

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, SEPTEMBER 21, 1905.

[No. 36.]

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## HOMESTEAD

REGULATIONS.

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

**ENTRY.**

Entry may be made personally at the local land office for the district in which the land to be taken is 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.

W. CORRY

Deputy Minister of the Interior

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

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September 21, 1905

# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 21, 1905.

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

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

## LESSONS FOR SUNDAYS AND HOLY DAYS.

September 24—Fourteenth Sunday after Trinity.  
Morning—2 Kings 9; Galatians 3.  
Evening—2 Kings 10, to 30, or 13; Luke 1, 57.

October 1—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; Ephesians 2.

Evening—2 Kings 19, or 23, to 31; Luke 5, to 17.

October 8—Sixteenth Sunday after Trinity.

Morning—2 Chron. 36; Philippians 2.

Evening—Neh. 1 and 2, to 9 or 8; Luke 8, 26.

October 15—Seventeenth Sunday after Trinity.

Morning—Jer. 5; Colos. 3, 18, & 4.

Evening—Jer. 22, or 35; Luke 12, to 35.

Appropriate Hymns for Fourteenth and Fifteenth 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.

## FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 512.

Offertory: 366, 367, 378, 545.

Children's Hymns: 194, 337, 341, 346.

General Hymns: 2, 18, 36, 178.

## FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.

Processional: 35, 37, 189, 232.

Offertory: 167, 174, 212, 275.

Children's Hymns: 182, 223, 332, 335.

General Hymns: 7, 19, 169, 191.

## A Noble Address.

The presence of the Right Reverend Dr. Tuttle, the Presiding Bishop of the Church in the United States, in the capacity of special preacher to the General Synod, was an unmistakable indication of the warm fraternal relations which exist between the branch of the Church in Canada and its sister branch in the neighboring Republic. Those who heard the learned Bishop's sermon will long remember the pleasure and instruction it gave them. Realizing the importance of the occasion and the ability, learning and eloquence of the preacher, we gave our readers a full report of the sermon in our last issue. We hope it will be widely read and carefully considered. Not every day do we have such a clear, concise and scholarly view presented of the character and aim of the Church; of her historic past—in its bearing upon the two branches to which we have referred; and of

some of the most important questions with which each of our branches has to deal. It was a mark of distinction to have had Dr. Tuttle preach our Synod sermon. The sermon was indeed worthy of the man and the occasion.

## The Delegation from the Sister Church.

One of the most pleasing and noteworthy events of General Synod meeting was the official reception tendered the delegation from the Church of the United States. Nothing could have been more assuring to its members of the warmth and cordiality of their welcome than the affectionate and appropriate manner and words with which they were received by His Grace, the Primate of Canada. The addresses of the members of the deputation were of a high order of oratory, especially that of the eloquent Bishop Doane, Bishop Morrison, of Duluth; the Rev. Dr. Alsop, rector of St. Ann's Church, Brooklyn; and Mr. George C. Thomas, of Philadelphia, Treasurer of the Foreign Missionary Society of the Church in the United States, each added his testimony to the spirit of fellowship, good will, and united interest with which our brother Churchmen in the United States regard the work and well-being of the Canadian branch of our common Church. These mutual visits cannot fail to do good in manifold ways, and should always be encouraged and welcomed.

## Consecrated Common Sense.

Mr. Rockefeller's opinion on the essentials of success in life are well worth considering. "I believe what the Church needs most is consecrated common sense—common sense in business and common sense in the spiritual realm \* \* \* it is our duty to pray and work \* \* \* it is our duty to give in support of the Church," said the great financier lately at a religious meeting. Can it be denied that the lack of common sense in considering and discharging our obligations as Church-people is mainly the cause of the apathy, indolence and neglect which are the bane of so many professing Church members. Intensely practical in their worldly concerns—they are visionary, emotional, or indifferent as regards their pledged obligations to their Church. Good intentions, strong emotions, even passionate resolutions, when not followed by wise and sustained effort, pass, as does a vapor. "Listen," says the old veteran, "Borlasch of the guard," in Merriman's forceful novel. "It is not what you feel that matters; it is what you do. Remember that!"

## Church House Annual Report.

An admirable institution, full worthy of warm hearted interest and support by Churchmen the world over, is the Church House, Dean's Yard, Westminster. Incorporated by Royal Charter in 1888. Some idea of the need and usefulness of this important centre of Church life and progress may be gathered from the annual report from which we have taken the following extracts:—"At present the meetings of the two Houses of the Convocation of Canterbury and of the House of Laymen of the southern Province are held here, as well as the joint meetings of the members of the Houses of Convocation and of Laymen of the two Provinces, and also the meetings of the Representative Church Council. The various halls and committee rooms provide accommodation for the subsidiary meetings in connection with the decennial Lambeth Conference of Bishops, and will do so for the great Pan-Anglican Congress in 1908. The London Diocesan Conference also utilizes the Church House for its sittings. The three halls, namely, the Great Hall, the Hoare Memorial Hall, and

the Convocation Hall, whose differing seating capacity provides alike for large and small meetings, are in great request for meetings of Church societies. The various committee-rooms are in constant use, and at times the accommodation they offer is found very inadequate. Many meetings take place on the same day and at the same hour, and it is believed that the present total of 450 meetings in a year would be largely increased if space permitted. The rooms available for offices for Church societies are nearly all occupied, although a few good rooms in the basement of the Great Hall block are still available for letting. The general work of the office with respect to providing information about various branches of Church work is also increasing. One instance that may be given is the assistance rendered by the issuing of commendatory letters to persons moving from one parish to another." It would be well were Churchmen from abroad, when visiting London, to include the Church House in their round. We heartily commend it to the benevolent aid of all whose sympathy is as wide as the Church's need.

## Song in Worship.

Who can explain or adequately describe the power of song in worship? In some instances it seems little short of divine—so pure, exalted and entralling is its sweet and moving influence, that at times it seems to give expression to the inmost longing of the heart—the loftiest and most refined aspiration of the soul. To nothing, perhaps, is that exquisite phrase of Keat's more applicable, "A thing of beauty is a joy forever," than to a favourite hymn. How well the beautiful words of Archbishop Alexander refer to the "imperishable language" of sacred song: "The theologian is for the educated few; the preacher is for one generation; the hymnist speaks an imperishable language, which is never a dead language, of repentance, of confession, of reconciliation, of hope, of adoration, or yearning towards an ideal world where Christ is King—where all hearts turn to Him as the flowers turn to the sunlight, and drink in the sunbeams of His presence softly and silently for ever."

## The Kingdom of God.

"There are signs of a rebound from the bondage of the invertebrate state of mind which would bid us constantly beware lest we believe too much; of some revolt against the dogmatism of the undogmatic," says the Church of Ireland Gazette. "The men and women who want to live up to the best they know of to-day are most content to try to follow the steps of the Master Whose history has so mightily influenced the world; Whose inspiration uplifts it now; Whose story is enshrined in the Creed of Christendom. They are turning in very weariness from the uncertainty and the cheap cynicism of the attitude that is ever criticizing beliefs wrapped round by their trenchant memories, and in which their deepest endeavours are rooted. The range of thinking about religious subjects, broadly speaking, is wider than it was, and the thoughtful in this age will listen to a message from those who have a message for them. The Kingdom of God is winning its way, all across His world; His purposes are fulfilling themselves in a fashion that is not ours but His. The religion of the Incarnation has not failed, and the dogmas that endeavour to express it are way-marks in the intellectual and moral progress of the world."

## The Revival of Faith.

No doubt can dwell in the mind of any candid, devout and impartial observer—of what are commonly called the "signs of the times," in

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tion relation to the serious consideration and discussion of religious matters, whether it be in the daily press or learned review that place is being given to faith. Like that compound which the refiner of metals casts into his crucible and which clarifies and settles the molten mass, separating the dross from the pure residuum—so faith acts in the experience of actual life. It is a God-given faculty—that like the best bower anchor of the mariner, holds fast, when aught else would give way; and steadies and secures the ship of life against the fiercest strain and storm that can beset it. Amongst occasional articles on this subject we may refer to that by the Rev. J. A. Hutton, in the Hibbert Journal, in an article entitled:—"Is the Age of Faith Returning?" in which the learned writer says: "There are signs that men, in certain matters, are beginning to have misgivings. . . . One of these signs is the presence in the public mind, and very notably in the minds of the middle classes, a body of scruples and misgivings as to how things have been going, and as to how, if the ancient wisdom which they were taught, still holds, things are likely to end. . . . Another sign is the growing uneasiness with which the absence of moral standards in certain classes is to be regarded. . . . This uneasiness is leading to the feeling that there is something wanting, something, which in our better days, we and our fathers knew, something without which we are at a disadvantage. . . . These, and other symptoms of our national life, seem to point the way to a longing to return to an age of faith, but a faith that will have the same background, the same fundamental attitude."

#### Holy Communion and Sunday Service.

"The feeling that the Holy Communion ought to be the principal service of the day was in itself right. It was based, partly, at least, on the desire to give due honour to the distinctive institution of our Saviour Himself," said the learned Bishop of Exeter, in his widely noticed recent visitation charge:—"It was not historically accurate to say either that Holy Communion was the only form of worship of which our Lord had given precept or precedent, or that the Primitive Church knew no other form of worship. But undoubtedly the Holy Communion occupied a central place in Christian worship, and I should never discourage any effort to vindicate this place for it. But it must be the Holy Communion, not the solitary action of the priest in the presence of a congregation who had no part in the Sacrament itself. The whole point here practically turned upon Fasting Communion. The principal service of the morning had its most convenient hour, according to modern habits, at a time when few could come fasting. There were three lawful courses open to them—either to place the principal service earlier, or to celebrate Holy Communion, as was often done, at an early service, with Matins and sermon for the mass of the people at a later hour; or, recollecting that in the history of the Church that rigid insistence on Fasting Communion killed frequent Communion, and taught by that experience, to welcome to the principal service of the day all who wished to communicate then. That, surely, was the right and Christian instinct. Reduced to the solitary action of the priest in the presence of a non-communicating congregation, the likeness of the original institution of Christ was altogether effaced."

#### The Gospel in the Slums.

New York has been responding to the revival impulse this Summer. Services have been held in tents in some places where lawlessness and crime abound. A correspondent of the Church Standard gives some interesting details of the work:—"Many felt, and rightly, no doubt," he says, "that the people of New York would not

come to services in the summer season, especially the non-churchgoing class. While all the tents are not equally successful from this standpoint, yet all together the average attendance inside the meetings, including week-nights and Sundays, has been 350. On favourable nights, even at mid-week meetings, the tents have not been large enough to accommodate the people. Most of the tents are so located that not only those who are in the services are benefited, but many from the windows of their homes are reached. At Hell's Kitchen, Sixtieth Street and Eleventh Avenue, the attendance during the past week has more than taxed the seating capacity of the tent, due chiefly to the use of pictures. Of the audience at present, not one in fifty has any Church connection whatsoever. Both here and at Catherine Slip, the difficulty has not been primarily the securing of an attendance, but finding sufficient workers to deal with the interested ones. There is probably no more destitute section in any city in the world than here. In the first-named place, race riots are frequent. On a single night, at least one hundred bullets were fired not a stone's throw from the tent door. Among the first listeners in the service was a band of forty thieves. The police force in this section have hailed the tent work with delight, declaring it has helped them in the performance of their duties. The 'round about' man had his face disfigured with bullets, and has been for some time in the hospital. When the workers took him a bunch of flowers his appreciation of the power of kindness was very manifest. At Catherine Slip, without any pictures to attract and with conditions fully as unfavourable as at Hell's Kitchen, the people have nightly packed in and about the tent, often as many standing on the outside attentively listening as if seated inside the tent. Frequently as high as twenty-five or thirty on a single night have come forward to ask the prayers of Christian people, and sometimes in a most pathetic manner to declare their purpose to be Christians. That they should need the power of God no one can doubt, and many are ready to say out of long experience that the power of God alone can help them."

