

Canadian Churchman

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

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TORONTO, CANADA, THURSDAY, JULY 7, 1904.

[No. 27]

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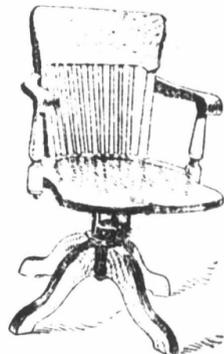
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Canadian Churchman.

TORONTO, THURSDAY, JULY 7, 1904.

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FRANK WOOTEN
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Sixth Sunday after Trinity.

Morning—II Sam. 1; Acts 15, 30-16, 16.
Evening—II Sam. 12, to 24, or 18; Mat. 4, 23-5, 13.

Seventh Sunday after Trinity.

Morning—I Chron. 21; Acts 20 to 17.
Evening—I Chron. 22, or 28, to 21; Mat. 8, 18.

Eighth Sunday after Trinity.

Morning—I Chron. 29, 9 to 29; Acts 24.
Evening—II Chron. 1, or I Kings 3; Mat. 12, 22.

Ninth Sunday after Trinity.

Morning—I Kings 10, to 25; Romans 1.
Evening—I Kings 11, to 15, or 11, 26; Mat. 16, to 24.

Appropriate Hymns for Seventh and Eighth 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:

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 306, 393.
Offertory: 216, 243, 293, 604.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 214, 514.

EIGHTH SUNDAY AFTER TRINITY.

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

Social Extravagance.

Canadians generally have to thank Mr. Goldwin Smith for condemning the increased expense of social life. A fashion of living which involves costly show, breeds discontent, and too often brings disaster to those who attempt to live in a fashion beyond their means. Mr. Goldwin Smith's warning is much needed, as never have the habits of every class of our community been so profuse and expensive as they now are. We regret so little is being done to stem the tide. Some years ago societies were formed to introduce modest and inexpensive funerals, but we hear nothing of them now. On the contrary, under the specious pretext of paying proper respect to the departed, bills are incurred which sweep away a wholly disproportionate share of

the modest savings of a poor family. It is the same in all other matters. Weddings, for instance, are now blazoned out with amplest details in the society columns of the daily press, and of course people in all ranks of life feel bound to live up to the times, and have the marriage so extravagant as to be fully reported in the papers. Along with the dresses, flowers, etc., comes the tax for wedding presents, which has grown far beyond all reasonable limit. The community will hail with gratitude the parents of the bride who are bold enough, and kind enough, to put a line in the invitations stating that congratulations only are desired. There is an old story that Sandfield Macdonald, the first Premier of the Province disliked his reception in Toronto. He disliked the formal and expensive entertainments, and longed for a leg of mutton and a glass of sherry, and a friendly and unpretentious welcome to a dinner which would be no tax upon his entertainers.

Old England.

Every now and then we come across items which show the continuity of life in the Church of England. In "Church Bells," we found the Vicar of Godalming stating incidentally that there is a list of vicars of that parish, in the history of it published by Mr. Welman, extending from the time of Edward the Confessor with one or two slight breaks only. In the same week we noted a service at St. Giles, Cambridge, a church which by the retention of the ancient and interesting chancel arch, keeps up its continuity with that one which was founded in 1092, by the Lady Hugolina, wife of the first Norman sheriff of Cambridge.

The New Developments.

An unexpected result of the Russo-Japanese war is the discovery of the danger which Canada is open to on her western frontier. Hitherto our eyes, not necessarily those of our professional men, but those of the general public, have been concentrated on our southern and eastern borders as those from which an attack might be made. But the war has shown already that there are two great naval powers upon the Pacific which have to be reckoned with. Other portions of the Empire are quite as open, indeed more liable to danger than we are. The Commonwealth of Australia has an immense seaboard, a small population, a diminishing birth rate, and no adequate defences either by sea or land, and in case of a war with an Eastern Power New Zealand might be as easily taken possession of as the Island of Formosa has been by the Japanese.

Clear and Audible Voice.

The Rev. Percy Dearmer has been emphasizing the need by clergy of constant exercise in pure and simple elocution, and asserts that when once started, free from bad habits, the reading of the daily lessons is an invaluable exercise, if read as clearly and sympathetically as possible. The Living Church drives this point home in the following strenuous language: "The first purpose of reading and speaking is that it should be heard. The first and most important rule of elocution, comprising at least one-third of the whole art and science, is therefore, 'Speak loud enough.' Who cannot recall cases of clergymen whose cultured and educated intonation was a pleasure to the ear, but who habitually spoke so softly that they could not be heard beyond the middle of the church? The second purpose of public reading and speaking is that it should be understood. However loud the tone, however excellent the emphasis and

modulation, the whole is useless, because meaningless, unless there be careful and distinct articulation of every syllable of every word. These two things, loudness and distinctness, are the absolute necessities and make up almost two-thirds of the whole matter. After them, and far after them, making up hardly a third of the whole, comes all that is usually called the Art of Elocution. Who does not know clergymen highly instructed and competent to instruct others in the rest of the art, with whom one or both of the first and foundation things are lacking?"

The Scourge of Smallpox.

The isolation of a number of passengers in a train of the C.P.R. in a remote part of this Province, and the quarantining of these people for about two weeks, is an incident which has failed to attract the attention which it deserves. It is a striking instance of the changes in habits which scientific knowledge have brought about, and is an incident which a few years ago would have been impossible. Smallpox had developed in the case of a passenger who had arrived in a steamer at Vancouver. The train containing a number of fellow passengers was stopped near North Bay, two cars with these passengers were detained, and every precaution taken to prevent the disease being conveyed eastward. Fortunately there were compensations to mitigate the enforced detention, free forest life in many unusual and attractive forms. But there was enforced isolation, obedience to law and to sanitary regulations as required by the present scientific knowledge. How far we have advanced:—About ten years ago, England, the home of conscientious objectors, was convulsed by the people who would neither be vaccinated themselves nor allow their children to be so, and we believe that it is now the only civilized country where that means of prevention is not enforced. People forget very rapidly, and nowadays when a case of smallpox is rare, and a death from it, still more uncommon, how recently it was the most fatal scourge of the human race. To go back a third of a century, we have the statistics of mortality of the siege of Paris in 1870-71. At that time under Napoleon III., Paris was in the van of civilization. During the siege the death rate was more accurately compiled than is possible where people come and go at will. The total death roll was 65,291. In round numbers 15,000 were killed or died of wounds, 3,000 infants and 1,806 infirm and aged died from privations, while there were 6,604 deaths from smallpox. During the first week of the siege, 158 died from smallpox, out of a total of 1,266, a number which rapidly increased to an average of 400, and remaining as a cause of death twice that of typhoid, bronchitis and pneumonia, until the latter dreadful weeks.

A New Suggestion.

Archdeacon Sinclair, of London, having startled people by publishing statistics showing the growing indifference and inattention to worship in London, has brought out a comment from Canon Allen Edwards, a south London vicar, with a new suggestion. He disapproves of the Archdeacon's remedy for this decline, which was by the building of five new churches every year. What Canon Edwards says is needed is to fill the present ones. Instead of that, he says put five new men every year into the old churches, let them be men of faith, courage and energy—men who can preach and lead, and he says that we will see a great change. Those who agree with him assert that the last generation belittled preaching, and emphasized an elaborate ritual; now it is said that nothing

is sadder than to see historic or new churches in the midst of congested districts two-thirds empty, and an ornate service maintained for people who do not understand it.

Training for the Ministry

A good deal of murmuring has arisen over the questions and restrictions that impede a colonial clergyman who wishes to minister in England. It is hastily assumed that the colonial is insufficiently trained for the sacred ministry. Just now particular attention is directed to the subject of theological colleges in England by the celebration of the 50th anniversary of Cuddesdon College. We are told by "Church Bells," (June 3rd), that there are 25 institutions for training candidates for holy orders, besides the missionary colleges, but many clergy found their way into the ministry in England without any such special training. "A young man," says this journal, "who has taken an ordinary degree at the University (not necessarily in Theology), can as soon as he passes the Bishop's Examination, receive his orders without having had the slightest experience of his future responsibilities." Properly speaking, there is more real need for colonial bishops scrutinizing the fitness of English clergy than for English bishops to scrutinize the qualifications of colonials. It is no wonder that "Church Bells" adds that "the poor quality of the majority of sermons preached by the clergy, and the inability to read well are serious hindrances to the success in the ministry." The time spent in examining colonials would be better employed in training the English clergy to read and speak.

CANADA.

The thirty-seventh anniversary of the foundation of the Dominion has just been celebrated, and as we review the past and anticipate the future, we see abundant cause for rejoicing, thanksgiving and hope. Three hundred eventful years have passed since Poutrincourt and other French adventurers took possession of Port Royal in Acadia, soon followed by the founding of Quebec by Champlain, and the occupation of Canada by the subjects of the French King from the Gulf of St. Lawrence to the Ohio and Mississippi. England strove with France for the possession of this great territory, and in 1759, by Wolfe's victory over Montcalm at Quebec, nearly the whole of North America came under the British crown. Twenty years later the southern colonies rebelled, and Canada alone remained loyal to England, and was at that time but little known and lightly prized. Confederation in 1867 united the scattered provinces from Nova Scotia to the western limits of Ontario, but it was the addition of the vast Hudson Bay territories, and the Province of British Columbia, the largest of the provinces, to the Dominion, which gave it its importance, and constituted it a rival, if not the equal, of its southern neighbour. Canada borders on two oceans, is 3,500 miles from east to west, and 1,100 from north to south. It contains one-third of the whole area of the British Empire. Canada's growth in population till recent years has been from a variety of causes comparatively slow, and she starts the twentieth century with 6,000,000 of inhabitants, the same number which the United States had in 1800, and a similar growth may be anticipated north of the boundary line, as took place in the last century in the United States. Too rapid increase of the population, or the admission of more foreigners from the Continent of Europe than we can readily assimilate is not desirable, and our progress will be all the more solid, as it is gradual, and we advance in wealth and in a high degree of civilization as we advance in numbers. The resources of the Dominion are vast, and our possibilities of development in agriculture, forestry,

minerals, fisheries and manufactures are well nigh inexhaustible. Canada's volume of trade in 1903 was \$407,001,688, being much larger per capita than of any other country. We might supply numerous statistics illustrating the wealth and resources of this country, but they are familiar to all, and humanly speaking, nothing can retard its growth and development. Possessing material wealth, if well governed, and the conditions socially and politically, are favourable to the well-being and happiness of the people. What makes a country truly great is the character of its institutions and population. As the people are intelligent and moral, and as education and religion prevail, so will their condition be elevated, and their progress and happiness promoted. In Canada there is no lack of schools and churches, and eighty per cent of the population can read and write, and scarcely any part of the country is unsupplied with the ministrations of religion. There is respect universally for law and order, and in all parts of the country life and property are safe. The habits of the people are temperate, and Canada's drink bill is \$10 per head of the population, as compared with \$21 in England, \$15 in Scotland, and \$17 in the United States. The Roman Catholic Church, owing to its great predominance in the Province of Quebec, is over fifty per cent. of the whole population, but all religious bodies are active and aggressive, and exercise great influence for good. The Church of England is completely organized, and with a General Synod, including over twenty dioceses, exercises jurisdiction in all parts of Canada. There are about 1,500 clergy, and owing to the newly awakened activity of the Missionary Board, they are rapidly increasing in all parts of the West. The lethargy and lack of unity and co-operation that marked the past, have given place to wiser plans and more energetic efforts, and we may hope for greater progress of the Church in all parts of Canada in future years than was made in those that are gone. Our true greatness will depend on our moral attainments more than upon anything else, and we can only hope that increasing wealth and prosperity will not lead us to forget the only true source of national progress, which is God, and our loyalty to and dependence upon Him.

FROM WEEK TO WEEK.

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

The Anglican Church in Canada has been watching with the keenest interest the efforts of the Diocese of Nova Scotia to choose a Bishop. It is still without a chief pastor, but its failure is not the result of any lack of earnest effort on the part of Churchmen by the sea to do their duty. According to the reports that have come to hand the inevitable differences of opinion as to the qualities desirable in the man to be selected were manifested. The differences appear to have arisen out of the varied views men take of a given subject, rather than the result of party affiliations. Such an occasion is one when men must think of the interests of the church as a whole, not merely their own particular preferences. This spirit seems to have largely dominated the assembly, and each man felt his personal responsibility. The proceedings were dignified, serious, and in every way honourable to such a body. The names that were prominently considered represented men of high standing in the church, and in most cases they possessed many qualities that would be likely to make them successful bishops. As so often occurs, neither of the men first in the thoughts of the Synod commanded the requisite majority of votes. The man at close range and whose claims are strongly supported by enthusiastic friends in ad-

vance, is almost sure to be at a disadvantage. He is certain to have a few opponents who will dwell upon his weak points. The man at a distance is not liable to such close scrutiny, and compromise is possible. This has been the history of many an episcopal election. While many names were voted for, it is of course evident that the list of good episcopal material has by no means been exhausted. The committee appointed to nominate men at the adjourned session, will, no doubt, consider several names of national reputation which did not appear in the recent election. To mention such in the press would only serve to raise a prejudice against them, for we have noted that the men who are publicly advocated for such an office rarely if ever get it.

The Church throughout the country, if we mistake not, will regret exceedingly that Rev. Canon Cody could not see his way to accepting the call to the episcopate of Nova Scotia. He has special intellectual and personal gifts that seem to fit him in an exceptional manner for such an office. His reasons for declining we feel sure must have been adequate. At all events he is the sole arbiter in the premises, and the church must abide by his decision. He has youth on his side, and the call may come again when he is in a position to say yes. We are conscious, however, that calls do not come every day, and the issues of synodical elections are very eccentric. Have we not observed that many men marked out in the public mind for the episcopate, who possessed all the gifts and graces that the office calls for, never received the summons. When the Church seemed so near possessing the services of Canon Cody as a Bishop, it is with peculiar regret that it learns they are not available. One thing is certain and that is that his congregation has every reason to feel gratified at his evident devotion to the work he has in hand. To us, however, it would appear that the office of Bishop should be so honoured in the church that a man should neither feel at liberty to seek it, nor yet decline it when offered.

