought to promote our plans by methods that had too much in common with the ways we deplore. We have not tumbled over ourselves to do honour to the men who have raised their voices for higher ideals, and asserted a manly independence in speech and act. But we need not say more. We would implore our Bishops, our principals and professors of theological colleges, and every man of good will, in season and out of season, to magnify in a simple thoroughgoing manner, common manly virtues within the Church. Let us unfeignedly delight in honour, fidelity, truthfulness, unselfishness, courage, independence, self-respect. Let us have patience with the man who is out and out sincere, even if he does not express himself in the phrases that are most acceptable to us. If the Church lifts itself up to this higher standard of life, a discerning public will not fail to observe it, nor will it be slow to respond to its leadership. We are closely watched. Watched by the Master we serve of course. And watched with keen and critical eyes by the public to whom we minister. The words of Dr. Canfield, librarian of Columbia University, at a recent Church congress in Philadelphia in discussing "Liberty and Limits in Creed Interpretations," illustrates something of what we mean. He urged the clergy to have the courage to tell what they really believed. "We feel," he said, "that we have gone far beyond a diet of milk toast, and we ask to be fed on meat. There is no reason why the clergy should longer believe that the truth must be dealt out to laymen in homeopathic doses. We are strong enough to endure the whole truth and the plain truth. The clergy need not hesitate to present from the pulpit what they discuss freely among themselves in private. Next to freedom of thought and of expression we desire clarity of thought, lucidity of expression and absolute sincerity in both. In our own business and professional relations we laymen are not permitted to sign contracts while indulging in mental reservations; we may not say one thing and mean another. We expect the clergy to conform to at least equally high standards."

Spectator.

The Churchwoman.

NOVA SCOTIA.

Halifax.—The first annual meeting of the Nova Scotia Branch of the Woman's Auxiliary was held in St. Paul's Hall, on Wednesday and Thursday, June 6th and 7th. A preliminary business meeting was held on Tuesday evening, at which the members of the Diocesan Board and Presidents of Parochial Branches were present. Holy Communion was celebrated at St. Paul's Church, on Wednesday morning, June 6th, at 11 o'clock, when the Bishop of Nova Scotia preached a most forcible sermon from the text, "If a man love Me he will keep My words." The women spoken of in Scripture and those prominent in the early Church were cited as examples of how, even in early times, women's work in the Church was of great importance, and how the Church throughout the world to-day owed so much to the self-denying efforts of women. But the Bishop thought it of the highest importance that there should be organization, and the W.A. had proved what a great work could be done by

combined effort. The first thank-offering of the Nova Scotia Branch was presented at this service, and amounted to \$118, which this year is to go to the Nova Scotia Diocese. The business meeting opened at half-past two in St. Paul's Hall, with a good attendance. Mrs. Worrell, wife of the Bishop of Nova Scotia, presided, and after the roll-call, which showed the different parishes to be pretty well-represented, an address of welcome was read by Mrs. Armitage, wife of the rector of St. Paul's, to which Mrs. Wallis, of Lunenburg, wife of the rector of that place, made a very fitting reply. The president's address then followed, in which it was stated that the society had pledged itself to raise \$1,200 for the Nova Scotia Diocese, but the president urged strongly that the effort should not stop there, and said that the general secretary had asked this Branch to take up two pledges, one for Miss Wade, of Ku Chung, China, and one for Miss Makeham, of St. Mary's Home, Matsumoto. Mrs. Worrell thought it much better to take up some definite pledges rather than send the money undesignated to the Diocesan Treasurer. Afternoon tea, which was served in an adjoining room, brought an interesting session to a close. In the evening a largely attended missionary meeting was held, His Lordship the Bishop presiding; and most eloquent addresses were given by Canon Richardson, of St. John, and Rev. R. W. Norwood, of Bridgewater. Canon Richardson spoke particularly of the Great North-West and the responsibility resting on the Church to supply the spiritual needs of the incoming thousands who are flocking in from all directions. Having laboured in the North-West, his experience was very helpful. Mr. Norwood spoke of the spiritual life and its bearing on Missions. His eloquent address was listened to with rapt attention. At 10.30 on Thursday another business meeting was held, and when the reports were read it showed that, though the society had been organized only a few months, there were already 29 Senior, eight Junior and three Babies' Branches, with a total membership of 707. The treasurer's report showed nearly \$800 pledged to Diocesan Missions, and besides this, help has been sent by some parishes to Labrador, China and other places, besides many useful bales. All the old board were re-elected, with the exception of the corresponding secretary, who had notified the board at a previous meeting that she would be unable to serve another year, and Miss Cowie was elected in her place. A missionary meeting for the Juniors, but attended by a large number of Seniors as well, was held on Thursday evening, when Canon Richardson held the close attention of all who were present, and showed a wonderful gift in speaking to children. Mr. Norwood also gave a short but brilliant address. A business meeting of the new board, with the presidents of parochial Branches, on Friday morning brought the annual meeting to a close, and all felt cause to be thankful for the zeal and enthusiasm which had been aroused.

ONTARIO.

Belleville.—The annual meeting of the Ontario Diocesan Branch of the Woman's Auxiliary was held in this town on the 5th, 6th, 7th, and 8th of June, with Miss Gildersleeve, the first vice-president in the chair. The opening service was held in St. Thomas' Church, where a most helpful and inspiring sermon on the power of the Holy Ghost was preached by the Rev. Rural Dean Beamish. The thank-offering, on behalf of the Diocesan Widows' and Orphans' Fund, which this year amounted to \$575, was placed on the plate at this service. The reports of the various Diocesan officers show most satisfactory progress in every department. There are now 70 Branches, including the J.W.A. and the C.C.M.G., with a total membership of 1,819, including 60 life members and four Diocesan members, an increase of 10 Branches and 191 members over last year. The treasurer's report showed total contributions for Canadian Diocesan and Foreign Missions to be \$2,498.71. A pleasing feature of the first morning's session was the announcement by Mrs. Beamish of two new life members made by St. Thomas, Belleville; Mrs. Carre and Miss Chandler. A very interesting address, full of encouragement, and containing an account of last year's Triennial meeting was read by the Honorary President, Mrs. Lennox Mills. In it a suggestion was made that we should celebrate the annual meeting of next year, it being the twenty-first anniversary of the Woman's Auxiliary, by helping to put on a firm basis some Diocesan Fund in need of assistance. In accordance with

this, next year's thank-offering was later voted to the Widows' and Orphans' Fund. Mrs. Mills also made touching reference to the loss experienced in the death of the late Dean of Ontario, and expressed the sympathy felt by all with Mrs. Buxton Smith.

Miss Cartwright, Convenor of the General Literature Committee, gave a very thoughtful and beautiful address on Missions, referring to the Woman's Auxiliary as a training school for Christian virtues, particularly self-denial and generosity, humility and sympathy.

At the missionary meeting which was held in the hall of St. Agnes' school, with Canon Bogert in the chair, most interesting addresses were given by Miss Cartwright and the Rev. Cyril Brown. Mr. Brown held the attention of all rivetted by his account of the missionary work done in Melanesia, while Miss Cartwright spoke of the great opportunities for missionary work in our own country and in the East, making special mention of the need for more workers, more money and more definite prayer for Missions.

At the Thursday afternoon session Mrs. Jerome Hendrick, of Frankford, was introduced, and spoke on the way to prevent a dull meeting, giving several excellent suggestions. A letter was read from the Rev. Walter James, of Chapleau, appealing for assistance in building two churches in his parish—\$30 was voted to him from the Extra-cent-a-day Fund, which was further supplemented by different sums from the various Branches till a total of \$75 was reached. A most successful Junior session on Thursday evening brought proceedings to a close. The children gave evidence of most careful training by the manner in which they answered the questions put by Mrs. Loucks, who was in the chair, and Miss Lewin, secretary for Junior work, gave a most excellent address. The following are the officers for the coming year: Honorary President, Mrs. Mills; President, Miss Macauley; First Honorary Vice-President, Mrs. Buxton Smith; Second Honorary Vice-President, Miss Gildersleeve; First Vice President, Mrs. Loucks; Second Vice-President, Mrs. Grout; Recording Secretary, Miss Dalton; Corresponding Secretary, Miss Daly; Secretary Junior Work, Miss Lewin; Secretary of Literature, Miss Macmorine; Dorcas Secretary, Miss Muckleston; Editor "Leaflet," Miss White; Treasurer, Mrs. Mitchell; Treasurer Extra-cent-a-day Fund, Miss Louise Kirkpatrick; "Leaflet" Secretary-Treasurer, Mrs. C. Kirkpatrick; Organizing Secretary, Mrs. Loucks.

NIAGARA.

Burlington Beach.—Holiday House.—This house, which is used as a place of recreation by the members of the G. F. S., has been freshly painted and other improvements made, and it is to be formally opened for the season on Thursday, day, June 21st. There were 122 guests received there last summer.

HURON.

London.—The regular monthly meeting of the Executive Committee of the Huron Diocesan Branch of the W.A. was held in Cronyn Hall on Tuesday morning, June 12th. A letter was read from Mrs. Perley, giving particulars in regard to advertising rates in the "Leaflet;" action was deferred upon this matter till the autumn. Letters were read from Miss Bogert, Corresponding Secretary Ottawa Diocesan Branch, and from Mrs. Walker, President Fredericton Diocesan Board, and Mrs. Paterson Hall, Corresponding Secretary of the General Board, each referring to the annual report of the Huron Diocesan Branch. Nominations were then received for the position of Recording Secretary, and several names were mentioned, but no definite appointment was made, the work in the meantime being undertaken by the Corresponding Secretary, Mrs. Falls, and the Treasurer, Mrs. Phillips. Treasurer's report showed receipts for May, \$129.80; disbursements, \$82.59. The Literature Committee held one meeting during the past month, and the Secretary-Treasurer reported receipts, \$6.25; paid out \$4.83, leaving balance on hand of \$1.42. A report was received from the Secretary-Treasurer Junior Branch, showing receipts during the last quarter to be \$17.38. One Girls' Branch is now transformed into a Junior Branch. In accordance with a resolution passed at the Investment Committee, the Executive appointed Miss Beattie, of London, to act on that committee, vice Mrs. Kams, resigned. Miss Battersby, Zenana Secretary wrote in re securing a lady missionary for

China, asking respond wit as no appliceived from visited Kim attended the Convention twenty-one have bran was formed, as Secretar was reporte Letters wer tary of T greetings se deepest sy copy of the Bompas; " desire on I to Mrs. Bot ment she h reavement. We pray th all comfort like manne to others. Bethune, t be presenrse, and executive in recognit service, by being pres her. The workers o bers of th will not m

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China, asking that she may be permitted to correspond with the Zenana Secretary in England, as no applications for the position had been received from Canada. Mrs. Tilley reported having visited Kingsville, on May 15th and 16th, and attended the Deanery meeting, and Sunday School Convention of the County of Essex. Out of twenty-one churches in the Deanery only four have branches of the W.A. A Deanery Branch was formed, with Mrs. Geo. Henry, of Kingsville, as Secretary-Treasurer. A branch of the W.A. was reported as being at work on Pelee Island. Letters were read from the Corresponding-Secretary of Toronto and Ottawa, acknowledging greetings sent to the annual meetings. A vote of deepest sympathy was passed standing, and a copy of the following resolution was sent to Mrs. Bompas: "That the members of this Executive desire on behalf of the Huron W.A. to extend to Mrs. Bompas deepest sympathy in the bereavement she has been called upon to sustain, a bereavement in which we feel we all have a share. We pray that in her hour of sorrow the God of all comfort may strengthen and sustain her in like manner, as she has conveyed His comfort to others." It was the intention that Miss Bethune, the retiring Recording Secretary, should be presented with a Life Membership Certificate, purse, and the gold member's badge, at the executive meeting, as a mark of esteem, and in recognition of many years' faithful and efficient service, but Miss Bethune was prevented from being present; and so it was afterwards sent to her. The presentation was made from her co-workers on the Executive, and some of the members of the W.A. in London. The Executive will not meet again until September next.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Among the callers at head office last week were: The Rev. C. W. McKim, assistant at Holy Trinity Church, Winnipeg, who is on his way to England for a holiday, and Clifford Pinack, of Brockville, who was getting points as to forming a Junior Chapter at Trinity, Brockville.

There are now 51 active Junior and intermediate Chapters in Canada distributed as follows, by dioceses: Toronto, 21; Niagara, 9; Huron, 8; Ottawa, 5; Nova Scotia, 3; Ontario, 2; and one each from Fredericton, Montreal, Algoma, Rupert's Land, Quebec and Calgary.

Application has come in for Brotherhood literature, etc., from Battleford, Sask., it being the intention to form a Chapter there, in succession to one formed years ago, but which had become dormant.