#### The Principle of Unity.

Continuing, His Lordship said:—"For myself, I knew no nobler nor more uplifting service than the sung Celebration at some of the great churches, such as St. Paul's in London, or our own great Cathedral at Exeter. Perfect simplicity and restful dignity combined there with deepest devotion the central rite of Christendom, and the Lord, Whose gift it was, received fitting honour. But take away the crowds of communicants who pressed round the altar, and how much of what struck deepest was gone. At least they would lose all that was characteristic of the first institution: 'For we being many are one bread, one body, for we all partake of the One Bread.' Nothing would persuade me that the Lord, if visibly present, would interfere to turn back those who came, even if they should have taken such food as to enable them to follow the service without distraction. On the contrary, it is my conviction, built upon the experience of a lifetime—so far as anyone was able to judge of such things—that, among those who habitually communicated in their simplicity at the mid-day services, were to be found communicants who yielded to none in all the world in preparation, in seriousness, and in quiet, whole-hearted devotion. He said that from his heart, without a thought of disparagement of those who, like himself, personally preferred the earlier hour when possible; and with full recognition of the weight of Christian precedent in favour of Communion before all other food. A godly custom, commended to them by many associations, it would always be the practice most natural to many. Only when erected into an

unbending law had it made havoc of Communion as the habitual practice of ordinary Christians, and had made sad the hearts of many whom God had not made sad."

#### A LESSON FROM THE GENERAL SYNOD.

Churchmen from one end of Canada to the other have been following with varying degrees of interest our full and well-trusted, most satisfactory reports of the sessions of the General Synod at Quebec. They have been impressed by the importance of the occasion; the character and dignity of the assembled body; and the grave and influential character of the work done. The various subjects brought before the Synod appeal with varying degrees of power to different individuals. The Churchman who has made a special study of the subject of either Prayer Book or Hymn Book revision, for instance, is, of course, not only specially interested in that department of Church work, but as the record shows, will have gone to the Synod well informed and well equipped for a discussion of that subject in all its bearings. And the Church will not only reasonably expect, but will actually receive, from the wide knowledge, careful thought and earnest and energetic effort of such a member, signal service of a most gratifying and beneficial character. We wish to avoid any invidious distinctions, but the truth of what we have said is evident to any one who has followed the course of the Synod deliberations. It has indeed been gratifying to us to observe the increased and intelligent interest with which the measures, which have engaged the attention of the Synod, have been discussed and dealt with, and we may here say to those who have supported a lost cause—that their work has not been in vain by any means. It has stimulated thought, added to the general store of information, and indirectly, at least, will have been beneficial in many ways. Now, one of the many lessons which the Synod has taught us, is this, that while all good Churchmen are in their way doing good work, the work which is most important, influential and beneficial, is that which is the product of long and careful preparation. We may here say that as the general diffusion of knowledge on any special subject creates a demand in the mind for remedy, reform or re-adjustment to changed conditions, which moves the specialist to action, so the importance of the acquisition of that knowledge is the foundation-stone on which his beneficent work is built. We want to see in the General Synod of three years hence an advance all along the line. The only way to bring about that result is for each member of the Church now to start afresh a new three years' course of active study, careful thought, and vigorous and sustained action in the department of Church work which most attracts him and to lose no time in making choice. The necessary habit of application may not be acquired without resolute purpose and determined and sustained effort at the outset. But our readers may take our word for it, that no habit of life will cause less regret and bring to the individual more positive good. And at the end of the next General Synod, three years hence, when those of our readers who have not been gathered to their fathers, read the splendid record of statistical progress of the Canadian Church, each Churchman, the humblest as well as the highest, can thankfully and joyously say:—"I have done what I could."

#### THE SYNOD AND DIVORCE.

When one remembers the different conclusions arrived at by able, learned, and conscientious men upon most of the great questions which call for serious consideration and discussion, it is not surprising that, upon one of the gravest of them

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DIVORCE.

ifferent conclusions and conscientious questions which call discussion, it is not he gravest of them

all, there should be strong and marked divergence of opinion. The pathos, the suffering, and the sin which gather like a deadly blight round many a home, that at the outset of married life was bright with the joy and promise of a happy future, stir the mind and heart to their utmost depths, and make one long for a sure and speedy remedy, or at least an acceptable palliative. The experience of judges, the wisdom of legislators, the sympathy of philanthropists have repeatedly been brought to bear on the vexed question of divorce—with the view of devising a remedy that will best meet the needs of the individual, maintain the sanctity of the home, and promote the honour of the State. For our part we have failed to find a purer, wiser, or more statutory solution than that provided by the great Head of the Church. All honour to the General Synod for its noble maintenance of the Divine standard. It is not the province of Truth to court popularity. The prime essential of Truth is to be true to the best that is in one, and the best is the Word of God put into action. There are but few more deplorable conditions in life than that in which husband and wife, living under one roof, are estranged from one another. Especially so where there are children of the marriage—who are daily witnesses of sad scenes—where tongue and temper play their malign part in making a home designed for love, joy and happiness, a scene of envy, hatred, and malice, and all uncharitableness. It is a sight that moves each sympathetic onlooker to pity, and so far-reaching is the influence of this form of domestic unhappiness, and so disastrous are its general effects on the community, that one need not be surprised at the repeated efforts to have the matter dealt with from the standpoint of natural justice, or in some such way as will lessen the burden of the presumably innocent, and restore them as far as possible to the position in which they stood before marriage. In considering this matter it greatly simplifies the question in all its bearings—to ask one's-self the plain question: "What is my standpoint?" Is it that of a Churchman deeming the ceremony of marriage a sacred rite, and regarding the institution as one of Divine appointment—established, governed and perpetuated by Divine ordinances—which it is the duty of the Church solemnly, faithfully, and unswervingly to maintain? If this be my standpoint then from that point of view the finding of the General Synod on this vexed question is not only according to "the law and the testimony," but bearing in mind that hardship, suffering, and sorrow, are, and ever will be incident to certain conditions of human life, it is a finding which unmistakably ensures the greatest good to the greatest number.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

It would seem to Spectator that a little co-operation between the two houses of Synod in the preparation of business and the order in which the various subjects should be taken up would result in great advantage to the Church. At present, so far as we can see, the order of business apart from routine work, and the consideration of the work of the Missionary Society is largely fortuitous. Precedence is given to the resolution of the man who gets to his feet first. At all events that is the order in which they find their place upon the agenda paper and the same order is followed in discussion, unless otherwise ordered by special resolution. This is, of course, the simplest and easiest method to adopt, and if the delegates remained at their posts of duty until all were disposed of we would say it was as good a method as could be devised. But somehow or other many of our

lay delegates have always pressing calls from clients and business summoning them home after the Synod is three or four days old. The interest evaporates to a great extent with a thinning house and not infrequently the really vital subjects are disposed of in the declining hours of Synod. In addition to all this the Upper and Lower Houses have different programmes. The same subjects may be on the agenda of each, but in different order. The result of this is that the discussion in one House is often broken into by a message from the other. It is considered discourteous not to receive a message at once, and hence not infrequently the man who has the floor stops in the middle of a sentence until the message is read and perhaps disposed of. The message may introduce an entirely new subject, and even if set aside until the discussion in progress is concluded, it will then receive the attention of the House affected, thus altering the order of business already laid down. The result of all this is that there is no certainty as to what will be the next subject taken up for discussion. Besides the journal of the House is punctured at inopportune places with messages that seem to be wholly out of tune with the work in hand. We imagine that our readers have observed these things and the situation need not be dwelt upon at any greater length.

We have called public attention to the foregoing conditions because we feel that they present real difficulties, and stand in the way of getting the best results from Synod in the time at its disposal. The great questions do not seem to receive the consideration due to their importance, at times, owing to the fact that they may only come before Synod towards its close rather than earlier, when there is a full attendance of delegates. Moreover, the order of procedure is frequently interrupted by a message from the other House, the subject of which may divert attention into an entirely different channel. To illustrate this latter point we need only refer to the recent discussion on divorce. There was no notice of motion referring to this subject on the agenda paper of the Lower House, and so far as we can gather there was a strong disposition to let the matter rest until more pressing questions were disposed of, but a message from the Upper House changed the whole situation. Important subjects announced in the convening circular, and naturally taking precedence in the regular order of discussion had to be set aside, and the first day of real discussion, apart from the day set aside for the Board of Missions, was given over to the consideration of divorce. We regret this, for we feel that it was a question that might easily have stood over for three years, if necessary, and the right of way given to the consideration of the Prayer Book, which was really the great subject before Synod. As it was, the Synod was organized on Wednesday and the consideration of the Prayer Book was not reached until the following Tuesday. In the meantime there was a considerable exodus of delegates. It would seem to Spectator that a great improvement in the despatch of business could easily be made by a little co-operation between the two Houses, presuming that joint sessions cannot be arranged between these bodies. If the Houses of Bishops and delegates were to appoint a committee on legislation that would arrange the business in some kind of order so that discussion could follow a plan of giving the places of honour to the subjects requiring fullest consideration, we think the case would in large measure be met. This would in no way affect the right of any member getting any resolution he thought useful before the House, but only the order in which the resolutions might be taken up. It is perfectly certain that something ought to be done to reach the object we allude to.

Spectator will reserve his comments on the work of committees until the official reports reach his hand. He may say, however, that the indications gathered from the imperfect reports obtainable, suggest that, in some cases at least, an entirely new standard has been set up for this side of Synod work. In several instances we have noted an evident attempt to really grapple with the very heart of the question and reach a definite conclusion. It is needless to say that such committees have had a large share in promoting the efficiency of what we believe to have been by far the most energetic session of the General Synod since its inception.

The day devoted to the consideration of the work of the Missionary Society was, we think, a day well spent. We were more than delighted with the keenness of the discussions and the evident desire on all sides to understand not only the work that has been done, but the principles that lie behind every undertaking. There was a note of warning sounded that will, we trust, be duly pondered by the Board of Management. Nearly a year ago Spectator called attention to some of the points raised, and indicated the necessity of meeting the situation lest it lead to misunderstanding. We feel perfectly sure the Board of Management has acted in good faith throughout its administration of the great trust committed to it. Influence on the Board depends upon accurate and ready knowledge of facts that come up for consideration, and the strength with which one's opinions are presented. We do not think that theological bias has anything whatever to do with its action. When the Board came into existence it contained several members whose knowledge and experience of missionary work was apparent to the most casual observer. Every question raised about procedure, the effects of this or that plan of operation, and so on, were all met without a moment's hesitation by men who had gone through every phase of this work. It was inevitable that such men should lead in the formative days of the Board. They did, and recommended, what from experience and enquiry they believed to be best for the promotion of the work in hand. It is the right of every man on that Board to set forth his views and insist upon a hearing. But the way after all to secure the acceptance of his opinions is by persuading his confreres that he is right, and impressing them with the thoroughness and accuracy of his knowledge and reasoning. If any new line is to be struck out, the advocates thereof have to make up their minds to be in their places at meetings, and to possess the capacity to convince exceptionally keen men that their proposition is wise and workable. It is infinitely better, however, to have such a discussion as was heard in Quebec than that any section of the Church should remain in sullen aloofness.

If that appendix of which we have heard so much had been published in a Canadian edition of the Book of Common Prayer, as the committee and Bishops had a right to publish, just imagine the result! We venture to predict that never again will the General Synod lightly authorize a few of its members to compile or recast a liturgy and publish it off-hand. Three years ago Synod had its attention concentrated on the organization of the General Missionary Society. That was the one undertaking for which any preparation was made, so far as we can recall by public discussion in the press. That work was well done, but after it was disposed of Synod seemed to begin to drift. Its handling of this appendix to the Prayer Book was loose in the extreme. Churchmen in Canada are to-day devoutly thankful that the work of that committee was held up by some one and presented to Synod for review. The proposed appendix was referred back to the committee to receive sug-



gestions from the Church. We suppose this means that the committee will be expected to take the Church into its confidence from time to time, and make known its progress, and receive hints and criticisms from any one who may feel disposed to express himself on the subject. This is precisely what we have pointed out time and again as necessary. But between the lines of that discussion we think we read the doom of the appendix idea of handling the problem of the Prayer Book. We are convinced that the more thought is given to the subject by our people the less they will like the idea of having parts of the services and some of the occasional offices treated as step-children, unworthy to associate with what we already have, or take their rightful places in our liturgical household. This question has to be threshed out in the Diocesan Synods before we are convinced that the people have really been correctly represented in General Synod on this subject. One thing is evident, the vote in favour of thorough-going readjustment of the Prayer Book rather than tinkering it with an appendix showed a remarkable change of sentiment in three years. We now only need a little pushfulness and persistence to get the whole Church to say decisively what it really does want. Out of the thirty delegates who voted in favour of recasting the Prayer Book, we naturally expect that some will not be content to leave the matter where it is, but will join in an effort to discover the true mind of the Church.

SPECTATOR.

## THE GENERAL SYNOD.

(Continued.)

After the Bishops had retired from the Lower House to their own apartments the Synod immediately proceeded to organize.

