

[July 13, 1905.]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JULY 20, 1905.

[No. 29.]

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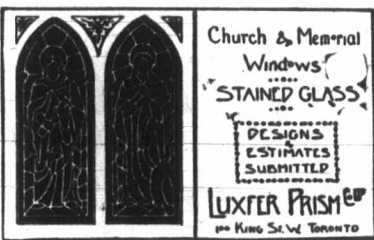
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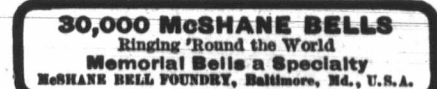
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Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 5 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

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

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Deputy Minister of the Interior.

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[July 20, 1905.]

Canadian Churchman.

TORONTO, THURSDAY, JULY 20, 1905.

Subscription, - - - - - Two Dollars per Year.
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Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

July 23—Fifth Sunday after Trinity.
Morning—1 Sam. 15, to 24; Acts 23, 12.
Evening—1 Sam. 16 or 17; Mat. 12, to 22.
July 30—Sixth Sunday after Trinity.
Morning—2 Sam. 1; Acts 28, 17.
Evening—2 Sam. 12, to 24, or 18; Mat. 15, 21.
August 6—Seventh Sunday after Trinity.
Morning—1 Chron. 21; Rom. 6.
Evening—1 Chron. 22, or 28, to 21; Mat. 19, 27—20, 17.
August 13—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 11, to 25.
Evening—2 Chron. 1, or 1 Kings 3; Mat. 23, 13.

Appropriate Hymns for Fifth and Sixth 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.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 232, 270, 280.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 546.

Sound Doctrine.

It is gratifying to know that we are marching shoulder to shoulder with many of the truest, clearest and ablest exponents of Church thought in the old world. "What the age really wants is, not new developments, but more preaching the Gospel," says the Church Times editorially. "And we need more of the old-fashioned training, from babyhood onwards, in the Bible and Prayer Book. Sinful men and women want to hear about the love of God in Jesus Christ, about the atoning Sacrifice and the means provided by Christ in His Church for the restoration of the penitent to a state of grace and reconciliation. The Church which faithfully and with authority propounds Christ to His people is the Church with a future. Such a Church will not proselytise, but will attract, by the sense of an unearthly claim, by the beauty of holiness. Ceremonial is but the natural expression as shaped by the trained instinct of the

ages, of settled and unchangeable mysteries of faith." Nothing could be more plain, direct, helpful or timely than these strong inspiring words.

More Work for Laymen.

The Bishop of Madras has this to say of the Church work of laymen in his vast diocese, in the Men's Magazine: "We make much more use of laymen than you do in England. About half the English services held every Sunday in the diocese are taken voluntarily by laymen. Were it not so, it would be impossible for us to provide any religious services for the small congregations scattered over the diocese, except at very rare intervals. It is possible that at no distant date the Church of England will be compelled to follow our example." Why should we not in the vast field for service offered to our Church in Canada have plain services held—with Episcopal sanction—by laymen here and there, and everywhere where there are now no churches or clergymen? From one end of Canada to the other let volunteers come forward and we make bold to say the Bishops will do their part.

The Lesson of Flowers.

Our good friend "Peter Lombard" has often given us occasion for gratitude for beautiful thoughts—beautifully expressed. Again he has our thanks for this fine appreciation: "A welcome summons came to go and see the glorious exhibition of fruits and flowers at the Botanical Gardens (London, England). And still the memories of the past were upon me as I rejoiced in the beautiful things of the present. For I saw row after row of lovely flowers, such as the worthies of whom I have been treating never dreamt. I think it is Phillips Brooks who has a sermon upon one word, "Bezaleel," and the sermon is a descent upon the power of the Holy Spirit in training men to fresh discoveries of beauty, and ever-increased skill in art. Bezaleel, we are told, was guided by the Spirit of God in his beautiful work for the sanctuary. And as I looked upon some of these flowers to-day, developed out of simple forms, and rich beyond words to tell in shapes and colours of beauty, I felt that it was Bezaleel over again. What a history do these glorious blossoms tell of long and patient study!"

Diversity of Taste.

How wide one's charity should be in matters of taste is evidenced by a writer in the Spectator, who says that: "One of the greatest causes of domestic discomfort, George Eliot wrote, is a different taste in jokes. The capacity to take part in or understand a joke, of whatever kind, and to understand it in the right way, being one of the severest tests of any intellect, that is probably true. Clearly it may account for the inability of certain people to live together happily in a married state, if it true, as it assuredly is true, that it is accountable for all sorts of squabbles and arguments between people who need not live near each other, and would not do so if they could, especially if they had to talk about their tastes in literature. For who of us is not, or may not be, 'dull' in somebody else's opinion if once he touches on a subject in which his hearer is not interested? Some of us, like Mr. Andrew Lang for instance, cannot away with a person who does not care for Scott or Dickens. "I cannot read Dickens!" How many people make this confession with a front of brass, and do not seem to know how poor a figure they cut!" Mr. Lang writes with admirable enthusiasm. Exactly; but from their point of view Dickens and Scott are dull, intolerable, and not to be borne. To Mr. Lang they are dull and unbearable persons; but then to them he, and we perhaps, are just as uninteresting."

A Progressive Spirit.

An Anglican Bishop working in China lately told the London correspondent of the Church of Ireland Gazette "that the progressive spirit of the American Church in that land was of the greatest advantage to the workers of the Mother Church. In America they had to face and solve problems which are not to be met in England, and as the Mission field constantly presents difficulties of jurisdiction and management, for which no English precedent is to be found, the experience of the Americans is of the first importance, for it enabled them to speak with confidence of the results of certain lines of action. The union of the forces from the far West with the more conservative tendencies of the Island Church, gave that happy union of youth and age, which has exercised a most beneficial influence upon Mission work as a whole. Owing to the recent visit of Archbishop Davidson a most desirable spirit of mutual affection has arisen and the union of the two great branches of the Anglican Communion is closer to-day than it has ever been." We take it, in no carping sense, that the term "American"—in the above paragraph—is intended to include the Canadian—as well as the United States Branch of our church. This is not unpleasant reading to New World Churchmen.

Religious Freedom in Japan.

We are all quite ready to hear anything interesting or informing as to the life and character of the Japanese. The South Tokyo Diocesan Magazine thus refers to the remarkable comparative freedom of that extraordinary people: "Free and open! No country ever was more so. In five Mission Houses at least in Tokyo a special thanksgiving is regularly offered for 'Religious freedom in Japan,' and very rightly, for that is one of the greatest blessings we have. Not only is it true to say that access to the people is free and open and liberty granted (and protected) for the exercise of everybody's religion, but it is also true that the minds of the people are marvellously free and open, free from prejudice and open to new truth. Not that there is no prejudice, no narrow mindedness, no ignorance, but that these things are not conspicuous when comparison is made with other nations. The why of this may not at once seem clear but the fact is beyond all question. Especially is this true of the young men, the multitudinous students of this rising Empire, and particularly those of Tokyo, where are gathered many thousands of them from 'all the sixty-six provinces.'"

"Ancient and Modern" Tunes.

"Of the tunes" (in new edition of 'Hymns Ancient and Modern') The Church Family Newspaper says: "A good many disappointments are in store for the purchasers of the book. A number of favourites of, to our humble taste, the highest excellence disappear. For example, 'Alleluia, sing to Jesus' has a new tune which does not seem to have the spontaneousness and gladness of the old one, which was by S. S. Wesley. Fancy rejecting a tune of the great Samuel Sebastian's! 'To 'Lead, kindly Light,' Dr. Dykes's familiar tune has been mercifully retained, but it has a companion which precedes it, by B. Luard Selby. 'My God, my Father, while I stray' also has a second tune. 'Pleasant are Thy courts above, also has a new tune, the familiar one being rejected altogether, and 'Sing Alleluia forth in dutious praise' also appears with new music. 'Ten thousand times ten thousand' has a second tune. The old tunes are rejected in the case of 'Come, let us join our cheerful songs.' 'We saw Thee not when Thou didst come,' 'The roseate hues'; and as we have seen, too, 'For all the saints.' The disappearance of the magnificent congregational tune to this

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last hymn is a great loss, one of the greatest of the book. The new tune is by Dr. Villiers Stanford. It is a very elaborate setting, almost like an anthem, of high excellence one may be sure, but not so congregational as the one it has displaced." How careful the compilers of our proposed Church Hymn Book should be—goes without saying.

An Historic Bishop.

In a sketch of Bishop White—one of the founders of the Church in the United States—the Church Standard gives, amongst other, the following interesting information: "The clergy of Pennsylvania—there were but six of them in all—selected Dr. White, and he proceeded to England with Dr. Provoost, who had been elected Bishop of New York. They were consecrated in Lambeth Chapel on the 4th day of February, 1787. For fifty years from that time the life of Bishop White is the history of the American Church. He consecrated its bishops; he attended its General Conventions, presiding at all of them but one; he wrote its pastoral letters; from his own convention he was never absent. He played a prominent part in the adaptation of the Prayer Book and in the drawing up of canons for the Church's government. The mutual suspicion and distrust which was so evident in the ratification of the Constitution by the different States was not unknown in the councils of the Church. Then Bishop White was like Barnabas, in persuading men of differing views to trust each other. One secret of his power may be found in a remark which he made with reference to a discussion about the General Theological Seminary. He had been at first opposed to its establishment, on the ground that local seminaries would be likely to do more satisfactory and better work. He was outvoted, and at once acquiesced in the decision, and gave to the Seminary his constant approval and support. 'It has always been my practice,' he said, 'not to be repeatedly obtruding my peculiar views of a subject on any body of men when their decided sense has been declared against me—the matter not involving sacrifice of principle.' He could yield gracefully, and so he won far more than he gave up.'

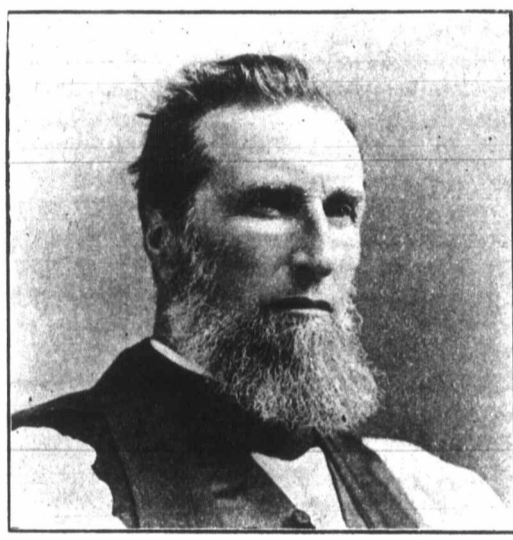
A Living Faith.

Archdeacon Mackarness has been giving his brother clergy some helpful hints on the most effective way in dealing with unbelief. Amongst other wise things he said:—"It behoved them as clergy to teach and preach the fundamental truth, not only emphasized in Holy Scripture, but abundantly proved in human history, that the spirit of man, distinguishable from his merely intellectual and bodily constituents, was that side or face of his complex being which was turned towards things spiritual, exercised a living faith in God, brought man to a consciousness of his relation to God, and spoke in the voice of conscience. They asked that the agnostic should recognize the psychological fact that spiritual things were spiritually discerned, and that reason had its proper subject-matter, with which it was fully competent to deal. Not that the two faculties did not act upon and help each other; this they certainly did, for human personality was a complete whole; faith was guided by reason, and reason was elevated by faith; but the main function of each was clear. Christian truth was primarily a matter for faith—for the spiritual faculty. The various articles of the Christian Creed directly depended on personal assurance and personal declarations, and their acceptance depended on personal trust. Their plea was, that the agnostic should give his spiritual faculty fair play, and his reason fair play also, each in its own domain. But the agnostic too often beggared his reason and allowed it to become false to itself. Finally, what is the agnostic doing with his will? A well-known sceptic once said, 'A man's creed does not depend upon himself. Who can say I will believe this and that, or the other,

and least of all, that which he can least comprehend?' To that question the words of Christ were the true reply: 'If any man will do His Will he shall know of the doctrine.' 'If it be any man's will to do His Will, he shall know.' A man recognized, at all events, a vast amount of good effected by the Christian Faith. Yet he professed that he could not will himself into believing the truth of it. A man could, undoubtedly, purpose to do his best to believe. When Coleridge was asked by a doubter for a solution of certain difficulties in the Christian Faith, his answer was: 'Try it.'

BISHOP YOUNG.

The Church in Canada mourns the loss of the pioneer Bishop of Athabasca. For over twenty years the Right Reverend Richard Young, D.D., with loving zeal, and faithful diligence, bore spiritual rule over that far North Western Diocese which lies midway between the Hudson's Bay and the Pacific Ocean, and the Northern Boundary of the United States and the Arctic Sea. This Diocese it will be remembered was carved out of the old Diocese of the same name, of which it formed the Southern part, the Northern portion being the present "Diocese of Mackenzie River." The sixtieth parallel of north latitude is the geographical line which separates the one from the other. When it is said that the dwellers in this remote part of Canada are chiefly Indians; that in the earlier days postal news from



Rt. Rev. Richard Young, Late Bishop of Athabasca.

the outer world came at long intervals; that most of the comforts and conveniences of civilized life and society were things unattainable; and that in order to make himself understood by his people, the Bishop had to become familiar with the language of each tribe within his borders, one can begin, in a measure, to realize the privations, difficulties, hardships and labours undergone by the cultivated Christian gentleman and his family in taking upon themselves the burden of the Church, and going forth into the wild and remote North land—conquering and to conquer, in a strength not their own, and with the sign that is ever victorious. And now the end has come. And the pure brave spirit of this good and gallant Father of the Church has been called away to the well-earned rest. No more on earth the sweet-toned voice will lead the solemn service in the mother tongue of the dark-skinned worshipper. No more will the good Father be called upon to journey—in winter, on snow shoes, through forest and over prairie; in summer by canoe on broad lake, and rushing river, to visit the far scattered wigwams of his rude unlettered flock; and to tend them as a good Shepherd tends his Sheep. But his revered memory long will linger in the Indian's wigwam; the white man's home; and in the Church he gave his life to nourish in the far northern wilds, the Church he loved and served so well. His is the

honour and distinction of having his name recorded in the annals of our Church and Country—as the Pioneer Bishop of the Diocese of Athabasca. His is the immeasurably greater honour and distinction of having unselfishly, faithfully and devoutly served his God in His Church on Earth until, in the Father's good time, he was called to the rest and preparation for the perfect service of Heaven.