The general missionary work of the church in this country opens up many important questions that ought now or in the near future to occupy the attention of our people. Chief among these we would place the development of missionary work in western Canada. What relation is the church as a whole to bear to the organization and administration of new dioceses and new jurisdictions west of Lake Superior? We have not heard the question raised hitherto, but it is one that must inevitably come to the front sooner or later. To-day the Anglican Church in Canada represented by the General Synod stands merely as the collection of funds for carrying on the work in the West which is planned and executed by an entirely different body. Is this the ideal of a united church? Is this the basis that is likely to be permanent and effective? To-day the mapping out of a new missionary diocese, the election of a new Missionary Bishop lies, if we mistake not, in the hands of the Provincial Synod of Rupert's Land. This was the natural, we might say the only means, of carrying on the work prior to the organization of the General Missionary Society. But does this hold good under the new conditions? In our opinion it does not. The Provincial Synod of Canada is about to obliterate itself, and before so doing it has handed over its missionary diocese to the care of the General Missionary Society, which is the General Synod. Now this is precisely what Spectator believes the church in the West should do. The population in the vast region between Port Arthur and Calgary, and between the boundary line and the far north is rapidly increasing, and the necessity of increased episcopal supervision will soon be felt if it is not already. Who is responsible for

the forward movement that must take place if we are to do our duty? The church in the West merely? It must surely be the whole church including both West and East. This responsibility does not only apply to the provision of the necessary funds, but to the administration and legislation connected therewith as well. In short, the interests of the church in the West require the subordination of the Provincial Synod of Rupert's Land to the General Synod in the new missionary work to be undertaken. The advice of men upon the spot will naturally bear great weight in the general council, but the body that ultimately bears the burden must shape the policy. We do not for a moment imply that the sacredness of diocesan autonomy should in any way be touched, we refer only to those acts that may properly come under the jurisdiction of a common Synod. The point that is here raised is not raised in any criticism of what has been done, but looking into the future when our missionary work will be carried on less, perhaps under the impulse of sentiment and more as the outcome of every-day sense of duty, we believe the best results will come of laying the responsibility directly upon the whole church. Provincial Synods have outlived their usefulness in Canada, since a united church stands ready to do what was once done in fragments.

The above considerations lead to another enquiry. Why should revenues of the Missionary Society not be available for the support of missionary bishops as well as missionary clergy? Must a diocese go without a Bishop until an episcopal endowment of forty or fifty thousand dollars has been accumulated? What position would the Church in Canada occupy at this moment if the missionary societies in England had adopted this policy. Why some of our western bishops receive their entire incomes from English societies, and others a very large proportion from the same sources. It is now several years since the Diocese of Kootenay was established, and yet it stands without a Bishop. An appeal was made a year or two ago to the Missionary Society for a grant of a thousand dollars a year, to supplement revenue to be raised in the diocese and elsewhere, that a Bishop might be elected at once, but it did not receive a favourable hearing. The Diocese of Athabasca is now vacant and is not likely to be filled until an endowment is raised, as it is understood that the English C.M.S. has declined to continue its grant for his successor. It is possible that in these growing times of which we hear so much that one or two new Bishops might be placed in the West with advantage, and yet our Missionary Society does not appear to contemplate such an eventuality. The action of the American church in establishing missionary jurisdictions that ultimately develop into self-governing and self-sustaining dioceses, is a precedent that we might consider with profit. In fact we have a precedent in this country when the Provincial Synod of Canada provided the income of the Bishop of Algoma until the episcopal endowment was raised. We seriously call the attention of Churchmen to the consideration of these matters, and earnestly urge that the present should not engage our whole energy, but part at least should be devoted to the making of plans for the future.

It must appear evident to all from the recent discussion in Parliament that the policy of political preferment in the Canadian Militia is openly adopted and defended. An expert soldier, paid a handsome salary is placed at the head of our citizen forces to give instructions in military matters, to recommend appointments and promotions, and in general superintend the forces under, of course, the Minister of Militia; but his leadership is a name and a myth and not a reality. The Minister of Militia is supposed to be supreme in this important department of the public service, but in reality he only seems to claim supremacy over the general officers commanding who come and go in rapid succession.

The minister of another department says, "I approve of A," "I reject B," and the Minister of Militia vacates his office temporarily and enthrones his colleague that he may give effect to his preferences and antipathies. In fact the militia department, according to recent compressions, is at the disposal of any "responsible minister" who desires to enter the retail business in statecraft. Fortunately we have heard of but one who has availed himself of this open-to-all offer. It is altogether likely that past governments have not been blameless in this matter, but now that this issue is squarely before the public, every self-respecting citizen owes it to himself and his country to declare that the present methods adopted in our militia are repugnant to every instinct of decency.

SPECTATOR.

BROTHERHOOD OF ST. ANDREW.

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

The Travelling Secretary has been lately paying some visits in the northern part of Toronto Diocese. Taking the Metropolitan Railway from Toronto, a very pleasant call was made upon Rev. R. Ashcroft, at York Mills, where a chapter has been in existence. The Rector is thoroughly in touch with Brotherhood life and work, and it is to be hoped that the chapter will be again in good working order in the autumn. At Aurora, a hearty welcome was extended by the Rector, Rev. L. H. Kirkby, who at once went around the parish with Mr. Thomas introducing him to his men, and arranging for a meeting in the evening. A good number of men were present, and listened with close attention to the remarks of the Travelling Secretary, and on the Sunday following, after Mr. Thomas addressed the congregation at evening service, a new chapter was formed. An active member of the Brotherhood, (Mr. Roberts, St. Matthew's, Toronto), was on a visit to Aurora, and was present at the meeting, and rendered assistance, and Mr. W. J. Davidson had also spoken to the men on a previous occasion. The Rector of Newmarket, Rev. J. W. Blackler, gave every assistance, and welcomed Mr. Thomas as an old friend, and a great number of calls were made in this busy manufacturing centre, and a good meeting was held in the schoolhouse. The matter was thoroughly discussed and a new chapter was formed, and the men admitted, and Mr. Thomas returned on the following Sunday and spoke to the congregation at morning service, asking for their prayers and assistance for the work of the chapter of their parish. Two more men signified their desire to become members, and they will be admitted at next meeting. At Allandale a few earnest men were interested, and as good work can be done at this great railroad centre, the Rector, Rev. Canon Murphy, (who has lately come from Innisfil), hopes to have a good active chapter in the near future. Men were seen and the work laid before them, literature was left with them and the matter will be followed up later. It is to be hoped that a chapter will be completed when the Rector of "St. John's," Peterboro, Rev. J. C. Davidson, pays a visit to Allandale in August, and will no doubt use his powerful influence. The Travelling Secretary received a cordial greeting from Rev. W. H. White, Vicar of Trinity Church, Barrie, and a large number of calls were made upon the men of the congregation who showed considerable interest in the work of the Brotherhood of St. Andrew. A chapter had been formed here but has been dormant for some time, and it was admitted by all that good work could be done in this parish by an active chapter. On Monday evening, June 27th, a meeting was held in the schoolhouse, and Mr. Thomas gave a very helpful and prac-

tical address and the work was discussed by all present, and it was decided that 10 men would undertake definite personal work, as a probationary chapter, for 2 or 3 months when is probable that the chapter will be fully revived. On arriving at Orillia, Mr. Thomas was met at the station by Rev. Canon Greene and his curate, Rev. Mr. Armstrong, and was made to feel at home at once. A strong active chapter has been in existence for several years at "St. James'," and the result of the visit of the Travelling Secretary will likely be the addition of several members to the senior chapter and the complete formation of an equally active junior chapter which has been growing for some time past. Although a thunderstorm broke over the town at the time of meeting a good number of men and lads were present, including Canon Greene and Rev. Mr. Armstrong, and Mr. Thomas gave a number of valuable points and suggestions as to Brotherhood work, the result of his many years' experience, and the chapter will now enter upon its work with renewed energy. Brotherhood work was thoroughly talked over with the Rector of "St. James'," Gravenhurst, (Rev. C. W. Hedley), and as a strong, earnest, and active Brotherhood man is here, in the person of Mr. Duncan, of the Dominion Bank, who will undoubtedly assist the Rector in every way possible, an active chapter of a few earnest men will likely be formed in the fall. The Rector is very anxious that a chapter be formed, and as he has been at several conventions and is right in touch with Brotherhood matters, the chapter will be of the right sort when formed.

Mr. W. G. Davis, Assistant Travelling Secretary, paid a flying visit to Toronto on June 28th, and called at the head office, meeting Mr. Catto, the President, and Mr. Coleman, Chairman of the Executive Committee, to arrange his next itinerary. After some consideration it was decided that he should again visit all the chapters in the Huron and Niagara Diocese, which he organized and revived during the months of February and March. The chapter at Orangeville has made application for a charter, as has; Christ Church, London; St. George's Church, London; Christ Church, Campbellton, N.B.; Trinity Church, Aylmer; St. Barnabas, Chester; St. Philip's, Unionville; Grace Church, Markham; St. John's, Brantford; Trinity East, Toronto; St. John's, Thorold, writes for a new one owing to a late conflagration there. The original one being destroyed. The Rector at Delaware, Ont., the Rev. R. J. Seton Adamson, writes to the head office asking if it can be arranged to have Mr. Davis visit his parish and organize a chapter, as he is entirely in favour of the Brotherhood, saying that he is certain the parish needs such a work in its midst. It has been decided to have Mr. Davis visit this parish after calling at St. Thomas, Ont. Advices have been received at the head office to the effect that a chapter has been organized by Rev. Mr. Gwylm, at Farewell, Ont., (Wellington County), consisting of six very earnest men. Application for charter has also been received. The secretary of St. George's, London, Ont., writes that the chapter of his parish is doing excellent work, and that they expect to admit a number of new members shortly, who are thought will eventually become good workers. A very substantial subscription to the "Forward Movement" Fund has been received from St. Mark's, Hamilton, which is the result of an amount promised last October at the Dominion Convention, held in Toronto.

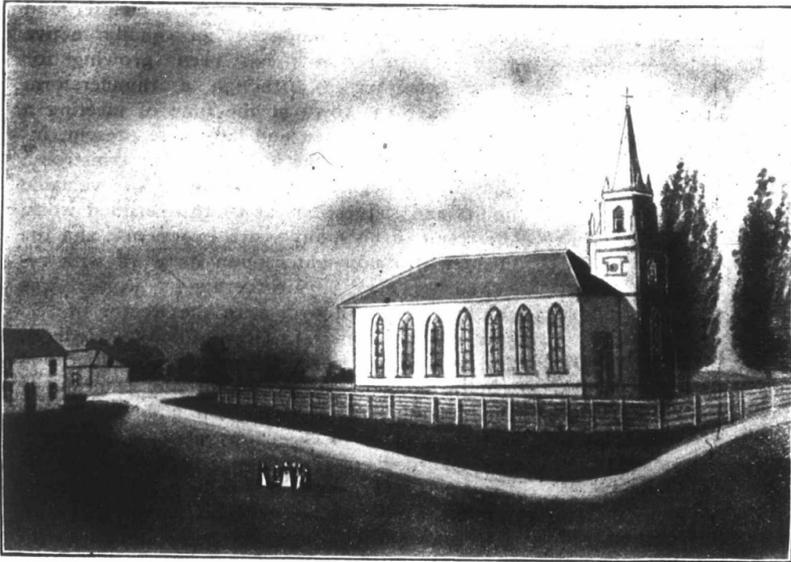
A clergyman in Huron diocese writes as follows with reference to a visit paid to his parish by the Assistant Travelling Secretary: "I hope you will not think me unkind in not writing you before this. Your visit here has borne much fruit. I know you will be glad to know we have

a chapter now of twelve members, doing good work. They have surprised me and everybody else, and we scarcely know ourselves. The congregations have increased, and also the Sunday School. Let us thank God."

The many friends of Mr. A. A. Adams, so long connected with St. Philip's, Toronto, will be pleased to know that another earnest Brotherhood man now writes "Rev." before his name. Rev. A. A. Adams is at present at Rat Portage, Ont.

the rector, the Rev. H. St. G. Buttrum, and presented him with a well-filled purse and expressed their good wishes, on the eve of his vacation. The presentation was made by Mr. Moore, who in a few well-chosen words expressed the good feeling which prompted the gift, and on behalf of the vestry and congregation desired to put on record the esteem in which the rector was held. Mr. Buttrum in reply, thanked his friends most heartily for their gift and kind words which he appreciated all the more on account of the

Baker, director, and Mr. F. Breksted, secretary and treasurer. Meetings are held on Sunday evenings after the church service. On Friday, June 10th, the Lord Bishop of Ottawa held a confirmation in this church, when 15 were confirmed, six of whom were converts to the church. The following morning a similar service was held in Trinity Memorial Church when 9 persons, 7 boys and 2 girls, received the apostolic rite of confirmation. His Lordship also celebrated the Holy Communion, when the newly



First St. George's Church, Guelph, Opened in 1834.



Second St. George's Church, Guelph, Erected in 1850.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's Newfoundland.

St. John's.—St. John the Baptist.—The Bishop of the diocese held an ordination service in this cathedral church on Sunday morning, June 19th, when the following gentlemen were admitted to the diaconate and priesthood respectively:—Deacons, Messrs. Richards, Race, Hiscock, and Mickings; priest, the Rev. C. Carpenter. The Bishop preached the ordination sermon, and Mr. Hiscock read the Gospel.

Trinity Bay.—The Rev. G. H. Field, Rural Dean of Trinity Bay, who has been ill for some time past, leaves for England shortly, where he will remain for nine months. While there he will act as a deputation for the S.P.G., and lecture in various parts of the Old Country on missionary work.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—The Synod has adjourned until August 31st next, when it will again re-assemble for the purpose of electing a Bishop. In the meanwhile a committee of clergy and laymen have been appointed to select a suitable candidate for nomination to the vacant post.

Port Morien.—The Rev. W. J. Lockyear, who has been for the past 21 years rector of this parish, has been appointed rector of the parish of Trinity, St. John's, Newfoundland.

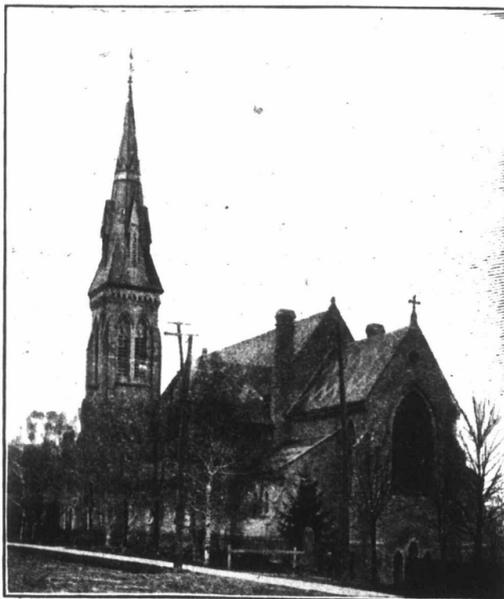
MONTREAL.

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

Montreal.—St. Matthews.—A very pleasant function took place at the rectory, recently, when the members of the church vestry waited upon

spontaneous nature of the presentation. Mr. Milne and Mr. C. J. Pedlar spoke briefly of the pleasant relations which had always existed between pastor and people.

All Saints'.—On Sunday, June 19th, at a meeting of the Sunday School teachers, at which the Rev. M. Day Baldwin presided, Mr. F. A. Bailey was presented with a handsome Bible on behalf of the teachers and scholars of the school in recognition of his services to the church on the eve of his marriage.