The Travelling Secretary left last week for a short trip of two weeks to Orillia, Collingwood, Owen Sound, and that district, visiting Chapters already formed and also laying the Brotherhood work before the men of other parishes in the hopes that new Chapters may develop.

The number of active Senior Chapters in Canada at June 1st, is 255, compared with 227 at October 1st, 1905, and 172 for previous years, and 112 for 1903.

Receipts from quotas, and supplies sold, for month of May in the past few years indicate the steady growth of the Brotherhood throughout Canada: 1901, \$8.44; 1902, \$3.80; 1903, \$11.82; 1904, \$31.36; 1905, \$94.34; 1906, \$112.79.

Three new members have been added to the list of Christ Church Cathedral Chapter, Victoria, B. C., and the Chapter has lately issued some very neat invitation cards for use in calling, and for hotel work, etc.

A Chapter will shortly be formed at Point Edward, Ont. At least six young men are ready to take up the work, and a request has come in from Rev. H. J. Condell for Brotherhood literature, so that others may become interested.

A few Hamilton members visited Greensville last Sunday for the purpose of helping in the formation of a Chapter there. Brotherhood printed matter had already been sent, and a visit had been paid by Mr. Fred. Turner, of St. Margaret's, Toronto.

Pledges to the Extension Movement up to June 1st: Total, \$2,351.97; made up of contributions from Toronto, \$1,142.57; and from outside places, \$1,209.40.

Toronto.—St. Luke's.—A very enjoyable time was spent Thursday evening, June 7th, in the schoolhouse of this church, when about 160 members of the Brotherhood of St. Andrew met there for supper. The chair was taken by Mr. H. G. Kingstone. Letters of regret at not being able to be present were read from the Bishop of To-

ronto and Rev. Dr. Langtry. Short addresses were given by the Bishop of Moosonee, Rev. L. E. Skey, Rev. W. Beal, Mr. W. A. Haberstro, of Buffalo, Mr. Hubert Carlton, of Boston, and others. Rev. C. J. James at the close of the meeting said he hoped the time would come when not hundreds but thousands of Church men and women would gather in a similar way. During the evening an interesting programme of song, recitation and music was provided.

Boys and Girls

OTTAWA.

Ottawa.—The work of the Anglican Amateur Athletic Association is progressing well, and more than one parish that has so far taken little interest in the work is now engaged in the preliminary steps of forming its parochial club. Both seniors and juniors are actively working through their baseball schedule, and as there are over 150 games altogether, they will be kept busy until fall. The splendid challenge trophies which have been donated by a friend of the Association—one in each class—have spurred the lads up to strain every effort, and friendly rivalry is keen. The Central Executive held an important meeting last week when the perplexing question of qualification for membership was settled after lengthy discussion. The problem which confronted the Executive was how to so define membership that a tendency which threatened to develop of members allying themselves with a strong club leaving their own parish club thereby weakened, might be checked, without antagonizing any of the members or creating inter-club jealousy. This was not as easy as it appeared on the surface, owing to the fact that quite a number of lads have actual affiliation with more than one church, attending, for example, the morning and evening services in one, and Sunday School or Bible class in another. In such cases it was decided that the member should have the privilege of electing which club he would belong to, but having once elected he could not change his allegiance without the consent of the rectors of the church he was leaving and joining, and also of the Central Executive. Each member will also be required to obtain a certificate from his rector that he is a bona fide parishioner of his, and a regular attendant of his church, Sunday School, Bible class, or choir. No attempt is, or has at any time been made to control the qualification of membership in the parochial clubs, but when the lads offer to participate in any of the athletic events held under the auspices of the Central Association, they must strictly conform to the above regulations. The Board also considered several suggestions for future work, and indications of widening interests and increasing influence were abundantly manifest.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

J. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Labrador.—Battle Harbour. A clergyman in renewing his subscription for the paper, writes as follows: "I like it, the paper, very much, and enjoy your reports, etc., but fancy having six months' copies come in at one time as I had a week ago to-day. It takes quite a time to get through them all. The spring comes to us laden with good things in the way of mail matter, but like all this world's things it has its drawbacks, yet one is thankful and we are especially so since our first mail brought us good news only. I heartily wish you a successful year."

NOVA SCOTIA.

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

Halifax.—Our correspondent was in error regarding the moving of St. Stephen's Church, known as the Bishop's Chapel, to the site of All Saints' Cathedral. The committee never had the least intention of such a thing. The report is an idle street rumour which has been often corrected, but is often repeated to the great injury of the cathedral work.

Truro.—An ordination service was held here on Trinity Sunday by Bishop Worrell. The following were ordained to the priesthood: Rev. Alfred E. Race, Dominion, C. B.; Rev. J. A. Weagle, Falmouth; Rev. G. R. Harris, Mulgrave; Rev. D. V. Warner, Lockeport; Rev. G. W. H. Troop, St. Paul's, Halifax. To the Diaconate: Messrs. Henry Cook, England; H. L. Haslam, Wycliffe, Toronto; A. F. Dentith, Harrietsfield; H. Lane, England; C. M. Baird, Acadia College; J. S. Suckling, King's College; R. L. Carson, Fredericton. The service was a very beautiful one. Archdeacon Kaulbach preached an admirable sermon. Dean Gilpin took part in the Laying on of Hands, and Rev. G. R. Mertele acted as chaplain. This was one of the largest ordinations held in the diocese and aids very much in supplying vacancies. There are now only two or three Mission stations unfilled, and for these anyone desiring to offer himself would find most interesting and promising work.

The Rev. C. G. Clairmonte, who studied for several years at King's College, Windsor, and who left a couple of years ago for South Africa was recently ordained to the priesthood by the Bishop of Pretoria.

The Rev. Dr. Hunt, of Trinity College, Toronto, is spending the summer with his parents at their home at St. Elcanor's, P. E. I.

FREDERICTON.

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

Fredericton.—Bishop Kingdon, we regret to say, has had a relapse, and from last accounts little hope is entertained of his recovery.

St. John.—St. Luke's.—The Rev. R. P. McKim, rector of this church, sailed from Montreal on the steamer Alliance for the Old Country, accompanied by his brother, the Rev. Charles McKim, of Winnipeg. On arrival in England they will be met by a sister who has been doing Missionary work in Persia, and another brother. Mr. McKim will be away from St. John for three months, and the affairs of the Church during his absence will be administered by Rev. C. W. Nichols. Previous to leaving this city, Mr. McKim was waited upon by the Churchwardens and vestrymen, and on behalf of the congregation Warden Henry Bilyard presented a purse of \$125 to Mr. McKim.

Archdeacon Neales, of Woodstock, has been appointed commissary of the diocese.

The Sunday School convention, which was to have been held on 12th, 13th and 14th under the presidency of Bishop Kingdon has been postponed on account of his illness.

QUEBEC.

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

Lennoxville.—Bishop's College.—A meeting of the Corporation of this University was held recently at the college, which was of a largely representative character. The principal business before the meeting was to make arrangements for a new Principal. A committee was appointed to take the necessary steps to secure a principal to succeed the late Canon Waitt.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Bishop-Coadjutor held a General Ordination in this cathedral on Trinity Sunday on behalf of His Grace, the Archbishop of Montreal. The following gentlemen were ordained Deacons and priest respectively:—Deacons, Messrs. J. S. Boyce and E. A. Dawson, of the Montreal Theological College; priest, the Rev. Hubert Coffin. The three candidates were presented to the Bishop for ordination by the Rev. H. Horsey. An able and eloquent sermon was preached by the Rev. Dr. Abbott Smith from the text I. Timothy 4:16.

ONTARIO.

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

Kingston.—The Synod.—The Synod of the Diocese met for the forty-third time in this city on Tuesday, June 12. Before the members met to transact business there was a celebration of the Holy Communion in the cathedral at 10 a.m., the Lord Bishop of the diocese acting as celebrant. This service was largely attended by the members of Synod, both clerical and lay. At 12 noon, the Synod was duly opened for the transaction of business in St. George's Hall, the Lord Bishop presiding. Prayers were said by the Ven. Archdeacon Carey. After roll call the Bishop requested Mr. Pense to act as lay secretary, in the absence of Dr. Rogers, K.C. Rev. Dr. Stone, of Chicago, was invited to a seat on the platform. Judge McDonald, of Brockville, the new chancellor, occupied the chair of the late Dr.

R. T. Walkem, K.C., on his Lordship's left. Canon Starr occupied the late Dean's chair on the right. The report of the Audit and Accounts' Committee was presented by the Rev. S. Tighe, and adopted. On motion of Rural Dean Armstrong, seconded by Canon Loucks, Canon Grout was re-elected clerical secretary. It was moved by Mr. Edward J. B. Pense, seconded by Lieut. Col. Halliwell, and resolved: That Mr. R. V. Rogers, D.C.L., be re-elected lay secretary with grateful acknowledgment of thirty-four years of highly efficient service in that post, being habitually on hand for duty and discharging that duty zealously and agreeably. That the Synod regrets his absence from this session, but trusts that his well-deserved holiday may be thoroughly enjoyed and be so beneficial that it will lengthen his many prospective years of usefulness to the Church in the several departments of its activities. On motion of His Honour Judge McDonald, seconded by Mr. R. J. Carson, Mr. Pense was elected assistant lay secretary. Mr. R. J. Carson was re-elected treasurer on motion of Archdeacon Carey, seconded by Mr. J. B. Walkem. On motion of the Rev. J. W. Jones, the following were appointed members of the Audit and Account Committee; the Rev. S. Tighe, F. King and S. McGill. These appointments to standing committees to fill vacancies were made by the Bishop: To the Executive, J. B. Walkem and S. McGill; Episcopal Fund, F. King; Clergy Trust, M. S. Sutherland; Rectory Lands, Judge McDonald; Widows and Orphans, J. S. R. McCann; Superannuation Fund, F. King; Domestic and Foreign Missions, M. S. Sutherland; See House, J. B. Walkem; State of the Church, Lieut. Col. Halliwell, and J. C. Morgan; Educational, E. J. B. Pense and J. C. Morgan; Diocesan Canvass, Dudley Hill; memorial to Archbishop Lewis, Lieut. Col. Halliwell, Canon Starr and D. R. Jones; representatives on board of Trinity College, Rev. H. H. Bedford-Jones, Judge McDonald, Canon Bogert and Lieut. Col. Halliwell; Biennial Synods, F. King; Widows and Orphans, Judge McDonald; revision of Canons, J. B. Walkem. The Bishop asked that the committee on Biennial Synods take up the question seriously. He was of the opinion that a Biennial Synod would be best. In Quebec, and Nova Scotia Dioceses, Biennial Synods were found very satisfactory. A conference of clergy every other year would be helpful. The Synod adjourned at 1 o'clock and met again two hours later, when the Bishop delivered his annual charge in the course of which he referred to a number of matters of interest, such for instance as the proper observance of the Lord's Day, Church union, the General Synod and its work, the Scriptural instruction in schools, the new Hymn Book for the Canadian Church, Domestic and Foreign Missions of the Church, &c. Coming to diocesan affairs the Bishop made a most feeling reference to the great loss which the diocese had sustained in the recent deaths of both the Dean and the Chancellor. In special reference to the former the Bishop, in part, said: "Our cathedral, which is an ornament to our city and diocese, stands as a monument of his courage, his patience, his hopefulness, his inspiring power, and his executive ability. When he was called away I felt that in this cathedral which he loved so well, and where he loved to be; to which he gave largely, and for which he made many sacrifices, there should be placed a special memorial to him, and for this purpose I advocated that the reedos which was originally intended as a memorial to the late Archbishop, should be a joint memorial to the Archbishop and to the late Dean. I am thankful to say that this suggestion was readily accepted by Church people throughout the Diocese; so that I hope we shall soon have this fitting memorial to two men, to whom the diocese owes so much; and this ornament to the chancel of our magnificent cathedral." Speaking on the work of the diocese the Bishop said: "I am now well on with my seventh visitation of the diocese. Since last Synod I have consecrated private burial plots in Cataragui, the Cemetery at St. Paul's, Zealand, a private burial ground at Newboro', across the Church Cemetery at Newboro'; dedicated altar cross, book rest, prayer desk and sedilia at Trenton, font, altar cross and book rest at All Saints', Tyendinaga; consecrated St. Mary Magdalene's Church, Napanee, and St. Alban's Church, Odessa. I have confirmed 740 persons, 311 males, and 429 females. I have celebrated the Holy Communion 51 times; preached 144 sermons, given 71 addresses, baptized one infant, officiated at five funerals. I held an ordination on Trinity Sunday, June 10th, and admitted five candidates to the Order of Deacons, and advanced four to the Priesthood, which enables me to fill all vacancies in the diocese. I have appointed the Rev. R. C. Blagrove, B.A., to the rectorship of Christ Church, Belleville, where he is doing a most successful work; the Rev. W. Archbold, from the Diocese of Huron to the rectorship of the parish of Roslin; Mr. Archbold has just resigned to accept work in Brooklyn, New York; the Rev. H. S. Dickenson, from the Diocese of Toronto to the parish of Rawdon; the Rev. Alfred Barcham, from the Diocese of Fredericton to the parish of Augusta. All these appointments have proved eminently satisfactory. The Rev. W. A. Howard resigned the parish of Kitley to accept work in the Diocese of Montreal, and the Rev. W. E. Kidd, M.A., was called to the rectorship, and on my advice resigned the Mission of Coe Hill to accept it, and has entered on his work with every prospect of success. The Rev. Charles Masters resigned the curacy of St. James' Church in this city to accept a parish in the Diocese of Huron. I appointed a young Englishman, Mr. Robert Gay, as lay reader in the vacant Mission of Millbridge and Bannockburn. Another young Englishman, Mr. E. Ainger Powell, I sent as a lay reader to Coe Hill to carry on the work after Mr. Kidd left. The office