"Men of the Time" gives the following concise record of the Bishop's life:—Bishop Young was the son of A. W. Young, Esq., formerly of South Park, Lincolnshire, England, and was born there Sept. 7th, 1843. Educated at Kingston College School in his native city at South Grammar School, and at Clare College, Cambridge (Bd., 1868), he was ordained Deacon 1868, priest, 1869, became Curate of Hales-Owen, Worcestershire, and was subsequently vicar of Fulstow, Lincolnshire. In 1872 he was appointed Organizing Secretary of the C. A. Society for Yorkshire. In 1875 he was sent out by the same body to Manitoba, and in addition to having charge of the Parish of St. Andrew's in that Province, discharged other duties of an important character for the society in connection with the Missions in Rupert's Land. On the erection of the new Diocese of Athabasca, 1884, he was appointed to the Bishopric and was duly consecrated at Winnipeg by the Archbishop of Rupert's Land, assisted by two other Prelates, in October 18th of that year. His Lordship received the degree of D.D. from the University of Manitoba, 1884, and D.C.L. from Trinity University, Toronto, 1893. Attended the Anglican Union Conference at Winnipeg, 1890, and the General Synod at Toronto, 1893. He married Julia Henstley, youngest daughter of Rev. W. B. Harrison, Rector of Gayton-le-Marsh, Lincolnshire. His episcopal residence was at Fort Chipewyan in the North-West Territories.

A CANADIAN SUPERANNUATION FUND.

The more we think of the generous and statesmanlike suggestion of the Bishop of Quebec, and the lead His Lordship's Diocese has shown the Canadian Church in this matter, the more we are impressed by it. It is indeed a noble, and we are convinced, practicable suggestion. We not only hope, but believe, that this great idea is beginning to appeal to the imagination of our Church people. It is by such lofty, far reaching, and beneficent conceptions that we are gradually led to lift our eyes above the little path of parochialism and to seek to do more "statute labour" on the King's Highway. So that all may more freely come and go with an increasing and strengthening sense of advantage, comfort, and security. How it would add to the mutual sense of fellowship; widen the scope of interest; extend the bond of sympathy; and dignify the feeling of responsibility—were the members of our Church throughout all the Dioceses in our great Dominion to be able to realize that once in each year they were to be given the opportunity, and privilege, of contributing to a Fund—common to our whole Church—for assuring adequate support for the declining years of the faithful clergy! This would indeed be a step in advance. Large and national in its character. Worthy of a people—descendants of one of the great nation builders of the world—builders of a young and vigorous nationality themselves. Members of the historic Church of their Motherland. The cause itself being one which should not fail to appeal to the spirit of affection, benevolence and patriotism. To help to make the last part of the earthly journey easy for those who have devoted their lives to the good of their fellow-men by self-sacrificing renunciation of worldly wealth and pleasure. And who by precept and example have sought in season, and out of season, to minister to their spiritual needs and have brought to them and theirs the sacred comforts, consolations, precepts, privileges, and blessings of religion clothed with an acceptable and

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[July 20, 1905.]

CANADIAN CHURCHMAN

461

gracious authority by its Divine Founder. Surely the object is lofty, beneficent and well worthy of our best and purest desire and effort. We sincerely hope that the members of the general Synod will give it their most earnest consideration. That it will after careful and adequate discussion be formulated in legislation and in due course come into operation. To our mind a yearly collection in May would be the simplest means of acquiring the requisite Fund. There need be no delay in its disposition. In each diocese an appropriate committee could dispense it. Who can foretell the blessing such a Fund will prove, the gratitude it will call forth, and the resultant blessing to contributors without number.

FROM WEEK TO WEEK.

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

There is evidently considerable searching of heart in the Conservative party of the Dominion concerning its leader and its policy. Lack of success always seems to open the gates of dissatisfaction and despondency. Had Mr. Borden been successful at the last general election and probably the change of a hundred votes in half as many constituencies would have made him so, he would be the unquestioned leader of his party and the most honoured man in public life. The fates ordered otherwise and behold his friends are taking council as to what they may do with him. Shall he be cast down and another put in his place or shall he remain where he is with a sullen and faint-hearted section of his followers sulking in their tents. Spectator has watched the career of Mr. Borden, both as a private member and leader of the opposition, and has formed the opinion that he is the type of man very much needed in Canadian public life. He has occupied his present position for five years and has not led his forces to victory. What of that? How many years did the great Edward Blake lead an opposition and never even saw the promised land of the treasury benches? Sir Wilfrid Laurier, as leader, went down to defeat once at least before he succeeded in leading his party to power. Is it a marvelous thing that Mr. Borden should not be able to spring at one leap into the position that took others years and many reverses to reach? But a leader is after all only one man. If his followers think first of themselves and are unwilling to sacrifice themselves to some extent in support of one in whose judgment they are presumed to confide it is hardly surprising that failure should become more familiar than success.

We think we have noticed that Mr. Borden has tried to set forth an important principle whenever he has emphasized anything as particularly worthy of public attention. He does not rush about proclaiming some trifling fact that may appeal to popular prejudice for a time and treat it as though it were of the first importance. In this he is not only playing the man but shrewdly gauging public opinion. How wonderfully things have changed within our own recollection. The day of the grip and catch-word in winning elections seems to have passed away. Men want serious reasons for changing their ground and they want the men who present those reasons to show evidences that they really believe in their seriousness. A year ago the country rang with the Dundonald charges and their outgrowth. The whole militia force of Canada was to go dead against the government. The Scotchmen particularly, it was said, would never forgive the suggestion that one of their countrymen was a "foreigner." In a few months an election took place and not a trace of the influence of the question on the results could be found. In its way it included important elements of administration, but it was not a factor to set up against great issues of state. In all that turmoil Mr. Borden

never treated the subject as of first rate importance and never tried to persuade the public that it was such. He saw much further than followers who had not observed that intelligent men, as the electors of Canada are, do not decide great issues on a trifling point like that. His attitude on the Autonomy bills has been the subject of much criticism, but it seems to us to have been that of a man who realized the responsibility of his position not only as a leader of a party but as a citizen who sought the welfare of his country. He acted like a man who believed in the rectitude of his contention and planted his feet upon the constitution of the Dominion, giving to such provinces the powers provided for in that constitution. We do not say that he was right or wrong, but there was the principle clearly enunciated, so that all men might understand. It was a clear appeal to the judgment and the patriotism of the people. But again he seems to have been over-borne by men who thought they saw an opportunity of winning by appealing to the prejudices of Ontario Protestants, and the policy of the rights of the province to decide upon educational questions was over-borne by men who made the issue Separate Schools or no Separate Schools. But again the electors that were expected to rise to the fly, failed. What in our judgment the public wants is a policy that is backed by a principle appealing to the judgment and conscience. And then we want public men who will stick to their guns and not drop their policy and chase round for a new one every time a constituency goes against them. If our public men do not believe in the rectitude of their cause, how are they going to convince the electors to believe in their leaders?

President Roosevelt occupies at this moment a very exceptional position among the public men and rulers of the world. In his own country probably, Lincoln at the zenith of his power did not command the affections of his people so fully as Roosevelt does to-day, and he stands second to no other ruler in the good-will and approval of the nations. Mr. Roosevelt has had a very remarkable career and his success in life seems to point to some remarkable lessons. In the first place he has been a man who always said just what he thought on public questions or at all events that is the impression he conveyed. Time and again the knowing politicians implored him not to do this or say that or his career would be ruined and the party suffer. But Mr. Roosevelt never hesitated to say or do what he thought proper for the occasion and trusted the people to interpret his actions aright. In almost every case his blunt, honest methods far outreached the underground methods of the politician in mere expediency, to say nothing about his self-respect. He possesses a power to-day which probably no predecessor in his office ever held before, because he has the people with him and when he speaks to the Senate it is known that behind him stands an enormous multitude of citizens. In the second place he always gives the impression that he desires to say the right thing when he speaks. Right not because of expediency but by reason of its truth and fitness. What an enormous influence for good such a man is when all the young men of his country are following their President in search of the elements of success. His success does not hang upon that uncertain and elusive quality "tact," but upon a straightforward desire to do what is right. Let us recall but one instance to illustrate what we mean. A month or so ago President Roosevelt was waited upon by the officers connected with the great teamsters' strike then in violent progress in Chicago. They wanted the President to say that federal troops would not be called in to interfere with the strikers. Mr. Roosevelt spoke of his respect for the working men and his approval of labor unions and stated that he was an honorary member of one himself. But he reminded the men that Unions had to obey the law just as ordinary citizens, and

if violence was used, behind the city stood the state, and behind the state stood the nation. If ever the politicians saw a difficult situation there it was. Speak out what it was plainly the duty of a man in authority to say, and then would come an enraged labour vote that would sweep him or his party into oblivion. But nothing of the kind happened. The men seemed to like it for at once violence was abandoned and no signs of resentment were shown. These qualities have enabled him to be a most powerful factor in bringing Russia and Japan together in negotiations for peace. We look upon the success of Mr. Roosevelt as a source of great encouragement to those who work for righteousness. The heart of the people is really sound. Men have not lost their love for fair play and truth when squarely set before them. The men who value integrity and honour above advancement can still go forward to the highest position in public life.

The annual report of the General Missionary Society has but recently come to hand. We do not know the difficulties to be overcome in compiling this work, but if it were possible to issue it, say by the first of April, rather than the first of July we think it would add to its usefulness and increase public interest in it. However the report is a marked improvement over the one issued a year ago. There is much more information given and it is set forth in a clearer manner. More attention has been given to the use of type and yet we think the skilful printer can do better still without adding to the cost. In our judgment the reports of the Western Bishops are far more instructive than those of last year. They are almost without an exception plain statements of the things that have been done without any appeals or that sort of thing. Without in any sense reflecting upon the others, Spectator thinks the Bishop of Qu'Appelle presents perhaps the briefest and yet fullest report of all. It would be difficult to put more definite information about a Diocese in so short a space. There are a few introductory comments and then a simple statement of fact concerning almost every side of Diocesan work. Had the printer set out these facts a little more strikingly by a more judicious use of type it would be difficult to suggest an improvement. The other reports possibly are as full in their way, but the facts are often enclosed in explanations that to our mind rather weaken them for the eastern reader, who knows nothing of the details of the work. We would make a somewhat similar comment regarding the report of the Executive Committee on the work of the Missionary Society. It is of course essential that we should be informed of the action of the Board in the various steps of administration during the year, but in this report the facts are embedded in a continuous address intended to interpret them. We do not think this wise. It gives one the feeling that he is being led about, and not free to make his own combinations of facts without deliberately sitting down and picking them out of a large amount of other matter. If it be necessary to explain it would in our judgment be better to divide the report into two sections, one setting forth the undressed facts in a concise manner and the other containing the explanations that may seem necessary. If any one wishes to do any figuring on his own account it is then possible to do so without difficulty.

SPECTATOR.

THE REVISED CANADIAN PRAYER BOOK.

By the Rev. Dyson Hague, (Article 2).

Canadian Churchmen generally will agree with Spectator that no question to be brought up before the General Synod can compare in importance with that of the proposed revision of the Prayer Book. As far as one can judge the senti-

ment of Churchmen is this; an almost universal feeling on one hand that nothing rash must be done; on the other hand that something must be done and that soon. Up to the present date the matter seems to stand as follows: As the result of a notice of motion in the convening circular by Mr. Matthew Wilson, K.C., that a Canadian Prayer Book should be printed, the matter was warmly debated on the afternoon of the 8th September, 1902, in the last General Synod at Montreal, and it was resolved a Canadian edition of the Book of Common Prayer should be printed for use throughout Canada. From the official printed record of the proceedings of affairs that after a motion by Canon Welch that an edition of the Book of Common Prayer be published with such editions and adaptations as may be required by the needs of the country, it was moved in amendment by Mr. Matthew Wilson, K.C., and seconded by Rev. J. C. Farthing: "That it is now convenient and desirable that an edition of the Book of Common Prayer be printed for use throughout Canada (by the action of a joint committee of both Houses), and that such Prayer Book should contain, conveniently arranged, all the prayers and forms of service applicable to and authorized for the use of Church services in Canada, and should be issued with the authority of the General Synod, and used by the various congregations within its jurisdiction; and that the Upper House be respectfully requested to take such action as may be deemed necessary to prepare a plan for the issue of such Canadian Prayer Book, and that, (the Upper House concurring), a joint committee of both Houses be appointed to assist in carrying out the object of this resolution, and to report at the next meeting of the Synod." The Rev. V. E. Harris moved an amendment to this that instead of a Canadian Prayer Book being printed, "an appendix to the Book of Common Prayer be printed for use throughout Canada, and that the said appendix should contain conveniently arranged all the prayers and forms," etc. This was lost. On the morning of September 11th, the following message was sent down from the House of Bishops. Message No. 44. "The president begs to inform the Prolocutor that the Upper House concurs in Message G. G. (on an Appendix to the Book of Common Prayer) and appoints the following Committee to act with that of the Lower House in this matter, provided, that on the said services being drawn up they be sent to the House of Bishops of the Province of Canada, the House of Bishops of the Province of Rupert's Land, and the Bishops of the Dioceses of British Columbia, and that on receiving the approval of a majority of them, the same may be published as an Appendix to the Book of Common Prayer. The following are named as the committee: The Bishops of Fredericton, Quebec, Toronto, Saskatchewan and Calgary, Ottawa, Huron, and Ontario. (Signed) W. B., Montreal, President Upper House." Now the reader will observe that the motion that the proposed changes and services, etc., should be printed as an appendix to the Book of Common Prayer was lost. That proposition was thrown out. The motion that a Canadian Edition of the Prayer Book should be printed was carried, and that was the motion we suppose that was sent up. Yet when the Bishops sent down their message they apparently mistook the desire of the Lower House, or at least were not aware of the motion of the Rev. V. S. Harris and its rejection. However, a committee was appointed consisting of the above-named Bishops, and Deans Matheson and Partridge, Archdeacons Naylor, Davis, Neales, Fortin, Pentreath, Canons Welch and Whiting, Doctors Langtry, L. H. Davidson, J. A. Worrell, Mr. Matthew Wilson, Captain Carter, Col. Matheson, and Judge Ritchie. Of these, Bishop Baldwin, of Huron, and Judge Ritchie have since died. In the year 1903 the sub-committee, or at least a certain

number of them, completed their labours, and issued a printed volume of 267 pages, with the title "The Canadian Appendix to the Prayer Book containing prayers and services for special occasions, by authority." It is a most voluminous volume, and consists of service in school-houses, form of shortened service, service for the Festival of Transfiguration, admission of Lay Readers, Deaconess, Institutions, Inductions, Consecrations, Rogation Days, Thanksgiving, Missions, Sunday Schools, Family Prayer, Occasional Prayers, etc., etc. In short about twenty-five forms of service, with a Glossary, and as we said, 267 pages in all. This book, however, we understand has not obtained the approval of all the members of the Committee. We certainly think that if there is a probability of its obtaining a place in the Church of England in Canada it should if possible be previously placed in the hand of every member of the General Synod, both lay and clerical. In the meantime Canadian Churchmen must assume the attitude of patience and expectancy, but in the judgment of the writer there are only three possible issues. First. To leave the Prayer Book alone. That it is to let our incomparable Prayer Book stand as it is, and get the Bishops to issue separately on their authority a small hand book containing forms of prayer for thanksgiving, harvest, missions, Sunday Schools, etc., etc., selections of Psalms and lessons for special occasions, etc., with such permissive rubrics as will enable the clergyman to wisely adapt our services to the special circumstances of our Canadian parochial life. In the opinion of many Churchmen this would give all that is required, and would solve the difficulty on the line of least resistance and friction. Second. To issue a Canadian Prayer Book. This would have on its title page, "The Canadian Edition of the Book of Common Prayer," would add, we presume, additional opening sentences, would alter and abbreviate possibly the prayers for the Royal Family in the Litany and Morning and Evening Prayer, would put the Prayer for all conditions of men and the General Thanksgiving after the Prayer for the Clergy and the people, would adapt the burial service for Canadian use, and possibly after the manner of the American Prayer Book, (though the writer seriously hopes for something more in keeping with our beautiful liturgy), a form for use in Family Prayer, etc., etc., etc. There can be no doubt that this would be a tremendous task, herculean, in fact. It would take years and years to be rightly done, should require co-operation with the American, Australian, and mother Churches, and would certainly involve most serious risks if there were the slightest interference with those words and sentences and rubrics that have so long been bones of contention in the Anglican Communion. Third. To use an appendix. The Prayer Book according to this proposal would be left untampered with from cover to cover (or if any change the words "in Canada" might be inserted in the Title Page after the words Church of England), and a short appendix be added consisting of not more than thirteen or fifteen pages in the same print, etc., as in the American Prayer Book. This could contain the alternative opening sentences, alternative Psalms, etc., and in a series of permissive rubrics everything desired by any reasonable Churchman could be found. Though difficulties of various kinds would have to be confronted, and possibly the generous sinking of individual opinions for the sake of unanimity, it is possible that the brief Appendix idea is the one that in the long run will have the approval of the majority of Canadian Churchmen.