Present St. George's Church, Guelph.—Erected 1871, Consecrated 1879.

OTTAWA.

Right Reverend Charles Hamilton, Bishop, Ottawa.

Morrisburg.—St. James'.—A few weeks ago Mr. Thomas, the travelling secretary of the Protherhood of St. Andrew spent a couple of days among our young men, and the result was the reorganization of St. James Chapter, which promises to do good work for God and His Church. The officers elected were Mr. Wm.

confirmed and about 30 others received the blessed sacrament of their Lord's body and blood. On Wednesday, June 29th, St. Peter's Day, services were held in both churches, and as it was the anniversary of the rector's ordination (17th), the congregations were unusually large.

An important business meeting of the Diocesan Board of the Woman's Auxiliary was held on June 13th, the president in the chair and all the officers present. The Dorcas secretary reported three bales and a parcel sent during the month, as follows: From St. George's, Ottawa, to the Peigan Reserve; from St. John's, Ottawa, to Fort Pelly; from Ottawa East to Fort a la Corne, and from St. George's to the Deep Sea Mission, Labrador. She was authorized to send \$50.50 to Archdeacon Holmes, Lesser Slave Lake, Athabasca. The secretary also reported an appeal from Navan, for church furnishings, and a letter from St. Matthew's branch, asking for a place to send its autumn bale. She likewise announced that the wool to be used in knitting the articles required for the lepers' and foundling homes, China, should be four-ply Baldwin fingering. The treasurer reported receipts for the month of \$388.06, and expense \$116.13, also some interesting correspondence. A letter from the Bishop of Algoma, in acknowledgment of \$10 for the "Sick Catholicist," stated that reports from the invalid were encouraging, and he is now doing nicely. Acknowledgments were also received from the Bishop of Keewatin and from Mrs. Bompas for a donation of \$50 towards a church at Caribou Crossing, diocese of Selkirk. The acting secretary of literature reported receipts during the month of \$5.88, expenditure, \$12.85, and a net balance of \$66.15; twenty-three subscribers to the New Era and an appeal from the Rev. R. H. Archer, Combermere, for literature for his parish, especially good magazines. The extra-cent-a-day treasurer reported a balance of \$26.55, of which \$25, and the \$25 of Mrs. George E. Perley's life membership fee, were voted by the Board to Bishop Reeve, of Athabasca Landing, for sufferers from flood. It was announced that the diocesan thank-offering had amounted to \$241.48, and had been sent to the Bishop of Saskatchewan for the general fund of his diocese. The junior secretary reported receipts of \$32 from junior branches, and \$14.72

from the children's auxiliaries. The secretary of the Babies' branch reported an enrollment of 37, and requests for membership cards and boxes from Winchester and Stormont. Two letters were read from blind children in India, supported by the auxiliary, and an appeal was made for more teachers for the Chinese class, which last Sunday numbered 28. It was decided that the Catherine E. Baker memorial cot and some of the furnishings, should be purchased in Toronto, and shipped direct to Lytton Hospital, the remainder of the furnishings to be made by a committee appointed. The committee in charge of the purchasing consisted of Miss Wicksteed, Miss Bogert, and Miss Nicholson. Miss Wicksteed, who had been a visitor at the annual meeting of the Ontario Diocesan Auxiliary, held last week in Brockville, gave an interesting talk about it, and it was announced that as Miss Green, acting literature secretary, was going away, Miss Low would take her place until Miss Burpe's return.

ONTARIO.

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

Kingston.—After a year of constant and unwearied work, the Bishop will take a rest of two months. He has earned his holiday, and all unite in wishing him a pleasant trip and safe return. His address for the months of July and August will be Care of American Express Company, 3 Waterloo Place, London, England.

St. Luke's.—The Bishop of Ontario preached on the 26th ult., with his usual eloquence, giving a most able, learned, and practical sermon from 1 Cor. 3: 16. He showed how the Jewish temple of Solomon in its building and worship and history was a foreshadowing of the growth and development of human life in Christ. The body being the temple of the Holy Ghost, must be kept as a temple is kept, and devoted to the service of God. The beauty of the consecrated life was depicted in glowing terms, while a timely warning was given to those who should defile the body. The temple at Jerusalem to which the Shekinah had come and in which the presence of Jehovah was manifested, was now a heap of ruins. So, too, may those be who have come to the second birth, but who have quenched the Spirit or driven Him from them. Previous to the regular service, the ceremony of inducting Archdeacon Worrell into the rectory of St. Luke's was performed by the Bishop, assisted by Canon Loucks, who read the mandate, and the churchwardens, Messrs. Reynolds and Caldwell, who handed the keys to their rector. The church was filled and the service was bright and hearty.

Sharbot Lake.—The Rev. C. J. Young, for three years the faithful and revered pastor of the Church of England congregation at Sharbot Lake, was in the city on Wednesday en route to his new parish at Madoc, where he will take his first service on Sunday. His last service at Sharbot Lake, on 26th June, was largely attended. As a mark of their esteem for him, the congregation afterwards presented Mr. Young with a purse of money. His daughter, Miss Young, organist at St. Paul's church, Zealand, was also presented with a purse by the people of that mission.

Barriefield.—St. Mark's.—The Lord Bishop preached in this church on the morning of June 26th. His forcible sermon was listened to with great attention by the large congregation present. The choir, under the leadership of Mr. Otto James, late organist of St. Andrew's, sang with good effect. In the evening, the Rev. S. Boyd preached in behalf of Foreign Missions.

Bancroft.—Mr. S. B. G. Wright, son of the late Rev. W. Wright, of Athens, and now a

student at Trinity, will have duty as lay reader for the summer under the Rev. J. C. Dixon. Mr. Wright's special sphere will be at Maynooth.

TORONTO.

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

Trinity College.—A special convocation was held in this college on Wednesday afternoon, June 29th, when Dr. John Hoskin, K.C., and Mr. B. E. Walker received the degree of D.C.L., honoris causa respectively. The degrees were conferred by the Rev. T. C. Street-Macklem, Vice-Chancellor, after speeches had been made by the recipients of the degree, the Vice-Chancellor thanked Messrs. W. Mackenzie, F. Nicholls, W. Pellatt, and E. B. Osler, M.P., for their handsome gift of entrance gates and iron fence which they had presented to the college. Amongst those present were Professor Duckworth, Canon Welch, Mr. Justice Osler, Mr. E. B. Osler, M.P., Hon. Richard Harcourt, and the Bishop of Saskatchewan, who pronounced the Benediction at the close of the proceedings.

The Revs. Canon Cody and A. H. Baldwin, rectors of St. Paul's and All Saint's churches respectively, sailed for England from Montreal on Saturday last. They expect to be away for about two months.

St. Alban's Cathedral.—On Thursday evening, June 30th, the Lord Bishop of the diocese held a confirmation service in the cathedral, when about sixty candidates were presented for the "laying on of hands." A very large congregation attended the service. Among the clergy present were the Revs. A. Hart, W. Carey Ward, C. Darling, R. A. Sims, and J. S. Broughall, who brought a number of candidates from their parishes to be confirmed with those belonging to the cathedral congregation.

Hanlan's Point Services.—The third regular church service, held under the auspices of the Brotherhood, was conducted by the Rev. Silva White, of St. Luke's, Toronto, on June 26th, at which ninety-four (94) were present, showing a considerable increase over the two previous services. These services will be held regularly every Sunday morning at 11 o'clock in the open air theatre, during summer months, and will be conducted, generally, by the clergy of Toronto, and suburbs.

Markham and L'Amoreaux.—Sunday, June 12th, was indeed one of the red-letter days in the history of Grace Church, Markham, St. Philip's, Unionville, and St. Paul's, L'Amoreaux. It was the occasion of the re-opening of Grace Church, and the presentation of 29 candidates for the Holy rite of Confirmation at the hands of the Lord Bishop of Toronto, in three churches. After three weeks of decorating and remodelling and renovating and repainting, Grace Church has come forth looking as spick and span as on the day it was first delivered from the contractors. Painter and decorator have done their work well and the result is creditable alike to those who actually performed the work, to those who superintended it and to those who provided the wherewithal. It was most fitting and appropriate that reopening and confirmation services should occur on the same date. The church renewed and adorned to receive its worshippers was but emblematic of the young soul cleansed from its sin and made a fit dwelling place for the Holy Spirit. The first of the reopening services was held on Sunday morning, when Rev. W. Archbold, of Stouffville, addressed a good-sized congregation. He forcibly impressed upon the minds of Church people their glorious heritage, and lovingly appealed to them, showing that success in the Church's work was largely due to loyalty to their rector and their Church. Following this was a children's service at 3 p.m., and another practical address

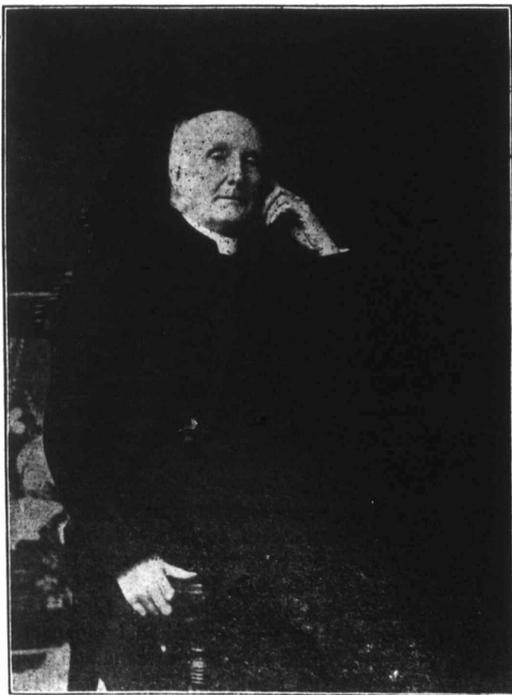
by Mr. Archbold, based upon the text; Song of Solomon 2: 2: "As a lily among thorns." The children listened eagerly to hear the speaker unfolding the story of how we are all thorns by nature, but by baptism became as lilies. How some are thorns because of selfishness, rudeness, etc.; while others were as lilies because they were beautiful in character, obedient, holy and loving. Mr. Archbold's sermon was of that simple nature most fitted to impress and interest the children. At the same hours, 11 a.m. and 3 p.m., confirmation services were being held in St. Paul's, Scarborough, and St. Philip's, Unionville, by the Lord Bishop, assisted by the rector, the Rev. S. A. Lawrence. Both churches were crowded with worshippers who carried home with them many lasting impressions from His Lordship's simple and practical addresses, and the beautiful confirmation and communion services of the Church. There were 11 candidates and 33 communicants at St. Paul's, and 8 candidates at St. Philip's. At the evening service at Grace Church, ten candidates were confirmed. The Lord Bishop of Toronto addressed a large congregation on "The Opportunities of Confirmation." An interesting feature of the Sunday evening service was the dedication by the Bishop of the beautiful new brass pulpit presented to the church by Mrs. Duncan, as a memorial to the late Harcourt E. Duncan. The pulpit harmonizes with the handsome brass lectern placed in the church by Mrs. Rolph about a year ago, in memory of the late Captain Rolph. Mrs. Rolph presented the church with a large pulpit Bible, which was used for the first time at Sunday's service. The brass lectern and pulpit was manufactured by Messrs. Keith and Fitzsimons, of Toronto. A large audience was present on Monday night to greet Canon Dixon in his illustrated lecture: "Wops the Waif," a story of street arab life in London. This was Mr. Dixon's fourth appearance in Markham, and excellent as his former lectures were the latter certainly surpassed them in popular interest. The Dixon's fourth appearance in Markham, and excellent that have ever been shown here. Canon Dixon will be a welcome visitor to Markham whenever he chooses to return, and especially in his capacity as lecturer. The rapid growth, and interest manifested in the church in this parish is largely due to the untiring labours of the Rev. S. A. Lawrence, the rector in charge. Extensive repairs are being made to St. Paul's, Scarborough, at a cost of \$1,000, all of which sum the rector collected in four days.

Price's Corner.—St. Luke's.—The Bishop of Toronto held a confirmation service in this church on June 27th last, when twenty-two candidates, the majority of whom were grown-up young men and women, received the apostolic rite of the laying on of hands. This is believed to be the largest class ever presented at one time in the history of this mission, and is an evidence not only of the growing and deepening interest in spiritual matters among the people of St. Luke's and St. George's, but also of the happy relationship of mutual love, sympathy and confidence existing between them and the incumbent, the Rev. W. J. Carson, which favours and renders possible such good work. Two years ago, just after Mr. Carson was appointed to the mission, the people built a beautiful and convenient brick parsonage, at Warminster, at a cost of \$1,500. The debt on it has now been reduced to \$825. During the same time the contributions to diocesan missions have increased from \$8.85, in 1902, to \$54.36, in 1904. The Sunday schools, also in St. Luke's and St. George's, which were organized in 1902, are in a most prosperous and thriving condition. The attendance is all that could be desired, and the classes are taught by trained, capable and godly teachers. A great deal of credit is due to Mrs. Carson, who, by constant teaching and pastoral visitation, ably assists her husband, and practically does the work of a curate.

NIAGARA.

July 22, 1875. Rev. Meulin, D.D., Bishop, Hamilton.