of Chancellor, rendered vacant by the lamented death of Dr. Walkem, I have filled by the appointment of Judge McDonald. His devotion and long service to the Church, his ability and his legal knowledge, make him deserving of and well fitted for the highest office which a layman can hold in the Church. As a licensed lay reader of the diocese, he has given his services ungrudgingly to the Church wherever they have been needed, and those services have always been acceptable to, and highly appreciated by, the congregations to whom they have been rendered. By the appointment of Judge McDonald as Chancellor, it was necessary to constitute a new office, viz., that of solicitor, to look after the general legal business of the Synod, to which fees are attached, or for which charges could be made, such as the drawing up of deeds, mortgages, and the examining of titles. Such an officer exists in the Diocese of Montreal, with the title of Church Advocate. I believe in Toronto, also, there is a Church solicitor. I am under the impression that such an appointment rests with me as Bishop, as it is really involved in the office of Chancellor, the appointment to which rests absolutely with the Bishop. Still, if the Synod prefers, I am quite willing that it should have the responsibility of the appointment. I have issued my commission to Mr. J. B. Walkem, who is thoroughly familiar with the work of the Synod and all the duties of the office, and in whom I have every confidence, in such form as to make it possible, and without any difficulty, to transfer the responsibility of appointment from myself to the Synod. In any case, it will be necessary to have some legislation with regard to the office, its duties and responsibilities. The rectorship of the cathedral and the office of Dean have not yet been filled; combined, they are worthy of securing the best available man in the Church in Canada or elsewhere, and I trust that such may soon be got. I am exceedingly sorry that we should lose so valuable an officer as Dr. Vashon Rogers from the position of lay secretary, an office which he has held so long and filled so well. I think it would be fitting for the Synod to express its appreciation of what he has done, by a formal resolution." The Bishop referred in warm terms of praise to the successful work which the Rev. W. W. Burton is still pursuing in the diocese in his efforts to obtain more money for the increasing of the stipends of the clergy and of the Mission Fund of the Diocese.

The Bishop spoke also in very kindly terms of the work done by the members of the Diocesan W.A., at the same time expressing deep sympathy with Mrs. Buxton Smith, who for so long was its energetic and able President, in the great sorrow which has so recently in the providence of God come upon her in the loss of her husband, the late Dean. In the course of his address the Bishop referred in strong terms of condemnation to the geography in present use in high schools and collegiate institutes. His Lordship also made a touching reference to the late Bishop Bompas, of Selkirk, during the recital of which the members of Synod rose and remained standing until he had concluded. The Bishop's charge was referred to a committee for report. The Rev. J. G. Shearer, of Hamilton, Secretary of the Dominion Lord's Day Alliance, who by invitation of the Synod, had been occupying a seat on the platform, was introduced, and was given a hearty reception. A résumé of the new Lord's Day Bill was given by the speaker. At the conclusion of his remarks this resolution, moved by Mr. Pense, and seconded by Judge McDonald, was adopted:—"That the thanks of Synod be given to Rev. J. G. Shearer for his visit and helpful address, and the House congratulates the Lord's Day Alliance upon the promising success of its long campaign. It also records its acknowledgment of the valuable service rendered by the late Minister of Justice, the Hon. Mr. Chief Justice Fitzpatrick, in the preparation and effective presentation of the preservation act."

On motion of Judge McDonald, seconded by the Rev. C. P. Emery, this resolution was adopted:—"That in accordance with His Lordship's charge to us, this Synod protests in the strongest manner against the further use of the present High School Geography in our high schools and collegiate institutes, its teaching being contrary to Holy Scripture, and orthodox Christian doctrine, that copies of this resolution, duly signed and sealed by the proper authorities of this Synod, be forwarded as early as possible to Hon. R. A. Pyne, Minister of Education for Ontario, and to Dr. Seath, Superintendent of Education."

On motion of the Chancellor and the Rev. Canon Starr, messages of kind greeting were sent to the Lord Bishops of Toronto and Ottawa. Various memorials were received, and also the following reports were presented and adopted:—

Rev. S. Tighe.—Of Finance Committee, reporting Synod's securities as complete and in proper custody. Expenses borne by assessment on parishes were \$2,446, an absolute minimum. Old assessments remain unchanged.

F. King.—Of Rectory Lands Committee, showing a revenue of \$11,635, distributed to rectors. An old time, over payment of \$579, a hopeless asset, was wiped out.

Canon Jarvis.—Of Widows' and Orphans' Fund Committee, acknowledging \$1,034 in offerings, \$855 from endowment, and \$472 from subscriptions. The debt is now \$2,709. One widow was placed on the list and one was taken off, on her marriage. Only six parishes had failed to send in offerings.

Edw. J. B. Pense.—Of See House Fund, reporting reduction by \$1,329 of current account debt through receipts from Augmentation Fund. The balance due, \$2,716, will be extinguished within a year, it is expected, through some source of income. The interest charges have exceeded in past four years the repairs and insurance expenses.

Rev. A. W. Cooke.—For Superannuation Fund, showing \$335 in offerings, and \$540 received from endowment. In annuities, \$925 was paid, and \$278 left on hand.

Chancellor McDonald.—Of the Committee on Canons. The committee is continued in office.

Rural Dean Dobbs.—Of the Lord's Day Alliance Committee, expressing gratification over the terms of the new Lord's Day Bill.

Rev. J. W. Jones.—On Widows' and Orphans' Fund debt, showing that only eight parishes presented offerings, returning \$276. The clergy contributed \$270. The debt is now \$2,700, with bright prospects of reduction shortly.

Canon Loucks.—For Episcopal trust, showing payment of \$3,000 to the Bishop, and \$153 to rest account, increasing the overdraft by \$200 to \$1,056; interest uncollected, \$862.

The Executive Committee's report was presented by Canon Grout. It stated that the Augmentation Committee had been empowered to write off doubtful subscriptions at its discretion; that St. Thomas' Church vestry, Belleville, was ordered to see that all taxes on the church property were duly paid, and to see that the church property advertised for sale be not sold; that All Saints' Church building had been sold to St. Luke's Church, Kingston; that tenders for All Saints' Church lots had been asked; that the application of St. Paul's Church, Elgin, for permission to mortgage the church for \$3,000, was granted; that the request of the Rev. T. J. O'Connor, Fenton, Parham, for permission to sell a portion of unused church property, was referred to the Archdeacon of Kingston, with power to act. The Synod adjourned at 6 o'clock.

At 8 p.m. the Synod service took place, the Bishop and clergy previously, robing in St. George's Hall, and going from thence to the Cathedral. The Rev. Canon Roberts, the precentor, sang the service, the Lessons being read by the Revs. Rural Deans Armstrong and Beamish. The Synod sermon was preached by the Rev. Dr. Strong, rector of St. James', Chicago, from the text, "Her foundations are upon the holy hills. The Lord loveth the gates of Zion more than all the dwellings of Jacob." The preacher's sermon was a very able one, and was greatly appreciated. The choir performed their part in the service splendidly, and Mr. Charles Dalton, who is acting as organist in the temporary absence of Mr. Harvey, won very high praise for his good work from both the Rev. Canon Starr and the Bishop.

Wednesday, after the morning session had been duly opened, Capt. H. S. Scott Harden, late of the Lancashire Fusiliers, addressed the Synod on the subject of the work of the Church Army, dwelling specially upon the Emigration Branch of the work. After some discussion in which the Bishop himself took part, on motion of the Rev. J. W. Jones, the Synod thanked Capt. Harden for his information, and promised the co-operation of the clergy with the Church Army in placing domestic servants and farm labourers in the Diocese of Ontario.

The greater part of the remainder of the morning session was taken up with the discussion of the trouble which had arisen in connection with St. Luke's, Kingston. We quote the report of the proceedings in this matter in extenso as reported in "The Daily British Whig," of the date of June 13th. It says:—"The Rev. R. S. Forneri, rector of St. Luke's, arose when the minutes of Tuesday's session were about to be confirmed, and asked if it was regular for the Executive Committee to pass a resolution blighting a church, and not report its action to Synod. In the Executive Committee's report there was no mention of the resolution of censure passed upon St. Luke's congregation for alleged ingratitude and breaking faith with the Bishop in selling the chancel portion of All Saints' Church for a cow stable. He asked permission to speak on behalf of his congregation, whose name had been so tainted. Bishop Mills,—"I think that the less said concerning St. Luke's congregation and its action and the part the rector took in extenuating such action, the better." Mr. Forneri,—"I cannot agree with your Lordship. My church has been defamed throughout the country." Bishop Mills,—"What defamation has it suffered? Has it not done what the Executive Committee said it did?" Mr. Forneri,—"St. Luke's is charged with ingratitude, of breaking faith with its Bishop, and of performing an act of wilful desecration. It has done none of these things." The Bishop then gave his version of the matter, so the Synod might understand the reason of the Executive Committee's action. He said that early in the winter he went, with Canon Starr, and the Rev. S. Tighe, to look over All Saints' building. He felt it would be great gain to St. Luke's if they could secure it for congregational purposes. He sent Mr. Tighe to the rector of St. Luke's, to ask him if he would confer with his congregation as to whether it would be better for St. Luke's to move to All Saints', or to move the latter building to St. Luke's ground. Mr. Forneri conferred with his congregation, and said that the decision arrived at was that it would not be in their interests to move, but that it was feasible to move All Saints' building. The Bishop said that his advice to St. Luke's congregation was to use All Saints' structure for their church, and their present building as school-house. The difficulty then arose as to placing the building on St. Luke's grounds, which were too small to receive it all. In the Executive Committee, the Bishop said he urged that the building be given to St. Luke's for a nominal sum, in view of the expense of moving it. Besides, it was fitting that St. Luke's should be given All Saints' building for a church, and its sacred character and use perpetuated. The Executive accepted the suggestion. The distinct understanding was that the building should be used as a church, or if not possible for that then as a church

hall. After the part of the building church purposes. If come and see him, ar felt humiliated when been put to. He sai on the building wo St. Luke's congrega tion of its own Committee of the S as a cattle shed, and were still exposed to for what St. Luke's congregation had sto anything hurtful, he to have stood up fo tion meeting. His I at that meeting, wh said that our Lord or three persons gat secrete a building I to assume respons willingness to do a should be hldl sacr sympathy for the r highest possible reg since becoming Bis said, had been cor breach, and run a inconsistent positio would not defend emblems. That is and in the public p Mr. Forneri to a aming chaplains, tegrity. He wrote well as a fatherly, but Mr. Forneri di he received a copy the public press, I lain. He had nev this. If there is a He didn't expect He was sorry to to speak to people he would let matt to be said. His committee \$20 to didn't think he d opposition that h Luke's, he would what it did. If

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hall. After the transfer, word reached the Bishop that part of the building had been disposed of for other than church purposes. He sent a message to Mr. Forneri to come and see him, and the rector told His Lordship that he felt humiliated when he heard of the use the church had been put to. He said he would see that the sacred emblems on the building were obliterated. The letter published by St. Luke's congregation, said His Lordship, is a condemnation of its own acts. It was reported to the Executive Committee of the Synod that the building was being used as a cattle shed, and that there some of the sacred emblems were still exposed to view. His Lordship said he was sorry for what St. Luke's had done. If the members of St. Luke's congregation had stood up and said they didn't intend to do anything hurtful, he, as Bishop, would have been the first to have stood up for them. Instead, they called an indignation meeting. His Lordship condemned the statements made at that meeting, when members of St. Luke's got up and said that our Lord was born among beasts, and that two or three persons gathered together in God's name could consecrate a building better than their Bishop. They seemed to assume responsibility of all they did, and displayed a willingness to do a great deal more in regard to that which should be held sacred. The Bishop said he had the greatest sympathy for the rector of St. Luke's, for whom he had the highest possible regard, and to whom he had been a friend since becoming Bishop of this diocese. Mr. Forneri, he said, had been coralled by his congregation, placed in the breach, and run ahead of them. He was sorry over the inconsistent position in which the rector was. He knew he would not defend the desecration of the building and its emblems. That is what his congregation had done openly, and in the public press. The Bishop said he had appointed Mr. Forneri to a place of high honour, as one of his examining chaplains, knowing his educational standing and integrity. He wrote him on his return home, a brotherly, as well as a fatherly, letter, asking him to come and see him, but Mr. Forneri did not come. Instead, His Lordship said, he received a copy of a letter which Mr. Forneri had sent to the public press, resigning his position as examining chaplain. He had never come to his Bishop from that day to this. If there is anyone who has a grievance it is the Bishop. He didn't expect such action on the part of Mr. Forneri. He was sorry to speak thus plainly, but it was his custom to speak to people face to face. If Mr. Forneri was wise, he would let matters alone, for there was a great deal more to be said. His Lordship said he had given St. Luke's committee \$20 to help in moving All Saints' building. He didn't think he deserved from St. Luke's or its rector the opposition that had taken place. If he was rector of St. Luke's, he would not have allowed the congregation to do what it did. If it persisted, he would have resigned.