—To be envied is a nobler fate than to be pitied.—Pindar.

—We will never make the world better by frowning at it.

The Churchwoman.

NIAGARA.

The annual opening of the Girls' Friendly Society Holiday House, at Burlington Beach, took place on June 30th. The associates had much pleasure in welcoming from Toronto Miss Boulton, Mrs. Foster, Miss Foster, and Mrs. Davidson. Mrs. Du Moulin and a number of ladies came from Hamilton, and the Rev. F. E. Howitt, of St. George's Church, held a short service, asking God's blessing in the coming season. Tea-tables were spread under the trees, and all the visitors greatly enjoyed the charming surroundings. The situation is most beautiful, on one side facing the lake, and on the other the picturesque Bay of Hamilton. A lovely, well shaded walk of about three minutes is all the time required to take you to the boat-house on the bay. There is a large rowing boat, and the bathing in the lake and bay is excellent. Holiday House is now in its 13th session, and often so full there is difficulty in accommodating all who wish to go there. The charges are most moderate. Girls' Friendly Society members per week, \$1.75; non-members and associates, \$2.75; private room, one occupant, \$4; private room, two or three occupants, \$3.50; single meals, dinner, 15 cents; breakfast or tea, 10 cents each.

NOVA SCOTIA.

Charlottetown.—A meeting of the Women's Auxiliary was held the beginning of the month. On the platform were the president and vice-president of the society throughout the Island. An address of welcome was tendered Mrs. Worrell, and appropriately replied to by her. Excellent addresses were given by His Lordship and local clergymen. The officers elected for the ensuing year are Mrs. Simpson, President; Miss Mawley, Summerside, First Vice-President; Mrs. Hodgson, Charlottetown, Second Vice-President; Mrs. T. J. Harris, Recording Secretary; Mrs. Alley, Corresponding Secretary; Mrs. F. C. Cotton, Dorcas Secretary; Mrs. Vinnicombe, Treasurer; Miss Mawley, Secretary of Junior Branches; Miss Snaddon, Zenana Secretary; Miss E. B. Haviland, Editor of the Leaflet.

INDIA ORPHAN WORK.

Mrs. I. C. Cruse, Greenwood, B.C., to support child for year, \$15; E. L. R. L., Ottawa, \$10; "Memorial Church," London, \$3; "A sinner," Minesing, \$1; Teyney, \$2. There are still many of these little ones to support, and very little from several friends would soon mount up. If ten persons would give \$1.50 each, that would support a child for one year. Many would be glad to do this if they thought of it or were told about the work. Of course, a smaller sum from a larger number could be arranged if preferred, if only we would take a little interest and speak of this work to others, (always remembering for Whose Sake we do it) we could be raising up new friends continually. May God bless our efforts and bless the little ones on whose behalf we are working and may we all indeed be "willing workers" for Him, looking for open doors of opportunity with glad and faithful hearts. Any gift however small will be gladly received by Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

—Every position in life, great or small, can be made as great or as little as we desire to make it.—Dean Stanley.

REVIEWS.

The Westminster Confession of Faith and Thirty-nine Articles of the Church of England, the legal, moral, and religious aspects of subscription to them. By Jas. Donaldson, M.A., LL.D., Principal of the University of St. Andrew's, Scotland. Longmans, Green & Co., London and New York. Price, 3s. 6d., net.

This is a very instructive book, coming, as it does from one of the foremost divines of Scotch Presbyterianism. It is instructive in two ways, first as showing the consequence of denying the position of the Church of Christ, and His apostles as the "pillar and ground" of the truth, "the faith once for all delivered to the saints," and secondly, as showing the teaching highest in favour with the new school of Presbyterian, so-called Theology. The writer criticizes very severely the Scotch "Confession of Faith," showing its inconsistency, and incompatibility with modern "Biblical" criticism. He deals more lightly with the Thirty-nine Articles, alleging that the difficulty of "subscription" to them is not so great as that in regard to the Scotch Confession. He is very severe on the doctrine of the Trinity, "a dogma elaborated in the 4th century," and gives a picture the reverse of complimentary to "the monks and Bishops" who "elaborated it." He objects to the terms "Person," and "Substance," denying their propriety as applicable to the God-head. As regards our Lord, Dr. Donaldson says, "The birth from a Virgin also presents difficulties. If the dogma were correct it would raise strange suspicions in regard to the character of Joseph and Mary." Again, "If the conception and birth of Christ were supernatural, there may well be doubts whether He were a real man," etc., etc. Of course, Dr. Donaldson sees nothing but absurdity in the Athanasian Creed, "Philosophic thinkers are all of opinion that the Creed, (viz. Athanasian), cannot be understood—that it is unintelligible." We have not space to further illustrate the inaccurate reasoning and the curious aberrations of this "book of the times," Scotch and German times. We should be inclined to look upon our learned Doctor as a Sabellius redivivus. We do not at all wonder that candidates for the Presbyterian ministry should be few, if such be the teaching given them regarding the Confession of faith they are solemnly bound to believe and teach. The rest of the book deals with "the legal aspects of subscription;" "the moral and religious aspects;" "the remedy, what is to be done?" and an elaborate analysis of the late judgment given in regard to "The Free Kirk," and the "Wee Kirk," with a candid examination of the personnel and qualifications, etc., of the professors in the new "Wee Kirk" Divinity Hall. We cannot conclude our review of this melancholy book without mentioning the writer's opinion that no matter into how many sects the "Presbyterian Church" may be split there can be no schism, "the separation is not a schism, and does not separate them from the Universal Church, which consists of all, in every part of the world, who are doing God's will." We may just add that the writer gives a very distressing picture of those, chiefly Highlanders, who form the body of the "Wee Kirk," and supports it by evidence. Altogether, looking at the source from which it comes, we consider this a very sad book. —W. E. C.

A Struggle for Life: Higher Criticism Criticised, by Rev. John Langtry, M.A., D.C.L., rector of St. Luke's, Toronto. Author's Edition, Toronto, 29-33 Richmond St. W. Price, \$1.50, pp. 328.

There are two kinds of self-styled Higher Criticism; we may call them the High and the Low. The first is made up of those who flatly, and often scornfully assert that the Old Testa-

ment is made up of myths, legends, fictitious narratives utterly unhistorical, documents composed, and compiled to support a special religious system, but centuries after the time of which they profess to speak, making statements of the existence of things and beliefs which could not possibly have existed at the times of which they treat; documents to which their authors have forged the names of men, dead centuries before, who never could have been mentally, or religiously, qualified to write such documents. The second, or Low "High Critics," are too timid to go to such lengths in expressed words, yet tacitly accept, really, and teach very much in accordance with, the so-called "results" reached by the Higher Critics. The Low Higher Critics cover up their tracks by assuring us, in the most earnest and childlike manner, that all this treatment of the Old Testament is only in the interests of truth, and will give us clearer ideas of the real worth of Holy Scripture. Dr. Langtry goes into a thorough examination of the whole system and results of both schools, showing also the inconsistency and the futility of the more timid school. The first part of his book gives a history of the origin and development of this latest attack upon the Scriptures, showing us how it is merely a recrudescence of what was given to the world in Tom Paine's "Age of Reason," that was so widely known to people in Canada sixty years ago. Dr. Langtry deals most fully with all the topics chiefly treated of by the "Critics." The great value of the book consists in the conclusive demonstration of the fact that the whole system of these Higher Critics depends absolutely and utterly upon assumptions and assertions made without anything approaching logical or scientific proofs. Higher Criticism has no other claim to reception except that the "facts" on which it professes to build have their existence only in the "verifying faculty" of their inventors. It seems a most extraordinary thing that Wellhausen, for example, should have been able, even for a time, to have had such an influence as he had in Scotland and England; of course we are not surprised at his German following. Dr. Langtry's book, we hope, will be read by all who care to know how the Scriptures can be defended, by challenging those who deny their correctness for proof, not assertion, not un-supposed assumption. Having said this we may call attention to one or two really unimportant inaccuracies, which make tender spots into which High and Low Higher Critics may be able to stick pins. One of the smallest is the misprinting everywhere of Dr. Sanday's name. On page 86 should we not read, "is it not impossible?"—on page 186 the word stereoma does signify what is solid in itself; it is the reverse of what is quivering; so, firmamentum means a stay, or prop, which would be of little use if it quivered. Objection will be made to some strong expressions used in condemnation of the Neo-Critics, but any one who takes in at all what Neo-Criticism involves in its consequences to the souls of men will readily extenuate such expressions. We hope Dr. Langtry's book will have for Canada the usefulness Dr. Baxter's book has had in the Old Land. From our acquaintance with Higher critics, High and Low, we are convinced that their reading is all, or mostly, one-sided, their own side, namely; it is of the teaching borrowed by Germany from the English Deists of a couple of centuries ago, and for the reintroduction of which into Scotland and England Dr. Robertson-Smith served as the funnel.

—True faith will live and grow in any climate.
—J. R. Miller.

A man is not a champion of truth because he howls at all who differ from him.

Home & Foreign Church News

From our own Correspondents.

FREDERICTON.

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

St. John, Tuesday, 4th.—The thirty-seventh annual meeting of the Synod of Fredericton commenced at 10.15 in the school room of Trinity church. At 8 o'clock in the morning holy communion was celebrated by Bishop Kingdon, assisted by Archdeacon Neales of Woodstock and Archdeacon Forsyth of Chatham. The meeting opened with prayer and the calling of the roll by the secretary, Canon Newnham. On motion of Dean Partridge, seconded by Mr. W. M. Jarvis, the minutes of last year's sitting of the Synod were taken as read. The nominating committee was then appointed by the Bishop. This committee is as follows, being composed of one of the clergy and one of the laity from each deanery of the diocese: Revs. Archdeacon Neales, Archdeacon Forsyth, H. E. Dibble, E. B. Hooper, Canon Newnham, Dr. W. O. Raymond, C. P. Hanington and Messrs. T. C. L. Ketchum, M. S. Hocken, G. Armstrong, J. H. Rand, W. C. H. Grimmer, H. B. Schofield and A. C. Fairweather.

The Bishop then delivered his address. He said: "We are met once more to consult and to take action for the good of the Church in this little portion of the vineyard. There is much to be done. Let us bend all our energies to the task, that we may to the best of our powers further the work that has been given us to do. For the time is short, and we know not how soon we may be called away. May we be able to feel 'I have finished my course; I have kept the faith.' He then made a feeling reference to the clergy who had been taken to their rest during the year."

He said: "The success of the Sunday school conference is due to the energy and enterprise of the permanent secretary, Mr. Montgomery, in whose hands the arrangements were entirely left; it was, I think, the best held in the Province within my memory. There has not been exhibited much more interest in the majority of the members of the standing committee than in former years. There have been held four meetings; at two of these five members were present, and at two of them there were four. I was present at all of them. The fewness present on one occasion (there were four) may count for something which may seem strange. A book has been recommended for use by teachers, which I condemned for such use, two years ago. If it was thought well to introduce this recommendation, I certainly did not think it well at the time to raise opposition. I hope the Synod will not adopt the recommendation. I have not changed my opinion. It seems to me to be a good example of what St. Paul said: 'The letter killeth.' I cannot but think that Sunday school teachers should have two main objects before them: First and foremost, and above all, they should lead and teach the children to love the Lord Jesus Christ with all their heart. This should be the centre to which all tends. The inward spirit of the Old Testament, by prophesy, by type and symbol, points on to One who is revealed in the new; from Whom, again, all radiates. Thus the 'Spirit giveth life.' This is what we have to teach; this is of what we are ministers. Without this the mere history of the Old Testament is of little more value than the history of Herodotus or Livy. The Anabaptists of the sixteenth century did not recognize the spirit; therefore they condemned the letter, and the Church of England laid down in her Article, 'The Old Testament not to be rejected,' because 'in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man.' The book I have referred to says of the New Testament the life and sayings of our Blessed Lord 'It is not to be neglected!' In dealing with the Old Testament the spirit is neglected. The second main object should be the looking forward to confirmation; the creation of a desire of and yearning for that sacred rite, the laying on of hands, which is the fourth of the six fundamental points of teaching of the gospel. There are two matters of extreme importance to which I will ask you to give your very best attention: one is the amendment to a canon; the other the report of the Board of Finance. Both these bear upon the same subject, the heavy deficit that exists and is liable to increase in the Diocesan Mission Fund. If this cannot be paid off all at once it may be decreased gradually, and this must be done. I have no more to say at present, except that I pray earnestly that God will bless your deliberations here, and give you His Holy Spirit that you may have a right judgment in all things. Then when the end of life approaches we may be able to say with the late dear Bishop, who said shortly before his death, 'I call my Heavenly Father to witness that I acted for the best.'"