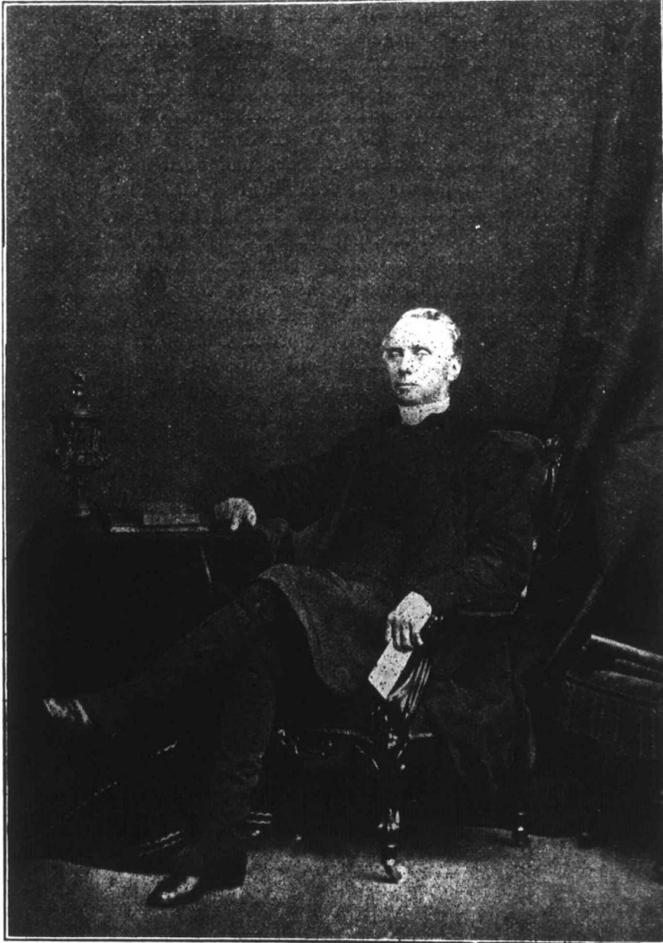
Guelph, St. George's.—Among the numerous church commemorations which occur in the present year, not the least interesting is that of the 25th anniversary of the consecration of St. George's, Guelph, which happens to coincide with the 70th anniversary of the opening of the first church, and which was observed on St. John the Baptist's Day, and the two following days. There are not many parishes which have been in existence for seventy years, and have had only two rectors, but such is the case at Guelph. The "Royal City" was founded on St. George's Day, 1828, and four years later, the Rev. Arthur Palmer, a graduate of Trinity College, Dublin, began to labour as a missionary in that neighbourhood. Prior to that, occasional services were held in Guelph, by the rector of Ancaster. Mr. Palmer began by holding service in a school-room, and in 1833, a frame church was begun, which was opened in 1834, and dedicated to the patron saint of the village, St. George. This building stood in the middle of what is now known as St. George's Square. In 1850 a stone church was built on the same site, part of the old church being used as a chancel. Before the whole design had been completed, the site was found to be very unsatisfactory, and some twenty years later a splendid site was acquired on the south bank of the River Speed, and there in 1871-2, the present magnificent church was erected at a cost of about \$30,000, not including the organ, for which another \$3,000 was paid. Archdeacon Palmer, as he had by this time become, watched tenderly over the erection of this beautiful fane. It is said that when not actually on the spot he used to sit on the roof of his home and gaze at the workmen through a telescope, and when it was completed he found it so impossible to tear himself away from it that his meals had sometimes to be sent to the vestry. But St. George's



The Ven. Alexander Dixon, D.C.L., Present Rector of Guelph.

did not contribute the whole of his work, he and his curates scoured the country for many miles

round, and in addition to his clerical work, the Archdeacon had quite a famous school to which pupils came even from Montreal. A distinguished dignitary of a rather young diocese in Ontario avers that on the spot where the G.T.R. station now stands, Dr. Palmer often made strenuous



The Ven. Arthur Palmer, M.A., Rector of Guelph from 1832 to 1875, and Archdeacon of Toronto.

efforts to guard against his being spoiled. In 1875 Archdeacon Palmer resigned and returned to Ireland, where he died on May 4th, 1881. He was succeeded by the Rev. Alexander Dixon, a distinguished graduate of King's College, Toronto, and at that time rector of Port Dalhousie. Mr. Dixon afterwards became a Canon and subsequently Archdeacon of Guelph. He was for many years Examining Chaplain to the Bishop of Niagara. Within a few years after his appointment the church building fund was completed, largely through the liberality of the late George Elliott, and on St. John the Baptist Day, 1879, the church was consecrated by the Rt. Rev. Dr. Feller, Bishop of Niagara, in the presence of the Bishop of Toronto and about fifty clergy. The preacher was the Ven. Archdeacon Whitaker, Provost of Trinity College. During the early days of Archdeacon Dixon's ministry the very large and handsome rectory was also built and paid for. Among the curates who laboured under the first rector may be mentioned the Rev. Dr. Stewart and his son, the Rev. Henry Stewart, who married a daughter of Archdeacon Palmer; the Rev. W. F. Swallow and the Rev. Finlow Alexander. Archdeacon Dixon's curates were Rev. E. A. Irving, Rev. A. G. E. Westmacott, Rev. R. Seaborn, Rev. J. Hirst Ross, and Rev. J. A. Ballard. In 1901 the Archdeacon retired from the active duties of the parish, retaining the title of Rector, and went to live in Toronto. After a short interval the Bishop appointed the Rev. G. F. Davidson, M.A., Fellow and Lecturer Theology at Trinity University, Toronto, to the charge of the parish, with the title of Vicar. He has been assisted since Advent, 1901, by the Rev. V. E. F. Morgan,

and by a much valued lay reader, Mr. J. W. Charlesworth. This assistance is rendered necessary by reason of the fact that in addition to St. George's Church, which alone has over four hundred families on its roll there are two missions, one at Arkell and one in Guelph Township.

These missions both have a service every Sunday, and a celebration of the Holy Communion once a month. The Dedication Festival was duly observed on June 24th-26th. On St. John's Day there were celebrations of the Holy Communion at 7.30 and 10.30 a.m., and Evensong at 8 p.m., at which the preacher was the Rev. Canon Welch, D.C.L., Rector of St. James' Cathedral, Toronto. The other clergy present besides those connected with the church, were the Rev. Canon Baker, the Rev. C. P. Sparling and the Rev. J. G. Browne. It was universally regretted that the Venerable Rector did not feel equal to taking the journey to Guelph in order to be present and pronounce the Benediction. On Saturday, June 25th, a congregational and Sunday school picnic was held in Mr. Alfred Lacey's Grove; over 800 people were present. After the races, the prizes were distributed by Mrs. Lacey. The festival services continued on the Sunday—there being celebration of the Holy Communion at 8 and after matins. The Provost of Trinity preached in the morning, and also gave an address at the children's service at 3.15. The Vicar preached in the evening. Both the special preachers, Canon Welch and Dr. Macklem have been successors in office of Archdeacon Whitaker, who preached at the Consecration, and on the Sunday afternoon the Vicar baptized the son of the first baby who was christened in the present church. The church was beautifully decorated with flowers for the festival and the singing, led by the large and recently inaugurated surplised choir, was very hearty.

Cayuga.—St. John's Church.—On Wednesday evening, 24th ult., the Lord Bishop of the diocese gave Confirmation and preached a very eloquent and practical sermon. Un-



Rev. G. F. Davidson, M.A., Vicar of Guelph, and Rural Dean of Wellington.

fortunately a very heavy storm came on just as the people were coming to church, which somewhat diminished the

attendance, and also detained several of the candidates who live in the country, several miles from the church. A full choir, under the able leadership of Mr. Barnum, led the very hearty service, and rendered the "Deus" to a very beautiful setting. The services of this church are usually very hearty and well attended; a large, well-balanced and well-trained choir, with the large and excellent pipe organ, make the services worthy of a much larger town. The Bishop very favourably noted the well-kept grounds, with the new granite walks, surrounding the beautiful ivy-mantled stone church. The various branches of Church work have done well during the winter. Recently the W. A. shipped two bales of mostly new material, valued at \$140, to Ardenaon Holmes, Athabasca. The church officers for this year are: Wardens, H. Hull and H. T. J. Gardiner; lay delegates, A. K. Goodman, J. L. Barnum and J. W. Sheppard; treasurer, J. L. Barnum; vestry clerk, J. W. Sheppard. Last year the voluntary contributions amounted to \$1,350, the stipend had been increased \$100, all liabilities met, and the mortgage debt reduced, the total of mortgage debt, amounting now to but \$100, which will be paid shortly, and the church consecrated. The friends of Athabasca's old county town will doubtless rejoice with us in the prosperity of the old church, which began here about 1833, and pray for a continuance of God's great blessing upon us.

Hamilton.—The Synod of the diocese convened on Tuesday, the 14th ult., in the schoolroom of Christ Church Cathedral, under the presidency of the Bishop of the diocese. The attendance was not large, many of the delegates, both clerical and lay, being absent. The first business was the appointment of officers as follows: Mr. Stuart Strathy and Rev. P. L. Spencer, lay and clerical honorary secretaries; Very Rev. Archdeacon Clark, secretary-treasurer; Messrs. R. L. Gunn and W. G. E. Boyd, auditors. The Bishop then delivered his annual charge, in which, after making reference to the affairs of the Church in general, His Lordship came to a discussion of the affairs of the diocese, and the first important point touched by him was the salary question. The average salary paid in the diocese, he said, was \$600; and it was a painful thing for him to have to say that at no time had there been so many vacancies in the rural parishes and so few men to fill them. It was not fair to expect a clergyman to live as a gentleman and keep a horse as well on \$600 a year in these days, when the cost of living has increased at least 30 per cent. Wages generally have been increased, and only the clerical stipend remains as it was. Common justice demands that there should be an increase in these. Many congregations could easily make the needed increase. The country has been for a long time prosperous, and the people are comparatively well off. His Lordship advised that a special committee be named to report on the subject of clerical stipends, to make its report to the Bishop and the standing committee. Another matter that called for special mention was the apparent spirit of restlessness that now seems to pervade the people in matters religious. There seemed too little of faith's calm repose in the atmosphere, and an unbelieving spirit was abroad in the land, calling for a restatement of the faith of the Church. It proceeds, said the Bishop, from the clergy and professors in colleges and men high in the Church. All this sort of thing meant danger and difficulty, and he exhorted the clergy to ponder well their ordination vows, and by their life and doctrine to set forth God's holy Word. "Let nothing doubtful or hesitating come from you," said he. "If you have honest doubt, take heed that you do not let it out among your people. Be clear, dogmatic and strong upon the great truths upon which our salvation rests." To the laity he advised that they stand fast in the truth, holding fast to that which they had, and which had made them free. Referring to the attendance at church, the Bishop said he was glad to be able to report an improvement, but there was, he said, still room for a better condition of things. He advised that the services be made as short as allowable, and drew attention to the fact that much time was sometimes wasted by an undue length of notices, by the reading of the hymn numbers twice, and the reading of the first verse of hymns that are as well known as the National Anthem. The playing of the whole verse over on the organ was also a waste of time, and the singing of long and unauthorized anthems during the offertory was another, to which the clergymen present heartily assented. The Bishop regretted that in some congregations in the diocese the Revised Version of the Scriptures was being used instead of the Authorized Version, and he asked that this be stopped unless it was done with his consent. At its conclusion a special committee, consisting of the Revs. Canon Sutherland, Davidson, Howitt, and Messrs. Hobson and Strathy was named to consider its proposals and report to Synod thereon. Before the morning session closed, the report of the standing committee was considered, being presented by Rev. Canon Sutherland, the permanent chairman. It contained no matters of great importance. According to it the Synod now holds in mortgage investments \$280,710.51; in debentures, \$102,437.63, and in real estate, \$6,775.21. At the suggestion of the chancellor, Mr. Kirwan Martin, it was decided to refer back the following clause, the case now being in the courts: The Rev. T. Geoghegan's claim in October list, to be continued without interruption as an annuitant on the Clergy Trust Fund, was referred to the chancellor, who gave his opinion as follows: 1. That the legal expenses charged to this fund under the canon of discipline during the years 1900 and 1901, amounting to \$160.95, should be charged to Synod expense account and returned to the fund. 2. That the credit thus produced, amounting

to \$73.07, the sum of \$72.35 be paid to Rev. P. L. Spencer to make up to the \$400 he should have received for 1902. 3. That the Rev. T. Geoghegan was paid at the rate of \$400 per annum from April 1, 1898, to April 1, 1902, and for the year ending March 31, 1903, the sum of \$200, that being the only amount of income available for the payment of his annuity. Mr. Geoghegan has no claim against the diocese, because under the by-law annuitants must be paid from income only. The chancellor's opinion was adopted by the standing committee on motion, and the sum of \$160.95 was placed at the credit of the Clergy Trust Fund current account, and the same charged to general expenses, and a cheque was sent to Rev. Rural Dean Spencer for the sum of \$72.35. The committee recommended that the Synod accept the new apportionment of \$6,933 for mission funds, but as there seemed to be a lukewarmness in the matter, on Mr. W. F. Montague's motion the clause was laid over till next day, his hope being that the delegates would get into a missionary spirit at the missionary conference to be held in the cathedral that day. The same thing was done with the assessment for Synod dues. The churches reported as not having met all collections ordered by the Synod were as follows: Rockwood, Arthur, Nelson, Cayuga, Alma, Fergus, Fort Erie, Bertie, Georgetown, Glen Williams, St. Matthew's (Hamilton), St. Peter's (Hamilton), Grantham, Hornby, Stewarttown, Lowville, Nassagaweya, Omagh, Moorefield, Rothsay, Drayton, Riverston, Farewell, Nauticoke, Orangeville, Port Colborne, Marshville, Wellandport, Tapleytown, Woodburn, Rymal, Port Robinson, Fonthill, Seneca. Referring to this list, the Bishop called it the black list, and doubted if it was of any use to ask the delegates of the churches named to make any explanation. It was with heartfelt sorrow that the fact had to be admitted that there were parishes in the diocese content to occupy such an unenviable position. The next report up for consideration was that on the State of the Church. The report on the Century Fund, which shows that \$47,166.40 has been subscribed and \$30,481.82 collected, was discussed at a later session of the Synod. At the afternoon session of the Synod a warm discussion took place on the subject of the insurance on churches and church property. Several of the clergy were of the opinion that many churches were too heavily insured, whilst others were not insured heavily enough. It was deemed inadvisable to insure property in a town or city where there are modern fire appliances for so much as a building in the country, where there is no fire protection. Sunday Schools were given a mention. The general opinion was that too much trouble could not be taken with this department of the Church. Before the committee on the State of the Church brought in its report the Bishop noticed an odour of tobacco smoke, and requested any of the clergy who wished to smoke to do so outside. While the clergy are to be commended for patronizing home industry, the imported brand of tobacco would suit much better where one has to stand for the odour. The committee on the State of the Church brought in its report, which said: Combining the figures representative of the deanery totals, and thus surveying the diocese as a whole, the committee observes that there is a gain of 129 families, of 998 persons, of 382 in the greatest attendance at the Holy Communion, of one Sunday School officer, of \$3,339.88 for extra parochial objects, of \$884.24 for stipends, and of \$4,035.55 for all purposes. In giving the total amount collected for all purposes the committee has, as in previous years, included the sum raised by the faithful and devoted band of women known as the Woman's Auxiliary, and also that which was received directly by the C.C.M.A. as appropriated offerings, the former being \$1,815.67, the latter \$425.80. Debts have increased by \$3,004.85, but insurance on parsonages has also grown by \$3,500. The chief item worthy of attention is undoubtedly the large addition to the previous year's records in the matter of extra parochial contributions. The grand total of such offerings is \$13,331.80, or an average of \$1.77 per family and \$1.27 per communicant. This evidences an encouraging degree of zeal for the spread of Christ's kingdom beyond parochial limits, and especially a lively interest in, and sympathy with, the work of the Church in the foreign field, and the newer parts of the Dominion. The aggregate amount of money given for all objects is \$112,031.01, or an average of \$14.92 per family and \$10.70 per communicant. The committee would urge both clergy and laity to do all in their power to gather into the Sunday School the Church's children. This work is one of the most vitally important tasks that confront the Church's adult members to-day. The committee cannot close the report without referring to the lamentably low stipends that some of the clergy are receiving for their arduous spiritual labours. No fewer than seventeen were obliged during the past year to accept remunerations that fell below \$600. In some instances the stipend was only a trifle over \$500. In one or two cases it actually sank below \$500. Some were married clergymen and fathers of families. In some cases the labourer was dependent for the proper discharge of his duties upon the use of a horse, either owned and kept or regularly hired. This state of things is, in the opinion of the committee, extremely deplorable. Its effects are manifest, as it is not only moving the clergy to seek parishes in other parts of the Province or the Dominion, but it is preventing His Lordship, the Bishop, from filling vacancies that already exist. Such conditions, moreover, when generally known, tend to keep promising, bright, able young men from preparing for the holy ministry. The embarrassment, anxiety, inconvenience and discomfort that it entails upon the clergy who cannot avoid it are beyond description. The poverty of the pastor reacts also upon the people, for they suffer in their spiritual condition in proportion to the discouragement that their clergyman experi-

ences in obtaining books and the ordinary comforts of life. For these reasons the committee strongly urges the Synod to adopt if possible at this session some practical means of remedying the evil, and thus rolling away the reproach that rests upon the diocese. An amended canon on expenses, presented by the chancellor, was adopted, and the canon on expenses passed on October 20, 1890, was repealed, but the appeal is not to affect any matters or rights of any parties which may be in question in any pending litigation, investigation, reference or proceeding. The Synod then adjourned. In the evening a missionary meeting was held in the cathedral schoolhouse when the Rev. Dr. Tucker, General Secretary of the C.C.M.S., delivered an interesting address. His remarks were confined to a reference to the workings of the missionary machine of the Church. The feature of this was its unification or solidification. But with beautiful outward organization, he pointed out, there might be inward disorganization, and this latter was what should be avoided. Mr. Tucker traced the work of the Canadian Missionary Society of the Church of England in bringing about a unification of the interest in missionary work. It was the source of all future development of the Church, and it was certain that there was now no object that the Church might not be willing to undertake. A general discussion of an interesting nature followed.