"The Rev. R. S. Forneri in reply stated that there were two sides to every story. In the first place, he wished the Synod to understand and believe that in anything he had done, or spoken, or written, he never intended anything disrespectful to the Bishop. Bishop Mills,—I believe that." Continuing, Mr. Forneri said that in regard to the letter referred to by the Bishop, asking him to come and see him, his letter and that one crossed. He mailed his resignation to His Lordship before giving it to the press. He would have been glad to have visited the Bishop at the time, and intended doing so, but the excitement was too much for a man of his years, and he did not go. As to the charges against his poor little congregation, it seemed as if the Executive Committee had determined to snow them under—in fact it was not snow but soot. He hadn't the slightest idea that the committee had intended to do either St. Luke's Church or himself any injustice. The members of that committee were all honourable men, he declared, but wise men sometimes err in wisdom and just men in justice. That is what he claimed they had done. The whole proceedings were allowed to go to the public and from Winnipeg to Montreal he had heard that his congregation had broken faith, and committed a wilful act of desecration in selling a chancel for a cow-shed. He told of the Bishop calling him before February 7th, in order to discuss the sale of All Saints' Church. The Bishop had always been kind to him and to St. Luke's, and he thanked him for the kindness. At the congregational meeting in the winter a vote of thanks was passed to the Bishop for his kindness in regard to the All Saints' Church building. That was Mr. Forneri's reply to the charge of ingratitude. The church, he declared, was sold to St. Luke's unconditionally, and without any restriction. There was no binding agreement, though some things might have been in the minds of both parties.

"The Bishop here stated that the understanding was that the building was to be used for Church purposes. He didn't consider it necessary to bind a Church of England congregation not to use a sacred building for secular purposes. "Archdeacon Carey pointed out that the reason why the building was not sold to the highest tenderer was that it should be continued to be used for sacred purposes. This fact he said, verified the Bishop's stand.

"Continuing, Mr. Forneri said that it was not possible to erect the whole of All Saints' building on St. Luke's ground. The expectation of the Building Committee was that the contractor would tear up the chancel and use the lumber in interior construction of the other part of the building. The sale of the chancel was a mere accident. The Building Committee expected that the contractor would simply tear down the chancel and use the lumber in interior construction of the other portion of the building. That was all there was to it. The chancel was never given to

the contractor to be disposed of intact. Hence, it was by pure accident that the chancel had been sold for \$45, and set up as a cow barn. Mr. Forneri denied that a cow had been seen tied to the altar cross, for he had removed the cross, and if a cow was tied to it then it must have been in St. George's Cathedral, for the cross was there. There was nothing to censure St. Luke's about. Surely the Synod didn't think that St. Luke's was less religious than any other congregation. Why some of them belonged to All Saints', and expressed regret over the unfortunate but innocent transfer of the chancel. There was no breach of faith with the Bishop. The honour of St. Luke's congregation had been attacked. That was where the knife went in. 'I wouldn't give a fig for a man who wouldn't get wild when his honour is attacked, and attacked unjustly,' declared Mr. Forneri. I was just as indignant when I heard that my people had been accused of something of which they were not guilty. In conclusion, Mr. Forneri said that he merely claimed justice for his congregation, who had not been given a chance by the Executive to explain the circumstances before it passed its vote of censure. Had the committee sent for him at the time, they would never have acted as they did. He thanked the Synod for its hearing. It was only fair to his people that their rector should be given a chance to vindicate them.

"Mr. Pense, on behalf of the Executive Committee, and as mover of the resolution of censure, stated that when the committee met it had been decided to sell the All Saints' building to the highest tenderer, but when the Bishop was about to put the motion, he (the speaker), remembered a remark of the late Archbishop on a previous occasion when the committee was about to sell a consecrated church for a driveshed, and he asked that the building be sold to St. Luke's so that it might continue to be used for Church purposes. The late Dean Smith spoke in favour of his suggestion and moved, seconded by himself, that the building be so disposed of. Such a sale would be helpful to St. Luke's, which was doing such good work in its district. When the matter was recently under consideration, the committee was not aware of the accident mentioned by Mr. Forneri. It was through an unfortunate slip that the matter gained publicity. The intention was that the motion should be known only to the Executive and to St. Luke's people. Mr. Pense said that throughout there had been nothing but kind sentiments expressed concerning Mr. Forneri. He trusted now that full explanations having been made, there would be a better feeling all round. The chancel had been reclaimed, and there was no longer any reason for bad feeling on the part of the Executive Committee or any one else in the diocese.

"That ended the discussion, and Mr. Forneri stepped off the platform, his face wreathed in smiles, and evidently satisfied that he had vindicated his people and settled a very vexatious question."

(To be continued.)

Kingston.—The Lord Bishop of the diocese has appointed the Rev. H. H. Bedford-Jones, rector of St. Peter's, Brockville, to be his examining chaplain, and the Rev. Canon Starr, rector-in-charge pro tem of the cathedral to be his domestic chaplain.

St. Luke's.—The Ven. Archdeacon Brooks of the Diocese of Bunbury, West Australia, preached in this church on Sunday morning, June 10th, and the Rev. Mr. Trumpour in the evening.

On Thursday evening, the 7th inst., the new Parish Hall was opened. The interior was tastefully decorated with bunting, etc. From 6 to 8 p.m. high tea was served, after which a musical programme was rendered. The Ven. Archdeacon Brooks presided. There was a large company present who evidently enjoyed the bill of fare which was provided for their delectation.

St. James'.—The Rev. C. L. Bilkey, the new curate, preached in this church for the first time on the 10th inst. He chose for his text Revelation III, 20.

St. George's Cathedral.—Thieves broke into this church and committed sacrilege by stealing a quantity of the wine used for the purposes of Holy Communion. This sacrilegious act took place on Friday, June 8th.

On Trinity Sunday the Rev. Canon Starr was presented by Mr. E. J. B. Pense, with a festival stole of satin damask, heavily embroidered, the sacred monogram I. H. S., which is made of couched gold, being on the upper portion. An opal, set in a twist of gold studs the small cross at the back of the neck.

Camden East.—The response to the Ascensiontide appeal for Domestic Missions was Camden East \$7.94; Yarker, \$10.73; and Newburgh, \$3.63; total, \$22. The Rev. C. E. S. Radcliffe extends his thanks to his parishioners for their liberality, only about \$10 is needed now to make up the assessment of \$85 in full.

—Be kind, it won't cost you as much as it will to be cross, disagreeable and mean.
—No action will be considered as blameless unless the will was so; for by the will the act was dictated.—Seneca.

OTTAWA.

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

Ottawa.—The eleventh annual session of the Synod opened in the Cathedral of Christ Church on Monday evening, June 11th. The clergy vested in the Lauder Memorial Hall, and the lay delegates assembled there also. The procession was an imposing one, the Crucifer, the choir, the chaplains, lay delegates, lay secretary, treasurer, registrar, the clergy, clerical secretary, the precentor, visiting clergy, the Rural Deans, the Canons, the rector of Christ Church, the Archdeacon, the treasurer-seneschal, the preacher, the chancellor, the staff bearer, the Bishop. The Ven. Archdeacon Bogert sang the service, and the Lessons were read by Canon Phillips and Canon Muckleston. The sermon was preached by the Rev. G. A. Anderson, M.A., Diocesan Agent. On Tuesday morning the Lord Bishop celebrated the Holy Communion in the cathedral at 7 p.m., and at 10 a.m. took the chair in the Lauder Memorial Hall, and declared the Synod open for business. The Rev. Dr. Tucker, General Secretary M. S. C. C., was invited to a seat on the floor of the house, and later on gave a stirring address to the Synod. The report of the Audit and Accounts Committee was received and adopted. The Rev. Canon Hannington was re-elected Clerical Secretary; Mr. J. F. Orde, Lay Secretary; Mr. F. H. Gisborne, Assistant Lay Secretary; and Major Eliot, Treasurer. The Lord Bishop then delivered his address to the Synod, from which the following quotations are made:—

Regarding the High School Geography the Bishop said: "I adopt as my own the statement which appeared in the Canadian Churchman directing attention to the fact that infidelity is now being openly taught in the high schools and collegiate institutes of this province, as well as those in Manitoba. In September, 1904, a new text book called the High School Geography was introduced into these schools under the false plea of teaching true science, which propounds theories diametrically opposed to Holy Scripture and Christian doctrine. While the curriculum of these important educational institutions makes no provision for religious instruction of any kind, the religious public have a clear right to expect that no doctrines opposed to the orthodox tenets of Christianity shall be taught therein. Without at all entering into the discussion of how far the theory of evolution—for it is only a theory—may be true, while it harmonizes with the fundamental laws of human progress, we can all understand its dangerous character when it presumes to tell us that the universe, and this world as a part of it, were not the work of a Supreme Being, but the product, on the contrary, of chance or accident arising from self-contained conditions already existing in physical nature; and that man, instead of being created by God in His own image, sprang originally from some inferior form of animal life, to gradually attain by evolutionary processes to the higher form in which he appears to-day. This is what the High School Geography teaches, as will be seen by a reference to its pages. At page 12 it tells us that life on this earth had its lowly beginnings in humble seaweed, or in gelatinous or living matter that arose on the surface of the salt water; while at page 427 it teaches the false doctrine of the 'Nebular Hypothesis,' which had its origin with the German sceptic Kant, and was afterwards taught anew, with fresh environments, by the eminent French astronomer, Laplace, as an excuse or justification for his own atheism. That a book of this dangerous character should be used in our educational institutions can only be regarded as a deliberate attempt to weaken or wholly destroy the Christian faith of their students of both sexes. All this Synod can do, however, in this grave matter is to make its solemn protest against the use of such a book in our schools and to submit this protest to the Minister of Education for Ontario."

The Law on Divorce.—In opening the Bishop called attention to the Canon forbidding English Church clergymen marrying those who have been divorced. He enjoined upon those present to make searching enquiry of those who desire to be joined in matrimony. "There would be no divorces if there were no unhappy marriages," he said, "but there are many unhappy marriages. Young people in all classes of society have little or no appreciation of the exalted character of that estate into which marriage admits them. It is approached in a spirit of levity, not to say frivolity, which unfits not the principals only, but all their young friends and acquaintances for entering on the honourable estate of holy matrimony reverently, discreetly, advisedly, soberly and in the fear of God." Further he said: "The sacredness of marriage, the sanctity of the home and the training of children to lead a Godly and Christian life and their instruction in all that a Christian ought to know and believe to his soul's health, are of surpassing importance to the well being and advancement and happiness of all in every rank of life."

(To be Continued.)

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
To those who seek.

TORONTO.

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

Toronto.—St. Augustine's.—The Rev. F. G. Plummer, the rector of this church, left for England on Wednesday, the 13th inst., sailing via New York for Plymouth. He expects to be away for a couple of months or so and whilst in England he will be visiting the parish of St. Andrew's, Paignton, near Torquay, of which he had charge for some months. On the evening before he left for New York Mr. Plummer was "At Home" at his residence, No. 500 Parliament Street, and many of his parishioners and friends took the opportunity to call upon him and wish him "Bon Voyage." A very pleasant and sociable time was spent by those who were present. Refreshments were served during the evening.