Following the address business was suspended on the suggestion of the Bishop to permit of the introduction of a motion providing that at all sessions of the Synod three prayers, similar to those read at the sessions of the United States synods, shall be read. On motion of Mr. A. C. Fairweather, the Bishop's address was referred to a committee.

On motion of Dr. W. O. Raymond the report of the executive committee was taken as read and received. The same action was taken in regard to the respective reports of the Board of Diocesan Missions, the Board of Finance, the Board of Church Literature, the Standing Committee on Sunday Schools, the Board of Education, the Board of

Woman.

Girls' Friendly Society, held a short meeting in the coming week under the trees, enjoyed the charming is most beautiful, and on the other the. A lovely, well minutes is all the boat-house on wing boat, and the excellent. Holiday ision, and often so modating all who es are most moder- ty members per and associates, e occupant, \$4; : occupants, \$3.50; s; breakfast or tea,

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the Governors of King's College, the Corresponding Committee of the Colonial and Continental Church Society, the secretary of the Synod, the Diocesan Registrar, the Committee on Reduced Rates of Travel, the Committee on the Incapacitated Clergy Fund, the Corresponding Committee on the M. S. C. C., the Standing Committee, the Synod treasurer, Mr. W. E. Smith, and the trustee of Edgehill School. Rev. Dean Partridge then presented the report of the Committee on Memorials. The report of the Women's Aid Society of the diocese was read by Rev. Dr. Raymond. The report stated that the work of the society had been successfully carried on during the year, repairs having been made to church property in several parishes through the instrumentality of the society, and the work in other parishes aided materially. Reference to the death of Mrs. Medley and other workers on behalf of the society was also incorporated in the report. The report was received. On motion of Dean Partridge the rules of the order were suspended, and he then introduced resolutions in aid of the death of Revs. H. M. Spike, John De Soyres, D. I. Wetmore and E. A. Warnford, and Messrs. F. S. Sharp and C. F. Kinnear. Each of the resolutions was an eloquent tribute to the memory and worth of the worker to whom it referred. All were passed in silence by standing votes. Rev. J. R. de W. Cowie then moved that Rev. Milledge Walker be given a seat on the floor of the house. Mr. Walker was welcomed to the Synod by the Bishop. On motion of Mr. F. J. G. Knowlton the consideration of the proposed amendment to canon 21 was placed first on the order of business for Wednesday morning's session of the Synod. Mr. W. M. Jarvis moved that the report of the Board of Finance be dealt with immediately after the consideration of the amendment referred to by Mr. Knowlton. Coming to notices of Motion, Mr. G. O. Dickson Otty gave notice that he will move an amendment to section 1 of the constitution. Mr. W. M. Jarvis, seconded by Mr. A. C. Fairweather, gave notice of a proposed motion incorporating the recommendations of the Board of Finance. The recommendations are: (1) That the deficit of \$5,776.87 on the 30th of June, 1905, caused by overgrants to aided missions, be charged to a special fund account. (2) That the Synod adopt a resolution definitely restraining any board or committee in future from applying to purposes of income any part of the capital funds. (3) That two collections for Diocesan Missions in each year be required hereafter. (4) That 1, either one of the Sundays in Lent or Easter Sunday, and 2, the Sunday appointed for Harvest Thanksgiving be fixed as days for such collections. (5) That the collections at the Harvest Thanksgiving be credited to the special deficit fund until such time as the deficit, with interest thereon at the rate of four per cent. per annum, shall be completely paid off, and be thereafter devoted to new mission work within the diocese. (6) That the Board of Missions be requested to prepare regulations for securing general compliance with the terms of the present canon, and to issue stated appeals and take such steps as may impress upon the members of the church generally throughout the diocese the absolute necessity of more definite and liberal contributions for the promotion of Diocesan Mission work.

Rev. W. L. B. McKiel gave notice of his intention of moving a change in the wording of the Diocesan Registrar of Baptisms, and Dean Partridge read a resolution to the effect that a memorial be presented by the Synod to the General Synod asking that the question of the compilation of a hymnal for the Canadian church be taken into serious consideration. The resolution also provides that a committee be appointed to prepare the suggested memorial. The report of the executive committee was then briefly considered. The consideration of the Board of Diocesan Missions was deferred until Wednesday. The report of the Board of Education was read by Rev. Canon Richardson, and was dealt with section by section. The report stated that during the past year three meetings of the board were held; that Mr. J. H. A. L. Fairweather has been appointed at a salary of \$100 a year; that \$1,000 has been granted by the board towards the maintenance of the Church school at Fredericton; that, in accordance with a resolution passed at the last meeting of the Synod, the board has secured in the past year an amendment to the Act of Assembly under which the Madras school property was conveyed to the Synod; that the work of the Fredericton Church School has been successfully carried on, the school attendance being largely increased; that the balance at the credit of the board on May 31st last was \$3,510.02. The report also included the statement of the local committees working under the board. Other sections of the report announced that the board recommended to the Synod that five divinity scholarships, not exceeding \$100 per year, be established and paid out of the current receipts. The board wished these scholarships to be provided for assistance of students intending to work in the diocese at least five years before their ordination. Another section of the board's report recommended that these scholarships be paid semi-annually and be allotted to such students attending a Canadian divinity school as the Bishop and a committee appointed by the Synod shall determine. The board placed itself on record as recommending also that \$150 be yearly placed at the disposal of the committee on the education of children of the clergy, to be used by them for the assistance of clergymen's sons attending the Rothesay College for Boys, and at the Windsor Collegiate School; and lastly that, where possible, grants shall be made to secure the teaching of the Scriptures, the Church catechism and other religious instruction prescribed by the board to pupils attending the old Shediac school and other public schools. The aid to any public school shall not be more than \$100 per annum. Several of the board's recommendations aroused some discussion. The discussion resulted in the amending of the recommendation relative to the allo-

cation of the proposed scholarship. By the amendment the allotment of the scholarships was placed in the hands of the Bishop and the Board of Diocesan Missions. An amendment to another section of the report also resulted from the discussion. This was the section dealing with the granting of aid to clergymen's sons at the Rothesay and Windsor schools. The amendment moved by Mr. F. J. G. Knowlton called for the setting aside of a sum to be determined from time to time by the Board of Education for the purpose stated in the original section of the report. This amendment was also passed. The board's recommendation calling for the granting of aid to public schools giving religious instruction brought forth differing expressions of opinion. It was finally passed as it stood. The clauses not referred to as being discussed were carried in the form suggested by the board. The report as amended was then adopted as a whole. The Synod then adjourned until 3 o'clock.

In the afternoon Judge Hanington opened the discussion on the governor's report of the last session of King's College, Windsor. He also took up the discussion of the Engineering School at Sydney, which is in connection with King's College. This department, he showed, was sadly in need of money in order to make it more efficient. It would take about \$25,000 to properly equip it. Now was the time for the church members to practise some self-denial and help along this good work. The report of the secretary, as printed in the books distributed, was next taken up. A discussion opened on the question of making out the statistical reports for the Synod. Canon Richardson pointed out the difficulty of filling in correctly all these statistics. His Lordship said that the questions asked were only to be answered approximately, and showed the necessity of having this information. The secretary's report was then adopted by the Synod. The report of the Diocesan registrar was discussed, and finally adopted with certain additions. The report of the executive committee was adopted. It was moved by Rev. Mr. Neales of Sussex that in the future the reports of the clergymen of the different parishes be handed in to the Bishop, and be taken as read without being read at the Synod. This method, he thought, would save a good deal of time. Judge Hanington objected to this motion. From the standpoint of the laymen this was not a fair method of dealing. The laymen had nothing else to judge the work of the minister by other than these reports. He thought the old way was by far the best. The time spent in reading these reports was well spent. Rev. Mr. Neales explained that this resolution did not prevent any clergyman who wished from reading his report. Besides, those who wanted the information could get it in the journal of the Synod, where the reports were printed. W. M. Jarvis pointed out that it was very essential that these reports be read at the Synod. For instance, with regard to the parishes that were not self-supporting, it would be difficult to get the laity to contribute toward their support if they did not have some definite information presented to them as to the progress being made by those churches. Rev. Mr. Dieker said that as a rule very little interest was taken in the reports, and it seemed almost a waste of time to read them. G. O. D. Otty thought this was the fault of the reports. If they contained more matter of real interest they would be followed more closely. Dean Partridge thought it was perfectly proper that the reports be read at the Synod. He could not see why any person should call it wasted time while listening to the reading of these reports. Surely they contained matter of great importance. Mr. Neales, in closing the debate, said that he had noticed again and again during the reading of these reports at the Synod that only about half a dozen had any attention to them. He had often noticed many of these gentlemen who had spoken against the resolution, while the reports were being read engaged in private conversation and paying no attention whatever to the reports. Rev. Mr. Maimann from New Denmark thought the reports should be read, and also that the reports from the backwoods parishes were entitled to a better hearing than they had received in the past. Rev. Mr. Neale's motion was then put and lost. The following resolution was moved by R. W. Allin and seconded by H. C. Tilley: Whereas the work of the church in the past has been left mainly in the hands of the clergy; and whereas the advisability of bringing the existing lay organizations under the direct control of the Synod, with the view of making the work more systematic, of preventing want of harmony between clergy and laity, and of arousing a deeper sense of responsibility with regard to church work, is being realized more fully each year; and whereas such plan as is suggested in the "open letter" to the Lord Bishop of this diocese would aid materially in effecting this; therefore, resolved, that this Synod at present in session do express its approval of the same, and earnestly request the general synod to take the matter into their serious consideration, and if possible inaugurate and sanction a movement in the line of the said "open letter." This brought on a considerable discussion. Mr. Fisher thought the resolution was very vague and should be made more clear before it was voted on. Canon Richardson, speaking of the open letter referred to in the resolution, said that in passing this resolution they were endorsing a very large scheme, and thought they should go about it very carefully. Rev. Mr. Kuhring thought he would not like to see such a resolution passed in the General Synod at the instance of this Synod and later bring them into difficulties. H. C. Tilley suggested that the last resolution be made to read, "That this Synod earnestly request the General Synod to take the matter into their most serious consideration, and if possible to inaugurate and sanction a movement in the line of the said 'open letter' of Walter J. Walker, to the Bishop of the Diocese." G. O. D. Otty explained what was Mr. Allin's intention in moving this

resolution. Mr. Allin was one of the few men who were taking a great interest in the welfare of the young men of the Church, and he thought out of courtesy to Mr. Allin it was the least the Synod could do to pass this resolution in so far as they could do so without involving themselves in any difficulty. Mr. Allin agreed to adopt the change suggested by Mr. Tilley, and which was generally approved in his motion. The motion was then put and carried. The report of the nominating committee was read. It was resolved that this report be received, and the names of the nominees be printed for distribution. It was resolved that the Synod proceed to the nomination of delegates to the general and Provincial Synods.

In the evening the reports from the different parishes were read by the clergymen. Rev. Ernest Simonson read the report from the parish of Aberdeen, Rev. Mr. Gillies from Cambridge, Rev. J. E. Flewelling from Canterbury, Dean Partridge from the Cathedral at Fredericton. All these churches were shown to be in good condition. Archdeacon Forsyth from Chatham read a somewhat lengthy report showing the work in that parish to be going on smoothly, and the contributions to the different departments of the work to be very satisfactory. Rev. Mr. Maimann of New Denmark read the report of that church. He referred to the large confirmations in the church during the year, and lamented the misfortune with which they had met in having their church burned recently. A new church was now being built, and they hoped to be in it before winter. The parish there was very poor, and the parishioners were largely foreigners. The report of the Fredericton church was read by Rev. Canon Roberts. He referred to the numerous improvements in the chapel there and the adjoining church hall. The different societies were in good condition. Rev. J. R. deWolff Cowie read the report from Hampton. This parish, he said was self-supporting. To carry on the work laid out in that parish was much more than one man could do. Another minister was needed in the parish. He referred to the decease of Mrs. Travis, a staunch worker in the church, during the past year. Rev. Mr. Freeborn reported for Harcourt parish. Rev. A. W. Smithers read the report from Harvey. Considerable improvements had been made there in the church property. The Sunday schools were in good condition. Rev. C. A. S. Warnford reported for Johnston parish. Rev. H. S. Wainwright reported for Kingston. During the present year he had attended eighteen burials up to date. During the previous year he had twenty-three. Mr. Wainwright referred individually to several of those who had departed, showing that the church had suffered a great loss by their decease. W. P. Dunham read the report for Ludlow. He referred to some of the needs of the church there. The fuel for the church had been supplied for a number of years free of charge by Mr. Murphy. A new rectory was being built there at present. The Blackville end of this mission, he said, was not doing its share towards contributing to the diocesan funds of the mission. The report from McAdam was read by the secretary. Rev. E. B. Hooper read the report from Moncton. On Easter day, he said, they had the largest number of communicants in the history of the church. The congregation kept up well, and things generally looked very bright for the church. Canon Roberts read the report from New Maryland. The Norton parish report was presented by Rev. C. P. Hanington. Referring to the financial condition of the church he stated that Miss Charlotte Whitney had left at her death an endowment of \$2,500 for the church. The parish had been self-supporting during the past ten years. This was due largely to the efforts of the late Parson Warnford, who had laboured long and zealously in that church. The report from Pennfield was read next. Rev. A. F. Burt reported for Shediac. The attendance at the different churches of the parish had been good, especially in the outlying districts. Rev. R. P. McKim reported for the Portland church. He spoke of some important changes in the church during the year. Chief among these were the making of the seats free, and the raising of funds or church support by voluntary offerings. The plan had worked excellently, and the last year had been one of the most prosperous in the history of the parish. The Easter offering was \$1,225. Two young men had gone from the church to study for the ministry. The report from the Richibucto church was next read by Rev. Mr. Meek. Rev. Mr. McKiel read the report from Lancaster. Rev. A. W. Teed reported for Richmond. Rev. C. F. Wiggins read the report of Sackville parish. He reported that two handsome memorial windows were to be placed in the church by Mr. Allison of Halifax to the memory of his father, who was for several years a member of the church. The church was having a rather hard struggle at the present time. Rev. W. B. Armstrong read the report for Salisbury. The church there had a slight scorching last fall, when a school building burned on the opposite side of the road. Rev. A. B. Murray reported for Stanley. Two new churches were under construction in that parish, and considerable money was needed to complete them. Rev. Canon Richardson reported for St. John. The past year in the church had been one of progress. The attendance had perhaps been better than ever before. Between the years 1900 and 1904 the contributions to the church increased from \$1,810 to nearly \$2,600. The work of the Sunday school, though perhaps the most important, was the least satisfactory. Rev. Mr. Sampson reported for St. George's. He referred to a handsome stained glass window lately placed in the church by Miss Foster in memory of her father. He had presented thirty-six for confirmation during the year. Rev. Mr. Kuhring reported for St. John's church. He referred to the shadow lately cast over the church by the death of its late rector, Rev. John deSoyres, and to the faithful work done in the church

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since that time by Rev. Canon Brock. He was grateful for the reception he had received on taking charge of the church. Rev. A. Bareham reported for St. Martins. Rev. Dr. Raymond reported for St. Mary's church. He spoke of the faithful work being done in his church by the members of the rural districts. His church could hardly get along for the rural districts. His church could hardly get along without them. Since he had entered upon his work in the church the roll of communicants had increased from 125 to 260. Rev. Dr. Duffy reported for St. Mary's, York County. He referred to the need of money in the construction of a new church being built in the parish, and nominated a number of prominent gentlemen in the Synod as subscribers to his church fund to the extent of \$50 to \$100 each. Thanking them in anticipation for their checks he closed his report.