Wednesday.—At the opening of the Synod of Niagara the report of the Century Fund Committee was adopted. The report said that since the last report the subscriptions have amounted to \$6,904.15, and the committee has collected since that time \$8,056.80. It is the intention of this committee to pay off the mortgage on the See house, out of the funds now at its disposal, and devote \$600 of the accruing interest to the income of the Aged and Disabled Clergy Fund, as reported last year. The following were appointed representatives to the Board of Management of the Missionary Society: Ven. Archdeacon Clark, Canon Forneret, G. E. Bristol and J. M. Bond. The Very Rev. Dean Houston, A. Bruce, K.C., G. F. Davidson, M.A., and J. T. Collinson, M.A., were appointed representatives to Trinity College Board. The Bishop named the following as a committee on Sunday School conventions: The Revs. G. T. Davidson, F. E. Howitt, Canon Bland, C. R. McCullough, T. Hobson and George C. Copley. Clerical stipends next came up for discussion. The opinion was unanimous that many of the clergy were underpaid, and a resolution was passed instructing the Bishop to name a committee to investigate the matter, and take some steps to have it remedied. The Rev. C. E. Whitcombe spoke at some length on the matter, and the Bishop said that, as it seemed to be the consensus of opinion, he would name a committee later. He said that there were 5,000 English Church clergy in England who were underpaid, so that this diocese was not the only one that had to deal with the matter. The M.S.C.C. Committee recommended the Synod's acceptance of the new apportionment of \$6,933 assigned to the diocese by the Board of Management. A great deal of discussion resulted from this recommendation. The Rev. E. J. Etherington opposed it, as he claimed it was very difficult to raise the amount asked last year, and he for one would refuse to request any additional sum this year. Some of the rural delegates dwelt on the fact that the crops were very poor, while the town and city delegates laid great stress on the general prosperity prevailing throughout the country. The Rev. P. L. Spencer, of Jarvis, could not understand why the rector of St. Thomas' Church, Hamilton, should object while the increase would only mean \$38 more to that church. The Rev. E. J. Etherington strongly objected to Rev. P. L. Spencer's remarks. A. Bruce, K.C., of Christ Church Cathedral, was of the opinion that the matter should be given some thought before being passed. His church was heavily in debt. The Synod then adjourned. At the afternoon session, after a warm discussion, at the close of which Bishop Du Moulin expressed himself as being in entire sympathy with the proposed increase in the missionary apportionment, the house unanimously passed the standing committee recommendation in the matter. There was no discussion on the report of changes, which was carried as follows: "The committee appointed by the standing committee to consider what the charges should be for the ensuing year for the management of the trust funds, and to fix the rate of assessment for Synod dues reported as follows: 1. That a charge of 5 per cent. for the management upon the revenue of all the funds under the control of the Synod except the General Purpose Fund be continued as heretofore. 2. That instead of the usual annual assessment upon all parishes of the diocese, known as the assessment for Synod dues, the balance required for conducting the business and carrying on the work of the Synod and the diocese be met in the following way: (a) That the assessment for Synod dues be discontinued, and that the Synod expense account be merged into the General Purpose Fund, which shall be continued in the apportionment scheme. 3. That having considered carefully the condition of the current funds and what would be required for the maintenance of the work of the diocese, your committee would recommend the following as the apportionment scheme for the year ending March 31st next: For Diocesan Missions, \$3,500; Widows' and Orphans' Fund, \$100; Aged and Disabled Clergy Fund, \$1,000; Divinity Students' Fund, \$100; general purposes, \$2,200. Total, \$6,900." After an address by the chancellor bearing strongly upon the subject, the following motion was proposed: "That Clause VIII. of the constitution as printed in the Synod Journal of 1892, page 75, be repealed and the following substituted therefor: "No lay representative shall be entitled to take his seat in the Synod until all assessments upon the congregation or cure he represents for the General Purpose Fund current account shall have been paid, and no

Priest or deacon shall be eligible to serve upon any committee of the Synod until an assessment upon his cure for the General Purpose Fund current account shall have been paid. This caused a very considerable amount of discussion, Mr. George L. Bristol not being able to see why the laymen should be treated differently to the clergy. The clergy could not see why they should be included at all, and Canon Sutherland moved that all reference to priests and deacons be struck out. This was the will of the majority, and the motion thus amended was carried on division. The following committees and lay and clerical delegates were appointed: The special committee on clerical stipends: Ven. Archdeacon Clark, Rev. Canon Sutherland, Rev. Canon Forneret, Rural Dean Davidson, Messrs. I. Hobson, G. E. Bristol, Stuart Strathy, Kirwan Martin, W. F. Montague. The scrutineers reported the election of the following clerical delegates: For the General Synod: Ven. Archdeacon Clark, Rev. Canon Forneret, Rural Dean Spencer, Rev. Canon Bland, Rev. G. F. Davidson, Very Rev. Dean Houston. Substitutes: Rev. Canon Sutherland, Rev. C. E. Whitcombe and Canon Wade. For standing committee: Rev. Canon Forneret, Ven. Archdeacon Clark, Rev. G. F. Davidson, Rev. Rural Dean A. J. Belt, Very Rev. Dean Houston, Rev. Canon Sutherland, Rev. Rural Dean Spencer, Rev. N. L. Perry, Rev. C. E. Whitcombe, Rev. Canon Bland, Rev. Rural Dean Ker, Rev. Canon Wade. For Provincial Synod: Ven. Archdeacon Clark, Rev. Canon Forneret, Very Rev. Dean Houston, Rev. Rural Dean Spencer, Rev. G. F. Davidson, Rev. Rural Dean A. J. Belt, Rev. Canon Sutherland, Rev. N. L. Perry, Rev. Rural Dean Ker, Rev. Canon Bland, Rev. Canon Wade, Rev. C. E. Whitcombe. Substitutes: Rev. J. O. Mader, Rev. E. A. Irving, Rev. William Bevan, Rev. E. J. Etherington. The lay delegates elected to the General Synod were: A. Bruce, K.C., G. M. Bond, Thomas Hobson, George E. Bristol, H. McLaren, W. A. H. Duff. The delegates elected to the Provincial Synod were: Messrs. I. Hobson, G. E. Bristol, J. M. Bond, J. H. Collinson, M.A., C. Lemon, Kirwan Martin, E. Kenrick, Stuart Strathy, A. Bruce, K.C., W. F. Montague, C. E. Bourne, F. W. Gates, Jr. Substitutes to Provincial Synod: H. McLaren, W. Nicholson, W. A. H. Duff, T. Leather, H. White, Lieut. Col. Carlsle, Substitutes to General Synod: K. Martin, S. Strathy, E. Kenrick, W. Nicholson. Lay delegates to standing committee: Messrs. T. Hobson, G. E. Bristol, C. Lemon, J. S. Collinson, E. Kenrick, Kirwan Martin, W. Nicholson, W. F. Montague. The Bishop's appointments: Rev. J. O. Garrett, Rural Dean C. E. Belt, Rev. J. O. Miller, Rev. W. Bevan, Rev. F. E. Howitt, Rural Dean Leake. The usual votes of thanks were then passed, and the business being concluded the Bishop pronounced the Benediction and the Synod then adjourned sine die. In the evening the members of Synod and their friends were entertained by the Bishop and Mrs. DuMoulin at the See House.

HURON.

Maurice Scollard Baldwin, DD., Bishop, London.

London.—Huron College.—A meeting of the clergy was held at this college on the 20th ult. In the absence of the chairman, Rev. Canon Craig, Principal Waller presided, and urged the formation of a society for sacred study. A business meeting followed, and several committees for next year were appointed.

The Diocesan Synod.—The annual session of the Synod of Huron was opened on Tuesday, the 21st, with divine service in the cathedral at 10.30 o'clock. The service was conducted by the Bishop, Dean Davis, Archdeacons Richardson, Young, Hill and Williams. The following Canons were also in attendance: Canons Hincks, Smith, Davis, Brown, Downie, Craig and Farthing. The sermon was preached by the Rev. Rural Dean Hicks, B.D., of Simcoe, who took for his text Gal. 6:14, "God forbid that I should glory save in the cross of our Lord Jesus Christ," pointing out what the words meant to St. Paul and the men of his day and what they mean to Christians of to-day. "The cross signified to all the love of Christ, the sacrifice of Christ and the atonement which He made for the sins of the world." The sermon was a thoughtful and practical exposition of the text, for which the rev. gentleman received the warm thanks of the Bishop. The Holy Communion was administered at the close by the Bishop, the Dean and Archdeacons. There was a large attendance of delegates at the service, both clerical and lay.

When the Synod of Huron assembled for business in the afternoon at 3 o'clock, elections were taken up. Archdeacon Richardson declining re-election as honorary clerical secretary, Rural Dean Hicks was unanimously chosen. Mr. E. Paull was re-elected honorary lay secretary, and Messrs. G. F. Jewell and A. A. Booker auditors. A vote of appreciation of the retiring clerical secretary's work in connection with the office was unanimously passed, and the rev. gentleman made a feeling reply, expressing his sense of the honour which had been conferred upon him in his re-election for twenty-five successive years. The Bishop announced that Mr. R. Bayly, K.C., had been appointed acting Chancellor of the Synod in the regretted absence, through illness, of Chancellor Cronyn. On the platform with the Bishop and Dean was seated the Venerable Archdeacon Marsh, M.A. The Bishop delivered his annual address to the Synod. His Lordship acknowledged God's goodness and mercies during the past year, and proceeded to refer to the death of Archbishop Machray and of the late Dean Innes. Graceful tribute was paid to the memories of both.

The Bishop then gave the list of the changes made among the clergy during the past year, and also the names of those appointed Archdeacons, together with a list of their duties and of the Rural Deans. Then followed a statement of the income and expenditures, which will appear in connection with the annual report of the Executive Committee. Reference was made to the work of the General Synod and of the Board of Missions. His Lordship thanked the Synod for making up and exceeding the allotment of \$11,500 for the General Board last year, and called upon them to come up to the mark of \$16,000 for the present year. The laxity of view in regard to inspiration of the scriptures was then dwelt upon to considerable extent, and the members were urged to a better knowledge of the Scriptures and of the power of God. In conclusion, His Lordship urged his hearers to hear the Saviour as revealed in His Word. The work of the Woman's Auxiliary was commented upon as being an excellent work. Their income had been \$3,059 during the past year, of which the ladies had given \$485 to the mission fund of the diocese. References were next made to churches consecrated, including the magnificent church erected by Mr. Waiker at Walkerville. His Lordship also made feeling reference to the death of several laymen, including the late Dr. Harrison, of London; Wm. Grey, of Woodstock, and Dr. Bowlby, of Berlin. Several notices of motion were handed in.