In the absence of the lay secretary, Mr. George Grisdale, of Winnipeg, who was unable to be present, the clerical secretary, Rev. Dr. Bethune, called the roll of both clerical and lay delegates. He then announced that a temporary chairman had to be elected.

Mr. N. W. Hoyles, K.C., LL.D., Toronto, seconded by Hon. S. H. Blake, K.C., moved that Dr. Davidson, of Montreal, be elected temporary chairman. Unanimously adopted.

On taking the chair Dr. Davidson said that the first business of Synod was the election of a prolocutor. Before this was proceeded with, however, they would have prayers. After these had been read by Dr. Davidson he called for nominations for the office of prolocutor. Those nominated were Canon Farthing, Archdeacon Ker, Archdeacon Pentreath, Dr. Davidson, Dean Williams, Canon Cody, Rev. Dr. Langtry, Canon Crawford, Judge Macdonald, Dean Evans, Dean Partridge and Dean Smith. Dean Williams and some of the others proposed asked to have their names dropped, but it was decided to go on with the first vote. Out of 131 votes cast, which made 66 necessary for election, Dean Williams received 39, Canon Farthing 37, Canon Crawford 18, Archdeacon Pentreath 10, Dean Partridge 9, Archdeacon Ker 7, Dean Evans 5, Rev. Dr. Langtry 5.

The two last names were dropped according to the rule, and the following gentlemen were permitted to retire upon insisting for the right to do so: Dean Williams, Canon Cody, Judge Macdonald and Dean Smith. Strong pressure was brought to bear upon Dean Williams to induce him to remain in the field, but he declared that he would be unable to serve, even if elected.

The next ballot showed the following result: Number of ballots cast, 128; necessary for a choice, 65, of which Canon Farthing had 64, Canon Crawford 28, Archdeacon Pentreath 13, Dean Williams 13, and Archdeacon Ker 5.

Mr. Matthew Wilson said that as Canon Farthing only wanted one vote of election, and as it was quite evident how the election would go on the next ballot, he thought it would be wise in order to save time to move that that gentleman's election be made unanimous. He made a resolution to that effect, after having first moved the necessary suspension of a rule, of order. One ballot having been cast for Canon Farthing by the temporary chairman, in accordance with the resolution which had been carried unanimously, he was declared elected prolocutor with unanimity, and was presented to the House of Bishops by his proposer, Rev. Canon Welch and Judge Savary.

Having taken the chair as prolocutor, the Rev. Canon Farthing expressed to the Synod his deep appreciation of the honour which had been accorded him, and said that he should endeavour to manifest his thanks by fulfilling the somewhat arduous duties of the office to the best of his ability, which he believed would prove the very best test of his gratitude. He should endeavour to rule kindly,

but he hoped that the members of Synod would aid him to make it firm.

The prolocutor appointed the Rev. Canon Crawford his deputy, and Dr. Davidson, of Montreal, and Mr. Matthew Wilson, of Chatham, to be assessors of Synod.

Professor Clark, of Trinity College, Toronto, seconded by Hon. S. H. Blake, moved that Rev. Dr. Bethune be re-elected clerical secretary, and Judge McDonald, seconded by Chancellor Worrell, moved the election of Mr. Robert Campbell, of Quebec, as lay secretary of Synod. Both motions were adopted unanimously.

His Honour Judge McDonald, of Brockville, was unanimously re-elected treasurer of Synod, and Messrs. E. J. B. Pense, M.P.P., Kingston, and Lansing Lewis, of Montreal, were elected auditors.

A committee to strike the standing committees was then named by the prolocutor, consisting of one clerical and one lay delegate from each diocese, as follows: Ven. Archdeacon Kaulbach (convener), Rev. Canon Balfour, Rev. Dr. Langtry, Very Rev. Dean Partridge, Very Rev. Dean Evans, Very Rev. Dean Davis, Very Rev. Dean Smith, Rev. J. Boydell, Rev. Canon Forneret, Ven. Archdeacon Bogert, Ven. Archdeacon Fortin, Ven. Archdeacon Machray, Rev. A. J. Warwick, Very Rev. Dean Sargent, Very Rev. Dean Paget, Very Rev. Dean Coombs, Archdeacon Page, Archdeacon Scriven, Archdeacon Collison, Archdeacon Pentreath, Rev. F. H. Graham, Judge Savary, Dr. Dunbar, K.C., Dr. J. A. Worrell, K.C., Mr. W. M. Jarvis, Mr. Lansing Lewis, Mr. C. Jenkins, Judge McDonald, Dr. P. H. Arthur, Mr. J. M. Bond, Hon. A. J. Mtheson, Mr. G. R. Caldwell, Mr. J. A. Machray, Mr. Clinton, Mr. P. Wollaston, Mr. G. H. Cowan, Mr. C. W. Busk, Mr. W. Taylor. The following Committee on Credentials was also appointed: Judge McDonald, Brockville, Ont., convener; Rev. Rural Dean Beamish, Belleville, Ont.; Ven. Archdeacon Ker, Montreal, and Chancellor Worrell, Toronto, Ont. Messages were received from the House of Bishops informing the Synod that their Lordships had appointed as their secretaries the Rev. G. Abbot Smith and the Rev. A. H. Dunn; also recommending that the thanks of Synod be tendered to the presiding Bishop of the United States, Right Rev. Dr. Tuttle, of Missouri, for the sermon he had preached at the opening of Synod, and that His Lordship's consent be asked for printing it with the proceedings of Synod. The re-enacted canon on divorce and re-marriage of divorced persons was also sent down to the Lower House with a request for concurrence. The Synod then adjourned.

Second Day.—Thursday, September 7th.—After morning prayers in the cathedral the Synod assembled at ten o'clock. When the routine proceedings had been disposed of, the work of referring memorials was proceeded with, it having been resolved that they should be taken as read. Each memorial was taken up separately, and the work of referring them to their proper committees occupied the whole of the morning sitting, with the exception of the time devoted to the reception of the delegates from the American Church. The members of the delegation and the ladies accompanying them were Bishop Doane, of Albany, and Mrs. Doane and Miss Condit; Bishop Morrison, of Duluth; the Rev. Dr. Alsop, rector of St. Ann's Church, Brooklyn, and Mrs. Alsop, and Mr. George C. Thomas, of Philadelphia, treasurer of the Domestic and Foreign Missionary Society of the Church in the United States, and Mrs. Thomas.

The House of Bishops entered the Lower House to receive them, and the visiting delegates, as well as the Presiding Bishop of the United States, Bishop Tuttle, were invited to the platform with them.

His Grace the Primate of All Canada rose to his feet, and affectionately greeting the delegates of the sister Church, warmly welcomed them to the General Synod, the whole body rising to its feet in the meantime.

Bishop Doane, the head of the deputation, having begged the members of Synod to seat themselves, said that it was always a happy occasion in a man's life when he found the performance of official duty to be a pleasure and a personal privilege. This was his experience at the present moment. He was glad to be there to renew relations of official intimacy, particularly with his fellow-workers in a country contiguous to his own, and with those older Canadian Bishops whom it had been his privilege to meet at the Lambeth Conference. It was his pleasant official duty as senior member of the deputation to extend the warm and affectionate greetings of the American Church to her Canadian sister. He was senior in years to other members of the delegation, but junior in orders, in consecration and in personality. Referring to Bishop Morrison, of Duluth, he was grateful to Canada for having given him to him some years ago. For some time his friend and brother had laboured under him at Ogdensburg, keeping the fort and patrolling the shores of the St. Lawrence, and was now a beloved member of the episcopate. Dr. Alsop, another member of the deputation, was his friend, while Mr. Thomas, of Philadelphia, had been called the financial minister of the American Church. He had certainly brought its finances from the mausoleum of mourning to a real ministry, and in the ranks of the American Episcopal Church nobody stands higher than the treasurer. He thought it was a question whether some natural things divided or united. The St. Lawrence, for instance, does not divide the Diocese of Albany from Canada. Nor does the Atlantic divide us from Britain, for we bridge it with our fast ships and tunnel it with our electric cables, while the winds are made the ministers of our mutual messages. An Archbishop of Canterbury has crossed it to come to us, and has found, what I have long contended, that it is no farther from England to

America than from America to England. The Atlantic ocean, like the River St. Lawrence, is rather a means of communication than of division. Closer than ever to the United States are both the England in Europe and that in Canada. The Canadian Church is Anglo-American, because it is the English Church on American soil. Sisters in relations, alike yet different; the likeness between the Churches in Canada and the United States exceeds their differences a thousandfold. I have tried to think of the English Church as the Church of English-speaking people. Yet I am glad that it is not, for I believe that she has the gift of tongues. When standing beside the Archbishop of Canterbury at Lambeth I heard the sonorous voice of the secretary calling out the names of missionaries from every land. This Church is the Catholic Church rooted in the British Isles, but reaching out into every part of the world. As was well said yesterday, she is the mother of us all. I am here to bring back the cordial greetings of the Church in response to those which you sent us three years ago, and also again when the Archbishop of Canterbury was with us. We are one in our Prayer Book and in our mission, which is to preach the Gospel of Jesus Christ in its purest and most primitive form. Our domestic mission is to bring wanderers home; our foreign one to reach out into all lands. Like us, you have the wide fields of the Great West to reap and salvation through the Bread of Life to preach. Who, he asked, could come to Quebec and not be touched with the story of the Plains of Abraham and its tricolored stain from the blood of Wolfe and Montcalm and Montgomery. Your country has also been stained with the blood of martyrs who were not of our faith, but whose memory we honour for deeds of heroism and self-sacrifice. The name of your venerated Plains recalls the Father of the Faithful, who went out at the command of the Lord, not knowing whither he went. So have your own great missionaries—among others, Strachan, of Toronto, and Medley, of Fredericton, my father's friends and mine—gone out, knowing that they would eventually come to the land of promise, the city without foundations, whose builder and maker is God. The speech was loudly applauded throughout.

Bishop Morrison, of Duluth, said that after the address of the head of the deputation, delivered in those terms of which he is so admirable a master, there was not much that he could say. Coming as he did from the Great West, where his field of labour touched three Canadian dioceses, he could enter into the zeal of that work in the great harvest field into which the Master had sent them to be the reapers. I am closely connected, he said, with you, though a native of New York State. My father, with the prejudices of a Scotchman, sent me to a grammar school in Canada simply because the master was a Scotchman. In Montreal I had the advantage of studying at McGill University, where Sir William Dawson was my teacher and my friend. I was ordained deacon by Bishop Williams, of Quebec, and priest by Dr. Oxendon, of Montreal, being, as I believe, the first priest upon whom His Lordship laid his hands after his consecration. It was not surprising, therefore, that he (the speaker) had a grateful remembrance of this country, this Church and this people. He had never failed to watch her progress and to admire the political sagacity of its statesmen, and the marvellous energy with which they have exploited the great western and northern area, whose natural resources are not a whit inferior to those of the most favoured area to the south. The fame of this north-west country has gone everywhere, and American farmers by thousands and tens of thousands have crossed from the American into the Canadian West. From the State of Ohio alone it is said that 15,000 have gone. Beyond any question, a great and powerful nation will have its seat of power to the north of us, and we felicitate ourselves accordingly, because she walks with us towards the highest material and moral adornment of the human race. Upon the Church represented by this Synod rests the responsibility of supplying the spiritual needs of the great population flocking into the Great West. You will go away from this Synod meeting armed with inspiration and courage to enable you to meet the problems of the future, and from the successes of the past it is certain that the workmen will have no cause to feel ashamed. There is no more courageous story than that of some of your early missionaries, sent out by the great missionary societies to Labrador, Hudson's Bay, and to the verge of the Arctic ocean to preach the unsearchable riches of Christ. When I read of such a man wandering over those lonely solitudes of ice and snow, with only one mail a year from civilization, and of another living for twenty years on the western side of Hudson's Bay, I feel that, though I am a missionary Bishop, my hardships are nothing and my work quite tame. But I am sure that the spirit of the martyr still lives, and that the work of such a Church shall not be permitted by the Master to flag or fail. You are watching our experiments, as we have watched yours, in the matter of Provincial Synods and other matters; and now I should like to say something about reciprocity, and the necessity of a system of issuing letters dimissory to all clergymen passing from one country to the other. He also urged the issue of letters of commendation to the thousands of people who pass from one land to the other, and so easily hide themselves and get lost. His earnest wish was that the Church might have the spirit of God for the work in which it was engaged. Great gifts were in his hand. To you, he said, have been committed the Sacraments, once delivered to the saints. You have the Sacraments, received by you from the apostles, and the Word of God, to be given with that reverence and security of its Divine

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group, the members of the Upper House having already had their photograph taken.