Wednesday—At half-past eight this morning holy communion was celebrated by Archdeacon Forsyth. The Archdeacon was assisted by Archdeacon Neales and Canon Roberts. The business session of the Synod was opened at 10 o'clock. After prayers the roll was called by the secretary. Thirty-six clergymen and twenty-eight of the laity responded to their names. The minutes of Tuesday's session were read and confirmed. The report of the Committee on the Encouragement of Theological Studies in the diocese was read by Dean Partridge. Included in this report was a touching reference to the late Rev. John de Soyres, formerly secretary of the committee. Reference was also made to the visit to the diocese by Canon Kirkpatrick. A report relative to the provision and allotment of special prizes at the Church School for Girls at Windsor was also read by the dean. Archdeacon Forsyth read the report of the committee appointed to consider the plan suggested by the united boards of missions of the Provinces of Canterbury and York in regard to a scheme for a thank offering to God for blessings vouchsafed to the Anglican communion throughout the world. This offering is to be presented at a service to be held in St. Paul's Cathedral on the occasion of the proposed Pan-Anglican Congress of 1908. The committee reported with regret its inability, without further information, to suggest any practical plan by which the diocese might have a share in the presentation of such a thank offering. In view of local needs, etc., the committee recommended no further action in the matter. Notices of motions, proposed amendments to the canons and constitution were given by Messrs. Jarvis, Hurd, Peters, and Wallace. Rev. Canon Richardson, on behalf of the Women's Auxiliary of Trinity church invited the delegates to the Synod, lay and clerical, and their wives to a luncheon to-day. Mr. F. J. G. Knowlton, seconded by Mr. W. M. Jarvis, introduced an amendment to Canon 21, dealing with the Board of Diocesan Missions. The amendment, which almost entirely took the form of the addition of clauses to the canon as it stands, called for radical change in the raising and handling of the missionary funds in the diocese. The first clause of the amendment was passed unanimously by both orders. This clause provided that the word "Diocesan" be struck out of the title of the canon and in sections in which the titular phrase occurs. The second clause was offered as a substitute for section six of the canon as it now stands. It provided that the board shall elect a secretary and assistant secretary. The secretary, in addition to keeping the minutes of the board, issuing notices of meetings and performing other duties as the board shall direct, giving special attention to matters connected with missions within the diocese. The assistant secretary shall, beside assisting the secretary, perform duties more especially connected with the Missionary Society of the Church of England in Canada as directed by the board. In speaking of this clause Mr. Knowlton spoke in terms of warm praise of the work done in the past on behalf of missionary work by Mr. R. W. Allin. The clause was passed after some discussion. Another clause, providing that the board shall yearly estimate the sum required for mission work within the diocese and apportion such amount among the parishes and missions of the diocese, together with the sum required from the diocese by the Missionary Society of the Church of England in Canada, also aroused considerable discussion in which Messrs. Jarvis, Knowlton, H. B. Schofield, R. W. Allin and Revs. A. F. Burt, L. A. Hoyt, and R. J. Langford participated. On the vote being taken the clause was passed unanimously. On motion of Canon Newnham, Rev. J. M. Davenport of the Diocese of Toronto, and Rev. C. D. Schofield of the Nova Scotia diocese, were invited to seats on the floor of the Synod. Section 10 of the canon was amended to read in such a way as to provide that the total amount received for missions per annum shall be credited to the Diocesan Mission Fund and to the Missionary Society of the Church of England in Canada, in proportion to the estimate of the board for Diocesan missions and the amount required from the diocese by the missionary society. The clause reserved to any parish or mission the right to designate the fund or funds to which its contributions shall be applied. Unappropriated contributions, however, shall be applied so as to maintain as far as possible the proportions of the total contributions for diocesan missions and for the Missionary Society. Mr. Knowlton spoke at length on this clause, pointing out the advantages which have followed the adoption in other dioceses of plans similar to that proposed in the clause. While speaking in commendation of the missionary work carried on by the church outside the diocese, Mr. Knowlton gave it as his opinion that before assisting mission work beyond its bounds, the diocese should clear itself of debts for diocesan missions. The discussion of the clause was then suspended while the Lord's prayer was recited in concert by the members of the Synod, and three missionary prayers read by the Bishop. On the resumption of business Mr. R. W. Allin placed himself on record as approving the spirit of the clause, but

as opposed to the clause if it was in any way designed to place the Diocesan Society and the M.S.C.C. in competition. In the course of his remarks Mr. Allin spoke of the excellent work done previously on behalf of the diocesan missions by Rev. J. R. de W. Cowie, his reference being greeted by applause. Mr. Allin was followed by Mr. G. O. Dickson Otty, who spoke in favor of the proposed amendment. After a few remarks on the subject by Canon Richardson, Judge Hanington spoke strongly against doing anything that would tend to separate the churches of the diocese from plans for the furtherance of the splendid work of the M.S.C.C. He urged that the Synod do not commit itself to anything that would lessen the diocese's share in the glorious work of the M.S.C.C. Mr. W. M. Jarvis then spoke in favour of the clause proposed by Mr. Knowlton. He declared that rather than tending to injure the work of the M.S.C.C. the clause, if passed and put into practice, would have the effect of increasing missionary interest and efforts in the diocese, and thus aiding both diocesan and other missions. The discussion was also participated in by Rev. Messrs. Kuhring and Burt, the latter declaring against the amendment. The debate was adjourned at one o'clock. Prior to the adjournment, however, Judge Hanington, seconded by Rev. C. F. Wiggins, moved an amendment to the amendment. This amendment to the amendment was: The total amount received for missions within the diocese within the year shall be credited to the Diocesan Mission fund and to the Missionary Society of the Church of England in Canada respectively as apportioned. Provided that any parish or mission or individual contributor may designate the fund or funds to which this contribution shall be applied, but unapportioned contributions shall be applied in such a manner as to make up the proportionment for the Missionary Society of the Church of England in Canada, and the balance for diocesan mission purposes.

At the afternoon session of the Synod on Wednesday the debate on the proposed amendments to the canon dealing with the Board of Missions, formerly the Board of Diocesan Missions, was resumed. The clause first under discussion was section 10. Briefly stated, this clause, as proposed by Mr. F. J. G. Knowlton, provided for a general mission fund for the diocese. An amendment to it, offered by Judge Hanington, opposed the provision of the clause, and was designed to secure to the M.S.C.C. its full apportionment from the diocese by making compulsory the applying of unappropriated contributions to the M.S.C.C. fund until the full apportionment is made up. The discussion was spirited. Rev. A. F. Burt and Rev. H. Montgomery and Messrs. J. Roy Campbell, and A. D. Thomas, of Fredericton, opposed the original resolution. Rev. W. A. Wilkinson, Rev. Canon Richardson, and Messrs. W. S. Fisher, H. B. Schofield and T. C. L. Ketchum, Woodstock, spoke in favor of Mr. Knowlton's motion. Canon Richardson referred to the motion as the most hopeful business brought before the Synod for some years. Finally the amendment was defeated, and the motion carried by large majorities. Section 11 of the canon was then passed: reading as follows: "No larger funds shall be designated to a greater extent, no larger amounts shall be sent to the missionary society than the proportion which the amount asked by the society from the diocese shall bear to the entire sum collected for all missionary purposes." The motion providing for the addition to the canon of a clause making it compulsory that there be read in each church in every parish or mission the Epiphany appeal on behalf of foreign missions, and the Ascension appeal for Canadian missions and in each Sunday school on Quinquagesima Sunday, the letter issued by the Board of Management; and further, that there be subscriptions taken in every parish or mission annually on behalf of foreign and Canadian missions, by envelope or otherwise, was next brought forward. It caused a lengthy discussion, and the debate was finally adjourned until to-day. On motion of Mr. G. O. Dickson Otty the constitution was amended, and the chancellor made an ex-officio member of the Synod and of the standing committee of the diocese. The Synod then adjourned.

In the evening the delegates to the Synod, with members of the Woman's Auxiliaries in the city, attended service at Trinity church. The service was intoned by Rev. A. G. H. Dicker. The choir rendered special music, and during the offertory Gounod's anthem, *Lovely Appear*, was given, the soprano solo being sung by Miss Munro. The lessons were read by Canon Roberts and Dean Partridge respectively. The preacher was Archdeacon Neales. The Archdeacon delivered an eloquent sermon, speaking upon Revelation ii. 7: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Thursday.—The Synod opened at 10 o'clock, after prayers had been read by the Bishop, the roll called, and the minutes of Wednesday's session read and confirmed. The list of parishes in arrears to the contingent fund of the Synod was then read by the treasurer, Mr. W. E. Smith. On motion, the arrears of the parishes of Waterborough and Lancaster and of Trinity church, St. Stephen, and of the missions of Addington and Ludlow and Blackville were remitted on the payment of this year's assessment. Rev. H. J. Lynds presented a petition from the parishioners of St. George, asking that a grant of \$1,200 from the sum held in trust for the parish of St. George and Penfield be given them to aid in the erection of a new church at St. George. Mr. Lynds explained that the church is to be of stone and to cost some \$7,000. On motion of Mr. W. M. Jarvis, the matter was referred to the executive committee, with full power to act. Canon Newnham gave notice that at next year's Synod he will move an amendment to canon 19. Mr. W. B. Wallace, seconded by Mr. R. W. Allin, gave notice of a motion to amend section 9 of canon 21, and Judge Hanington also gave notice of a motion. This motion

will call for an appropriation of \$55 for the purchase of prizes to be awarded next spring at the Church School for Girls. This sum will be taken from the special fund for that purpose. At this point Rev. Egerton Ryerson of the diocese of South Tokio, Japan, was invited to a seat on the floor of the Synod, on motion of Mr. W. M. Jarvis. Next came a resumption of the consideration of the amendments to canon 21. Mr. F. J. G. Knowlton, the mover of the amendments, announced that with the consent of his seconder and the other members of the Synod, he wished to withdraw the clause 14 of the proposed amendments. This step he said he took because he believed a canon of the General Synod covered the matter dealt with in the clause, and hence legislation by the diocese of Fredericton is unnecessary. Mr. Jarvis agreed to the withdrawal of the clause, and, after a short though brisk debate, in which Messrs. Jarvis, Knowlton and Revs. Canon Richardson and A. F. Burt took part, the motion was carried. With the adoption of another clause relative to the numbering of the sections of the amended canon, the consideration of the amendments was completed. The canon as amended was then adopted as a whole. The election of the Synod committees was then proceeded with.

The report of the Board of Finance was then dealt with section by section. The report stated that Mr. W. M. Jarvis had served as deputy chairman and Mr. J. Roy Campbell as secretary during the year. It told also of the investment of varying sums in different ways by the board, of selling of seven debentures, and of the paying in of \$2,300 of invested capital. Of this sum \$400 was an account of the further advance of \$1,200 made to the heirs and devisees of the late S. K. Foster, the remaining \$1,900 being on account of the loan to Mr. G. C. Peters and the late Mrs. Eliza Peters. It was also stated that the Dunlap block in Moncton was sold by the board, the details for the taking over of the See Endowment Funds by the Synod arranged, a safety box in the Bank of Nova Scotia, St. John, procured and many matters of routine attended to. A very important feature of the report occurred in clause 14. This clause gave the result of the board's consideration of the question of how to deal best with the existing deficit in the income of the Diocesan Mission Fund. This question was referred to the board by the executive committee. The clause pointed out that the deficit had increased gradually but steadily since 1897. At the end of 1897 the debit balance of the Diocesan Mission income account was \$2,663.25. On the 30th of June last the net deficit was \$5,776.87. This condition of affairs, the report made clear, is a serious one. The present income is hardly sufficient for the church needs, at least six missions are vacant, other places are seeking the Church's ministrations, the grant from the Society for the Propagation of the Gospel is being reduced, and in many cases the present stipends are too small. To free the capital fund, the report declared, at least \$4,000 is needed, while \$7,000 is required to put the diocese in a position to meet the delay in payment of parish assessments. But apart from dealing with inadequate stipends on the reduction of the S.P.G. grant, an increase of about \$3,000 in the available income is very desirable, as such an increase would render the Diocesan Mission work far more effective than it is at present. One reason for the deficit, in the opinion of the board, is found in the fact that in many cases the annual sermon on Diocesan Mission work, which by canon is ordered to be preached in each church of the diocese, is not delivered. In a large number of cases the detailed statements which should be sent the secretary of the board, have not been compiled. Of the seventy parishes or cures in the diocese, twenty only reported collections in the journal of 1904, while twenty-seven only furnished the detailed statements referred to. The board closed its statement with the following recommendations: "That the deficit of \$5,776.87 on the 30th June, 1905, be charged to a special fund account. That the Synod adopt a resolution definitely restraining any board or committee in future from applying to purposes of income any part of the capital funds. That two collections for Diocesan Missions in each year be required hereafter. That (1) either one of the Sundays in Lent, or Easter Sunday, and (2) the Sunday appointed for Harvest Thanksgiving be fixed as days for such collections. That the collections at the Harvest Thanksgiving be credited to the special deficit fund until such time as the deficit, with interest thereon at the rate of four per cent., shall be completely paid off, and be thereafter devoted to new mission work within the diocese. That the Board of Missions be requested to prepare such regulations as may be required for securing general compliance with the terms of the present canon, and to issue stated appeals and take such steps as may impress upon the members of the church generally throughout the diocese the absolute necessity of more definite and liberal contributions for the promotion of Diocesan Mission work. The Synod adjourned at one o'clock.