At the evening session the report of the Executive Committee was taken up, clause by clause, and provoked a long discussion. The following are extracts from the report as amended: "Our committee rejoice that, with the blessing of God, the year just closed has been a prosperous one. The receipts for diocesan purposes are considerably below what they were last year, but the difference is more than accounted for by the falling off in the receipt from subscriptions to the diocesan debt (which is a natural consequence of subscriptions extending over a term of years expiring). The total receipts for diocesan purposes, exclusive of the diocesan debt subscriptions, are \$11,785.31, as against \$11,739.82 last year—an increase of \$45.49. The regular collections for the diocesan funds are a good deal below what they were last year. There has been an increase of \$5,599.02 in the amount of the contributions for purposes outside of the diocese, and the total sum raised in the diocese for all purposes exceeds by \$3,057.01 the amount raised last year, notwithstanding the decrease of \$2,588.40 in the receipts from the diocesan debt subscriptions. The amount of required contributions from the whole diocese, at the rate of one dollar per family, was \$12,365.83. The amount actually received was \$8,789.40, or about 71 per cent., according to the number of families returned, as compared with 74 per cent. for the previous year. Our hearty thanks are again tendered to the diocesan branch of the Woman's Auxiliary Missionary Association for their generous contribution of \$485.41 towards the current account. The sum of \$7,717.71 was paid in grants for assisting in maintaining services in mission parishes, the full amount authorized by the canon being paid in each case. The credit balance which at the beginning of the year was \$1,350.76 has been increased to \$1,640.78. One parish has become self-supporting since 1st May, 1903, namely, St. John's, Sarnia, in the charge of Rev. V. M. Durnford. We have to report a decrease of \$136.42 in the collections for this fund. The debit balance has been reduced by \$674.89, all of which amount was received from the diocesan debt subscription account. Your committee would draw attention to the fact that the expenditure of the Mission Fund and General Purpose Fund exceeds the income by \$187.36. Of the original commuted clergy, the Ven. Archdeacon Marsh is the only one now living. Of the superannuated clergy, during the year the Rev. Canon Hincks, Rev. S. R. Asbury and Rev. H. D. Steele were placed upon the fund. The number now on the fund is twenty. Rev. D. W. Collins has been appointed as the diocesan agent in succession to Rev. F. E. Roy, and his engagement commenced on 1st January, 1904. The subscriptions received during the year amounted to \$2,779.75, of which \$1,579.80 was paid in cash. The subscriptions paid during the year amounted to \$2,525.95. After payment of expenses, \$981.97 was applied in reduction of See House debt, and \$981.98 to the General Purposes Fund debt. The total amount subscribed towards the liquidation of the debt up to 30th April was \$44,146.27; of this amount \$31,673.57 has been paid. The debt at the beginning of the year was: See House, \$2,614.08; General Purposes Fund, \$2,508.08; total, \$5,122.16. This has been reduced by \$1,556.66 during the year, leaving the indebtedness remaining on 30th April, 1904: See House, \$1,732.11; General Purposes Fund, \$1,833.33; total, \$3,565.44. The contributions for missionary and other purposes outside the diocese, which passed through the Synod books, total, \$15,090.86. It was pointed out that the diocese had contributed a large amount to the Bible Society which did not pass through the Synod books. The Synod now holds as capital for various trust purposes, \$722,859.79. Of this, \$719,036.77 forms the consolidated capital account, and \$3,819.02, consisting of the See House debt and a mortgage on a church farm, is held in a temporary investment account. We are pleased to report that the funds have been well invested during the year and we have again been able to pay a rate of five per cent. on the capital to all beneficiaries. The adoption of the report was deferred. Archdeacon Young moved the congratulations of the Synod to the Bishop on the occasion of the anniversary of His Lordship's birthday. Carried by standing vote. The Synod then adjourned to meet at 10.15 next morning. During the evening the clergy of the Archdeaconry were entertained by Archdeacon Richardson at a down-town restaurant. At the conclusion of the repast the rev. gentleman addressed those present on the work which lay before him as Archdeacon, and expressed his willingness

to be of any assistance to any of the clergy to the extent of his power. The Rev. Canon Smith, as senior rural dean, moved the congratulations of the members of the Archdeaconry to the Venerable Archdeacon Richardson on his elevation to the high position. This was seconded by the Rural Dean of Lamton, Rev. Canon Davis, and supported by Rural Dean Hodgins, of Huron Deanery, in very able and happy terms. The Dean occupied the chair, and also spoke of the services of the Archdeacon. Other addresses were made, and the interesting occasion was brought to a close with the National Anthem and the Benediction.

Wednesday.—Divine service was held in the cathedral at 9.30 a.m., and the Synod assembled for business at 10.15. The opening service was conducted by Very Rev. Dean Davis. The minutes of Tuesday's proceedings were read and approved. Rev. Canon Farthing presented the report of the committee on reciprocity with other dioceses in regard to participation in the Superannuation and Widows' and Orphans' Fund. The Rev. Canon Downie presented the report of the Sunday School Committee, which was taken up clause by clause. A growing interest was being taken in the Children's Lenten offering. Five hundred and seventy-seven dollars were given during Lent in 1903 by 73 schools out of 216, and during Lent in 1904 the sum of \$1,117 was given by 101 schools. The Rev. Canon Craig, as secretary of the Sunday School Committee, stated that steps had been taken in regard to the formation of a normal class for teachers. He hoped that arrangements might be made by which the principal and vice-principal of the Normal School could give lectures at Huron College, but meanwhile he was himself giving instruction to students along these lines. Mr. K. M. McIlhennan urged the importance of teachers being instructed before attempting to teach others. The Rev. Canon Davis thought the statistics presented were not worth the paper written on, as being very incomplete. The Rev. Dyson Hague, in an earnest address, deprecated the lack of parental control and interest, and urged the importance of teachers being instructed in the art of teaching. The Rev. Rural Dean Taylor, speaking along the same line, expressed the conviction that parents had to a large extent neglected and forgotten the responsibilities resting upon them. The Revs. W. Stout, A. G. Dann, C. F. Owen, Messrs. Powell and Ransford, Revs. G. B. Sage, Rural Dean Hinds, W. N. Duthie, Dr. Mackenzie, Messrs. Ormsby, Henderson and Cottam, Revs. C. Miles and J. Bushel, Mayor Backus, Rev. Canon Farthing, Judge Barron also took part in the discussion. The speakers generally deprecated the statement that the children of Ontario were inferior in manner of reverence to those of other countries when rightly understood. The Bishop, in closing the debate, spoke of himself as a Canadian. He urged in feeling and eloquent terms the injustice to Canadian children in being deprived of the Bible in the school. He had been a member of deputations to wait on the Government, but to no good result. The Bible was ruled out. The boys and girls were what their parents made them, and if parents were rude and ignorant, the children would likely be the same. "You can't bring up a nation without the Bible and save the people from drifting into infidelity," said His Lordship. The report was then adopted, and the Synod adjourned. At the opening of the afternoon session the Rev. E. N. English presented a memorial in regard to his position on the funds. The Rev. Canon Craig presented the report of the committee on Church Congress, expressing willingness to hold such biennially, but would prefer such being held once every five years, and recommended the month of November as suitable for such meeting. The committee on the Bishop's address reported through Canon Brown, recommending that the Synod approved of the appointment of four working archdeacons as highly conducive to the efficient working, the diocese following, as it does,

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the ancient order of the Church. With regard to the financial affairs of the diocese, the lay delegates had met and resolved to give their assistance outside their respective parishes to the Bishop and clergy for the purpose of eliciting increased financial support to the various objects of the Church by procuring a better organization and more systematic giving in the different parishes. The report recommended that the Bishop be asked to appoint a committee to prepare a canon, providing the method of division and allotment and of settlement by appeal or otherwise, of the sums to be raised for the general missionary society, and for encouragement of contributions to that society; such canon to provide for full consideration to be given to the financial strength or weakness of each parish. The report approved highly of His Lordship's suggestion, that the Dean, Archdeacon and Rural Deans be members ex-officio of the committee of the General Board of Missions. Mr. J. D. Noble stated that already two meetings had been held by the laymen. They aim at assisting the wardens and clergymen in raising the finances of a parish, in sending the assessment to the Synod and helping to pay the stipend. Mr. John Ransford said that laymen can speak to laymen more strongly than the clergy, and will gladly respond to the Bishop's call for help. The Bishop warmly thanked the lay members for the offer of assistance, and said the Church would only be half worked if worked by the clergy only. The report was then adopted. The Rev. Canon Brown presented the report of the Anglican Young People's Society, stating that satisfactory progress had been made during the past year, and associations have been formed in all parts of the Dominion. A well-attended convention had been held in London in October last, and letters expressing approval had been received from the Archbishop of Canterbury, the late Archbishop of Rupert's Land and the Bishop of Scotland. The number of branches reporting is 26 within the diocese and 12 without. The number of members reported is 1,527. The welfare of the young has been promoted religiously, socially and intellectually. It is proposed to hold a convention in the autumn of this year. The Ven. Archdeacon Richardson warmly approved of the Anglican Young People's Association. He had been greatly interested in the Christian Endeavour Society, which had done a good work, but felt that he should now transfer his allegiance to this society. He also advocated the formation of a general council. The report was adopted. The Rev. Rural Dean Taylor submitted the report of the committee on temperance. A communication had been sent to the Ontario Government, stating that the Synods of Huron and Toronto had expressed themselves in favour of some scheme of Government control of the liquor traffic and the abolition of the liquor traffic, including all alcoholic beverages, taking as the basis of such legislation the Gothenburg system, with the elimination of the element of personal gain from the traffic, and the abolition of the bar. To this a courteous reply was received. The committee are in agreement with the Toronto Synod concerning the Gothenburg system and the strict enforcement of the present license law until we get more advanced legislation upon the question of temperance. The committee regard the habit of treating as exceedingly dangerous. They are glad to know that the Church in Montreal Diocese has an anti-treating society. They note with satisfaction that it is an important part of the work of the C.E.T.S. in England. It is with special pleasure that they draw attention to the fact that the King has commenced the custom of drinking his health in non-intoxicants. The report was discussed by Mayor Backus, J. Ransford, Rural Dean S. Hicks and Hodgins, and was unanimously adopted. The report of the committee on the Lord's Day Observance was also presented by Rural Dean Taylor. Throughout the whole year the committee have kept this supreme subject before them. Correspondence has been undertaken with the Archdeacons and Rural Deans, who have given information of value. Correspondence was opened with the various railways in the Dominion, asking that no work but that of necessity be undertaken upon the Lord's Day; also asking for every employee one day's rest in seven, the day of rest to be the first day of the week whenever that is possible. Courteous replies were received from nearly all the railways. A long and interesting discussion followed, taken part in by the Revs. Andrew, Franklin, MacKenzie, Stout, Young and Miles; Messrs. Ormsby, Cottam, Cockshutt, Backus, Armstrong, Ransford, Dale and others. The Bishop, in summing up, launched out against the spirit of compromise, and those who say they must use the Lord's Day as a convenience. There is no must can stand against the law of God. It is only a spectre to frighten people. His Lordship spoke of the lack of the Lord's Day observance as the crying sin of the day. The report was unanimously adopted and the Synod adjourned. A most interesting missionary meeting was held in the evening in Cronyn Hall, which was very largely attended, both by members of the Synod and also by the general public, the meeting being an open one. The Rev. J. W. J. Andrew, secretary of the Diocesan Board of Missions, read the annual report of the work done by the diocese during the past year. The report referred to the fact that \$75,000 had been asked for last year, of which amount the sum of over \$11,000 had been paid by this diocese. The totals sent in by the various deaneries were then submitted to the meeting, and the report was adopted. The speakers of the evening were Mr. Matthew Wilson, K.C., and the Rev. Dr. Tucker, General Secretary of the C.C.M.S. Both made excellent addresses, which were much appreciated by those who were present.

Thursday.—The Synod re-assembled at 10.15 a.m. for routine business. The Rev. Canon Farthing submitted the report of the committee on Reciprocity of Beneficiary Funds. The report was adopted and the committee reappointed.

The Very Rev. Dean Davis moved the resolution of which he had given notice in convening circular: That Canon XXIX. be amended as follows: In Section 12 strike out clauses (a) and (b), and substitute therefor the following: (a) For deacons, \$500; (b), for priests of less than ten years' standing, \$750; (c), for priests of ten years and up to fifteen years, \$800. Section 13, Proviso 1.—In first line \$700 to \$800. Section 4.—In last line change \$700 to \$800. The Dean, Archdeacons Williams and Young, the Revs. Rural Dean Hodgins and C. R. Gunne and Mr. E. G. Henderson addressed the Synod on the matter, after which an address from laymen was presented by Mr. J. D. Noble to the Bishop offering their assistance towards raising funds for the General Mission Board and for local purposes. It was signed by a large number, who signified the amount of time they would each give to the work. The Bishop accepted the offer with thanks. The Synod then adjourned.

At 3 p.m. the Synod met again, when the rules were suspended, and Mr. W. G. Davis, representative of the Brotherhood of St. Andrew, addressed a few words of thanks to the clergy who had helped his work of organizing chapters. He was glad to say that 500 laymen had joined their ranks in the diocese, and was pleased to hear of the offer of laymen to assist in the work of raising funds. He was convinced that a brighter day was already dawning upon the Diocese of Huron. The rules were again suspended, and Canon Downie asked that \$75,000 from the surplus depository funds be used to provide for lectures on teaching for students of Huron College. Carried. The debate on the Very Rev. Dean Davis' motion in relation to the proposed alteration of Mission Fund Canon was then resumed, and occupied the remainder of the session. A number of speakers, both clerical and lay, took part in the debate. In the end an amendment to refer the matter to the Executive Committee was put and lost. A vote by Orders was then taken in regard to the bill being read a first time, which was carried by the clergy, but thrown out by the laity, and the bill was defeated. The following gentlemen were elected delegates to the General and Provincial Synods, respectively, and to be members of the Executive Committee of the diocese: Delegates to General Synod: Clerical—Dean Davis, Archdeacon Williams, Canon Farthing, G. C. Mackenzie, Canon Brown, R. McCosh, Archdeacon Hill, G. B. Sage. Substitutes—Archdeacon Richardson, Dyson Hague, Canon Craig, Archdeacon Young, Lay—M. Wilson, K.C., C. Jenkins, R. Bayly, K.C., Judge Ermatinger, J. Ransford, E. J. Henderson, C. Cockshutt, J. D. Noble. Substitutes—L. B. Lucas, Judge Barron, J. S. Ormsby, H. Macklin, W. B. Graham, C. Metcalf (last three being tie).

Delegates to Provincial Synod.—Clerical—Archdeacon Williams, Dean Davis, Archdeacon Richardson, Canon Farthing, G. C. Mackenzie, Archdeacon Hill, Canon Brown, Canon Craig, R. McCosh, G. B. Sage Archdeacon Young, J. Ridley. Substitutes—Dyson Hague, C. R. Gunne, Canon Davis, R. Hicks and Chas. Miles (tied). Lay—M. Wilson, K.C., C. Jenkins, J. Ransford, E. J. Henderson, Judge Ermatinger, R. Bayly, K.C., H. Macklin, J. D. Noble, V. Cronyn, W. F. Cockshutt, C. C. Hodgins, J. B. Lucas. Substitutes—J. T. Ormsby, W. B. Graham, A. H. Backus, J. F. Roberts and Judge Barron (tied). Executive Committee.—Clerical—Canon Craig, R. McCosh, Archdeacon Williams, C. Miles, Dean Davis, Dr. MacKenzie, Archdeacon Richardson, Canon Brown, R. Hicks, T. G. A. Wright, G. B. Sage, Canon Farthing, C. R. Gunne, Archdeacon Hill, J. W. Hodgins, Archdeacon Young, J. Ridley, J. Canon Davis, H. A. Thomas, D. Deacon, J. W. Andrew, Canon Smith, W. A. Graham, S. F. Robinson, W. Lowe, A. G. Dann, Dyson Hague, J. Ardill, D. H. Hind, F. Newton. Lay—Judge Ermatinger, C. Jenkins, E. G. Henderson, Matthew Wilson, J. D. Noble, V. Cronyn, R. Bayly, H. Macklin, J. Y. Ormsby, I. B. Lucas, M.P.P., J. Ransford, W. B. Graham, R. M. McElheran, Judge Woods, J. F. Roberts, J. Higginbotham, E. Paull, J. Shirley, W. F. Cockshutt, G. M. Wedd, A. E. Welch, R. G. Creighton, A. T. Kinder, Judge Barron, A. H. Backus, T. Bradley A. C. Clarke, Dr. Sippi, C. C. Hodgins, G. W. Ferguson.