St. Phillip's.—A meeting of the Archdeaconry of Simcoe was held in this church for the purpose of formal organization, being preceded by a short service conducted by Rev. T. G. McGonigle, of Cookstown, the address being delivered by Archdeacon Sweeney. A large number of representatives from each Deanery were present. The chair was taken by Archdeacon Sweeney, and the following business transacted: The Rev. H. R. Young, of Elmvale, was elected secretary of the Archdeaconry, the Executive Committee to consist of the Archdeacon and Rural Deans and secretaries of each Deanery, and the secretary of the Archdeaconry. The full conference will be held in one of three places—Collingwood, Barrie, or Orillia—in the last week in October. Suggestions were also received for the programme. The meeting adjourned to the rectory, where Mrs. Sweeney was a pleasing hostess in dispensing a few light refreshments.

At a subsequent meeting of the Executive Committee held during the Synod, it was decided to hold the fall Conference on 29-31st October at Collingwood. Conference to open Monday evening with service, Tuesday and Wednesday, 8 a.m., Holy Communion, followed by a quiet hour, and an address. Tuesday, a.m., conference, theological subjects; Tuesday, 2 to 6 p.m., conference, practical subjects. Tuesday, 8 p.m., Missionary meeting, with the Rev. Dr. Tucker and the Rev. Canon Dixon as the speakers. Wednesday morning will be devoted to business.

Church Home for the Aged.—The sum of \$2,300 was realized by the May fete. This, with some donations amounting to about \$1,250, will be at once applied to the completion of Bellevue House, to be used as a home for gentle people of limited means, whose advancing years require more loving care than an ordinary boarding house affords. This branch of the Church Home meets a real need, and is provided by the generous kindness of a friend who advanced the money for purchasing the house free of interest, until the old houses can be sold. A large wing is now to be added, to provide accommodation for the twenty-six old people at present in the John Street houses, where for many years past the good work has been carried on. This new wing, the "Gwynneth Osler Memorial Home," is the gift of Mr. and Mrs. E. B. Osler, who thus provide a bright and commodious building to take the place of the old and unsuitable houses on John Street. This branch of the Church Home receives men and women who have little or no means of support. Those who can, pay from \$5 to \$10 a month. This is supplemented by a small per capita allowance from the city and Government, which with economy, enables the work to be satisfactorily carried on.

The Rev. Charles Scadding, D.D., rector of La Grange, Ill., was elected Bishop of the Diocese of Oregon very recently. Dr. Scadding has been at his present charge for the past 10 years, and was previously to that with Dr. Rainsford at St. George's, New York. Dr. Scadding was born in Toronto in 1862 and was educated at Upper Canada College, Trinity University and Cambridge University. He is the son of the late Mr. H. Scadding, formerly general manager of the Dominion Bank, a great-nephew of the late Rev. Canon Scadding, and a brother of Dr. H. C. Scadding, of Bloor Street, Toronto. As we go to press no definite news has been received as to whether Dr. Scadding has accepted the Bishopric or not.

St. Luke's.—The adjourned vestry meeting was held in the schoolhouse on Thursday evening, the 14th inst., the curate-in-charge, the Rev. E. W. R. Beal, in the chair. There was a large attendance, the numbers of ladies attending the meeting being very noticeable. The two wardens of last year, Messrs. W. H. Fairbairn and C. Walker, were re-elected for the ensuing term. Messrs. G. de W. Green and W. T. Molesworth were elected auditors, and Dr. J. S. Willison and Messrs. R. E. Kingsford and P. Galt were appointed members of the parochial tribunal. All the ordinary reports presented at the meeting were of a very satisfactory character. Much interest was evinced in the reading of the report of the Special Committee appointed at the meeting of the vestry on Easter Monday last to deal with the question of the rectorship. The members reported that owing to continued ill-health the Ven. Archdeacon Langtry had sent in his resignation, and that they recommended that a retiring allowance of \$1,200 per annum be paid to the venerable gentleman from the 1st July next for the remainder of his natural life. The recommendation of the Special Committee was unanimously endorsed and the Churchwardens, together with Mr. Holmstead, K.C., were instructed to draft a letter to Mrs. Langtry expressing the sincere sympathy of the members

of the vestry with the Ven. Archdeacon Langtry and herself in their present trouble. This ended the business before the meeting, but at the request of Mr. Holmstead, K.C., Mr. Beal still retained the chair. Mr. Holmstead then came forward, and in a few graceful remarks handed to Mr. Beal a purse of gold, together with the best wishes of the congregation for himself and his wife in their future life wherever their lot may be cast, as also the best wishes of them all to Mr. and Mrs. Beal for a pleasant visit to Europe, they starting the following morning for a two months' tour of the Continent. Mr. Beal, who was very cordially received by all present, acknowledged the kind gift and the kindness of the members of the congregation generally both to himself and his wife during the year and a half of their sojourn amongst them. The proceedings then closed with the Benediction, pronounced by Mr. Beal. Mr. Beal, after taking a farewell of those present, retired and the meeting then resolved itself into a congregational one for the purpose of discussing the question of the succession to the rectorship. Mr. Holmstead, K.C., was elected chairman. In the course of the discussion it soon became evident that Mr. Beal's name was the most acceptable one to the majority of those who were present although it was pointed out by several speakers that it would be well to couple the names of two or three other clergymen with Mr. Beal's in connection with the vacancy. This proposition failed to find favour in the eyes of the majority, and so Mr. Beal's name remained as the only one recommended by the congregation. The matter will be discussed fully shortly by the wardens and lay delegates in consultation with the Bishop in whose hands will ultimately rest the appointment.

The results of the recent examinations which were lately held in this city under the direction of the examining board of the Anglican ecclesiastical Province of Canada are announced. The board consisted of the Rev. Canon Cody, representing Trinity College; the Rev. Dr. G. Abbott-Smith, representing the Montreal Diocesan Theological College, and the Rev. Principal Waller, representing the Huron College, London. The Rev. Hector Mount, a graduate of the Montreal Diocesan College, has passed the B.D. examination. Three candidates in all were successful. In the preliminary and first B.D. examination the following were among the successful candidates in order of merit: The Rev. W. W. Craig, B.A., of St. Luke's Church, Montreal; the Rev. E. E. Dawson, the Rev. James E. Fee, M.A., of St. Hyacinthe, and the Rev. L. Lancaster, B.A. The Rev. Messrs. Craig, Dawson, and Fee are graduates of the Montreal Diocesan College.

Huron College, London, figures very successfully in the results of the recent Divinity examinations conducted by the board constituted under the Provincial Synod of Canada, which met in Toronto recently. The following results were announced: B. D. degree: Rev. G. S. J. Sherwood, formerly professor at Huron College. Voluntary preliminary: Rev. D. E. Cameron, now at Lakeside, and Rev. D. J. Cornish, St. Thomas. Mr. Cornish was starred in two subjects.

St. Alban's Cathedral.—The Rev. Dr. McCarrroll, of Detroit, preached a very able sermon in this cathedral on Sunday morning last.

Chester.—St. Andrew's.—This church, which is the Mission Church of St. Barnabas', and which was built on Monday, the 11th, is nearing its completion, the finishing touches being put on by a few mechanics. When thanksgiving services were held in it, the evening of the 11th, the building was inadequate to hold all who wished to be one of the first congregation to worship in the edifice. On last Sunday morning at 11 o'clock the rector, the Rev. Frank Vipond, celebrated Holy Communion, and a Sunday School service was held at 3 p.m. This church, no doubt, will become famous for the antiquities it contains, as for instance: Ten stained glass windows came from St. Clement's Church, Toronto; three more which graced St. James' rectory for over fifty years; the chancel came from the old St. John, the Baptist Church, Norway; also the Communion rails, the Bible and other articles which were for over fifty years used by the mother Church of this district, St. John's, Norway. Those who are staying with the work till it is completed are: Messrs. Robert Luxton, president of the Brotherhood of St. Andrew; Harvey Wright, president of the Junior Chapter of St. Andrew; Walter Edmeades, member of the choir, and, in the evening, volunteers of the parish.

Cartwright.—After a rectorship of thirty-one years the Rev. John Creighton has thought it his duty to resign this parish and retire from the active duties of the ministry. He gave notice to this effect some months ago, and on the last Sunday in May his closing services were held. On that day both morning and evening large and sympathetic congregations were present. On the following Thursday evening the congregation again assembled to say goodbye to himself and family, when a most appreciative address accompanied by a well-filled purse were presented to the retiring pastor. As the occasion was an unusual one we give the address, which was as follows:—"The Rev. John Creighton, B.D., rector of the parish of Cartwright; Dear Sir and Brother, there have been few occasions in our lives more sad than this, the hour which marks the parting of our ways, which parts forever the undershepherd and his flock. Our hearts are so crowded with memories of your

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warm friendship, your earnest zeal for our higher spiritual welfare, your noble example, your patient love, your kindness to the poor, and your faithful and untiring exercise of the holy office of the priesthood among us during the long space of thirty-one years, all unmarred by discord or dissension, that we are unable adequately to express those feelings that lie deeper than words. To many of us these memories are those of a lifetime; to all of us they are associated with all that is brightest, tenderest, and best in our inner and better selves. The loss of a faithful friend, an able teacher, an unerring guide, a constant lover, a wise counsellor, a zealous pastor, may well cause tears to rise in our hearts and gather to our eyes. You will, in this parting hour, pardon us in recalling some of those glimpses in the landscape of our past, which are among the greenest and brightest in our memory. We recall the rebuilding of our parsonage, after the former one had been burned while uninsured; the building of our beautiful place of worship in the village; and the care and solicitude which has always kept the sacred temple fair and fitted for its solemn and holy services. In all of these you are leaving a memorial of your many years of devoted labour; but not alone in these material objects and time-limited scenes, have you left the impress of your life and labours. We recall the more enduring—may the ever enduring—structures you have assisted to erect: the nobler manhood and womanhood, the house not built with hands, in our regenerated and holier life. To this nobler end you have taught us, warned us, encouraged and inspired us; declaring the whole counsel of God. By the sad couch of the suffering you have comforted; to the erring and wandering you have showed the Path of Life; to those who groped in darkness you have revealed the Light of Life; and the tear-dimmed eyes of the bereaved and stricken, you have pointed to the eternal star that shines beyond the mists of sin and sorrow. These are the memories we cherish most, and in recalling them, and all your loving ministries—many of them performed despite the physical weakness of your recent illness—we realize our loss and loneliness. But we must not, nor do we, think only of ourselves. One like yourself so formed to enjoy the sweets of friendship, and whose soul was so engrossed in his sacred calling, cannot sever the ties of a lifetime without many heart-pangs. We partly know the anguish with which you determined to forego your charge and overbore our reluctance to your going. We know that nothing but stern unyielding necessity impels you to leave scenes hallowed by association with your successful life-work, and by all the sacred memories of Christian service and unbroken friendship. And we know that no spot of the green earth shall ever be dearer to you than that near the graves of your loved and lost ones. As you say farewell to these scenes and the friends whom you now leave, we commit you and your dear wife, the sharer of all your labours, your joys and sorrows, your triumphs and your trials, to that Friend—your Friend—whose intimacy and communion are unending; and we trust and pray that still for many years, you both may enjoy that tranquility and happiness that follow a life of service and devotion. In behalf of the congregation of the parish of Cartwright, John H. Devitt, Robert Sprinks, Churchwardens. Blackstock, May 31, 1906.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Lord Bishop of the Diocese held a general Ordination in this Cathedral on Trinity Sunday. The Bishop was assisted in the service by the Revs. Canon Bull and Sutherland, and the Rev. W. E. White, M.A., the rector-in-charge. The Rev. Canon Sutherland, the Examining Chaplain, presented the candidates for the ordination. The following gentlemen were ordained deacons and priests respectfully: Deacons: Messrs. R. J. W. Perry, B.A., licensed to St. Catharines; W. G. Davis, Trinity College, licensed to Stony Creek. Priests, the Revs. T. McKim, M.A., Waterdown; T. A. Fawcett, B.A., St. Catharines; R. H. Ferguson, M.A., Hagersville; S. G. Wade, M.A., Lowville; W. H. DuMoulin, Holland, Mich. The ordination was especially interesting from the fact

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that the Rev. Stanley Wade and the Rev. W. H. DuMoulin are the sons respectively of the Rev. Canon Wade, of Hamilton, and of the Bishop of the diocese. The latter gentleman was ordained priest by Letters Dimissory from the Bishop of Michigan, who had previously ordained him to the diaconate. The Bishop preached the Ordination sermon from St. John 20:23, his subject being "The Dignity of the Office of the Priesthood." It was a very able effort. A celebration of the Holy Eucharist brought the service to a close.

St. Phillip's.—The Rev. T. A. Fawcett preached a very eloquent sermon in this church on Sunday morning, June 10th.

St. Mark's.—The Rev. W. G. Davis, one of the newly-ordained deacons, preached in this church on the evening of Trinity Sunday. There was a large congregation present.