Delegates to the General Synod: Clergy—Revs. Canon Richardson, Dean Partridge, A. G. H. Dicker, Archdeacon Neales, J. R. deW. Cowie, Dr. W. O. Raymond. Laity—Messrs. F. J. G. Knowlton, W. M. Jarvis, G. O. D. Otty, A. C. Fairweather, Hon. D. L. Hanington, H. B. Schofield. The substitutes elected are: Clergy—Revs. A. G. Kuhring, Canon Newnham, Canon Roberts, Scovil Neales, C. F. Wiggins, Archdeacon Forsyth. Laity—Messrs. T. C. L. Ketchum, J. Roy Campbell, W. B. Wallace, Col. H. M. Campbell, W. E. Smith and Hon. J. P. Burchill.

The delegates to the Provincial Synod meeting are: Clergymen—Revs. Canon Richardson, Dean Partridge, Canon Newnham, Dr. Raymond, Archdeacon Neales, J. R. deW. Cowie, A. G. H. Dicker, G. A. Kuhring, Canon Roberts, Scovil Neales, Archdeacon Forsyth, G. F. Scovil. Laity—

Messrs. W. M. Jarvis, F. J. G. Knowlton, G. O. Dickson, Otty, Justice Hanington, J. Roy Campbell, H. P. Schofield, W. S. Fisher, T. C. L. Ketchum, W. B. Wallace, Col. H. M. Campbell, H. C. Tilley. The clerical substitutes are: Revs. C. P. Hanington, R. P. McKim, A. W. Daniel, C. E. Wiggins, A. W. Smithers, E. B. Hooper. The lay substitutes are: Messrs. Geo. Armstrong, W. E. Smith, G. Sydney Smith, Hon. J. Burchill, T. Carleton Allen, H. H. Pickett.

A great part of the afternoon session was taken up with an address on King's College by President Hannah, and by remarks in regard to the institution by Dean Partridge and Judge Hanington. President Hannah, in the early part of his address, spoke of the history of the college and its distinguished graduates. He declared, however, that the college had never done the work expected of it by its founders. In recent times it had shown four great weaknesses. First, it has not kept sufficiently in touch with the different interests of the church of the two provinces, and with Canadian life generally; secondly, there had been frequent quarrels among the members of the faculty; third, the idea that the college was a party institution was too prevalent; lastly, the divinity course was not up to the mark. In the future he hoped that these drawbacks would not exist. President Hannah then told of the recent and prospective additions to the faculty of King's and of the increased attendance. When college opens again, he said, a freshman class of forty is looked for. The college is to have a specialty of its own—the Cape Breton Engineering School. This school is already proving a great attraction to the young men of the provinces. In conclusion, President Hannah spoke of the act of a member of the Synod in raising \$2,000 for the college in the past few days, and he bespoke for the old college the loyal support of every loyal Churchman. At the conclusion of his address President Hannah was warmly congratulated by Bishop Kingdon on



The New Residence for St. Alban's Cathedral School, Toronto.

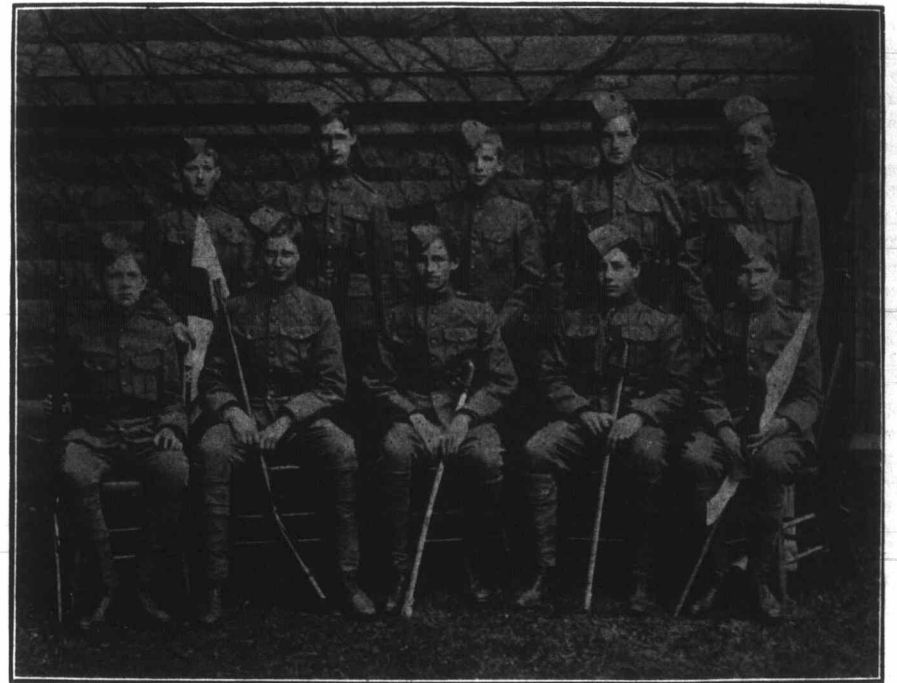
his address and work for King's. Dean Partridge then moved a vote of thanks to President Hannah. In doing so he referred enthusiastically to the future of King's, which now shows promise of being very bright. His vote of thanks was seconded by Judge Hanington, who told of collecting \$1,900 for the Glace Bay laboratory of the Engineering School. He hoped to raise \$5,000 shortly. The vote of thanks was tendered President Hannah by the Bishop. The report of the corresponding committee of the M.S.C.C. was read by Canon Richardson. The amount of the diocesan apportionment for 1904 was \$4,000, and of this \$3,793.84 had been collected. For the present year the diocese was asked to contribute \$4,000 to the M.S.C.C. The report was adopted. The report of the diocesan missions was read and considered. Slightly amended it was adopted. The report of the standing committee on Sunday schools was then adopted, with slight alterations. The returns from the schools were as follows: Schools reported, 61; teachers, 424; scholars, 3,811; contributions, \$2,441.51. The consideration of the report of the Board of Finance, begun in the morning, was then continued. Canon Richardson objected strongly to the statement of the deficit for the year 1905 in the report, contending it not correct. This brought on a lengthy discussion. It was finally decided to strike out the deficit mentioned in the first section of the recommendation of the board printed above. The other recommendations were then taken up separately and adopted with slight alterations. The report was then adopted as a whole.

It was decided to hold the next meeting of the Synod at Fredericton.

In the evening a public meeting was held in the school house of Trinity church. Bishop Kingdon presided, and after some introductory remarks called on Rev. Egerton Ryerson to address the meeting. Mr. Ryerson spoke interestingly of missionary work in Japan. He was followed by Rev. H. A. Cody of the Yukon. Mr. Cody told of his work and emphasized strongly the need of more missionaries in that section of the Church's field.

Friday.—After the celebration of Holy Communion the Synod opened at 10.30 a.m. Dean Partridge brought up his resolution regarding the compilation of a general hymnal for the Canadian Church, of which he previously gave notice. Dean Partridge pointed out the need of a general hymnal characterizing Hymns Ancient and Modern as an "unsatisfying and unsatisfactory version," speaking of Gregorian as an antiquated and by no means pleasing style of music. He also referred to the adoption of a standard hymnal by the Church in the United States. At the present time, he said, there is a growing spirit of toleration in the Canadian Church; there is little, if any, rancor between those parties in the Church sometimes known as High Church and Low Church, and the time is very favorable for the completion and publication of a general hymnal by a committee acting under the direction of the General Synod, and including representatives of all schools of thought within the Church. He then moved his resolution. This resolution provided that the Synod request the General Synod to take into serious consideration the matter of the hymnal, and that a committee of the Diocesan Synod be appointed to draw up a memorial on the subject to the General Synod, such memorial to be approved by the Bishop. The resolution was seconded by Mr. W. M. Jarvis. Mr. Jarvis spoke appreciatively of the new editions of the Church hymns, but said also that he did not regard them as equal to the hymnals in use in the United States Church. The present, he said, is an excellent time in which to move in the matter. Rev. A. G. H. Dicker, while he did not care to speak as an opponent of the motion, expressed some doubt as to whether the step called for by the resolution should be taken. Unless the use of a general hymnal were made compulsory by canon, it would be doubtful to his mind if the hymnal would be used to such an extent as to make its publication worth while. Judge Hanington spoke in favour of the resolution, and the vote being taken, the resolution was carried unani-

of Education. The amendment was accepted by Judge Hanington and his seconder, and was carried. Canon Richardson next brought up a motion, at which notice was given at a previous meeting of the session, in reference to the printing of the reports of the clergy. Under this motion, which carried unanimously, the yearly reports of the clergy will be sent to the secretary a month prior to the session of the Synod, will be printed under the direction of the printing committee, and circulated in their printed form at convening of the Synod. The report of the committee on the proposed thank offering to be made at the Pan-Anglican congress in 1908 was adopted. Dean Partridge then read the memorial which is to be sent to the General Synod in connection with the subject of a general hymnal. This memorial will be signed by Bishop Kingdon, and suitably engrossed. It reads as follows: "To the General Synod of the Church of England in Canada: The members of the Diocesan Synod of Fredericton humbly sheweth, that whereas there seems to be a general opinion in the church that the time is opportune for the compilation of a hymnal for the Canadian Church, and whereas the Synod of Fredericton has passed a resolution affirming that principle, the Synod respectfully asks that the General Synod will take this matter into most serious consideration. Mr. Hurd Peters presented for consideration a motion regarding the date of meeting of the Synod. At present this date is fixed by canon for the first Tuesday following July 3rd. Under Mr. Peters' amendment, which was seconded by Canon Newnham, and carried, the Synod is given the power to fix any date for its meeting. It was ordered that \$10 be paid the caretaker of Trinity church, and \$5 to the Synod page for their services. Notice of change in the form used for the registration of baptism was given by Rev. W. LeB. McKiel. This change consists of the addition of the words "and names of sponsors" to the line occupation of father." By a standing vote it was decided that the treasurer of the



Officers and Sergeants of Cadet Co. of St. Alban's Cathedral School, Toronto.

mously. Mr. W. M. Jarvis, seconded by Mr. A. C. Fairweather, moved a resolution embodying the amended recommendations of the Board of Finance. This resolution, which was passed, provided that the deficit of the mission fund be charged to a special fund account; that no board or committee shall apply to purposes of income any part of capital or authorize any such application except as provided for by canon 21; that two collections for diocesan missions be taken yearly, one in April, the other in October; that the April collection be credited to the deficit fund until the deficit shall be paid off, and thereafter to new mission work in the diocese; and that the mission board prepare such regulations as are required to secure general compliance with the present canon. On motion, Mr. G. O. Dickson Otty, the Bishop and standing committee were authorized to erect a fireproof vault in which to store diocesan papers. This vault will be built in the Cathedral close at Fredericton. On motion of Judge Hanington the Synod recorded its appreciation of the splendid work done in the past by the Society for the Propagation of the Gospel, and expressed the hope that clergy and laity will do all in their power to increase the contributions to the funds of the society. This motion was seconded by Archdeacon Neales. Dean Partridge and Mr. A. C. Fairweather were then re-appointed to the Board of Governors of King's College. Judge Hanington, on motion of Mr. J. Roy Campbell, was re-appointed trustee of the Girls' School at Windsor. Judge Hanington then moved that a grant of \$100 be made by the Board of Education for the purpose of securing a continuation of religious instruction at the Madras school at Shediac. In moving this resolution Judge Hanington told at length of the record of the school. Rev. A. F. Burt seconded the motion. Mr. F. J. G. Knowlton and Mr. G. O. Dickson Otty criticized the resolution on the ground that it made the Synod dictate to the Board of Education after having accepted its report. Mr. Otty moved in amendment that the matter referred to in Judge Hanington's resolution be recommended to the favorable consideration of the Board

Synod be given a salary of \$100 per year and his travelling expenses, and that the secretary be given a salary of \$2,000 and his travelling expenses. In declaring the motion carried, Bishop Kingdon referred to the splendid services rendered the Synod by both officers mentioned. Canon Newnham has now served as secretary for seventeen years, and by his unfailing courtesy has contributed much to the successful conduct of the Synod business. Not the least indebted to him have been the newspaper men who have found him ever ready to assist them. Judge Hanington's motion for the granting of \$55 for the purchase of prizes to be awarded at Edgemoor next year was carried. Votes of thanks were tendered to the rector, church wardens and vestry of Trinity church, the ladies whose guests the members of the Synod were when at luncheon on Wednesday, the transportation companies which granted reduced rates to delegates to the Synod, and to the press, respectively. The Synod also recorded its appreciation of Bishop Kingdon's efforts as presiding officer. Bishop Kingdon thanked the members of the Synod for their courtesy, and the session then closed with the Benediction by His Lordship.

MONTREAL.

William Bennett Bond, D.D., Archbishop,
Montreal.

James Carmichael, D.D., Bishop-Coadjutor.

Portage du Fort.—The Rev. Seth A. Mills, rector of this parish has received a unanimous call by the vestry of St. Luke's Church, Troy, N.Y., and has been appointed rector by the Bishop of Albany, and entered upon his duties the first Sunday in July.

TORONTO.

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

Rev. Father King, the newly appointed vicar of St. Thomas' Church, at a largely attended meeting of the ward of the Confraternity of the Blessed Sacrament, expressed his unqualified approval of the society and his intention of assuming the position of Superior in the autumn.

HURON.