At the evening session the Rev. Canon Davis introduced his motion to have the use of Hymns Ancient and Modern made general throughout the diocese, its general use to be authorized by Synod. After some discussion, in which the mover and seconder of the motion (Dr. Sippi) Archdeacon Young, the Bishop and others took part, the Rev. Canon Davis withdrew his motion in favour of that of the Rev. W. Hinde, the Bishop having meanwhile stated that he was strongly in favour of having one common Hymn Book for use throughout the whole Church. The rules were then suspended, and Mr. Hinde introduced his motion, "That in view of the growing necessity of having uniformity in the hymnology within the jurisdiction of the General Synod of the Church of England in Canada, this Synod memorialize the General Synod to appoint at its next meeting a committee for the purpose of compiling one hymnal for use within its jurisdiction." The motion was carried. The Ven. Archdeacon Williams introduced his motion: "That a committee be appointed to enquire into and report upon the advisability of placing diocesan missions under the control of the General Board of Missions, so as to form one department of home or domestic missions for all Canada. That such committee be authorized to arrange for bringing the subject before the other Synods in the Ecclesiastical Province of Canada, and to correspond with any similar committees that may be appointed by other Synods." The Rev. C. P. Owen seconded, and thought it a move in the right direction. After some discussion the motion was put to the Synod and carried. The Rev. Canon Downie presented a memorial from the Sabbath School

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Association in regard to petitioning the Government to authorize the use of the International Lessons and Bible readings in the public schools. Rev. Rural Dean McCosh gave notice of motion that the Archdeacons visit the several parishes with a view to increasing the stipends of the clergy. The Ven. Archdeacon Young introduced his motion to amend Canon XXIV. by striking out Clause 2 and substituting the following: "Any person collecting for the benefit of any parish or congregation in this diocese, or for any special object outside the objects regularly authorized by the Synod of the diocese or the General Synod, must first obtain the permission of the clergyman of the parish or mission in which he proposes to collect. But after three months' notice to the clergyman, such permission shall not be necessary in the case of an agent acting in behalf of either the General or the Diocesan Synod, when duly authorized by the Bishop of this diocese." The Synod went into committee of the whole, and after amendments made the committee rose and reported to the Synod. The proposed canon, amended as above, was duly carried, and the Synod adjourned until the following morning.

Friday.—The Synod met for its final session this morning, when the Ven. the Archdeacon of London introduced the motion of which notice had been given by His Honour Judge Ermatinger, St. Thomas: "That the Synod regards with satisfaction the signs of approaching union of several of the large organized Christian bodies in the country, and desires to express a hope that the day may not be far distant when all who profess and call themselves Christians may, without sacrifice of any vital principle, become reunited in one Christian Church." The Archdeacon stated the action of other bodies in regard to union, and pointed out that the Church of England had been the first to move and take action along this line. The Very Rev. Dean Davis moved to substitute the resolution passed by Toronto Synod in the stead of the foregoing, as follows: "That this Synod offers its hearty congratulations to the Presbyterian, Methodist and Congregational brethren on the prospect of the speedy attainment of the union of these three communions in one body. They feel that such a consummation will be a proclamation to the world of the evil of that spirit of division which has shattered the Christian host—has alienated brethren—is a direct contradiction of the will of our blessed Lord; and this Synod earnestly prays the Great Head of the Church so to pour out the spirit of brotherly union and concord upon all Christian people that the union for which our blessed Lord so earnestly prayed may be speedily consummated, that the world may see it, and believe that the Father sent the Son to be the Saviour of the world. There was a general expression of approval, and the motion unanimously carried. The Rev. Canon Farthing introduced the following memorial to the General Synod: "Your memorialists would pray your honourable body to amend Canon Number 11. on the Missionary Work of the Church so that the Board of Management shall consist of a small number of each order, to be elected by ballot at each session of General Synod, in order that the cost of management may be greatly reduced, and the missionary work of the Church may be more directly brought under the control of the General Synod. Mr. B. Cottam seconded on the ground of economy. After a long discussion, and after the Bishop declaring that he was strongly in favour of the law as it now stands, both the memorial and amendment were voted down. The Rev. Canon Craig moved that the amendments to the canon on patronage be referred to the Executive Committee. Carried. The Rev. Rural Dean McCosh brought forward his motion that the Bishop be asked to direct the Archdeacons to visit the several parishes in their archdeaconries, and to hold meetings and urge upon the people the duty of increasing the stipends of the missionary clergy. The Rev. Canon Downie introduced the memorial from the Sabbath School Association as follows: "That it may please the various Church courts of the Province of Ontario to approve the subject matter of this memorial, and to express their willingness to unite with the Sabbath School Association of Ontario in requesting the Honourable the Minister of Education of this Province to specifically recommend to teachers and trustees of the public and high schools the use of the International Series of Lessons, with the accompanying daily Bible readings, and to specially authorize the same, pursuant to the powers vested in him." A motion was accordingly passed. On motion of the Ven. Archdeacon Young the sympathies of the Synod

were extended to Chancellor Cronin in his long illness, with the prayer that he may speedily be restored to health. Carried by a standing vote. Representatives of the Western University were appointed as follows: Rev. J. Ward, Rev. S. F. Robinson, Messrs. Matthew Wilson and John Fox. Votes of thanks were tendered to the citizens of London for their kind hospitality, and to the press for their reports of proceedings. The various committees were then appointed by the Bishop. The minutes of the day's proceedings were then read and adopted, after which the Bishop gave his closing address. The Bishop, in closing, said this had been one of the best, if not the best, Synod ever which he had presided. There had been the acknowledged presence of God, and the greatest unity and harmony had prevailed. Nothing had pleased him more than the action of the Synod in coming forward and asking to be allowed to help in the raising of funds. He felt there was now a reasonable prospect of increasing the stipends of the ministerial clergy, and that definite action would be taken. He felt that the prospects of the diocese were brighter than ever before. The diocese was now free of debt. God had blessed the past, and would bless them in the future. The Banns was then sung, and the Synod closed with the pronouncement of the Benediction by the Bishop, and the members dispersed. Very little change is made each year in the composition of the Executive Committee, the chief committee of the diocese. This year three new members were elected, viz., Revs. Dyson Hague, Rural Dean Hinde and E. G. Newton who replace the late Dean Innes, who passed to his rest last year, and Canon Hincks and Rural Dean Wright, who were both superannuated.

RUPERT'S LAND.

Samuel Pritchard Matheson, D.D., Coadjutor

Hamiota, Christ Church. On June 26th this church was visited by the Right Rev. Bishop Matheson, Administrator of the Diocese of Rupert's Land. There were three services during the day, beginning with Matins at 11 a.m., which was immediately followed by the rite of Confirmation, when eleven candidates presented themselves for this apostolic ordinance. The Bishop's addresses to candidates and congregation were most impressive, and will, no doubt, bear lasting fruit. The choir were in their usual mood from the whole day through, and we had most delightful and reverential services. The day being an ideal one, many of the members from the country were able to be present, and not a few of them remained in town for all services. Such visits from the Bishop are looked forward to, and were it possible (but unfortunately it is not) a visit, otherwise than an official one, would very materially strengthen our branch of the Church in this diocese. But it is an utter impossibility for us ever to expect one Bishop in this wide field to pay any visit other than official. At 3 p.m. the Bishop as Past Grand Master of Masons addressed the Hamiota Lodge, A.F. & A.M., when the offertory was placed to the credit of the Font Fund. Through the contributions from special services, at which the Odd-fellows, Sons of England and Workmen were present, we are now in a position to procure a font for the church; a long-felt want will soon be remedied. At 7 p.m. Evensong, with yet another sermon from our overworked Bishop on "Innocent Amusement." All services were very largely attended, our church being filled at the two first services, and many present at all of the three. Our choir is surpassed, a rarity in Western Canada, there being only one other (Brandon) outside of Winnipeg in this diocese. Such special days must undoubtedly prove great blessings to us in the country districts, especially when our special services are so very clearly defined as "Confirmation" was by Bishop Matheson.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

SPECTATOR'S COMMENTS.

Sir,—Spectator's comments are usually well chosen and well expressed, and are interesting and useful. But the most careful and best informed writers may sometimes fall into an error, and in his last paper Spectator has made a rather serious misstatement, unjust to Lord Dundonald and unfair, because misleading to your readers, in speaking of his "having spoken as he did of his superior officers," etc. Now, Lord Dundonald, who as a thorough soldier is the last man to be guilty of a military offence, has not in anything he has said made any reference whatever to his "superior officers." As general officer commanding the militia of Canada he had only two superior officers, namely, the King, in whom the supreme command is vested, and the Governor General, who is "Captain General and Commander-in-Chief." The Minister of Militia has no military status or command whatever; his functions are of an entirely different character.

OBSERVER.

A TEACHER WANTED.

Sir,—I have just received a letter from Archdeacon Holmes, of St. Peter's Mission, Lesser Slave Lake, Athabasca, in regard to a teacher for the school there, and I think the best way of bringing the need before the minds of those who might feel themselves available for this work is to publish it in the columns of your valuable paper. He says: "We are in very great need of a good teacher (certificated if possible) for our school at St. Peter's, Lesser Slave Lake. He needs to be an earnest Evangelical Christian, prepared to take full charge of the boys, both in and out doors, besides acting as teacher. Salary, \$600 for the first year, and travelling expenses paid to Lesser Slave Lake. The school is fairly well advanced, and Europeans are now finding their way into the country, so we require a man of education. Our average is about forty, including a few day scholars. To reach the Lake by open water it would be necessary to reach Athabasca Landing not later than October 6th. The next opportunity would be early in January, by teams and bobsleighs. Lesser Slave Lake is quite a large settlement. The population immediately round the mission is probably 350, and, including the settlements around the Lake, 1,000. Further information may be obtained by writing to Archdeacon Holmes, St. Peter's Mission, Lesser Slave Lake.

H. J. CODY.

NOT APPOINTED BISHOP.

Sir,—I have received a letter to-day from the Rev. I. O. Stringer, White Horse, Yukon Territory, asking me to request you to publish an item to the effect that you are authorized to state that the report that he had been appointed Bishop of Selkirk in place of Bishop Bompas, resigned, is entirely without foundation. Mr. Stringer naturally feels rather put out that a public statement like this should have been made without any authorization from himself. It appeared, I think, in the Globe, some week or so ago, and has since that been reported in a number of papers and become a matter of general conversation in Church circles. Mr. Stringer's letter to me contains the following sentence: "At present there appears to be no prospect of the arrangement for a successor or co-adjutor Bishop to Dr. Bompas, in the Diocese of Selkirk, being completed before, at least, the autumn of 1905, and who may be the one chosen at that time is entirely unknown, no names having been spoken of in this connection." I am sure you will be glad to co-operate with such a splendid worker as Mr. Stringer in striving to set this matter right for him. Thanking you in advance for this courtesy, believe me, very faithfully yours,

T. R. O'MEARA.

MANY THANKS

Sir,—Will you kindly allow me through your columns to thank the Church Bible and Prayer Book Society for a grant of ten dollars' worth of hymn books for St. John's Church, Onslow; also for five dollars' worth of library books for South Onslow? No poor mission or church need be without hymn books or prayer books. All that is needed is to fill in the required form and return it. It is to be hoped that the Rev. Mr. Madill, the collector of this society, will receive a hearty response to his appeal on behalf of the C.B. and P.B. Society.

A. W. BUCKLAND.

NOT CREDITABLE TO A CLERGYMAN.

Sir,—In reply to "Radical's" communication in your issue of 23rd June headed, "Is Most Creditable to a Clergyman." In the first question asked, "Wherein comes the discredit of such an election?" my answer is that there is no discredit in actual election, but brings discredit upon the sacred ministry when candidate elected is in holy orders. In regard to the second question, I can now state that the incumbent in question applied for the positions mentioned, and was successful in his application, and receives remuneration for the same. The said incumbent has two charges, and strange it is if he has so much time on his hands that he takes up secular work. As for his honesty, any ordinary minded man would not question it; if people do so (as "Radical" infers), I am truly sorry for any clergyman whose honesty is questioned. The fact of his accepting the positions of treasurer and collector of water rates does not prove to his being in touch with the people; the duty of a clergyman, however, should bring such a result. In regard to straight pay, let me inform "Radical" that the incumbent in question receives \$800 per annum, and there are other private sources by which he supplements his income. In reference to Punch and Judy shows, etc., "Radical" evidently thinks all clergymen partake in this kind of thing. Let me again inform you, sir, that they do not; those who do preside at such entertainments are decidedly in the minority. You also state that Bishops are out of touch with the working classes. Such a sweeping statement displays ignorance. "Radical" practically admits that a Presbyter is not supposed to take up secular work when he allows the following: "The permanent diaconate is sought after that the prosperous business man may do a little ministerial work on the side, preaching in particular, without sacrificing the good things of this world, in order to give him-

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self to the work of the ministry." If Mr. Radical thinks I am ignorant of Church matters, in conclusion I might state that I am a Presbyterian, and know whereof I speak. I am not one of a congregation, although I sign myself "A Churchman," which "Radical" seems to speak of with some contempt. Nevertheless, I still claim that such secular work is not creditable to a clergyman, and I am still

A CHURCHMAN.

WAS MISINFORMED.

Sir,—An article recently appeared, and quite innocently, too, in the Toronto News in connection with a rumour that St. Paul's Church, Wingham, had inaugurated a surpliced choir. I wish to state that there was a misunderstanding in connection with it, and that I, as representative of the News, was misinformed. I understand now on more careful enquiry that there is no intention whatever of having such a choir, and that as far as Rev. Wm. Lowe, the courteous rector of this place is concerned, the subject had not even been considered at all. I am very truly,

Representing the News and Associated Press, etc.
Wingham, Ont.

THANKS.

Sir,—I read with interest your article in the issue of April 28th on the work of the Church Bible and Prayer Book Society. As I have just received a valuable Bible and a Prayer Book for use in our church at Millwood, Man., will you permit me through the medium of your columns to pay tribute to the work of the society, and also to acknowledge to the officers of the society the receipt of the above mentioned books.

J. S. VALLALLEY.
Bincarth, Man.

RULES OF ORDER.

Sir,—I notice with some regret in the last number of your paper, as also some little time ago, that you, in more or less strong terms, deplore that proceedings in the Diocesan, as well as larger Synods, are governed by rules of order, established by those bodies, instead of which you would like, as you say, to see "the Bishop keep absolute control of the proceedings in his own hands, if he wishes to do so, for the true theory of Synodical government is (as you allege it) that the Bishop is the fountain of authority," and you ask why should any "Bishop be compelled to resort to a code of procedure which is highly complicated," etc. I think your assertion that the Bishop is the fountain of Synodical authority is incorrect. On the contrary, "the Church" is that authority; and the Church is composed of Bishops, priests and people, and they jointly are the authority, which established and now form the Synod. Procedure is not authority, and in Synods as well as in any other deliberative and legislative body it must be governed by rules. Rules and orders of procedure were, and are, not established by caprice or merely for the fun of it, but because they are found to be absolutely necessary; and no representative body with powers such as Synods have could carry on its business without them. As to your expressed sympathy for "nonces," who are perplexed by the rules, let such patiently learn and observe them, and in a very short time their perplexity will be lost in admiration when they find, as is the case, that by them alone a full and fair discussion of any matter is always secured. Our Bishops are generally good—some of them very excellent—chairmen, and well posted in rules and orders of procedure, so that practically there is seldom any difficulty in administering the chair. I am quite sure that no living man could fairly and efficiently administer the proceedings of any deliberative assembly, doing justice to all, unless he is governed by the rules that ages of experience have established for the efficient carrying on of the work in such bodies; and it seems regrettable that dissatisfaction should be engendered against necessary restraint by rules found to be absolutely necessary to avoid confusion and disorder.