St. Stephen's.—The Rev. Thos Geoghegan, rector of St. Peter's, Hamilton, celebrated Holy Communion on Whitsunday, at the 11 a.m. service, and also preached to a very fair congregation. It being the first Sunday in the month, a very large congregation assembled for Evensong, which was said by the catechist, Mr. A. D. Caslor, who also preached.

Barton.—Holy Trinity.—The Sunday School held a very enjoyable entertainment in the Township Hall, on Friday evening, June 7th. The programme consisting of instrumental and vocal music and dialogues, was listened to by a very fair audience, considering the state of the weather. The free-will offering amounted to some \$13.

HURON.

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

London.—St. Paul's Cathedral.—The Lord Bishop of the diocese held a general Ordination service in this cathedral on the morning of Trinity Sunday where he ordained the following gentlemen to the diaconate and priesthood respectively:—Deacons, Messrs. D. J. Cornish, D. E. Cameron, and F. G. Powell, of Huron College, and also J. A. Robinson. Priests, the Revs. H. P. Westgate, Atwood; K. McGouin, Wardsville. The Ordination sermon was preached by the Ven. Archdeacon Mackenzie, rector of Brantford, and Archdeacon of Perth, and the candidates were presented for ordination by the Ven. Dr. Richardson, Archdeacon of London.

Walkerton.—The members of the Rural Deanery of Bruce met in this town on Monday, the 28th ult. On the same evening Evensong was said in the parish church with a sermon, which was preached by the Ven. Dr. Mackenzie, Archdeacon of Perth, at which service many of the clergy were present. On the following morning the Holy Communion was administered at 8 a.m., followed by Morning Prayer and a sermon by the esteemed Rural Dean of Bruce, the Rev. Charles Miles, of Kincardine. A short symposium of sacred study ensued—the topic appropriate to the season being "Our Lord's Ascension," the Rev. G. M. Cox, of Hanover; Dr. Smith, Palmerston; the Revs. L. Diehl, (Paisley); and John Hale, (Chesley), took part in this which proved to be an interesting session. An adjournment for luncheon took place, and the fare provided by the ladies was varied, generous and appetising. A pleasing feature of the feast was the presence of the pastors of other congregations, and also the pleasing remarks of the Warden of Bruce, and the President of the Ministerial Association, Walkerton, in response to sentiments of good will from the Rural Dean. Dr. Mackenzie, Rev. Dr. Tucker, and others. At the Sunday School Convention in the afternoon an able paper on Catechetical Instruction was read by the Rev. F. Ryan, of Bervie. Archdeacon Mackenzie and the Rev. C. Scudamore gave admirable addresses. The Rev. Dr. Tucker, of the Missionary Society of the Church of England in Canada gave one of his powerful appeals in behalf of missions as related to the Sunday School of the Church. His remarks will not be soon forgotten. Mr. Albert E. Cook, kindly drove over a large delegation of young people from Hanover to the Missionary Conference in the evening; they listened to four capital addresses which were delivered with spirit and closely and sympathetically followed by the large and interested audience. Dr. Tucker's ability is well known but we seldom have had the opportunity of hearing the graceful and trenchant utterances of Dr. Mackenzie; both speakers were well supported by those recent and welcome additions to the Deanery forces, the Rev. H. S. Boyle, Wingham, and the Rev. W. F. Brownlee, Southampton. There seems to be but one opinion concerning the whole affair, it was a very striking success and a tribute to the zeal and acumen of the rector, the Rev. T. G. A. Wright, the loyalty of his congregation, and the active state of the Deanery. It augurs well for the "Forward Movement" which the growth of Canada is necessitating.

Thamesford.—St. John's.—The Rev. T. B. Clarke, B.A., rector of All Saints', London, Ont., gave a very interesting lecture on the Cathedrals of England lately in this church. The views were very excellent indeed. He traced the continuity of the Church from the historic St. David's, (sixth

century), down to the present time, showing both the interior and exterior of those grand and massive buildings. The speaker was perfectly at home with his subject; his descriptions were vivid. Since having visited most of those cathedrals personally, he could therefore easily describe in detail and also accurately. It was certainly very interesting and instructive, and all present were well pleased.

Saintsbury.—St. Patrick.—The Lord Bishop of the diocese paid an official visit to this church on the 31st ult., and held a Confirmation service. He preached an eloquent sermon from St. John 15:14, "Ye are My friends if ye do whatsoever I command you." This visit was looked forward to with a great deal of pleasant anticipation, as it was his first since his consecration, and was the first service held since the renovation of the church. The interior of the church now presents a very neat appearance, having been cleaned and decorated. A new chancel carpet, a handsome sanctuary chair, drapes for prayer desk and lectern, and an altar cover have been provided. The vestry also has been comfortably carpeted and furnished. His Lordship at the conclusion of the service congratulated the congregation on the chaste appearance of the church, and drew some very practical lessons on the sincerity of our love to God by the way we reverence His House. The ladies of the congregation are to be highly commended on the success that has attended their efforts to beautify and adorn this House of Prayer.

Kirkton.—St. Paul's.—The Rev. J. C. McCracken, rector of Thorndale, officiated and preached two forcible and eloquent sermons in this church on Sunday, June 3rd, when the anniversary services of the laying of the foundation stone were held. The church which was beautifully decorated with flowers for the occasion, was crowded both morning and evening by appreciative congregations, who were much impressed by the powerful and persuasive oratory of the preacher. The choir rendered the musical portions of the services in a first-class manner, and the members are to be congratulated on the success attending their efforts. On Thursday evening, 7th inst., there was a supper, and an entertainment held in the Aberdeen Hall. The former was all that could be desired, and the latter was very fine. The singing by Miss Perkins, of Exeter, was highly appreciated, and also the selections rendered by Mr. Wm. Brown, the talented organist of the Trivitt Memorial Church, Exeter. The cornet, violin, guitar, and bone playing by Messrs. Davis, Gregory, and Hyde, were splendidly executed. Very interesting addresses were given by the Rev. Messrs. Perkins and Bartlett. The patriotic exercise, "Canada," given by some of the young people of Kirkton, assisted by the gifted elocutionist, Miss Irene Robinson, was also very well presented. Too much praise cannot be given to the Ladies' Aid who always help to make this anniversary a success.

RUPERT'S LAND.

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

Brandon.—St. Matthew's.—The rector returned home after spending the month of May in Ontario, much benefited by his holiday. Mrs. dePencier and family remain in Toronto till September. Five children were baptized in the church on Sunday, and one in St. George's, the Mission Church. Three marriages were solemnized during the week, and on Trinity Sunday four more children were baptized, making ten in the octave. Five men were admitted into the Chapter of the Brotherhood of St. Andrew after the early service on Trinity Sunday, and two of them assisted in the service recently started at Chater, an outlying village. Mr. S. B. G. Wright, M.A., who is in charge of the Brandon group of Missions, under the direction of the rector of St. Matthew's, is working most energetically and faithfully and his services seem to be highly appreciated by the people in the Missions.

CALGARY.

Cyprian Pinkham, D.D., D.C.L., Calgary, Alta.

Calgary.—The Bishop dedicated the new church of St. Barnabas, Hillhurst, N. W. Calgary, on Trinity Sunday afternoon. There was a large attendance. Before the service began, Mr. E. H. Riley, people's warden, on behalf of the wardens, vestry, and congregation, presented an address to the Bishop, in which after cordially welcoming him to the parish, they made graceful allusion to his having taken the first service in the parish after its organization, when he spoke words of encouragement to them, which had assisted them greatly in the work they had set themselves to do. The addresses referred in terms of great appreciation to the Ven. Archdeacon Webb, whom His Lordship had appointed to organize the parish, and do all that was necessary till a permanent appointment should be made. The Bishop having replied in fitting terms, the service began.

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 AMBROSE KENT, Vice-President.

Archbishop Webb, who presided at the organ, took the prayers to the end of the Third Collect, and announced the hymns; the Bishop read the lessons, baptized a little girl, said the dedication prayers, and preached, his text being Ps. 84:4. The offerings amounted to \$60.95. The site, a most excellent one was given by Mr. E. H. Riley. The frame building, with cement foundation, represents an outlay of \$1,450. It is intended to spend \$300 on furniture, inclusive of the organ now in use, and eventually the church is to be brick veneered. The ladies of the congregation have worked well. About \$700 is in hand or in sight, and there is no question that the energy and whole heartedness already shown will result in the building up of a strong congregation.

It is expected that St. Stephen's, the new church in S. W. Calgary, will be ready for use in a fortnight.

SASKATCHEWAN.

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

Duck Lake.—The signs of increasing interest in the work in this Mission are very encouraging. The Sunday School at Duck Lake, which has been dormant for two years, has been resuscitated, and is in the charge of Mrs. Meek. In Duck Lake and Rosthern weekly services have been begun, with a fair attendance, and at Wingard a branch of the W.A. has been established, with an enrolment of twenty-one members. These ladies are at present busy with plans and schemes for a new parsonage at Duck Lake, and are hoping to have all ready by next August or September. The Rev. A. H. Meek is the priest-in-charge of this Mission.

QU'APPELLE.

John Grisdale, D.D., Indian Head, Sask.

Regina.—The biennial Synod of the Diocese of Qu'Appelle will be held in Regina, commencing with a celebration of the Holy Communion in St. Paul's Church on the morning of Wednesday, the 13th inst., at a quarter past nine o'clock. The Synod, presided over by the Lord Bishop of Qu'Appelle, will meet for business at the close of the service in the schoolroom. After the election of secretary, treasurer, the Executive Committee, auditors, delegates to the Provincial and General Synods, and of the members of the Board of Management of the Missionary Society of the Church in Canada, Synod will proceed to the confirmation, or otherwise, of canons passed by the Synod two years ago, the principal of which provides for the appointment of a commissary to administer the diocese in the event of the incapacitation of the Bishop through sickness, or the vacancy of the See, until either the recovery of the incapacitated Bishop or the election of a successor, the proposal being where there is a dean to appoint the dean, in the absence of a dean to elect the archdeacon, and in the absence of both dignitaries, the senior priest in the diocese to be administrator. In regard to alterations in the canons or additions thereto, it will be decided, yea or nay, that they can only be made after having been first sent to the Executive Committee, approved at the meeting of the Synod by the Bishop and the unanimous vote of each Order present, or by the Bishop and a majority of two-thirds of each Order present voting separately, and afterwards confirmed by the Bishop and the like majority of each

Order at the next meeting of the Synod. The report of the Executive Committee shows that they have held nine meetings during the past two years, and grants have been allotted from the Society for the Propagation of Christian Knowledge; block grant towards the building of Churches at Balgonie, Craik, Josephsburg, Lumsden, Hill Farm, Weldon, Carievale, Stanley, Carn-duff, and Balcarres. Mortgages have been placed upon Synod property by leave of the Executive Committee at Wapella, Moose Jaw, Indian Head, South Qu'Appelle, and Regina. A parish room has been provided at Indian Head, and a grant of \$200 contributed to it by the Executive on condition that accommodation be given therein for the Bishop Burn Memorial Library and the Diocesan Library. The Qu'Appelle Association in England having advocated the raising of \$5,000 towards the Clergy Sustentation Fund, to mark the twenty-first anniversary of the consecration of the first Bishop of Qu'Appelle, the Executive Committee took steps to raise \$1,000 of the same in the diocese. This subject will be under discussion, as well as a communication from the Diocese of Saskatchewan concerning the appointment of a Temperance Committee and asking for joint action in the matter of temperance.

Regina.—The residents of this city were delighted to receive a visit from Mrs. Grisdale, wife of the Bishop of Qu'Appelle, during the sittings of the Diocesan Synod.

Indian Head.—St. John.—On Trinity Sunday, the Bishop held a general Ordination, when Arthur George de Carle McMorine and John Burden Lindsell were ordained deacons, the former being licensed to the curacy of Caron, and the latter to that of Riga. The following deacons were advanced to the priesthood: The Revs. William Henry Coard, LL.D., incumbent of Craik; Edwin Herbert Knowles, incumbent of Buffalo Lake; Henry Charles L. Hooper, incumbent of Josephsburg; and John Foster Stewart, incumbent of Welwyn. The Rev. James Williams, of Estevan, sang the Litany, and the Rev. Arthur White, M.A., of Barrie, Ont., whom the diocese welcomes for special work in the new and quickly developing parts of the Provinces of Saskatchewan and Alberta, under the charge of the Bishop of Qu'Appelle, was present, and took part in the "laying on of hands." The ordination sermon was preached by the Ven. the Archdeacon of Qu'Appelle. There was a crowded church. The electric light was used in the church of St. John, Indian Head, in the evening.

COLUMBIA.

William Wilcox Perrin, D.D., Victoria, B.C.