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

Stratford.—A little more than a year ago a monument was inaugurated among the members of the Home Memorial congregation for the erection of a new and larger church. Since that time the undertaking has engaged the earnest attention of the rector and the loyal and devoted congregation. Tuesday afternoon, the 11th inst., witnessed the laying of the corner-stone of the new St. Paul's Church, by the Venerable Archdeacon Mackenzie. A number of clergy were present, among them being Rev. Rural Dean Taylor, of St. Marys; Rev. S. R. Asbury, of Mitchell; Rev. C. C. Purton, of Mitchell; Rev. J. H. McLeod, of Milverton; Rev. J. W. Jones, of Millbank, and Rev. C. H. Owen, of Haysville, and the rector, Rev. D. Deacon, M.A. The City Council was represented by Ald Eidt, Mallion, McIlhargey, Pauli, Monteith and Daly. At 2.30 o'clock, the hour set for the ceremony, the procession was formed by the choir of the church followed by the clergy, who took their position at the front of the building on which an organ had been placed for the service with seats for the congregation. The simple but impressive service prescribed by the church for such occasion was conducted by Rural Dean Taylor, and the stone was laid in place by Ven. Archdeacon Mackenzie with the silver trowel presented to him for the purpose. Prior to the ceremony the rector, Rev. Mr. Deacon, took occasion to speak a few words, referring in very complimentary terms to the pastoral work of Ven. Archdeacon Mackenzie, whom he had known for many years. He added that the present occasion was one which naturally recalled old associations. It was natural to look back over the past twenty-five years and in doing so the congregation would remember that the work had been kept back to a great extent by difficulties which fortunately no longer existed. The old church must ever continue to be a hallowed spot on account of its associations, one that could not be abandoned without a certain feeling of sorrow, but he felt sure that the congregation were looking forward to the future with hearts full of hope for what it would bring of prosperity and happiness. Rev. Mr. Deacon read the memorial which is placed in the stone, with the usual copies of local papers and current coins. In the address which followed the laying of the stone Ven. Archdeacon Mackenzie characterized the members of the congregation as an earnest and devoted people and expressed the hope that the work undertaken by them might be carried to a successful issue. A question might be asked as to what was meant by the undertaking. Bible readers would remember that in the opening pages of inspiration, patriarchs were commanded to build altars and that standing before the altars they called on the same Lord and offered sacrifices. What it meant was a conviction of sin on the part of man, and also that God had provided expiation for sin. In conclusion Ven. Archdeacon Mackenzie hoped that every stone in the building might represent a sacrifice by the members of the congregation. He believed that the great strength of the congregation was in the spirit of fellowship uniting the people and he prayed that they might ever continue to be as one family, a part of the great household of faith. Short addresses by the other clergymen present fol-

lowed. Rural Dean Taylor congratulated the congregation on the happy consummation of their undertaking. Sometimes difficulties were met with which seemed insurmountable except when overcome, as in the present case, by the efforts of a loyal minister supported by a loyal people. He believed that the success which was being met with in the building of the new church was due in large measure to the work and sympathy and prayers of the women of the congregation. Rev. S. R. Asbury was rejoiced to know that the work was prospering so well, and hoped it would continue to do so. He congratulated the rector and his wife, who have been esteemed friends of his own for many years, as well as all who were associated with them in the project. Rev. C. H. P. Owen, of Haysville, was the next speaker. The greatest men of all ages, he said, were the ones who knew how to unite their fellowmen. In their present undertaking the members of the congregation were surrounding a man who knew the secret of uniting for work. Rev. J. H. McLeod, of Milverton, followed. Some people, he said, might have thought that the old church was good enough, but he was glad that the rector and congregation did not think so. If there was one good house in any place it ought to be the house of God. If the aim of the congregation was to bring glory to God, as he felt sure was the case, he was satisfied that they would never have reason to regret their action. Rev. J. W. Jones, of Millbank, and Rev. C. C. Purton, of Mitchell, added congratulations. The latter said that the building of a church was an important event in any community, especially in an age that was not marked by church going. The people of Canada were living in a land that was being blessed by God in a particular manner, and there should be a greater willingness on the part of men to recognize these blessings. Ald Eidt, who is acting mayor in the absence from the city of Mayor Ferguson, spoke on behalf of the civic body and esteemed it an honour to do so. It was a good thing at times to have attention directed away from the temporal prosperity of the city to the erection of a building that would make for the higher life. It seemed to be a fact that the prosperity shown by any people in temporal things corresponded in degree to that people's belief in religion. To his own mind one of the most pleasing things in Canadian national life was the spirit of toleration which prevails. He wished the new church every prosperity and success in the things for which it would stand. The singing of a hymn and the benediction brought the service to a close. Ven. Archdeacon Mackenzie presented the silver trowel (which was presented to him by the building committee) to Mrs. Deacon, wife of the rector, Rev. D. Deacon, M.A., as a tribute to her own and husband's zeal in connection with the Home Memorial Church and its successor, St. Paul's. The two clergymen are old friends of many years' standing, and the associations of the Archdeacon with the corner-stone laying of Rev. Mr. Deacon's new church was a most natural outcome. The Archdeacon was a guest at Rev. Mr. Deacon's during his stay in the city.

MOOSONEE.

G. Holmes, D.D., Bishop.

Chapleau, C.P.R., St. John's.—During the past three months church matters have been very much evidence in this parish. The Easter vestry meeting was held April 24th, and for the first time for some years the wardens were able to report a substantial balance on the right side. The average attendance at the services, and the attendance at the celebrations of Holy Communion on the occasion of the two visits of the Bishop of Algoma were the highest in the history of the parish, \$200 had been raised by the

Woman's Auxiliary and applied towards the clearance of the parsonage debt. On May 23rd, His Lordship the Bishop of Moosonee, came to pay his first visit, remaining a week. During that time he met most of the members, individually and congregationally. He also visited the Indians both here and at Biscotasing, and held services for them. During the week, Mr. W. L. James, who was in temporary charge, wrote on his examination for deacon's orders, and the Bishop spoke most highly of his work. On Sunday morning, May 28th, before a crowded congregation, Mr. James was duly ordained deacon, and is now in charge as incumbent of the parish. A large number partook of Holy Communion—opportunities for so doing having been rare in the past year. On Monday, 29th, His Lordship administered the Sacrament of Holy Baptism, five little ones being gathered into the fold of Christ. The same evening a congregational meeting was held, and the Bishop in his address outlined some of his future plans—it is quite possible that Chapleau may be made his headquarters. He also promised to procure a bell for the church, as a help to the congregation who are intending putting in a stone foundation and renovating and enlarging the church. The Bishop left for Missanabie, en route for Moose, May 31st. On June 28th and 29th, the members of the Woman's Auxiliary and others got up a garden party and sale of work, which was held in the large new rink—transformed, by the aid of the male portion of the congregation, into a bower for the time being. The whole affair was a great success, and the substantial sum realized (about \$285), will help to lessen still further the debt remaining on the parsonage. The following Sunday (July 2nd), the sermon in the evening was preached by the Ven. Archdeacon Vincent, who remained in the parish for some days visiting the Indians in the locality, and holding services for them in their own languages (Cree and Ojibway). St. John's parish is in a most satisfactory state at present, and under J. W. James's incumbency, will, we trust, with God's help, go on and prosper.

Correspondence.

THE GENERAL SYNOD.

Sir,—On many accounts the approaching General Synod to meet in Quebec, September 6th, promises to be full of important benefit to the whole Canadian Church, with enlarged repre-

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accepted by Judge as carried. Canon at which notice was sion, in reference to Under this motion, reports of the clergy prior to the session of tion of the printing nted form at con- he committee on the at the Pan-Anglican Partridge then read the General Synod eneral hymnal. This ington, and suitably the General Synod The members of the sheweth, that whereas the church that the of a hymnal for the d of Fredericton has rinciple, the Synod ynod will take this . Mr. Hurd Peters egarding the date of his date is fixed by uly 3rd. Under Mr. by Canon Newnham, over to fix any date \$10 be paid the care- Synod page for their n used for the regis- v. W. LeB. McKiel. of the words "and tion of father." By the treasurer of the



chool, Toronto. ear and his travelling ten a salary of \$2,000 ng the motion carried, idid services rendered Canon Newnham has n years, and by his uch to the successful the least indebted to who have found him nton's motion for the rizes to be awarded at otes of thanks were and vestry of Trinity members of the Synod ay, the transportation es to delegates to the The Synod also re- gdon's efforts as pre- ked the members of e session then closed

D., Archbishop. ship-Coadjutor. r, Seth A. Mills, ived a unanimous e's Church, Troy, ed rector by the d upon his duties

sentation of clergy and laity from every diocese, bringing new blood, and abundance of it, into the whole body; with a strong Upper House numerically and otherwise, having some marked recent accessions of members; and withal, a most imposing display of weighty church business to transact, who can estimate the vital issues from this Synod to the Church at large? "That all things may be so ordered and settled by their endeavours," to the Church's highest advantage there must be:—1. A due exercise of prayer. Let all our congregations throughout the Dominion devoutly, for at least two Sundays previous to the meeting of the Synod, make mention of it, in united prayer before God, invoking his special guidance and blessing upon it, and, that it may be "saved from all error, pride, and prejudice." Let each member of the Church, too, perform the same things in private devotions.

2. A full attendance of chosen representatives. Assuming that our Bishops will all be present, let no presbyter or layman elected to the body be deterred from attending by any mere personal considerations, however plausible, or by any excuse, which would not be acceptable to the Great Head of the Church Himself. A sense of sacred duty and responsibility to Christ and His Church, should move every delegate in this regard. "In the multitude of counsellors there is wisdom."

3. Ample time afforded to deliberation. This needs-be requirement calls for special emphasis. At the annual Diocesan Synods much important business has to be laid over, or hurried through, because of the restlessness of clergy and laity alike to get away after the first few days' sessions. The same "indecent haste" has marked the proceedings of Provincial and larger Synods. This General Synod has become too great a body, and its matters of business of too weighty import to be disposed of in a few days, and men come too far and at immense expense for a brief stay only. If the Presbyterian and Methodist General Assemblies, and if the General Convention of the American Church find three weeks little enough time to spend in legislating for the Church at large, the Canadian Church should surely devote more than nine or ten days once in three years to its Synod work. Those upon whom has been conferred by their brethren the honour and privilege of serving in the high capacity of delegates, owe to the Church a sacrifice of ample time for service in General Synod. It is not for a mere holiday trip, not to renew clerical and brotherly associations that men are sent to Synod, but to serve the Church in her supreme interests. Let all the representatives order themselves accordingly.

J. B. R.

A CANADIAN CHURCH HYMNAL.

Sir,—I read with much interest the article on "A Canadian Church Hymnal," recently contributed to your columns by the Rev. Dyson Hague. With many of the views expressed in that article I cordially agree. The advantages of a common Hymnal for the whole Dominion of Canada are too self-evident to be gainsaid. But in order to secure this it is necessary to add one more to the already excessive number of Hymn Books now in existence. Would not the object in view be more cheaply and conveniently attained by selecting one of the existing books and adding to it a short supplement of characteristically Canadian Hymns selected by a representative body of Canadian Churchmen. By this means an expenditure of many thousand pounds on the compilation and printing of a special book would be possible in the case of a collection could be supplied at a much cheaper rate than would be possible in the case of a collection circulating in Canada only. The new edition of Church Hymns has recently been adopted as the official Hymn Book of the Diocese of Jamaica,

and there seems good reason to hope that this example will be followed by more than one diocese in Australia, New Zealand, and elsewhere. The new edition of Church Hymns is in no sense a party book, and in both words and music is designed for congregational use. It is moreover cheaper than any other Church of England Hymn Book of the same size and there can be little doubt that if the Church of Canada were to adopt it as the official Hymn Book, the Venerable Society would be prepared to offer most generous terms, and to make liberal grants of copies in all instances where a good case for such liberality could be made out.

EDMUND McCLURE.

Secretary Society for Promoting Christian Knowledge.



HAPPINESS.

The deepest happiness is not that which he never suffered, but that which has passed through the experience of sorrow and has been comforted. The happiest home is not one which has never known grief, but one whose songs of gladness have in them a minor strain. There is a story of a German baron who made a great Æolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music. Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs of earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering. This does not mean that there were evils in His nature which had to be expelled by the heat of trial, that there was dross in the gold of His being which only the fire could remove. The meaning is that there were elements even in His sinless humanity which could be brought to full ripeness only through pain. There is given us in the Apocalypse a glimpse of the heavenly life, in which this same truth revealed. It was in a vision of the redeemed, singing their praises to God. Among them were some who appeared to have special glory—a great multitude which no man could number, gathered out of all nations, standing in the place of honour before the throne, wearing white robes and carrying palms in their hands. When the question was asked, "Who are these highly favoured ones and whence came they?" The answer was, "These are they which came out of great tribulation."—J. R. Miller, D.D.



BLINDNESS OF HEART.

There is a story of a rebel chief, who, having been taken prisoner, was condemned by the Roman emperor to be cast into a dark dungeon, after undergoing some painful operation, by which he was made to believe that he had been deprived of his sight. For three years, being shut off from the light, he bewailed his blindness, and when at length he was released from prison, he kept his eyes closed, and it was only after much persuasion that he would consent to open them; for he contended that, when a man is blind, it doesn't matter whether his eyes are open or closed.

It seems strange to any one who has not been shut up for months, or years, in a dark dungeon that a man could persist in the belief that he was blind, when he had only to open his eyes to find that he could see as well as his neighbours; and it seems almost as strange to those who observe the ways and doings of young people, that many of them are afflicted with what the Prayer Book

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calls "blindness of heart," without knowing it.

For instance: there is that little girl who cannot distinguish between selfishness and unselfishness. She is always ready to divide her chocolate drops or candy kisses with a friend, and on this account she regards herself as a very unselfish creature; but as for getting up out of her bed at night to take a glass of water to some one who is ailing, that is quite a different matter; and she thinks some one else ought to be called on to do it.

There is the boy who earns his pocket money by doing odd jobs after school hours. He always gives his employer honest work in return for his dimes, and quarters; but when he stole a ride on the street car, and pocketed the nickel that had been given him to pay his fare, he was too blind of heart to understand that he had been guilty of a very dishonest action.

Blindness of heart seems to be exhibited oftenest in questions of truth and falsehood. It is almost impossible to convince those who are suffering from this kind of blindness that an untruth is an untruth, no matter who may tell it.

We sometimes hear a little girl say of a schoolmate whom she dislikes: "She told a pack of lies"—while half an hour later she will say of another schoolmate, one with more attractive manners: "She tells little taradiddles, sometimes, but she doesn't mean any harm by it."

Now a falsehood is a falsehood, whether one chooses to call it by its Bible name of lie, or whether one tries to make it seem less black by giving it the queer nickname of "taradiddle"; and all those to whom it appears white and harmless, no matter how well they may see with their outer eyes, must certainly be afflicted with blindness of heart.



IDIOCY.

It is of interest to note the results of recent experiments made by surgeons in the curing of idiocy in children. Like many other things new in surgery and medicine, these experiments originated in Paris. The idea was conceived that idiocy frequently was caused, where no congenital causes were apparent, by the premature union of the bones of the skull in infants. Acting on this assumption, the French surgeons removed a portion of the bony covering of the skull on several patients, the idea being that the brain had not room to expand commensurate with the growth of the child. The results in many instances proved the correctness of the theory. In some cases the results were remarkable. In one case an idiot girl of eight years began to show signs of recovering intelligence the very day after the operation was performed.—Family Doctor.



IGNORANCE AND KNOWLEDGE.

Thought and the struggle after truth are the best joys of the best men. To follow out the lines of speculation and of revelation until they lead us near the heart of things which yet we

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know that we can never perfectly reach; to make some few steps forward on the journey that stretches out before us, endlessly tempting and interesting, into eternity; to add each day some new stone to the structure whose lines already, as they leave the earth, prophesy an infinite height for the farthest topstone—he has not lived who has not felt this pleasure. He is not really living, however full he may be of warmth of feeling and of energy in action, who does not in some degree know what it is to crave ideas and knowledge, to seek for truth, and to delight in finding it.—Phillips Brooks.

USE OF TURPENTINE.