Upon reassembling, the House disposed of some routine business and then adjourned.

### Third Day, Friday, the 8th of September.

Missionary Session of the General Synod.—According to previous arrangement, the third day of the Synod's session, Friday, the 8th of September, was devoted to the missionary work of the Church. The House of Bishops entered the Lower House to take part in the proceedings of the day, and the chair was taken by the Primate, His Grace the Lord Archbishop of Montreal.

The Rev. Dr. Tucker, General Secretary of the Missionary Society of the Church in Canada, read the annual report of the Board of Management, with the exception of the paragraphs bearing testimony to the work of the General Secretary, which were read by Rev. Canon Colby.

The report is a very exhaustive one. Commencing with an expression of gratitude that the good hand of God had led them safely through many perplexing paths and abundantly blessed their labours, the Board of Management also made thankful reference to the hearty and generous support given the cause by many members of the Church. They gratefully acknowledged the happy consolidation of the union of the Canadian C.M.S. with the M.S.C.C. The splendid work of the Women's Auxiliary was accorded due recognition. Referring to Sunday School Auxiliaries, the report said: "The work of the Sunday School Auxiliaries, while contributing materially to the funds of the society, is only in its initial stage, and serves to foreshadow the possibilities that lie undeveloped in the Sunday Schools of the Church. The Lenten Letter was sent out with 11,850 Mite Boxes in 1903, 40,300 in 1904, and 45,000 in 1905. The proceeds of the Lenten offerings for 1903 were \$2,600; for 1904, \$6,000, and for 1905, \$6,275, so far reported. Towards these amounts probably one-half of the Sunday Schools contributed nothing, and of those that contributed very few have exhausted their possibilities. An earnest and combined effort is needed on the part of the clergy and Sunday School workers. The educative influence involved in such an effort cannot fail to have a powerful effect in forming the missionary character of the future membership of the Church."

The enormous increase in recent years in the volume of immigration into the North-West was given as a reason why the great English societies had been requested not to withdraw their contributions until it was absolutely necessary for them to do so. The work of the Apportionment Committee occupied considerable space in the report. For 1904 the returns show that the total amount apportioned to all the various dioceses was \$98,748, while the sum received was \$80,620.34. Commenting on this part of the report the Board says: "Though the total is \$9,127.66 short of the apportionment, it shows an advance of \$16,856.28 on the returns of the previous year. Owing to the shortage, however, a small portion of their grant had to be withheld from each of the Western dioceses. This, it is to be hoped, will be avoided in the future. Now, what is needed in regard to the mission field is that in addition to supplying the Board with all necessary information the missionary dioceses should develop as far as possible the element of self-help. Judging from the practical character of the Western Bishops and the open-handed and self-reliant character of Western Churchmen, no fear need be apprehended on that score. And what is needed in the home field, that is in the whole Canadian Church, is to apply to its fullest extent the principle of the apportionment, more as a high privilege than as an unpleasant duty, to bring home to every parish, and, as far as possible, to every individual in the Church, the call of the Church's need and opportunity; to have an earnest sermon preached, and a systematic canvass made in every congregation, and brought home to every member of the Church individually. Then will the ideal in some measure be realized, the whole Church becoming a living missionary society; then will the Church, in some degree at least, discharge the weighty obligations now resting upon it, and all the essential financial needs of the mission field be supplied."

Under the head of "Foreign Missionaries" the report says: "Since the last meeting of the General Synod the Board of Management has accepted for service and sent into the foreign field the following missionaries: India, Rev. R. H. A. Haslam and Mrs. Haslam, M.B.; Japan, Miss L. L. Shaw; South America, Miss K. J. Kelly; Egypt, Miss C. V. Harris. The Board has also had the pleasure of welcoming home on their return on furlough Rev. J. R. S. Boyd and Wm. C. White from China; G. E. Ryerson and Arthur Lea from Japan; S. Gould, M.D., from Palestine; Miss Louy Thomas from South America, and Miss Archer from Japan." After submitting the plan of apportionment proposed for next year, the report bears very strong testimony to the value and importance of the work of the General Secretary, Rev. Dr. Tucker; and the Board also expresses its indebtedness to the Bishop of Toronto for his services in presiding at the deliberations of the Executive and of the Board, and their high appreciation of the painstaking and laborious services of C. A. Eliot, Esq., honorary treasurer. The reading of the report was received with loud applause, and at its conclusion it was moved by Mr. Matthew Wilson, K.C., seconded by Mr. E. J. B. Pense, M.P.P., that the report be now received, and that it be considered clause by clause.

Rev. Canon Balfour said that the first paragraph on

page 4 of the report was not presented in the shape in which it passed the Board of Management, but it was decided to consider this point when the section in question was reached. The motion for the reception of the report was adopted.

Rev. Canon Crawford, M.A., of Halifax, moved the adoption of the first clause of the report, which acknowledges the hand of God in blessing the labours of the Board and graciously opening the hearts of many members of the Church to give the general missionary cause a hearty and generous support. The motion also proposed that all should rise and sing the Doxology.

The resolution was unanimously adopted, and the whole body of Bishops, clergy and laity rose and joined in the singing. On the proposal for the adoption of the second paragraph recording the consolidation of the union of the Canadian Church Missionary Society with the M.S.C.C., Rev. Canon Von Iffland, M.A., D.C.L., asked for explanation as to the relations between the two societies. Rev. Dr. Tucker said that he had made the matter as plain as he possibly could in the report, and did not know what information he could add thereto. However, he would answer any questions that might be asked concerning the matter. In answer to further enquiries, Dr. Tucker said that the C.M.S. had practically united with the M.S.C.C. It now no longer made any appeals for financial aid in Canada, but aided the work as a kind of auxiliary to the M.S.C.C. by its diffusion of information, its examination of its own candidates for the mission field, etc. Otherwise the two bodies were one. Judge Hannington enquired about the expenses that still seem to be incurred by the C.M.S. Dr. Tucker said that certain expenses were unavoidable during the progress of the work of coalescing, but that they were relatively small and steadily decreasing. Mr. J. Travers Lewis, D.C.L., Ottawa, believed that the whole missionary work in the Dominion should be under one board, and that as soon as possible the C.M.S. should disappear altogether as a Canadian organization. Mr. N. W. Hoyles, K.C., D.C.L., speaking for the C.M.S., said that they had agreed to terms of coalition, which ought to be respected. We give you everything, he said, and you surely cannot grudge us necessary expenditure. We are all anxious to be one, but patience is necessary until the transition period is passed.

Rev. Dr. Langtry said that, rightly or wrongly, the feeling had gone abroad that the M.S.C.C. had become the instrument of one school of thought alone in the Church. Cries of "No, no." Rev. Dr. Langtry: "There is that feeling, and more's the pity." His Grace the Archbishop of Rupert's Land said that he hoped this society was broad enough and wide enough to cover the whole Canadian Church. The motion was adopted.

Rev. Canon Richardson moved the adoption of the paragraph recognizing the value of the work done by the Women's Auxiliary, and proposed a motion that this Synod express its hearty appreciation of and thanks to the Auxiliary. The question was raised as to whether the sitting was that of the Synod or not, or whether it was one of the missionary society. When some time had been consumed with this discussion, Hon. S. H. Blake, K.C., suggested that the resolution be made to read, "This body," leaving to those who had nothing better to do to decide what body it was. The motion was adopted.

Rev. Dr. Rexford, Montreal, moved the adoption of the paragraph of the report concerning the work of Sunday School Auxiliaries, and took the opportunity to enlarge upon the value and importance of their work. These auxiliaries were exceedingly profitable ones to the work of the Church. Dr. Davidson was proud to have been the first to introduce these auxiliaries into Canada. Notwithstanding what had been accomplished, it was infinitesimally small as compared to what it might be, only \$6,275 for all the Sunday Schools in the Dominion. It is really a reflection upon us. While we have made some advance, let us not go away satisfied. There is a mine of wealth lying there untouched. It will only take the child and interest in mission work and in what is going on in the Church of God outside of its own miserable little parish, we shall soon have all the money we want. In the Diocese of Pennsylvania alone over \$31,000 annually is raised by the Sunday Schools for missionary work. He suggested that at this point it would be instructive for the Synod to listen for a short time to Mr. Thomas, of Philadelphia, on the subject.

Mr. George C. Thomas, treasurer of the Domestic and Foreign Missionary Society of the Church in the United States, was then called to the platform by the Primate and addressed the meeting. He held that there was nothing in the report which they had heard to discourage them. On the other hand, he thought that there was much ground for encouragement. It showed something like 100 per cent. increase in offerings. But he readily agreed with much that had been said as to the necessity for the proper training of children in the missionary work of the Church. He was quite opposed to the principle of contests in the matter of giving, all contributions, to be acceptable to the great Head of the Church, having to be made in a proper spirit: There were many who were looked to for large contributions because they were rich, but the bulk of mission money did not always come from the rich, but from those with smaller means, whose consciences impelled them to give. If children were properly trained in the Holy Scriptures, not as to their mere historical or prophetic importance, but as the inspired Word of God, which is to serve as their rule of life, in order that they may know the Father and Jesus Christ, whom He hath sent, then their love will produce in their hearts the true missionary spirit, without which we can expect nothing

more than mere parish organization. The speaker said that he never went into Westminster Abbey that he did not bow before the simple stone bearing the name, David Livingstone, the great missionary, who, when spoken to of the privations and sacrifices which he had experienced in his work, declared that sacrifices should never be mentioned in connection with anything we could do for the Master. The real giving does not depend upon the amount involved, but upon the element of self-sacrifice, and the amount of consecration and devotion to a living Christ. The speaker instanced the self-denial illustrated by the child who will walk a long distance in inclement weather in order to save the car fare for the mite box. He pointed to the grandeur of such lives of self-sacrifice as those of the Canadian Bompas and the American Roe. These, of course, we see, because they are in the forefront, but the same Eye looks down upon the hero at the front and the little child which is doing its best. You have made reference to what we are doing in the United States, but we are not doing what we should nor what we wish to do. In our missionary work we only come out about square in our finances, and scarcely that. Like us, you have great opportunities before you in your vast country, and if your children are only properly trained all will be well.

Archdeacon Pentreath said that it was part of his duty as a diocesan officer to appeal to the Sunday Schools, and a great pleasure it was to do so. His experience was that the children were quite ready to give whenever the clergy gave them the opportunity. The little ones should be taught that they are members of the Church Missionary Society of Canada. Sometimes, he feared, the clergy were lax in appealing to them.

Rev. Canon Murray, Winnipeg, pointed out that it was not so much the amount given that was important as the spirit in which it is given. While there had been considerable satisfaction expressed at what had been accomplished by the Sunday Schools, he pointed out that one sentence in the report drew attention to the fact that probably one-half of them had contributed nothing to missionary work. Let us not be afraid to reach out to this work, remembering that as the moisture given out to the air by the sea returns to it again in blessed rain, so there is an abundant blessing showered down upon all who give in a proper spirit to Him who giveth all. He moved, therefore, to add to the resolution for the adoption of the paragraph of the report: "And we desire earnestly to impress upon the clergy, the children of whose Sunday Schools have not yet contributed to the Mission Fund, the importance of instilling into them the true missionary spirit."

Mr. Percy Wollaston agreed with Dr. Davidson that the Sunday Schools do not do what they might. Many mite boxes that are distributed are never heard of more.

The Bishop of Keewatin said that he was thankful to say that he was still a missionary of the C.M.S. He believed that practically nothing had been done to reach one-half of our Sunday Schools. He had known of mite boxes having been left in the study and never distributed at all. He spoke from his personal experience of how much was done by the children of the Sunday Schools in the northern counties of England. The motion was then carried with the addition of the paragraph moved by Canon Murray.