Victoria (Lake).—St. Michael's.—The little churchyard of this church was the scene of a touching service on Tuesday afternoon in Whitsun-week, when it was solemnly set apart by the Bishop as a burial place. There was a goodly number of parishioners and friends present in the church for Evening Prayer when the Bishop spoke briefly on the custom of consecrating the resting-places of the bodies of the departed. He compared the magnificent statue to the eminent dead which flank the Appian Way at Rome with the hidden recesses of the Catacombs, and described how by word and symbolic picture the latter declare the Christian hope of immortality through Christ and trustfulness in His shepherding care. And so, the Bishop pointed out, the "Sure and certain hope of the Resurrection" had always been coupled with a decent and reverent care for the bodies of the dead. While the spirit of the departed was in the paradise of God, it was but fitting that the body should be in God's acre, beside the House of Prayer. After the sermon the ancient rites were followed and the people led by the Bishop and the incumbent proceeded slowly around the designated land repeating the appointed Psalms. Then the Bishop declared the graveyard set apart as a place for Christian burial forever, and implored the blessing and protection of God for the people and their hallowed acre. Afterwards the members of the Woman's Auxiliary of the parish served tea in the adjacent grounds, and a pleasant hour was spent by the visitors with the hospitable parishioners.

BOOK REVIEWS.

A Good Shepherd, and other Sermons. By William Reed Huntington, D.D., rector of Grace Church, New York, 12 mo., pp. 296, \$1.25, net. New York: Thomas Whittaker.

These sermons follow, in a general way, the seasons of the Christian year, and the volume takes its title from the opening address which is an eloquent appreciation of the late Bishop of Central New York, delivered at the unveiling of a bust of the late prelate in Emmanuel Church, Boston. All the sermons are interesting as showing the higher and better form of intellectual and

spiritual food which an acknowledged leader of thought presents to the upper classes in the huge metropolis. On the printed page we lose the effect of the preacher's personality, but we can imagine the influence which such carefully prepared pronouncements upon the current interests of the day must have upon an educated audience. Two of the most striking sermons are, "Priesthood in the Light of the Transfiguration," (St. Luke, 9:29-31), and "The Throne," (Rev. 4:2). Some of them would have been improved by a little more work on the anvil, but as a whole, the collection is well above the average of pulpit utterances, and you see in every sentence the class to which it is addressed.

Leaders of the Church, 1800-1900. Bishop Wilberforce, by Reginald G. Wilberforce; Dean Church, by D. C. Lathbury. (A. R. Mowbray & Co., London), price, 3s. 6d. each.

Messrs. Mowbray & Co. are bringing out a very useful and readable series of short biographies under the title, "Leaders of the Church, 1800-1900." They are all written by laymen under the general editorship of Mr. G. W. F. Russell. They are attractive in form and well printed, and each has an excellent frontispiece portrait of the subject of the biography. The sketch of Bishop Wilberforce is of uncommon interest as being that of one who set before him a high ideal of the episcopal office and lived up to it. He was a man endowed with many talents, and he did his best to use them all for Christ and the Church. The amount of work which he was able to accomplish seems almost incredible. Bishops and clergy may gain something of an inspiration from the story of his life, and laymen may learn from a layman something of the labours and cares which he who undertakes the office and work of a Bishop in the Church of God is called upon to bear. The life of Dean Church was very different. Nearly twenty years of it were spent in the quiet little country village of Whatley. But his talents were not buried. He was a diligent writer, and not the least important of his works was in connection with the founding of the "Guardian," to whose columns he was for many years a constant contributor. His great work, however, began when he assumed, with great reluctance, the office of Dean of the great Cathedral in 1871, and endeavoured, and that successfully, to make St. Paul's "waken up from its long slumber, and show what use it is of, and how it can justify its existence as the great central Church of London." It was through Church's wisdom and strength, backed by Liddon and Gregory, that, not only in London, but throughout the world, St. Paul's is looked up to as a model in its services and its manifold activities, of what a Cathedral ought to be.

Family Reading

THE SECRET OF THE SAINTS.

To play through life a perfect part,
Unnoticed and unknown,
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labour ready still,
And for the crown to wait.

Upon the brow to bear no trace
Of more than common care,
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
The daily weight you feel.

In toils that praise will never pay,
To see your life go past,
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you.

To own no secret, soft disguise
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy of your own.
To yield with such a happy art
That no one thinks you care,
And say to your bleeding heart,
"How little can you bear!"

Oh, 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there.
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?

—Rev. W. H. Van Allen.

A BISHOP'S COUNSEL ON HOW TO KEEP SUNDAY.

Sunday is a day of rest, it is a home day, a day for developing the love in our heart, which is so apt to get hard in the pressure of modern work. You all know how easy it is when we are working hard to get hard. Just as a man's hands will get hard, so, unless he is careful, his heart will get hard, too. He will be filled with the thought of his business, his work; and he has no time to talk to his wife, he has no time to say a word to his boy. We want the heart to be made tender by the exercise of love. Yet Sunday is not only a day of rest and a home day, but it is a holy day. We should try on the Lord's Day to read some of the Lord's Book. It is marvellous the power which that Book has, under the influence of the Holy Spirit, to keep back the worries and anxieties of the world, and to inspire our minds with thoughts of the Home above. It is the day for the Lord's Prayer, and the day for the Lord's House. There you offer yourself up to Him, and there you ask Him to give you strength for the rest of the week. And there we can come to the Lord's Table where we draw near to Him in the way He has appointed, and He draws near to us. Do you not see how full of blessing God has made His Sunday?

MAKING THE BEST OF ONE ANOTHER.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these; but we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven, and we shall become not unworthy followers of Him whose name is Love.

There is a story of a German baron, who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good lifting its feeble head in a wilderness of evil, help it to live and thrive and grow.—Dean Stanley.

—Let no opportunity pass to say a kind word, or do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, as unto the Lord.

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British and Foreign.

The Rev. James H. F. Peile, Fellow of University College, Oxford, has been elected Bampton Lecturer for next year. Mr. Peile is examining chaplain to the Bishop of Worcester.

The Rev. W. E. Haigh, vicar of St. Paul's, Clifton, Bristol, has presented a new organ to the church to show his appreciation of all the kindness he has received from the people of St. Paul's.

The consecration of the Rev. Dr. Nickson, vicar of St. Andrew's, Southport, as Bishop Suffragan of Jarrow-on-Tyne, in the Diocese of Durham, will take place on June 20th (St. Peter's Day).

Dr. Robertson, the vicar of Bradford, Yorks, was recently presented by the clergy of that town with an illuminated address in album form as a token of their appreciation of his work as vicar of Bradford during the past ten years.

The fourth Bishop of Adelaide, South Australia, the Right Rev. Dr. Thomas, reached his see city during the first week of April, and after a service at the cathedral was given a very hearty welcome by the citizens generally in the town hall at an evening gathering.

The Dean of St. Anne's, Belfast, has announced that Mr. Andrew Carnegie has promised £800 in aid of a new organ for the cathedral if another £800 can be raised by local effort. The Dean expects that a suitable instrument can be obtained for £1,600.

The west window of St. Philip and St. James Church, Oxford, has just been filled with stained glass by the gift of the Rev. J. S. Treacher. A label in the left-hand bottom corner contains the request: "Remember ye in the Lord, Rosa Treacher, who died 1904, and Pauline Treacher, who died 1863."

The Rev. E. Sinker, chaplain of the Port of London, told the Clerical and Lay Evangelical Conference at Southport recently that his parish was sixty miles long, and that he had five Bishops to obey, as it lay in the Dioceses of Canterbury, London, Southwark, Rochester and St. Albans.

A tablet to the memory of the Rev. John Davenport, a former Vicar of St. Stephen's, Coleman Street, London, E.C., is to be erected in the church at the desire of an American descendant who recently visited it. The Rev. John Davenport emigrated to America during the reign of Charles I, and founded Newhaven, Conn.

A pulpit of ancient carved oak, taken from Winchester College, has been placed in Loughton Parish Church, Bucks, which was made from oak from the joists which formed the floor of the Seventh Chamber at Winchester College. These joists had been laid by William of Wykeham's carpenters over 500 years ago, in the reign of Richard II.

The organ in St. Canice's Cathedral, Kilkenny, which was built originally for the Dublin Exhibition of 1853, has just been renovated and

enlarged by the builders at a cost of £680. The organ, which is practically a new instrument, was solemnly dedicated by the Lord Bishop of Ossory at a special service held for the purpose at which His Grace the Archbishop of Dublin was the preacher.

The matrix of the monastic seal of the Priory of St. Bartholomew, used during the occupation by the Dominicans in Queen Mary's reign, has recently been acquired and presented to the Church. It is in copper, in Renaissance character, and was in use from 1555 to 1559. It is being shown to those who visit the newly-opened cloister, where impressions in red wax are sold for the benefit of the Restoration Fund.

Special services were held on Sunday, May 20th, in St. Saviour's, Paddington, in celebration of the jubilee of the consecration of that church. His Grace the Archbishop of York preached in the morning. At the close of the service the Rev. Henry S. Syers, the vicar, on behalf of himself and the churchwardens, presented an address of welcome to the Archbishop, recalling the fact that he was the first assistant curate of that church.

On Ascension Day, in the unavoidable absence of the Bishop of Bath and Wells, the Rev. Canon Church re-dedicated the restored preaching cross at Wookey in the presence of a large and reverent congregation. The cross has been renovated by Col. A. T. Storer, late R.E., in memory of his wife, whose father was vicar of the parish from 1840 to 1868, and her younger brother. The work was carried out by Mr. Harry Hems, of Exeter.

His Grace the Archbishop of Melbourne has already begun the establishment of the Theological College for his diocese, of which he spoke at the General Synod. It will be known as St. John's College. This will in no way clash with the Divinity School founded by Bishop Moorhouse at Trinity College, Melbourne University. The Archbishop has found an excellent principal for the new college in the Rev. Canon Stephen, M.A., vicar of Balaclava, Melbourne.

A bi-centenary of considerable interest to Church people was celebrated in the city of Westminster on the 26th ult. at the Grey Coat Hospital, for on that date 200 years ago this institution received its charter of incorporation from good Queen Anne. Its name and venerable Elizabethan buildings are the latest surviving memorial of the many Old World quadrangles, with their scholars garbed in long green, grey, blue or drab coats that made Westminster such a picturesque city forty years ago.

The window in memory of the elder daughter of the Bishop of Durham and Mrs. Handley Moule was dedicated in Holy Trinity Church, Cambridge, on a recent Sunday by the Master of Trinity. The four lights portray: (1) the Nativity, (2 and 3) Our Lord blessing children, (4) the Presentation in the Temple. It is fitting that such a beautiful memorial should be placed over the font in the church where Mary Emily Elliott Moule was baptized and confirmed, and where her father was Sunday evening lecturer for twenty years.

Extensive improvements have recently been effected in Timolin Parish Church, in the Diocese of Glendalough, Ireland, which necessitated the temporary closing of the church for two Sundays. The church has been repainted throughout, internally and externally, the work being satisfactorily executed by a local contractor. It is hoped in a short time that the work of replacing the old stone flags in the chancel with encaustic tiling will be commenced.

The Marchioness of Exeter holds the office of churchwarden at Deep-

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ing Saint James, Lincolnshire, in which office she is assisted by a deputy, who takes up the Sunday offertories. The Marchioness, who is the patron of the living, regularly attends the annual vestry meeting, when the churchwardens' accounts are presented, and she is a very generous contributor when the church's funds are low.

A magnificent new organ, which has been placed in the handsome church of St. Nicholas, Belfast, was dedicated on Saturday, the 12th ult., by the Lord Bishop of Down. It was built by Messrs. W. Hill & Son, of London.

A new pulpit, prayer-desk and altar were dedicated by His Grace the Archbishop of Dublin in Holy Trinity Church, Killiney, on Sunday morning, June 3rd. The pulpit is the gift of the Misses Waterhouse, and in memory of their father, who for nearly all his life was a resident in the parish and a worshipper in the church. The pulpit is of Austrian oak, richly carved, and with five panels, sculptured in high relief, which have been "kuponized," which is a method of bronzing. The panels represent five of the Beatitudes. The pulpit is from a design similar to one executed for the King and erected in Whippingham Church, Isle of Wight. The new altar and prayer-desk, with the chair, have been erected by Messrs. Scott & Sons, of Abbey Street, Dublin, and are also of oak, richly carved and ornamented. They have been put up to the memory of the late Canon Staveley, B.D., who for over thirty years was vicar of the parish. On the afternoon of the 25th May the Bishop of Cork attended a service in St. Catherine's Church, Rincurran, for the purpose of dedicating certain memorial gifts. These consisted of, first, a pair of wrought-iron candelabra, touched with gold, standing in the chancel, over six feet high, of beautiful design and most artistic workmanship, which have been presented to the church in memory of his wife, Mary Elizabeth, by the rector of the parish, the Rev. S. Penrose Welsted; and secondly, of a Bishop's chair for the north side of the chancel beautifully carved, presented by Miss Owen, in memory of her father and mother, Captain



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Secure a lease of life, hence it is important that attention be given in time to matters of great consequence to your dependents. A most important business transaction which the prudent man attends to in time, that is while he is still in good health, is to secure a policy of life insurance in a strong company, such as the

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and Mrs. Owen. There was a large congregation present at the service, and the Bishop, in an address which he gave, referred to those to whom the gifts were being dedicated, and in particular spoke with much feeling of Mrs. Penrose Welsted, dwelling upon the loving and unfailing sympathy which she had ever shown to all who were in trouble or distress.