Turpentine, either in resinous form or in spirits, has a household value. A child suffering with the croup or any throat or lung difficulty will be quickly relieved by inhaling the vapor and having the chest rubbed until the skin is red, and then being wrapped about with flannel moistened with fiery spirits. Afterwards sweet oil will save the skin from irritation. In the case of burns and scalds turpentine has no equal. It is the best dressing for patent leather; it will remove paint from artists' clothes and workmen's garments; it will drive away moths if a few drops are put into closets and chests; it will persuade mice to find other quarters if a little is poured into mouse holes; one tablespoon added to the water in which linens are boiled will make the goods wonderfully white; a few drops will prevent starch from sticking; mixed with beeswax it makes the best floor polish, and mixed with sweet oil it is unrivalled as a polish for fine furniture—the latter mixture should be two parts of sweet oil to one part of turpentine. Some physicians recommend spirits of turpentine, applied externally, for lumbago and rheumatism. It is also prescribed for neuralgia of the face.

USES FOR LEMON.

Lemons are a rectifier in cases of colds, liver complaint and biliousness. As a garnish for fish, salad, game and other dishes, they have no equal. Mix equal proportions of lemon juice and glycerine to moisten the lips of a fever-parched patient. Add five drops of juice to the water with which you brush the teeth. It will remove the tartar and sweeten the breath. A refreshing and appetizing dish for an invalid is made by mixing the juice of one lemon with the well-beaten white of an egg, to which has previously been added two teaspoonfuls powdered sugar. If a lemon is kept on hand with which to rub away stains on the nails or hands, they will quickly disappear. Salt and lemon juice will remove rust stains from linen without injury to the fabric. Dried lemon peel sprinkled over coals will destroy any disagreeable odor about the house.

Manager Orr of the Canadian National Exhibition has received a number of congratulations on his securing the famous band of the Irish Guards to play two concerts daily on the Exhibition Grounds, from Aug. 29th to Sept. 9th, both days inclusive. Of this organization the *Orchestral Times*, published in London, England, and recognized as one of the first musical authorities in the world, says that "Bandmaster Hassell has succeeded in getting together the finest musical combination in London, or in fact, in Great Britain. There are several superb soloists among his men, and the band is well balanced and adjusted. Their engagement to go abroad has surprised everybody, as it is known that they have had to refuse a number of engagements in Great Britain. Bandmaster Hassell, whose popularity is in a great measure due to his method of adapting his programme to the tastes and requirements of his audiences, is entitled to the thanks of all lovers of music, for the splendid band he has formed."

THINKING FOR ONE'S SELF.

There is nothing which so adds to the treasures of the mind and increases its power as its own thinking. Learn to think for yourself. It is all very well to hear and to read the wisdom of others. But one should not let this take the place of his own thought. Many persons are like cisterns—they are good to hold the thoughts of others. But when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off and the cistern runs dry. But if one, like the river, is constantly fed by its own springs, then, as the learning of others comes to him, it unites with his own waters and the stream widens and deepens.

A YOUNG HERO.

The story I have to tell is not made up, it all really happened in a Buckinghamshire village during a cold spell of winter weather which came on rather suddenly towards the end of December, 1901.

Near the village of B—— is a large pond, two hundred feet wide and five feet in depth. It is a favourite place for swimming in summer, and for skating and sliding in winter. When the frost came all the boys of the village crowded out to enjoy the pleasures of the ice. The frost had not continued long enough for the ice to be really strong. Notice boards were accordingly put up to give warning of the danger, and to prevent accidents. Four boys, however, had spent all their leisure time in making little wooden sledges to run along on the ice; so, as the frost still continued, they set off one Friday morning to see if they could have some fun. The eldest boy was called Daniel; he was thirteen; the second was Alfred, two years younger; his brother Ernest, who was eight, and a friend, Willie, not quite so old, complete the little party.

The pond seemed in first-rate order, and was apparently quite hard. But when Daniel, the eldest boy, tried it in several places he found that the ice was thin, and he warned the other boys to keep away. Ernest, the younger of the two brothers, obeyed, but Alfred, the elder, pulled his sledge up to a slight hill that overlooked the pond, and then started down at full speed. Away he shot, far faster than he expected, away out into the very middle of the pond. Crack! crack! crack! went the ice. Boy and sledge alike disappeared.

A cry of distress was heard. It came from Ernest, the younger brother, who was running across the pond. Daniel shouted to him to take care; that the ice was very thin. His answer was, "Help me, help me to get my brother out!" Ernest knelt at the edge of the hole in the ice reaching towards Alfred, who was struggling in the water. Daniel, who realized the danger both boys were in, ran off and got a long pole; but this took several minutes, and all the time Ernest was kneeling on the ice holding his brother up by both hands. The ice was cracking in several places, a thaw was coming on.

"Run for your life," cried Daniel, hurrying round the pond with his pole.

"I can't leave my brother," was the heroic answer; "he'll be drowned if I do."

As he spoke another section of the ice gave away, and both boys disappeared.

When Daniel with his pole came near, Ernest was seen on the surface still holding up his brother by the collar of his jacket, though the elder boy was by this time becoming exhausted with cold and terror. The long pole was held out, and the smaller boy, instead of clutching it himself, put one end of it into his brother's hand. He did not try to save himself first, his one thought was for the safety of Alfred.

Daniel now thought of running for an old punt which was tied up at the opposite side of the

pond, and giving up the end of the pole to Willie, the smallest of the boys, he flew away. But this was a fatal step, for Willie was too weak to keep up the weight of the two others. Gradually he felt the pole slipping from his numbed fingers. What could he do? Daniel was cutting the ice from under the punt, and was now too far away to lend any assistance. "I'm coming, I'm coming," he shouted back; but now a fresh cry of distress was heard. Alfred had just let the pole go out of his hand. He was under the ice; nothing could save him. And Ernest, the brave, the heroic, he also had gone under for the last time. Neither rose to the surface again. A friendly neighbour appeared with a ladder, and after some time both boys were found lying in a bed of mud, Ernest still holding tight to his brother's jacket. Everything was done to try and restore animation; but it was too late, they died as they had lived, together.

The heroism of the younger boy excited the admiration of all who were present when the sad procession moved back to the village. "He was the bravest chap I ever knew," said an old soldier who helped to carry the bodies home. "He could have saved himself, but he only thought of his brother." "Greater love hath no man than this, that a man lay down his life for a friend," says our Lord, and here was a boy of eight years old doing that very thing.

THE CROOKED SHALL BE MADE PLAIN.

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

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

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

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

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

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

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

without knowing it. A little girl who can't see, and who is unselfish, divides her chocolate with a friend, and on the way home she finds a very unselfish young man who is coming up out of her water to some one different matter; and she is to be called on.

His pocket money was gone. He always works in return for what he stole a ride on the nickel that he had been given.

He was exhibited often as a falsehood. It is those who are suffering that an un-who may tell it.

A girl say of a school-teacher told a pack of lies, and she will say of a more attractive girl, sometimes, "I'm by it." "I'm hood, whether one lie, or seem less black by a "taradiddle"; and white and harmless, see with their outer eyes, and with blindness.

The results of recent experiments in the curing of other things new experiments originated was conceived that where no congenital premature union of the skull on the brain mensurate with the results in many instances of the theory. In one remarkable case, in one year began to show the very day after the Family Doctor.

KNOWLEDGE.

After truth are the revelation until they things which yet we

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Little man with cheeks so brown,
Eyes a-flashing and heart that glows,
Blood that hot like a mill-race flows,
Hope you life's highest prize to find,
Peace of body and soul and mind?
Work till the sun on your task goes down!

Little man with the earnest eyes,
What if your coat be patched and bare?
Holy each stitch, 'tis a mother's prayer.
What if from boots brown toes peep out?
Wake the welkin with joyous shout;
Work till the stars begem the skies.

Little man with purpose high,
Do' with a will what you have to do;
Heroes are made from such as you;
Admirals, generals, presidents,
Are but creatures of grit and sense—
Work while the world swings through the sky!

Little man with the soul so pure,
No height's too steep for a boy to scale,
No seas too broad for his ship to sail.
There's nothing too great for a boy to do
So he to self and his God be true—
Work while the round world doth endure!

—William Hale.

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The horse-fly is the most cruel and blood-thirsty of the entire family. He is armed with a most formidable weapon, which consists of four lancets, so sharp and strong that they will penetrate leather. He makes his appearance in June. The female is armed with six lancets, with which she bleeds both cattle and horses, and even human beings.



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Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.
—Pope

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You Can Be Cured. FREE
A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down or being half choked to death, and every sufferer from rheumatism should welcome this marvellous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home-treatment, and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It, therefore, gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is

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Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons, with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured, and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day, sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

DR. G. QUINTERO, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

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So far, this marvellous remedy has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 52 years. It is put up in tablet form, and is free from ACIDS and ALCOHOL.

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TABLE MANNERS.

In talking at the table, if the company is large, you will usually converse more with your neighbour than with the circle as a whole. But at home and in the family, or at the house of an intimate friend, you must do your share of the entertainment. Save up the bright little story and the witty speech, the funny sayings of a child, the scrap of news in your Aunt Mary's last letter, and when a good opportunity offers add your mite to the general fund of amusement.

There are dear old gentlemen—and old ladies, too—who have favourite stories, which they are rather fond of telling. People in their own families, or among their very intimate acquaintances, hear these stories more than once; indeed, they sometimes hear them until they become very familiar. Good manners forbid any showing of this—any look of impatience or appearance of boredom on the part of the listener. The really well-bred woman or girl listens to the three-told tale, the well-worn anecdote, says a pleasant word, smiles, forgets that she has heard it before, and does not allow the raconteur to fancy that the story is being brought out too often. Good manners at the table are inflexible on this point. You must appear pleased. You must give pleasure to others. You must make up your mind to receive gratification by imparting it.

Once in a while an accident happens at a meal—a cup is overturned; some unhappy person swallows "the wrong way;" somebody makes a mistake. Look at your plate at such a moment, and nowhere else, unless you can sufficiently control your face and appear entirely unconscious that anything has occurred out of the usual routine. Take no notice, and go on with the conversation, and in a second the incident will have been forgotten by every one.—Harper's Round Table.

HE WAITED FOR THE PRESENT.

An inspector of Irish schools was one day paying a surprise visit when a little boy happened to come in for the first time.

"Sit there for the present," said the inspector, indicating the desired spot. The boy obeyed readily, and when the inspector had finished his multitudinous inquiries into the knowledge possessed by the children, he found that the boy still sat in the same place.

"What are you waiting for, my boy?"

"Please, sir, I'm waiting for the present."

—What we have always seen done in one way, we are apt to imagine there was but that one way.—Bentley.

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PULPIT HUMOR.

Archdeacon Sinclair tells a good story of the famous Dr. Keate, as head-master of Eton. He was so great a disciplinarian that he earned the sobriquet, which will ever cling to that other great schoolmaster, Bushby, of Westminster, and was called the "Flogging Keate." Finding one morning a row of boys in his study, he began as usual to flog them. They were too terrified at the awful little man to remonstrate until he had gone half way down the row, when one plucked up courage to falter out, "Please, sir, we're not up for punishment—we're a confirmation class!" "Never mind," said Dr. Keate, "I must be fair all around, and it will do you good." So he finished them off.

WHAT TO TEACH YOUR DAUGHTER.

Teach her that one hundred cents make one dollar.

Teach her how to wear a simple muslin dress, and to wear it like a queen.

Teach her how to sew on buttons, darn stockings, and mend gloves.

Teach her to dress for health and comfort, as well as for appearance.

Teach her to arrange the parlor and the library.

Teach her to love and cultivate flowers.

Teach her to say no, and mean it; and to say yes, and to stick to it.

Teach her to have nothing to do with—intemperate—and—dissolute young men.

Teach her to pay regard to the character of those she would associate with, and not to how much money they have.

Teach her to have a place for everything, and to put everything in its place.

Teach her that music is an elevating and delightful accomplishment, and should not be neglected if there is enough money to give her instruction in it.

—The rule of self-obedience to the right will bring all things into order.—W. E. Gladstone.

—Goodness has ever been a stronger guard than valour. It is the surest policy always to have peace with God.—Bishop Hall.

—In life it is difficult to say who does the most mischief, enemies with the worst intentions, or friends with the best.—Lord Lytton.

—"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The richness may not come in the shape of houses and lands or gold and silver, but in the blessings of a happy home and hosts of friends. With these, though

—What is the Incarnation but the taking of a human body, with all its passions, with all its impulses, a real human body, and wearing it perfectly untarnished to the end? We must take hold, by meditation and by prayer, of the teaching of the Incarnation, that we may live as children of the Incarnation.—A. F. Winton Ingram.

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Which Foretell the Approach of Nervous Prostration, Paralysis and Locomotor Ataxia.

Twitching of the nerves and muscles, sensitiveness to light, sound and motion, jerking of the limbs, sleeplessness, headache and indigestion—such are some of the symptoms of exhausted nerves.

Because there is no acute pain people do not always realize the seriousness of nervous diseases. They do not think of the helplessness of body and mind, which is the result of neglecting such ailments.

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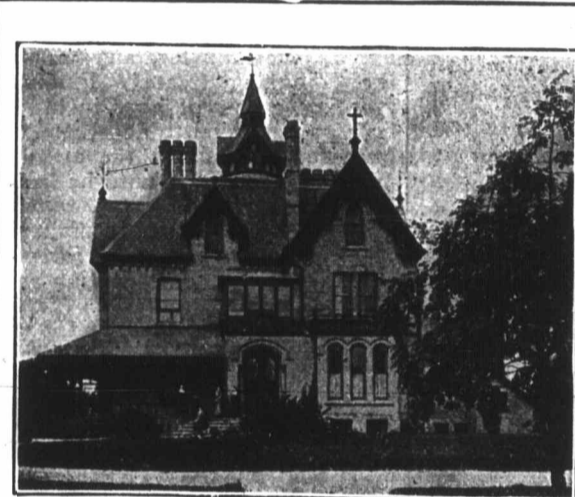
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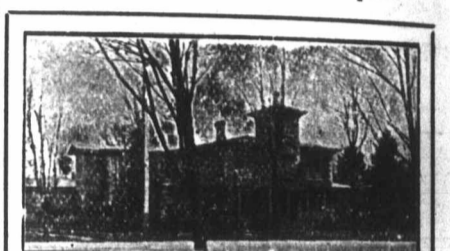
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The College offers exceptional conversational advantages in French under a resident French Mistress, assisted by six resident specialists in modern languages.

Particular attention is given to physical training by two graduates of the Boston Normal School of Physical Culture, who reside in the College and give individual care to the pupils.

Large grounds adjoin the College and afford ample space for tennis, basket ball, cricket, etc., in summer, and for hockey upon a full sized rink in winter.

The Junior School has its own staff and is entirely separate from the Upper School. The Curriculum includes among other subjects elementary courses in Cookery, Wood Carving, Basket Weaving and Domestic Science.

French is taught in the Kindergarten and is continued by a graduated course throughout the Junior School.

For information apply to the Bursar.

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