Yours,
NEW BRUNSWICK.

Children's Department.

NEVER OUT OF SIGHT.

I know a little saying,
That is altogether true;
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labour's hum,
Entice your feet to stray;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing,
Are keeping you in sight.

Oh, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And keep your good name bright,
No child upon the round, round earth,
Is ever out of sight.

A MONKEY JOKE.

I remember in a description of India or Ceylon some forty years ago a story of an Englishman who had a monkey. Looking out of his window one day, he saw his cook getting a fowl ready for boiling, while the monkey lay on the ground shamming death, and a party of crows stood at a little distance divided between the desire for the kitchen offal and the fear of the possibly shamming monkey. One crow, more adventurous than the rest, came within the magic distance and was instantly in the clutch of the monkey. At the same moment the cook, having finished trussing the fowl, put it into the pot and went away.

The monkey plucked his crow as he had just seen the cook pluck the fowl, took the fowl out of the pot, put the crow in and retired with his exchange. When the cook came back and saw the fowl left preparing for his master's luncheon turned black he was, as may be supposed, struck black with terror at this manifest intervention of the evil one.

A NARROW ESCAPE.

"Boys will be boys" is a saying we often hear, and the saying is generally used to excuse some prank or another which has been either foolish or dangerous.

Another common saying is: "We cannot put old heads on to young shoulders." It is quite true, and within a certain limit no one wishes to do so; at least, I don't. We grow old soon enough as the time comes without beginning at the work too early. But this does not excuse the reckless thoughtlessness we so often see. A grain of common sense, one would imagine, would be enough to save us from some of the accidents or sorrows which happen to us.

It is said, "Boys never see danger." True, but boys have to learn that we are in the midst of dangers, and they ought to take care and learn that fire burns, and water drowns, and wheels crush and mangle, and poisons kill.

I read a story many years ago, which has

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often come into my mind when I have seen boys careless. I will try to give it you as far as I remember it.

Hans Scheller was the caretaker of St. Martin's Church, in a German town. And he had a son named Kasper, who was a mischievous little fellow, but of whom he was very fond. And the boy was just as fond of his father, so that nothing pleased him better than to run to the church when school was over, and have a word or two with his father, and then play about the building.

Sometimes he would run up the steps of the bell-tower, sometimes get amongst the rafters, sometimes climb on to the roof, and sit astride of a carved spout a hundred and sixty feet high.

But the boy had one special delight, which was a terror to his father: that was, to watch the working of the wheels of the great clock in the tower. It was the great clock of the town, and Hans was proud of its exact working. "There was not its equal anywhere," he would say; "the clock of Strasburg Cathedral was nothing to be compared with it." And so he often warned Kasper not to touch the wheels, lest he should be hurt, or, what, in his eyes, would be a dreadful thing, the clock should go wrong. He would never be able to face the town council again if the clock gave a wrong time.

Thus, fond as he was of his boy, it was rather a trial to have him about the church, and he dreaded the school holidays as much as the boy loved them.

It so happened one day that he had some marketing to do, and to make all things safe, he locked with special care the door of the clock-tower. Now, he thought, if Kasper comes the clock will be safe; besides, I shall be back before he is out of school.

But as ill-luck would have it, the scholars were unexpectedly given holiday that afternoon, and Kasper scampered off in high glee to St. Martin's Church. Finding his father was nowhere to be seen, he went straight to the clock-tower door, and was rather aghast when he found it locked.

In a moment or two he laughed at the locked door. There was a way on to the roof, and there was a hole in the tower for air through which he could creep. So away he went to the roof, crawled along a cornice, squeezed through the hole, and found himself at the side of the great wheels. For a while he was perfectly happy looking at this, and examining that; then he saw a hole in the wall, and through this he naturally thrust his head. When he had done so, he discovered that he was looking through the clock face down upon the crowd below in the marketplace. He laughed to find himself in such a novel position.

But in a few seconds the thought struck him that the huge minute hand would be coming down upon him, and he tried to withdraw his head, but, to his dismay, he could not. He struggled, now thoroughly frightened, and in doing so a piece of wood was displaced, and fell upon his back. He was now as fast as if he had been fixed in a vice.

Tick, tick, the clock went on its usual regular beat, and the great hand moved with each beat. Down below him he could see the children playing in the streets, and the sound of their voices came up to him. And the hand moved on relentlessly—one, two, three. A few more, and death would be upon him. His head grew dizzy, and blindness came over him.

Just then, however, a tourist looking up at the clock saw something strange about it. He took his field-glass, and said to a watch-maker who was standing at his shop door: "What is that boy's head doing there? He will be killed."

"A boy's head!" answered the man, and snatched the glass out of the tourist's hand. "Why," he cried, "it's Kasper." Then he shouted like a madman, and rushed towards the church. More than a score of men had heard the shout, and followed. Up the stairs they ran, and then, to their horror, they found the door locked.

"Here with that beam," roared a smith. "Now all together." And down the door fell with a crash.

In a moment Kasper was dragged out of his strange position, but it was not a moment too soon, for the huge hand was just upon his neck.

When Hans Scheller came to the church soon after, he found his room full of excited men and Kasper lying in a swoon upon the floor.

After a time the boy came round, and he had learnt a lesson for life. He never again meddled with the clock of St. Martin's Church.

Will nothing teach us not to be reckless except grave danger or sorrow? Just think.—By Uncle Harry, in Church Family Newspapers.

"DARLING LITTLE MOTHER."

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled and no more letters came addressed to "My darling boy," I longed for a few to keep and re-read, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not written very long, and I spotted its pages with tear-drops.

It closed with, "From your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I always began the letter with "My darling little mother." I did not think so much about it then, but when I read how she signed this dear,

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sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother." I think she got lonesome for the childhood days when her boy was little and climbed up into her lap, stroked her cheek and said, "My darling little mamma." When she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that came with manhood's years that had taken some boyhood's warm, affectionate expressions away.

"Darling little mother." I am glad I always wrote this way and so often called her this sweet name.

I remember once in playfulness, I sat for a moment on her lap. She pulled my head down on her shoulder and stroked my hair, and I heard her say in a whisper, "My little boy," and when I looked up there were tears in her eyes. They were happy tears of memory.

To mother we are only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but

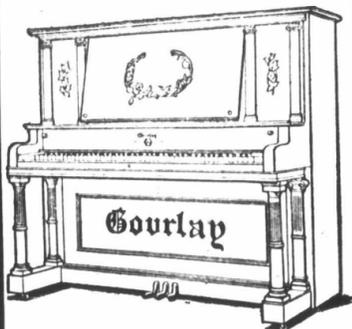
you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did it after she is gone.

A WORD TO BOYS.

You are made to be kind, boys, generous and magnanimous.

If there is a boy in school who has

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a clubfoot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk rags in his hearing.

If there is a lame boy, assign him some part of the game that doesn't require running.

If there is a dull one, help him to learn his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

HIS NEW LEAF.

The boys came loitering along from school, toward their homes in the scattered village. Ragged Jim Hanford walked a little apart, and listened to their conversation. His bare feet were red, and he hunched up his shoulders and shivered, for it was the last day of December, and the air was chill even in the sunny Southland.

"What do you mean by 'turning over a new leaf?'" he asked, timidly, at last.

"It's to quit doing what you oughtn't, like your pa quit drinking and stealing when they put him in jail," promptly replied one of the larger boys.

Jim drew back as if struck, paling and flushing, but he made no reply; only turned down a side path and hurried away with a motion quite different from his usual lazy saunter. It was true his father had been a drunkard, a vagabond and a thief ever since the boy could remember. His small stealings had lodged him in the county jail several times, but at last a reckless burglary had sent him to the penitentiary, and would keep him there until Jim should be grown to manhood. And the better for his family the people said. Jim's mother was a grim, gaunt woman, working hard from morning till night in a new cotton factory over the hill, her two little girls looking out for themselves most of the time. For her only son she had ambitions, and insisted on his attending school.

"I can't stand it no longer," muttered Jim, as he faced the sharp wind which set his rags fluttering like signals of distress. "I reckon I was born to be a no-count, and folks aren't slow to let me know it. They're all talking about their 'new leaves.' I reckon I can turn over a new leaf, too. I'll strike out for myself, I will. Mother's so cross all the time she's at home, and the girls do nothing but muss up the house, and fight like wild-cats when she's gone. What can a fellow do there? I reckon I can make my living. It's little enough I get to eat at home, and no clothes except the old ones somebody gives me. I'm tired of being counted a beggar and a thief's son. I'll sneak off this very night."

It was to an ill-kept and comfortable home Jim was going, but it stood

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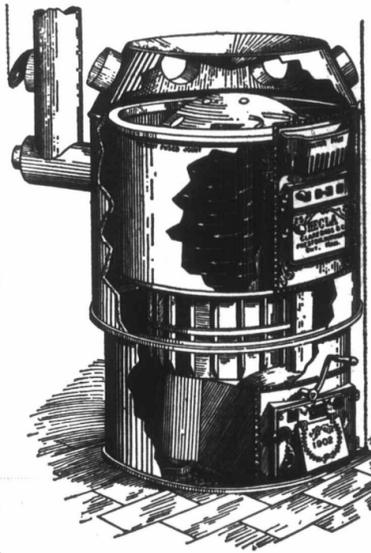
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in a pretty spot on a hillside, with trees about it, and a brook leaping down beside it. The half-dozen valley acres to the right belonged with it. By great sacrifices Mrs. Hanford had bought it, and had held it through all her trouble—perhaps because she could hardly have sold it had she wished. The crops were poorly tended, and the broken fences let in wandering cattle and hogs.

As he glanced over the field, Jim remembered, with an unwonted sense of shame, that his mother had hoed the corn by moonlight last summer, and he had—gone fishing. It was forced upon him that right here at home was a good opportunity to turn a new leaf, but he had put aside the suggestion.

"I can't stay at home, that's all there is to it," he growled.

The house was empty and cold, and in its usual disorder. The girls, he knew, were chasing about the hills, unwashed, uncombed, not fit to be seen. Jim thought of the tidy little sisters of other boys, with disgust



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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 12 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

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

JAMES A. SMART,
Deputy Minister of the Interior.

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

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for his own. He was hungry, but there was nothing but a piece of cold corn-bread, and that he threw aside angrily.

"What a way of living!" he snapped. "I don't see how mother stands it." His heart was softened now that he thought of leaving her. "But I'll make money—I'll save up and get rich. Then I'll come back and build her a fine house, and—but father will be out by then. Well, I'll take care of him, too, and maybe he will do better. I reckon I might as well start now, as to wait till night. I wonder if I have a clean shirt."

He climbed the shaky ladder to the little loft where he slept, but his eyes opened widely as he stood on the rough upper floor. There, spread out on the shabby bed draped on the boot-board, and arranged on the backless chair, was a complete suit for a boy. Cheap things they were, but Jim never thought of that, for he saw that they were new—new—not somebody's cast-offs; and the coarse underwear from the factory, the jeans coat, vest and trousers, the calico shirt, with its starched collar and front, the stockings and shoes, the wool hat, all looked just his size.

He measured the garments up to himself, held them off to admire them, and then tenderly laid them away again. There were tears in his eyes, and a new resolve in his heart, as he went thoughtfully downstairs.

"Mother does care," he said. "She's worked hard to buy the clothes, and sat up nights to make them, for I know that's no ready-made suit. She used to be a tailoress, and she hasn't forgotten how. And what a place for her to come to when she's tired! No wonder she scolds."

The girls came running like young wild things, and Jim proposed that they should clean up the house before the mother came. It took some coaxing, but, once started, Lina wanted to scrub the floors, and Jessie was determined to turn everything upside down; but Jim vetoed all that.

"We haven't time," said he. "We don't want it all wet and sloppy when she comes. You wash the dishes and pick up things, and I'll sweep and make fires. Then I'll milk old Brindle, and get a lot of wood, and then we'll slick ourselves up a little."

He felt ashamed again, for he had the new clothes, and they had little enough to cover them, but with their faces washed, their tangles of curls combed, and clean, patched aprons on, they looked quite pretty to Jim. He had scarcely got himself into his new clothes, and received the admiring comments of his sisters, when Mrs. Hanford came. Her tired eyes

Headaches

can't always be blamed on the eyes. Upset stomach—constipation—biliousness—cause nine-tenths of the headaches.

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lightened at sight of the bright orderly room, the tidy children and the lad, half proud, half awkward in his new garments. It was a different picture from what those eyes usually met, and repaid her for days and nights of toil.

"Yes, I sewed on them nights," she said in reply to Jim's questions. "It was cheaper to make them. I had to go by guesses partly, but they fit pretty well, don't they?"

"Fine," answered Jim.

There was no spoken thanks, no kisses, no demonstrations. They were not of that sort; but Jim's smile thanked her. And to himself he was saying:

"Things must go different after this."

He had not waited for the coming year—he had already turned his leaf; and though he made no promises, I think his mother understood when he repaired the door-latch that very night, and fixed a window so it would not rattle. The most of New Year's Day—a holiday for his mother—was spent in planning to mend the fences, and turn their thriftless corn-patch into a paying truck garden. Jim has worked steadily to fulfil his plans, and he finds that he has gained in more ways than one, and it is his privilege to give gifts as well as to receive them.

**THOUGHTS FOR THE
THOUGHTFUL**

Many Christians get cold warming themselves at the world's fires.—Clayton.

If religion has done nothing for your temper, it has done nothing for your soul.—A. J. Gordon, D.D.

The only greatness is unselfish love. * * * There is a great difference between trying to please and giving pleasure.—Henry Drummond.

Everything related to our happiness depends upon our point of view. We may life up our eyes to the hills, even when walking in the valley of the shadow.

The Christian faith is a grand cathedral with dimly lighted windows. Standing without, one sees no glory, nor can ever imagine any possible. Standing within, every ray of light reveals a harmony of unspeakable splendour.—Hawthorne.

I know nothing can make up for such a loss as yours. But you will still have love on earth all around you, and His love is not dead. It lives still in the next world for you and perhaps with you. For why should not those who are gone, if they are gone to their Lord, be actually nearer us, not farther from us, in the heavenly world?—Charles Kingsley.

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