Rev. Dr. Alsop, of Brooklyn, was called upon immediately after the noon prayers to address the meeting on missionary work. He said he was quite unwilling to take up the time of so important a body, and yet could not refuse to speak upon the subject of Missions. The missionary spirit is absolutely identical with the Christian spirit. He was proud to say of his own Church, which was a free Church, that it was the banner Church of the Diocese of Long Island for missionary work, though the congregation was far from being a wealthy one. He preached so often on Missions that he was called a crank on the subject. He hoped that he might always have that reputation. It was absurd to think that if Church contributions proved insufficient for the parish that an improvement could be effected by lopping off the missionary collections. It was said of Phillips Brooks, before he was made a Bishop, that when he was asked what he would do in such a case if the parish funds went behind, he replied that he would preach a sermon on foreign missions. He had been told of a coloured preacher to whom it was said that he would kill his parish by appealing for missions, and who had retorted that he would like to be shown a parish which had been so killed. He would seek it out, climb upon the moss-covered roof, and write there, "Blessed are the dead that die in the Lord." Blessed, indeed, would be such a death. Let us bear in mind, he said, those two commands of our Lord, "Come" and "Go." "Come unto Me." "Go, and preach the Gospel, first to the lost sheep of the house of Israel," and then to the Gentiles. After we have obeyed His first command, and have come and found Him precious, and realize what His peace means, are we to keep it to ourselves? Assuredly no. He breathes upon us and says, "As my Father hath sent Me, so send I you," etc. And St. Paul catches the same spirit when he says that we have been comforted that we may comfort others. God bless you, my brethren, in your work, and may every clergyman be a crank on missions, and may you go on doing the splendid work in which you are engaged, and so reach out into the great northern part of this North American continent, that it in turn may reach out again into other lands with the glad tidings of the Gospel, so that the time may be hastened when the kingdoms of this

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that he was thankful to ary of the C.M.S. He had been done to reach He had known of mite tudy and never distributed rsonal experience of how n of the Sunday Schools ngland. The motion was f the paragraph moved by

was called upon imme- to address the meeting on as quite unwilling to take body, and yet could not ct of Missions. The mis- tical with the Christian ay of his own Church, that it was the banner ng Island for missionary was far from being a often on Missions that he ation. He hoped that he ation. It was absurd to ons proved insufficient for ent could be effected by lections. It was said of made a Bishop, that when do in such a case if the plied that he would preach He had been told of a vas said that he would kill ions, and who had retorted a parish which had been out, climb upon the moss- "Blessed are the dead that ed, would be such a death. those two commands of our ome unto Me." "Go, and lost sheep of the house of les. After we have obeyed e come and found Him peace means, are we to no. He breathes upon us sent Me, so send I you," same spirit when he says hat we may comfort others. your work, and may every sions, and may you go on hich you are engaged, and orthern part of this North turn may reach out again tidings of the Gospel, so when the kingdoms of this

world may become the Kingdoms of our Lord and of His Christ.

Dr. L. H. Davidson having moved the adoption of the paragraph of the report respecting unappropriated funds, the Rev. Dr. F. G. Scott asked what arrangement had been made, if any, as to the acceptance by the C.M.S. of candidates for missionary work under the Board, and also if there was any limit fixed as to the number of those who might be so selected by the society. Rev. Dr. Tucker said that all missionaries of the Board, whether recommended by the C.M.S., by individual Bishops, or whether selected by the C.M.S. itself, were now under the Board. Rev. Dr. Scott said that this was not what he asked. He would like to know whether the C.M.S. at home exacted any theological test—any special brand of theology. Dr. Davidson said that this was one of those things in which there must be mutual trust. Missionaries recommended by the C.M.S. must necessarily pass its Board of Examiners. We can scarcely expect the society to withdraw all right to do anything more than hand over its money. Rev. Canon Welch asked whether a candidate offering himself for missionary work in Canada must be accepted by the representative of the C.M.S. Rev. Dr. Tucker said it must depend upon his sphere of labour. If the candidate was to labour in a field recognized as a sphere of labour already occupied by the C.M.S., then it was only reasonable that he should pass their examination, just as would be the case in a missionary going out into a sphere of labour of the S.P.G. But it must be remembered that there are still large tracts of the earth still unoccupied by anybody, and this reminded him that the Board had been asked by one Bishop to take up a field of labour in China, which they were unfortunately unable to do for lack of the necessary means.

Mr. Justice Hannington agreed with the last speaker that the missionary field was large enough for us all, and thought that we should never attach any importance to the points raised. Whatever tests were required of the missionaries now working under the direction of the Board, it could not be denied that they were all good men, and the only regret was that there were not enough of them. The Rev. J. Pitt Lewis said no one was more desirous of unity than himself, but if it was thought that everyone was satisfied with the present conditions they would be very much disappointed, and would find that if any one section of the Church took possession of the society the other would be compelled to put another in the field, and there would be division, and not unity. He knew that the money expended in China was being well spent, and trusted all differences would be arranged, and everything left to the Mission Board. Mr. Chas. Jenkins thought there was reason to be satisfied with the work of the past three years. The work of unification was going on as quickly as natural laws would permit. Money was wanted, and we should be glad of assistance from whatever source. He believed the Canadian Church of the future would have the utmost freedom of individuality and effort. The Rev. Dr. Scott said he regretted to have to repeat his question. Mr. S. H. Blake said the Board had several things to consider in the case where a candidate offered his services. It desired to avoid a conflict of authority, and regretted to hear it said that there was any friction. It was only reasonable that if a society was agreeable to sending a man it should impose its own tests. He had attended every meeting of the Board but one since its inception, and never knew of any division or conflict in regard to schools of thought. The only question in the mind of the Board was, had the man the grace of God. He did not wish anyone to go away with the wicked idea which had been suggested that there was the slightest division or friction in matters of this kind. Many of the men serving were certainly not C.M.S. men. If the discussion which had already taken up a long time would lead people to know that there was no friction, and that the C.M.S. had given up much to us, it would not have been without good effect. The marvel was that the difficulties had been solved in the way they had, and if detractors were now silenced, as good work might be expected in the future as in the past. Rev. Dr. Scott again insisted on an answer to his question. Judge Hannington raised the point of order that Dr. Scott had been heard three times. Dr. Scott held that he was not addressing the society, but asking a question. If, however, he was told that he had no right to ask the question, he would only have to submit, but he wished an answer in order to have certain impressions which were abroad set at rest, and his own mind made clear as to some points upon which he was rather befogged. Mr. Blake suggested that if Dr. Scott would have a ten minutes' conference with the General Secretary he might obtain the information he sought. The motion for the adoption of the section was finally put and carried, and the session adjourned.

At the afternoon session the debate on the report of the Board of Management of the M.S.C.C. was resumed: His Grace the Archbishop of Rupert's Land moved the adoption of the section in regard to the aid rendered by the English missionary societies, which set forth that in view of the large number of immigrants now pouring into the country, whose spiritual needs must tax to the uttermost the resources of the whole Church, and more especially in view of the fact that a very large proportion of these come from the British Islands, and, as a consequence, have a special claim on the Mother Church, the Board of Management has respectfully represented to the great English societies the importance of not withdrawing their grants from their Canadian mission fields until absolute necessity compels them to do so. His Grace said that the

Canadian Church owed a great deal to these societies. There was at present, however, an enormous immigration coming into the North-West, the bulk of which was from the Mother Land, and he thought that these societies should reconsider their intention of reducing or withdrawing their grants. He yielded to no man in the belief that the time would come when Canada would care for itself in every respect, but that day had not yet come. It was hardly fair to call upon Eastern Canada to support the brunt of the cost of the great addition of work caused by the large influx. This view was endorsed by other speakers, and the section was adopted. According to the statistics published, the immigrants for the fiscal year ending June 30th in the last three fiscal years were as follows: 1903—English, 32,510; Scotch, 7,046; Irish, 2,236; 1904—English, 36,694; Scotch, 10,552; Irish, 3,128; 1905—English, 49,617; Scotch, 3,128; Irish, 3,998. 1903—British, 41,762; United States, 49,473; foreign, 37,099; 1904—British, 39,374; United States, 45,229; foreign, 34,728; 1905—British, 65,359; United States, 43,543; foreign, 37,364. Of the foreigners there are at present: Doukhobors, 8,000; Mennonites, 20,000; Hungarians, 20,000; Galicians, 65,000, chiefly in the four Dioceses of Rupert's Land, Qu'Appelle, Saskatchewan and Calgary; Chinese, 20,000, and Japanese, 4,000, chiefly in the Dioceses of Columbia and New Westminster. The section of the report setting forth that "the Church of England, from her historical and Scriptural position, has a special mission to all foreigners now domiciled in the country, and the Board of Management is of the opinion that the Western Bishops and Synods under whose jurisdiction these foreigners are to be found, should take such steps as may eventually bring them within reach of the ministrations of the Church," awoke a considerable amount of discussion upon the work of the Church among the foreign section of the population of the West. The wording of the resolution, it was claimed by some, seemed to reflect upon the Bishops of the missionary dioceses, and to imply that they had not been doing their duty, and that nothing was being done for Japanese and Chinese and other foreigners in the North-West. A number of eloquent addresses were made defending the work of the dioceses of the West. His Grace Archbishop Matheson said that the Hungarians, Galicians and other foreigners were being ministered to by their own clergy, and he wished to ask if they were to go in and proselytize among these people. The Archbishop's enquiry was received with loud cries of "No" by the members. The eloquent defence of the work done in the West and Far West was contributed by several of the clerical and lay delegates, and a number of amendments to the section were offered, one adding the words, "not otherwise specially provided for." A number of other sections of the report were adopted. The section in regard to appropriations was referred back for correction and enlargement. When the section in regard to "The New Era," the missionary journal of the society, was reached, a warm tribute was paid to Rev. Dr. Tucker, the General Secretary, for his labours in connection with the paper in the past three years, during which it had been brought up from a deficit to a balance on the right side. It was freely stated that if Dr. Tucker was given the support he deserved there could be no doubt but that he would put it in a position where it would give the society no reason to blush for it. If Dr. Tucker was given proper support, and members would not be too ready to assume a criticizing spirit, he was willing and able to make "The New Era" all that was expected of it. In reply to a question as to the foreign mission work of the Canadian Church, a brief resumé was given by Dr. Tucker, the General Secretary. There are some twenty missionaries at work in Japan under Bishop Awdrey; six or seven in China; two in India; two in South Africa; two in South America; two in the Holy Land; a lady missionary in Cairo; a lady medical missionary in Persia; about thirty-five missionaries in all. The section in regard to the General Secretary was unanimously adopted. It set forth the fact that "when the General Missionary Society was formed three years ago it was obvious that almost everything under God would depend on the General Secretary. We believe that we were guided to choose the right man, and the progress of the society since his appointment has abundantly justified our action. The Rev. L. Norman Tucker, rector of Christ Church, Vancouver, obeyed the call to take up this arduous and critical work. Dr. Tucker's experience in East and West, his appreciation of the boundless opportunities lying at the Church's door, his missionary zeal, his persuasive eloquence, his tireless energy, have combined to equip him in exceptional degree for his great task." The work accomplished by Dr. Tucker during the past three years is highly spoken of. He has organized the missionary work from East to West; he has travelled over the whole Dominion, disseminating information, arousing enthusiasm. The General Secretary is one of the busiest men in the Church. In his office he attends to a wide and varied correspondence. He directs the sending out annually of some 40,000 mite boxes in nearly 1,000 different parcels and 500 to 600 Sunday School membership cards or seals. He despatches 1,250 Epiphany and Ascensiontide Appeals and Lenten Letters, and thousands of collecting cards, envelopes, forms of prayer, and other literature. He publishes and distributes maps, books, pamphlets and calendars. He prepares the work for and attends all the meetings of the Executive and the General Board. He plans the work of the deputations, and gives general supervision to the missionary campaign in the various dioceses. He obtains the data for the apportionments. He gathers the material for the annual report, including the record of work in various

parts of the world, and the long list of subscribers. In addition to this he edits "The New Era." He must look after not only the literary part and the proof-reading, but also the increase of circulation, the obtaining of advertisements and other business details. Since his appointment Dr. Tucker has travelled about 68,000 miles, extending over almost every diocese in Canada, and has delivered nearly 700 sermons and addresses. No man can long stand the strain to which Dr. Tucker has been subjected during the past three years. His work in the field, with the general oversight of the missionary organization throughout the Dominion, is that part of his duties which is of great importance, and for which he is indispensable; therefore, the relief which must be found in some form should take the shape of additional assistance in the office. Many tributes were paid to the General Secretary by clerical and lay members in connection with the adoption of the section, and a long discussion ensued upon the question of affording him more assistance, and whether this relief should take the form of the appointment of another clergyman as assistant secretary, which was objected to by some on the ground of expense, or the affording of more office help. A motion upon the subject was introduced, but the matter was finally left in the hands of the Board of Management. The hour for adjournment having arrived, it was resolved that the further consideration of the matter be deferred till the evening of Monday, the 11th of September.