Children's Department.

THE RIGHT KIND OF A BOY.

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.



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A MERRY SHEPHERD BOY AND A QUARRELSOME RAM.

In mountainous districts of Norway the farmers usually in the spring send their dairy maids, hired men and shepherd boys with their cattle—cows, oxen, horses, pigs, sheep and goats—up on the mountains to the saeters, where they keep them in pasture during the summer. A saeter is a collection of houses, surrounded by green fields enclosed with a fence and outside of this are stretched the great grazing grounds, over mountains and valleys, through wood, along rivers, brooks and lakes. When everything has been put in readiness and the weather has become more like summer the housewives come and take the places of the dairy maids, and these and the hired men are sent home.

I will not describe to you the many dangers to which herd and shepherd boys were formerly exposed, when wolves and bears were hunting around for lambs, sheep, calves and other animals for their breakfast or dinner; but I will tell you about the bright side of these boys' lives to show that they can also play their little tricks and manage to get a good deal of fun out of their daily work, lonesome though they are in those lofty regions.

Nature has blessed them with a wonderfully clear and healthful air, with plenty of sunshine and outdoor life. Though they often are drenched in rain to the skin and have to wade in water all the day long, often for many days at a time, rheumatism, nervousness, dyspepsia and toothache are unknown in their experience. Theirs is a life in clear, healthful and invigorating mountain air, hundreds, often thousands of feet above sea level. They are very generally healthy, sound in mind and body, playful and full of good humour. Their ringing laughter, a good sign of a sound constitution, re-echoed from mountain-side, is like the sound of pleasant music.

One summer my father and mother—living in Gol, Hallingdal, a mountainous district in the southern part of the country—had in their herd a big ram with large horns bent backward into spirals. For some reason or other, this ram could not stand to see the shepherd boy having on his rain shawl—a large shawl that the boys put on to cover the head and shoulders on rainy days. As soon as he caught sight of the shepherd boy with the shawl on, he would look at him a moment, his eyes would suddenly flash fire, he would back up a few feet, and then with all his strength he would leap forward and butt the boy so that he would tumble heels over head along the ground. This was quite dangerous, as the ram had great bodily strength, so the boy had to look out for him every time he wore his shawl.

One day the boy made up his mind he would play a trick on the ram.

The herd was grazing through the woods, at the foot of a high mountain, toward the shore of Tisla Fjord. At this point the bank of the lake is very high, and it runs up nearly perpendicularly from the water. A few feet from the edge of the bank the boy found a stub of a tree. The



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stub was just of the same size as the boy, and it was so decayed that only a small kick would send it crumbling over the ground. Over this stub the boy hung his shawl, on its top he placed his cap, and in other ways made it look like himself. Then he hid himself behind some trees, watching the herd, that now was coming grazing toward the bank.

All of a sudden the ram caught sight of the stub-boy and the shawl. He threw up his head, looked at the figure a moment, the old fire came into his eyes again, he backed up a few feet, put his neck into a stiff curve, and laid his ears flat back on his woolly neck. You could read anger all over his face. Calculating only the distance to the stub-boy, he uttered a harsh baa, and then suddenly, with all his strength, threw himself forward into a run and rushed toward what he supposed was the boy. The stub with a loud crack flew into a thousand rotten pieces that, together with a cloud of dust from decayed wood, completely covered the ram's face and the front of his body, the shawl covering his head, blinding him—and bump! with a tremendous force out over the bank flew the ram, still covered with the shawl—and with a great splash fell into the lake!

In a moment he came to the surface again, managed to get the shawl from his head, and swam ashore. With drooping ears and water streaming down from all over his body, he crawled out and up the bank, every now and then shaking himself violently to get rid of the water. Having reached the top of the bank, he slowly rejoined the grazing herd.

But you should have seen the boy when the big ram started on that expedition of his through air and water.

As soon as the ram butted the stub with that great "crack," and plunged out into the water, he jumped out from behind the trees, doubled up with side-splitting laughter.

And when the poor ram crawled up on the bank, drenched to the very skin and looking very "sheepish," the boy ran over to him and greeted him with peals of laughter again and again.

"Oh, Billy," he said, derisively: "where have you been, Billy? How did you like it, Billy? Was it good—will you try it once more, Billy?"

But Billy never again tried to butt the boy.—St. Nicholas.

THE DOLL THAT TALKED.

"Dorothy Ann, are you sleepy?" asked Dollikins.

Dorothy Ann did not answer, but went on smiling with her red wax lips.

Dollikins gave her a little shake. "Dear me!" she said. "I do wish you could talk! I am so tired, having a doll that never answers, no matter how much I say to her. It is very stupid of you, Dorothy Ann. There, go to sleep."

Dollikins turned her back on Dorothy Ann and went to sleep herself. Then she began to dream. She thought Dorothy Ann sat up in her crib and opened her blue eyes wide. "Mamma!" she said.

"Oh, you can talk!" cried Dollikins, joyfully.

"Mamma, my pillow is not at all soft," said Dorothy Ann in a complaining voice; "and you forgot to take off my shoes."

"I am sorry," said Dollikins. "And I didn't have anything but mashed potatoes for my dinner," cried Dorothy Ann. "I don't like mashed potatoes. Why don't I have things that I like mamma?"

Dollikins' cheeks grew quite red. She remembered saying something very like this at luncheon the day before.

"I'm not a bit sleepy!" wailed Dorothy Ann. "Why do I have to go to bed at seven o'clock, mamma? Other little girls don't. I wish—"

"Dorothy Ann," said Dollikins, "will you please not talk any more? It makes my head ache." Then it was very still.

In the morning Dollikins went over and took up Dorothy Ann and looked at her. The red lips were smiling as ever, but tight shut.

"Good morning, Dorothy Ann," said Dollikins. "I am very glad that you do not know how to talk, my dear, for then you might be a sore trial to your mother."—Babyland.



THE DIFFERENT MAN.

The Japanese expression for foreigner is "ijin"—the different man. I well remember a day in New York, when I saw a Chinaman walk through the street, and a number of workmen who were repairing the pavement laughed and called out to him: "Hey! what's the matter with you, John? What will you take for that pig tail?" I always felt sorrow

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for Chinamen in America, but my fellow feeling for them has been much intensified since I have been in a country where I myself am the different man. I know what it is to be an object of curiosity all day long, and everywhere I go, and to have children call me all kinds of disrespectful names, and to have people run and call their friends to come and see the show as I pass by their houses

Here in Japan, however, there is a bright side to the life of the different man. You have all heard that the Japanese are a very polite and kind-hearted people. The children may be rude at first, but they soon show themselves friendly, and often make a pretty little courtesy to us, and their bright smile gives us, oh, such a happy feeling, which helps us to be cheerful, and even joyful about our work. Children are God's flower-garden, and they do not realize how much fragrance and brightness they can bring into the lives of others by their little smiles and acts of kindness.

Then, I often wish that the grown people of America would be as thoughtful of the different man as are the people of Japan. Whenever

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they have any public celebration they always remember the different man, and send him an invitation. They invite us also to speak in their schools and come to their graduating exercises and athletic sports. They provide special seats for us, serving us with tea and cakes and showing us special honour because we are guests from a foreign land. All these acts of kindness and thoughtfulness help to make our lives brighter and happier when we are far from home and living under trying conditions; and, more than that, by such kindness, the Japanese honour themselves more than they honour us, for it is more honourable to show kindness than to receive it.

Will you not learn a lesson from the Japanese, and try to show kindness to "the different man," and to honour our country by showing especial courtesy to those who are living as strangers among you, far from their own people?



A BAND OF MERCY BOY.

The other day a horse was trying to get a very small quantity of oats from the depths of a very small nose-bag. In vain the poor fellow tossed his head and did his best to gain his dinner. But at last, just as he was settling down to dumb and despairing patience, a bright-faced boy of perhaps ten or twelve years of age happened along. Seeing the dilemma of the horse the little fellow stopped and said: "Hallo! can't get your oats, can you? Never mind; I'll fix you!" And straightway he shortened up the straps that held the bag in place, and with a kindly pat and a cheery word, which the grateful horse seemed to appreciate, went his way. I would like to be the mother or the aunt or even the first cousin to that boy. I would rather that he should belong to me than own a Paganini violin or a first-water diamond the size of a Concord grape. Bless his heart, wherever he is, and may he long continue to live in a world that needs him. Kindness of heart, and tenderness, consideration for the needs of the helpless and the weak, and the courage that dares to be true to a merciful impulse, are traits that go far toward the make-up of angels. We need tender-hearted boys more than we need a new tariff to bring up and develop the resources of the country.



THE VALUE OF TURPENTINE FOR HOUSEHOLD PESTS.

I wish every housekeeper could fully realize the value of turpentine, and she would never be without a supply of it. The odor is clean and wholesome, and I know from experience that it is a sure protection against moths. Sprinkle a little of the turpentine in the bottom of trunks and drawers, and cover with a fresh newspaper. Also, saturate pieces of soft cloth, and place in the corners, away from the clothes. In midsummer I often open them up, and tuck in a fresh supply without removing the articles. Keep a bottle of turpentine in the wardrobe or

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closet, and occasionally sprinkle a few drops around. It is good for furs or feathers or anything in which these pests live.

Another troublesome pest can be easily disposed of, and that is ants. Take tartar emetic and a little sugar, and mix with water, and set the dish where they come. They will eat of this, get sick and leave in droves, and generally will not appear again during the season.



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TONGUES AND EARS.

No country in the world does more to entertain its children than Japan, says a successful young Missionary, who has been doing admirable work there. Even on the street corners stand men whose sole business it is to tell stories to little boys and girls.

One day I joined a group of little folks who were eagerly listening, and this is what I heard:

"Once upon a time a peasant went to heaven, and the first thing he saw was a long shelf with something very strange-looking upon it.

"What is that?" he asked. 'Is that something to make soup of?' (The Japanese are very fond of soup).

"No," was the reply; 'these are ears. They belong to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it; so when they died their ears came

to heaven, but the rest of their bodies could not.'

"After a while the peasant saw another shelf with very queer things on it.

"What is that?" he asked again. 'Is that something to make soup of?'

"No," he was told; 'these are tongues. They once belonged to people in the world who told people how to live and how to do good, but they themselves never did as they told others to do; so when they died their tongues came to heaven, but the rest of their bodies could not.'

Wasn't that a good lesson for us all?

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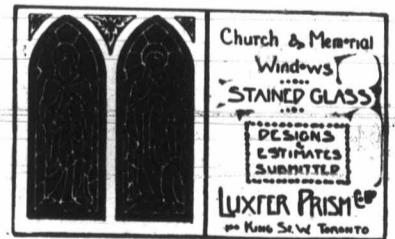
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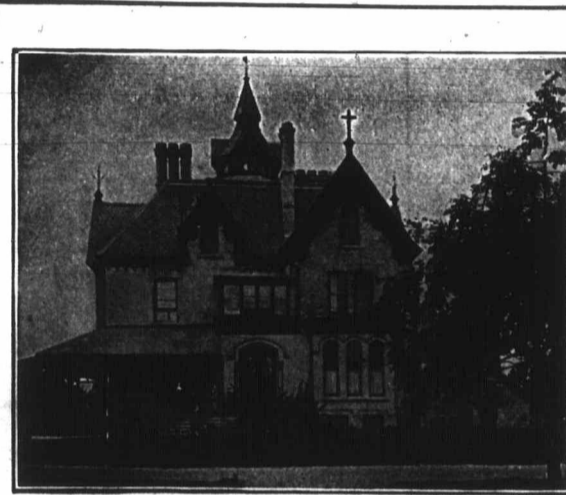
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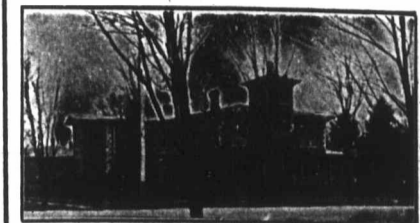
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