#### The Missionary Meeting.

The public missionary meeting was held in Tara Hall on Friday evening, the chair being taken by His Grace the Lord Archbishop of Rupert's Land, while several of the Bishops in attendance upon the Synod, as well as the Rev. Dr. Tucker, occupied places upon the platform. The first speaker after the singing of the hymn, "Fight the good fight," was Archdeacon Pentreath, of Columbia, who spoke of the Great West as the land of opportunities. The Americans were finding it so, since their own West was no longer offering the opportunities that ours does. Into this Great West of ours were rushing the settling activities of the American people. Speaking of the work before the Church in British Columbia, he said that one out of every five of British Columbia's population was either an Indian or an Asiatic. We are trying, he said, with your help, and with that of the great Mother Church beyond the seas, which never neglects her helpless children, to give the dwellers by the lakes and mountains and forests and prairies of the Great West the inestimable blessings of the Gospel. He described the four districts into which he divided British Columbia for Church purposes. Referring to the marvellous opportunities which open themselves before the Church, he expressed the belief that when the Grand Trunk Pacific reached the coast another great city like Vancouver would arise at its terminus. He described how progress had taken hold of the country, illustrating it by the fact that a bank inspector had passed through a new town a few days after its establishment, and the day after his arrival had established a branch of his bank, being busy in paying out money across a table to begin with. He appealed to the East not to slacken in its help to British Columbia for a few years, and told how rapidly missions were becoming self-supporting there. So far, we were only touching the fringe of Missions. Put the cause in the forefront, he said. It will draw us closer together. It has already done so.

The Bishop of Moosonee followed, taking his audience back to the first great missionary meeting of the Church. Their sole topic was what God had wrought, and what open doors he had placed before them. We talk too much of what we do and suffer, and not enough of what God does. There was nothing in what the Bishops and Missionaries in the Far North do and suffer for the Church of Christ, for there are dealers who suffer just as much in their efforts to get furs and other commodities of the world. It is a privilege to be allowed to do what we do in the north, and if this fact could only be sufficiently placed before the people we should soon have all the men we want. We want men of power for our work. We want Pauls and Barnabases, and not the scourgings of the dust-bin-men who have been rejected in the East. We want the best. He spoke at length of his work among the Indians and of the liberality of these poor people in contributing to Missions out of their little treaty money. He spoke of the necessity of Indian schools at Chapleau, at Fort Hope, at Albany and elsewhere. He also told of their regular daily attendance at Church services at Fort George, and of the daily prayers in their own syllabic Cree, recited by his own canoemen. "Lord, Her Watch the Church is Keeping," was then sung, and the Right Rev. Bishop Tuttle delivered an address. He opened by remarking that he had been forcibly struck with the similarity of conditions and problems which confronted the Church on both sides of the line. He referred to the missionary character of the Church, and said that the three "G's" were required for the work—grace, grit and gold. The right rev. gentleman in eloquent terms discussed these three qualifications, and made a most interesting reference to his work as a missionary in Salt Lake City. Grace, he said, was of the most importance. God's grace, favour, love and encouragement we could not do without. We must have them in our hearts. The noiseless things were often the most powerful. The engineer was not doing his best and most important work when he pulled the cord that rang the great bell of his locomotive. Then we want grit. Grit is not usually wanting in Anglo-Saxons. It was not wanting in either Saxon or Gaul or



the famous Plains of Abraham here at Quebec 150 years ago. We want the gritty men in the mission field. Let the goody-goody, smooth-flowing ones remain at home, but send the men of grit to the Western mission field. But there must also be grit in those who are left behind, for those in the mission field want biscuits and bacon, and the commissary must be maintained. It is an important department, and in order that it may be kept properly going it must be supplied by men of grit in the East. Then we want gold. Gold for its own sake God does not want. He could do His work without it if He so chose. But He wants us to make to ourselves friends of the mammon of unrighteousness by using it in the service of God. Where, he asked, is it to come from? From the grace and the grit of the people who have prepared the treasury. Don't lose your temper if it is not forthcoming as readily as might be, but push, push, push!

The missionary hymn, "From Greenland's Icy Mountains," was then sung, followed by the last address of the evening, that by Hon. S. H. Blake, K.C. His remarks were most impressive, and were listened to with deepest attention. It was not so very long ago, he said, that, dealing with the missionary affairs of the Church, one was inclined to ask, "Can these dry bones live?" The time was when we thought we had done our full duty as soon as our little parish needs were supplied. He was glad the slur had been removed. A little more than three years ago there were no general collections, nothing but mere spasmodic ones. The amount was contemptible and the manner of the appeals very unsatisfactory. Since the inception of the new plan the amount raised had been increased from about \$50,000 to over \$90,000. He hoped soon to see it \$110,000. The whole twenty-three dioceses were now bound closely together by means of the missionary society, and while those in need of assistance were supplied proportionately to their needs, though not by any means according to them, all were given an apportionment to raise for missionary work according to their means. The great thing was to interest every member of the Church in this great work. Then it would be for each to say, not "How little can I give?" but when I have given to the limit of my power, how little it is! He said that the society owed much to this Diocese of Quebec for the manner in which it had come forward and voluntarily assumed increases in its apportionment. As a member of the Board he would be satisfied if the amount of \$110,000 could be raised next year, but he should not be satisfied to stop there, for the Church must be a constantly progressing one. The meeting closed with a vote of thanks to the chairman moved by the Lord Bishop of Quebec.

#### Fourth Day—Saturday, September 9th.

The question of divorce and of the re-marriage of divorced persons occupied the attention of the Church of England Synod during almost the whole of Saturday's sitting. The preliminary proceedings included the presentation of a couple of reports and the handing in of a number of notices of motion.

Rev. Dr. Rexford, of Montreal, presented the report of the Committee on Sunday School work, which, after reciting the various recommendations and memorials referred to it, approved the suggestion that the Synod take charge of the work, and also that for the appointment of a Joint Committee of both Houses of Synod on the subject, and recommended the reference to such committee of the remaining petitions.

Rev. J. Simpson, of Charlottetown, presented the report of the Committee on Vital Statistics.

The notices of motion were one by the Rev. Canon Von Iffland, of Quebec, for the appointment of a joint committee upon the question of the better observance of the Lord's Day, and one by Captain Thomas respecting the printing of the Prayer Book in other languages than the English.

Next in order was the consideration of the messages from the House of Bishops. The first of these was the recommendation that the warm and grateful thanks of Synod be tendered to the Right Rev. Dr. Tuttle, Bishop of Missouri, for the sermon preached by him in the cathedral on the opening day of the Synod, and that His Lordship's consent be asked for the publication of the same in the Journal of Synod. The resolution to concur in this message was moved by the Rev. Canon Crawford, seconded by Mr. Richard Bayly, K.C., and unanimously adopted. Then came the burning question of the re-marriage of divorced persons. The prolocutor read the message from the House of Bishops, dwelling upon the importance of the sanctity of the marriage tie, and asking concurrence in the canon, unanimously re-enacted by the House of Bishops, forbidding any clergyman of the Church of England in Canada to solemnize the marriage of any person who has been divorced from a party who is still living. Concurrence in this canon was immediately moved by Dr. Davidson, of Montreal, and seconded by Judge MacDonald, K.C., D.C.L., Brockville. Dr. Davidson said that as time was precious, and as this subject had already been discussed in previous Synods, by other religious bodies, in the press, and in fact almost everywhere, he thought it would be wise if the House could confine the discussion in narrow limits, and take up only the practical side of the question. He was sure that much valuable time would be saved if the Synod would consent to leave aside the debatable questions—and he was bound to say that they were debatable—of the real meaning of our Lord's words upon the subject and of the question of the innocent party. The practical side of the question included the interest of

the Church and the welfare of the family. He contended that it was in the interest of the Church at large that it should pass, and asked if the House would confine itself in the discussion to the points which he had indicated. Mr. Justice Hammington objected.

The prolocutor said it was impossible for him to interfere unless it was the unanimous desire of the House to limit the debate.

Dr. Davidson—I understand that, but I had hoped that the House would agree to what I asked.

Mr. Justice Hammington—Did you expect it to do so?

Dr. Davidson—I had hoped so, and shall even now confine myself to the practical feature of the question, reserving, of course, the right to reply to whatever may be advanced outside of these lines. The learned gentleman proceeded to trace the history of this question in General Synod. He showed that at the last General Synod, where the vote was taken in a very slim House, thirty of the clergy voted for the adoption of the canon and only eight against it. Of the laity, nine voted for it and fifteen against, making a total of thirty-nine votes for as compared with twenty-three against. He enlarged upon the fact that the Bishops were unanimous in the matter. He knew that the Lower House was altogether independent of the other, but it was very important to bear in mind that the present unanimity of the Bishops implies the adherence of some of them, who, while in this House—it was no secret—were inclined to take a contrary course.

A Voice—Did take a contrary course.

Dr. Davidson—Exactly so. He then went on to argue that these members of the Upper House now felt that they were in a position of greater responsibility than when members of the Lower House, having now upon them the care of all the churches; and perhaps having some of those upon whom they have laid their hands come to them for advice. The present Archbishop of Rupert's Land was well aware of all that had occurred in this House on the question, for he was its prolocutor. And he has assented to the canon. He (the speaker) was perfectly well aware that every member of this House was personally responsible to God and His Church for his acts as a delegate, and he could not bring himself to see how anyone of them could assume the responsibility of permitting that which was but legalized adultery. This question was a much more live one for the Church in this country than at first sight appeared. Many parties drift in to us from the United States who have been divorced on the other side of the line, and he referred to a case which occurred in the city of Ottawa, where the clergyman was unaware that the woman who came to him to be married was a divorced woman, seeing that they presented a marriage license issued in due form. He furnished statistics showing the enormous number of divorces granted in the United States, and for all kinds of reasons, not only for adultery, but for impotency, for desertion, for drunkenness, for incompatibility, etc. It was sometimes possible to obtain a divorce in five minutes. Seeing all this, and the unanimous recommendation of the Bishops—the parties chiefly concerned with the spiritual affairs of the Church—should we not, even if some of us hold very strong views upon the question, should we not fall in with them in this matter? For my part I cannot take the awful responsibility of saying that the canon shall not become law.

Judge McDonald said that in the absence of the prohibition to clergymen which the House of Bishops wished to see enacted, it often happened that a member of the clergy was placed in a most embarrassing position when his conscience dictated to him that he should not accede to the desire of some man of wealth and influence in the congregation, though there might be no law for him to fall back upon in support of his position. In support of the canon he referred to the statement of Mr. Thomas, of Philadelphia, to the effect that a judge in one of the States had told him that he issued ten times as many divorces as the average number of marriages solemnized by a clergyman. The Church had never pronounced in favour of the re-marriage of divorced persons. It was true that some of the clergy did so by marrying those whom they supposed to be the innocent parties to divorces. He pointed out that re-marriage shuts the door to reconciliation, even when it might be effected in cases where there had been guilt, and perhaps only supposed guilt, where mistakes had occurred. He believed that we should be ready with both hands to enact the canon.

Judge Savary, of Annapolis Royal, N.S., seconded by Mr. G. O. Dickson Otty, of Hampton, N.B., moved to amend the canon by adding that this provision shall not apply to the case in which there was antecedent impediment, nor to that of the innocent party in the case of a marriage annulled for adultery, if the question of innocence was raised in the proceedings and is pronounced in the decree of divorce. He expressed the belief that if this amendment carried it would be accepted by the Upper House. Nobody was more solicitous than he was for the maintenance of the sanctity of the marriage tie and to prevent the introduction here of the present conditions in the United States. The canon of the American Church allows re-marriage to the innocent party in divorce proceedings. Several attempts have been made to repeal this part of the canon, but the Lower House has always refused, and the House of Bishops there is not unanimous on the subject. The Church in England had no canon at all on the subject. He felt that the compromise which he proposed, and that only provided for the re-marriage of such divorced persons as had been declared so in the decree of divorce was a just one, and would commend itself to the good judgment of the Upper House. In any

case it was not possible for him to be a party, to the punishment of an innocent party.

Mr. G. O. Dickson Otty agreed with the mover of the main motion that there was urgent need for the enactment of a canon on the subject, and hoped that the House of Bishops would accept the modification now proposed to that which they had sent down. He took strong exception to the constant references to the House of Bishops by Dr. Davidson as a reason why this House should adopt the canon as it is. While he yielded to no one in his respect for Episcopal authority, we were not to be overawed in the performance of our duties here by the other House. We have our own responsibility in this place as they have theirs in the Upper House. He referred to the exception made by our Blessed Lord, and, although He only made it once, it is just as valid as though He had repeated it a number of times. He was well aware that it was pretended that Christ here referred to an ante-nuptial offence. But Greek scholars disagreed on this point. Those who refuse re-marriage to the innocent parties in divorce proceedings ask us why we do not also permit it in other cases, such, for instance, as when the divorce is granted for reasons of insanity, penal servitude, etc. The reason is plain. We make no other exception because our Lord made no other. Let us consider for a moment the contention that Christ, when He made an exception in the case of innocent parties in divorce proceedings for adultery, only referred to cases in which there had been an ante-nuptial offence. It must necessarily follow in such a case, according to their contention, that the marriage had been void ab initio, and that, according to our Lord, when a woman, for instance, had slipped before marriage, her husband had been living all his life with her in adultery and his children were illegitimate. In dealing with this question it is well for us to remember that we are but a small section of one branch of the Church, and that it is scarcely our duty to attempt to bind the consciences of the people. The Greek Church had no such canon. The Roman Catholic Church got on for hundreds of years without one, for theirs was only adopted at the Council of Trent, and in any case this is scarcely the authority to which we usually go for inspiration in matters of this kind. Why, then, should we attempt to bind men's consciences? Dr. Davidson has talked a great deal to us about the condition of affairs in the United States with reference to divorce proceedings, and has given us exhaustive statistics on the question. But what have we to do with that? (Cries of "Everything," and counter cries of "Nothing.")

A Voice—The nearest house is on fire.

Continuing, Mr. Otty said that the very fact cited by Dr. Davidson that during the period that there had been 328,000 divorces granted in the United States there had been but 135 in Canada was in itself an argument to show that the evil had not assumed such proportions in Canada as to warrant the action proposed by the Bishops. We have no more right to eliminate our Lord's words by striking out the exception made by Him than we have to add to them and to say, for instance, that we will also permit the re-marriage of those divorced persons who became separated because of incompatibility. If any doubt at all existed in the minds of members of the Synod as to the real meaning of Christ's words, let us remember that we have got on very well for nineteen hundred years without this canon, and let us do without it a little longer.

Rev. Dr. Allnatt, professor of pastoral theology in the University of Bishop's College, Lennoxville, said that if the Synod failed to enact the canon, which almost every speaker had declared to be necessary, the responsibility must rest with those who refused to concur in the message sent to this House by the Bishops. The indissolubility of the marriage tie had been at all times made so clear in the Church that the only ground that could possibly be advanced as an excuse for the re-marriage of divorced persons was the exception which had been so eloquently dwelt upon by the last speaker. This indissolubility had been often repeated in Scripture. The learned professor read the passage in St. Matt. 5:31 respecting divorce, and the passage in Deuteronomy to which the words have reference, and after a consideration of the different readings and interpretations of them he proceeded to insist upon the institution of marriage as the foundation of human society. The speaker cited many passages from the recent work on the subject by Bishop Kingdon, of Fredericton, and also from the Rev. John Keble, who points out that only three or four of the Fathers took the ground regarding the exception of our Lord, which had been used by previous speakers here to-day.

Some discussion arose upon a point of order as to the regularity of a motion by the Rev. C. C. Owen, to the effect that the House now proceed to vote on the question without further discussion. The motion was finally withdrawn.

Mr. J. Travers Lewis, of Ottawa, said that he had had some experience in the divorce proceedings before Parliament at Ottawa, and too often it was shown that both parties were equally guilty, though as one brought the action, which was very often undefended, the petitioner passed for an innocent party, so far as the outside world was concerned. Since Confederation, some thirty-eight years ago, there had been but about two divorces a year granted by Parliament, and not many more by the courts in the Lower Provinces. He thought that it was a case of making a mountain out of a molehill. He asked the mover of the amendment to modify it in order that it might apply to those parts of Canada from Gaspé to

British Columbia so that a of either party declaration To this the Mr. Justice leave the la was finished now to his Justice of to the pamph and preparation for the Ro. He on divorce. He minimi there was s had been s Bishops in the Lower just as the weight of re-marriage attached the same subje course of had distin denied the that had the Unite without w for us to supposed and was mind as s the matte in the elating mi which ac cent part clergy of The de Before the Hou the addr transmitt tenant-G to attend of Tues! the Hou and on Mr. J. V On mo gratefully, authority to visit not be many of the insti The i bers of cathedra expresse had been locutor ments of Synod wisdom A re and un

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British Columbia in which there were no divorce courts, so that a declaration by Parliament as to the innocence of either party would have the same effect as a similar declaration by the divorce courts in the other Provinces. To this the mover agreed.

Mr. Justice Hannington regretted that he was obliged to leave the last Synod before the discussion of this question was finished, and was sorry that he had also to return soon now to his official duties in answer to a call from the Chief Justice of the Supreme Court of his Province. Referring to the pamphlet on the divorce question lately quoted from, and prepared by Bishop Kingdon, he expressed his preference for that written on the other side by Archdeacon Roe. He traced the history of the attempted legislation on divorce, both in the General Synod and at Lambeth. He minimized the divorce evil in Canada, saying that there was scarcely any of it at all. As to the stress which had been laid upon the example and influence of the Bishops in the matter, he believed that the members of the Lower House were charged with their own consciences, just as the Bishops were with theirs. He held that the weight of the Church had always been in favour of the re-marriage of the innocent party to a divorce, and attached the same meaning to the exception made on the same subject by our Lord in the words referred to in the course of the present debate. The Lambeth Conference had distinctly stated that the innocent party "shall not be denied the Sacraments of the Church." He admitted all that had been said of the evils of the divorce system in the United States, but because the evil that we were without was present with them is certainly no good reason for us to take the course now asked of us. As to the supposed unanimity of the Bishops, he had made enquiries, and was in a position to say that they were of the same mind as they ever had been, but had consented to make the matter unanimous, just, for instance, as was the case in the election of prolocutor, for the purpose of facilitating matters. The practical result of the legislation which we were asked to adopt would be to send the innocent parties in divorce proceedings elsewhere than to the clergy of the Church to be married.

The debate was then adjourned till the evening session. Before the House rose a few messages were received from the House of Bishops, including an acknowledgment of the address of felicitation to the Primate, and another transmitting an invitation from His Honour the Lieutenant-Governor and Lady Jette for the members of Synod to attend an At Home at Spencer Wood on the afternoon of Tuesday, the 12th of September. The message informed the House that the Bishops had accepted the invitation, and on motion of Chancellor Worrell, K.C., seconded by Mr. J. Weston Jones, it was also accepted by the House.

On motion of Professor Clark a resolution was adopted, gratefully acknowledging the gracious invitation of the authorities of Laval University to members of the Synod to visit the university, and setting forth that, while it will not be possible to adjourn the Synod for lack of time, so many of the members of it as can possibly do so will visit the institution on Monday, the 11th September, at 5 p.m. The invitation from the Dean of Quebec for the members of the Synod to attend the closing service of the cathedral centenary was read by the prolocutor, who also expressed the regrets of the Hon. S. H. Blake that he had been compelled by illness to return home. The prolocutor said that he was sure that he voiced the sentiments of the whole House when he said how much the Synod would regret Mr. Blake's absence and miss his wisdom and kindness.

A resolution to this effect was moved by Dr. Davidson, and unanimously adopted.

**Visit to Lake St. Joseph.**

On Saturday afternoon the Synod was entertained in a body by the Quebec and Lake St. John Railway to an excursion over the line of the railway to Lake St. Joseph. The special train which conveyed the party consisted of six cars, and the delegates were in many instances accompanied by their Quebec hosts. The American Bishops in town, as well as the Canadian Bishops, accompanied the party. Mr. J. G. Scott, general manager of the line, and Mrs. Scott, and Mr. Hardy, general passenger agent, were also with them. After admiring the beauties of Lake St. Joseph and enjoying a sail upon the lake, the entire party was entertained to afternoon tea in the large dining-room of the Lake St. Joseph Hotel by the hotel company, represented by Senator Tessier and Mr. J. G. Scott. The Bishop of Quebec proposed a hearty vote of thanks to those two gentlemen and their colleagues for the generous entertainment of the Synod, and both the Senator and Mr. Scott were called upon for speeches, and were loudly cheered in response to them.

**BROTHERHOOD OF ST. ANDREW.**

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

The dates of the Dominion Convention at Ottawa are Thursday, Friday, Saturday, and Sunday, October 5th, 6th, 7th, and 8th, and special attention is called to the fact that the Ottawa members extend a hearty invitation to Churchmen generally, whether members of the Brotherhood or not. They want the earnest men of our Church to see the Brotherhood of

St. Andrew as it really is, and to partake of that inspiration that is to be found at a Brotherhood convention. Full information can be obtained by writing the General Secretary, Toronto.

New Junior Chapters have been formed at St. Peter's, Brockville, and at Christ Church Cathedral, Hamilton, and probationary Junior Chapters are now working at St. George's, Toronto, St. Thomas', St. Catharines, and All Saints', Windsor.

The Hamilton members have arranged for a pre-convention meeting at Stony Creek on Saturday, 9th inst., the Travelling Secretary and one or two other members going from Toronto. W. G. Davis, late Assistant Travelling Secretary, is in charge at Stony Creek, and an interesting meeting is looked forward to.

The annual report forms have been sent out to each Chapter in Canada, with an urgent request for prompt return, when completed. From these Chapter reports are compiled the information as to the state of the Brotherhood work throughout Canada, which is presented in annual council report.

On Thursday, 31st August, at St. Luke's school house, Toronto, a conference was held to discuss the junior work in that city. Those present were: N. Ferrar Davidson, St. Simon's; Geo. Garrett, St. Stephen's; John T. Symons, St. Luke's; Fred. Turner, St. Margaret's; R. B. Loundes, St. Luke's; Fred. Jacob, St. Simon's; Frank Thomas, St. Matthew's; W. Perry, St. Matthew's, and the General Secretary. The clergy present were: Rev. J. S. Broughall, St. Stephen's, and Rev. E. W. Beal, St. Luke's. After a discussion, taken part in by all present, the practical result of the meeting was the decision that the junior work in Canada should not be separate from the senior in management, but both should be under one executive head, and that everything should be directed from the head office.

**The Churchwoman.**

**GIRLS' FRIENDLY SOCIETY.**

Miss Whitley, who has been deputed by the Central Council of the Girls' Friendly Society in England to travel through Canada in the interests of the Society, arrived in Quebec at the beginning of the month. During the meeting of Synod she had the opportunity of meeting many of the Bishops and clergy, and received invitations from the Bishops of Algoma and Qu'Appelle to visit their dioceses. The Bishop of Calgary spoke of the work of the Girls' Friendly Society in the Upper House, while Canon Welch introduced the subject to the members of the Lower House. Miss Whitley has now gone to Winnipeg, and farther west, and will later address meetings in Ottawa, Montreal, Toronto, Hamilton, London, and various other places. She hopes to remain in Canada until the beginning of December, and after visiting the eastern provinces may go to Newfoundland.

**Home & Foreign Church News**

From our own Correspondents.

**NOVA SCOTIA.**

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

Annapolis Royal.—Mr. G. Combe Williams, a second year divinity student at King's College, London, has, during August, been very helpful in this parish. He has a license from the Bishop of Chichester. His splendid voice was a material help in the choir, and at a sacred concert. A congregation that packed the Church sang with precision and vigour three familiar hymns. The choir sang Dyke's Te Deum, and Goss' "O Taste and See" with much feeling. Mrs. Heustis, of

Norwood, Mass., and Mrs. Byers, a local artiste, very kindly assisted. Their voices were much admired. Mr. Williams' sermons were much appreciated. The rector, Rev. H. How, was thus able, by the courtesy of Rev. H. D. de Blois, to minister for four successive Sunday mornings in Graywood—a portion of the former Liverpool Road Mission. A result was one new communicant, and two names of adults for confirmation. One of these is not yet a Church woman. The Church neglected this 60 mile long mission, where once the Rev. H. D. de Blois reported 175 communicants. At the extreme southern end a new railway passes two churches, one of which had gone into a state of decay. Miss Arnaud's departure gave the choir an opportunity by showing their regard. Mrs. How had the pleasure of presenting three handsome pieces of cut glass as a token of kindly feeling for one of the choir. The whole family remove to Chicago. So the parishes in this province grow! We are a seed bed for the Eastern States. We should send a collector for our Home Mission Fund to our own people in the States. Rev. Mr. Cheese, M.A., of the Isle of Wight, celebrated and preached here in August. A tea was held at Perotte towards the purchase of a new organ.

**FREDERICTON.**

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

Rothsay.—During a ten years of his rectorate, the Rev. A. W. Daniels, of Rothsay, has led in the erection of two churches, a rectory and a Sunday School building. There are four churches in the parish. The Rev. A. Daniels is a graduate of the Royal Military College, Kingston. He then after graduating changed his mind, and started and studied for the ministry.

Belleisle Creek.—The annual meeting of the Kingston Deanery Sunday School Teachers' Union was held at the Church of England, Belleisle Creek, August 30. There were forty present, including members from nearly all the parishes in the deanery. The session opened with the celebration of the Holy Communion at 8.30 a.m. The business meeting began at 10.30. A report was given by the rural dean in reference to certificates to those who had passed the S. S. T. examination and during the session the diplomas and certificates were presented to the successful candidates. Reports were also received from secretaries of sections Nos. 1, 2 and 3. The Rev. Canon Richardson, of Trinity Church, St. John, gave a very interesting and instructive address on practical hints on teaching. The Rev. R. Spencer read a paper entitled, "What about our boys who are becoming young men?" The Rev. H. Cody spoke on missionary work among the Indian children in the Klondike. Mr. Allen contributed a paper on preparation of the subject for Bible lessons, illustrated by a model Bible lesson. Rev. G. L. Freebern read a paper on Sunday School teachers' influence. The clergy and teachers were hospitably entertained at G. G. Scovill's, M.P.P.

**QUEBEC.**

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

Quebec, Holy Trinity Cathedral.—Impressive services, an imposing gathering of Bishops and clergy and large congregations marked the closing of the Centenary celebration of the Cathedral of the Holy Trinity on Sunday, September 10th. At the morning service the Cathedral was crowded to its utmost capacity and many were forced to go away disappointed at not being able to secure seats. A notable feature of interest was added to the celebration, at the opening of which the

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Archbishop of Canterbury had been the preacher, by the fact that at the chief service of the close of the celebration, the preacher was to be the venerable and venerated Primate of All Canada, His Grace Archbishop Bond of Montreal. As on the preceding Wednesday, the Bishops and clergy robed at the Cathedral Church Hall, and marched in procession to the Cathedral. Inside the chancel rails were the following Bishops:—The Primate, Bishop Tuttle, of Missouri; Bishop Kingdon, of Fredericton; Bishop Pinkham, of Calgary, and Bishop Newnham, of Saskatchewan. Outside the chancel rails were a number of Bishops and clergy, while in the centre of the church were also a large number of clergy. The first part of Matins was sung by the Rev. A. G. Dicker. At the Holy Communion the celebrant was the Bishop of Quebec. Bishop Tuttle read the Epistle and Bishop Kingdon the Gospel, while the elements were administered by the Bishop of Quebec and Dean Williams and the Bishops of Calgary and Saskatchewan. The service was bright and hearty, the music being rendered by a large choir under the direction of Mr. E. A. Bishop. His grace the Archbishop of Montreal preached an eloquent and interesting sermon, which we publish in full below, from the words: "Prayer also shall be made for Him continually." Psalm lxxii. 15. The Archbishop said:—

The Archbishop of Canterbury, in that striking sermon preached in this church a year ago, said, "The main idea which a Cathedral embodies is that of a centre of prayer and praise in the diocese." That is the idea, which by God's help, we will keep before our minds this morning: "The Cathedral a centre of prayer and praise." For a hundred years this Cathedral has thus stood; a monument of faithful men and women in the past. It now stands a pledge, that, by God's grace—if it so please Him it shall so stand—"until He come." It shall never be silent. It shall be filled continually with the voice of the prayers and praises of a devoted people.

The idea, "a Cathedral a centre of prayer and praise," derives additional force and grandeur from the revelations of this Messianic Psalm. The Psalm reveals in Jesus the object of prayer and praise. "He shall be feared as long as the sun and moon endure; men shall be blessed in Him; all nations shall call Him blessed," and the Church takes up the theme and sings: "Thou art the King of glory, O Christ, Thou art the everlasting Son of the Father," and then there is revealed that wondrous mystery of union of Christ with His Church. "Prayer shall be made for Him continually, and daily shall He be praised." Christ and His Church one, the union so real that neither type, nor sign, nor symbol, is sufficient to describe the oneness of Christ with His body, the Church. It is written, the members "fill up that which is behind of the afflictions of Christ in their flesh for His body's sake, which is the Church." This is a great mystery: Eph. v. 32. Prayer made for the Church is prayer made for Christ. Love manifested to the members of Christ is as much done to Christ as the washing of His feet by Mary's tears, as the anointing of His head by the precious ointment, as the waiting and watching at His sepulchre. Men and brethren in this Cathedral prayer shall have its perfect work. You will daily intercede with God, "Thy Kingdom come." You will pray that Christ's "way be known on earth; His saving health among all nations," until in every family and every heart the Gospel is known and its power felt. You will pray that Christ may be so formed and seen in men that they may grow up into Him, in all things, which is the Head, even Christ. You will pray that His Church may quickly become glorious, without spot or wrinkle or any such thing, that her moon may be as the light of the sun, and the light of her sun be sevenfold as the light of seven days. You will pray, and give

Him no rest until the Church become a praise of the whole earth, for beauty, for fidelity and for love. You will pray for her ministers, that with faithful and fervent ministrations they may hold forth with all clearness and boldness the word of life. You will pray for individual members that ministers and people may together, as Kings and Priests unto God, by purity, by consistency and by charity, commend the Gospel, and add glory to the spiritual body of Jesus.

And this prayer is wisely provided for and secured by the continued services in your Cathedral, and I may say throughout the world. There are many worshippers without much, or any, experimental knowledge of the work of the Holy Spirit within the soul, who are drawn to the services of the Church by the admitted power of those services. They see their power for salvation and they long to bring the world under the influence of the wondrous rule of Christ; they see the wondrous power of the preached Gospel in transforming man, and they long to bring our own and heathen lands under that mighty power. There are many worshippers who have little regard for the grand order formed by God, of "apostles and prophets, evangelists, pastors, and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ;" they give little heed to the infinite result of that grand order working in the regeneration of mankind; they heed only the progress, the happiness they see spread over the world by the power of the Gospel, and they heartily join in the prayer "Thy Kingdom come." They unite in the longing of the Church that the knowledge of the Lord may so cover the earth that, as the sun looks down on kingdom after kingdom, he shall see the promise fulfilled: "Prayer shall be made for Him continually." But the living members of Christ, those quickened by His Holy Spirit, those who are conscious of being part of that mighty creation of God by His Holy Spirit, the Church of Christ. They pray with a clear and intelligent prayer for the Universal Church, that, as the spouse of Christ, as His body, she may be the joy of the whole earth. I use again the Archbishop's idea, they pray that "the character and aim of the system essential to our Church's life, the system which makes each diocese—with the Cathedral as its centre—the unit of our plan for practical progress in the advancement of the Kingdom of our Lord. They pray that the Cathedral with all that belongs to it, striking for us, as it were, recurrently, the keynote, and helping us to harmonize our work into one forceful endeavour. They pray that it may tell for God, and good, not only upon this bit of the world wherein our lives are fallen," but where-soever the Gospel is preached. Here for one moment I emphasize the promise, "prayer shall be made continually." There shall be no cease ere the sun goes down on one portion of the earth, and the echoes of prayer die away in the silent hours of the night, with the dawning light; In another portion of the earth prayer shall be resumed and ascend as glorious music before the throne of God: never ceasing, day nor night, in its constraining power. Beloved, if you but knew as God knows—if you but heard as God hears—the continuous peal of ardent prayer sweetly singing in the ears of heaven, ascending for every nation and kindred and tongue, the beat of your heart would quicken with joy, your soul would rejoice with gladness, that you belong to that portion of the Church which is careful that from her children's lips shall never cease that glorious note of universal prayer: "Thy Kingdom come."

Observe, "prayer shall be made." It is imperative. Prayer is the work of the Holy Spirit within the heart. His intercession, often with groanings that cannot be uttered, some from indifference, some from neglect, some from unbel-

ief restrain prayer, resist the strivings of the Holy Spirit, quench His operations, nevertheless "prayer shall be made." The Holy Spirit will seek others more tractable, more faithful, more alive to the interests of the Church of Christ, will seek those who love the Lord Jesus, will seek those who will continually offer the prayer for the Church that "her walls may be salvation and her gates praise."

It will be wise here to consider the action of prayer—that whilst it embraces the world of human kind—it singles out and binds together individual human hearts by a close and mighty tie—it exercises a pervading influence over the interests and destinies of loved ones. Words fail to convey an idea of the strength with which prayer moves. You cannot measure how much the effectual fervent prayer of the righteous man avails. You have no human arithmetic that can reach the limit of the power of prayer. It passeth knowledge—the world's history—abounds with illustration. By the force of prayer the raging waters of the Red Sea recede hither and thither as though bitted and bridled. By the power of prayer the belly of hell yields up Jonah the prophet. By the power of prayer the heavens of brass pour down refreshing showers. By the power of prayer the gates of Paradise are thrown open to the dying thief, when by faith prayer lays hold of Jesus, there is no depth whence it cannot save, there is no fiend from whom it cannot deliver, there is no good that it may not accomplish. In illustration, the iron heel of the oppressor is on the neck of Israel, not a murmur is heard from the groaning people, covered by the dark night, mother and father look upon each other in mute despair, but from the gloomy multitude there goes up a cry to God, a cry of unutterable anguish, a cry as the cry of one soul, a cry that entered into the ears of the Lord of Hosts and moved God to save Moses, and prepare a deliverer for Israel, four hundred years after Samuel the Prophet called an oppressed people, broken in spirit to repentance and prayer while they pray, the alarm is given, "The Philistines are upon Thee," their courage and their old spirit revive. They go forth to the battle having Samuel, with the words "cease not to cry for us," and you have this picture, Samuel by the altar, and the people on the battle field. They are united by the golden chain of prayer—its centre of the chain is held by the hand of God: one end issuing for the burnt offering, the other reaching to the victorious battle field.

But surely I may appeal to your own experience? You have felt the joy and hope of pleading for one you love, the joy and hope of pleading for one whose dangers or temptations may be hidden from your view by distance of pleading with that God, whose eye at the very moment is upon the object of your anxiety, of pleading with that God whose mind grasps all the trials of His day, and whose arm of power and of love is moved by the voice of prayer. And surely you have felt the deep rich satisfaction that fills the heart when you know that some loving friend is interceding on your behalf and causing the golden sceptre of mercy to be stretched forth for your touch of faith. This communion, through prayer, is one of the highest and choicest of your privileges. The high privilege of knowing that as you plead for the Church of God, God receives the prayer as an act of love towards Himself. The high privilege of knowing that in every part of the world faithful hearts are interceding that richer blessings may rest on us as a portion of the Church of God. The high privilege of meeting at the Holy Table and knowing that at the very moment while your whole soul is engaged in worship prayer from a thousand hearts ascends before God like a cloud of incense—assured of acceptance by the inter-



cession for each individual member of Jesus, our Great High Priest.

I close with the assured hope that this Cathedral shall thus be used by God for blessing on our splendid heritage in this great Dominion. I close in the eloquent words of the Archbishop, "that there is the assured hope of blessing, because of the services within these Cathedral walls, because of the sacraments reverently and duly ministered, and because of the prayers worthily offered, and because of the praises adequately and nobly sung, and because of the open Bible in the English tongue, and because of the pure, life-giving gospel preached within a house of God, already hallowed by a hundred years of service, and to be hallowed more and more by the constant enrichment of its sacred story as the months and years and centuries run on."

Your Bishop, in the "Quebec Diocesan Gazette," has with graphic pen described the progress of the erection and completion of your Cathedral. He has also glanced at the ideal, the Cathedral, the visible expression of the organized life and sentiment of the whole diocese, which consists not of the Bishop only, but of the Bishop, the clergy, and the people, just as the Church of Christ consists of the Head and all the members.

It only remains for me to repeat, with emphasis, his earnest words concerning a centenary endowment fund: Beloved "unite, and take a real self-sacrificing interest in this most moving and important occasion, and then by the help of God we shall be permitted to accomplish great things," then shall diocese and parish and people so respond to the call that has been made, that there shall be no lack in carrying out our great and glorious work. God grant it to His glory and praise.

At 3.30 p.m. there was a united children's service in the Cathedral, at which the pupils and teachers of the City Churches were present in large numbers. The service was conducted by the Dean and Rev. H. R. Bigg and the children were addressed by the Right Rev. Dr. Reeve, Bishop of Mackenzie River, who spoke most interestingly on child life among the Indians and the efforts the Church was making for their welfare in the way of schools and in other directions. At the evening service the sermon was preached by the Right Rev. Dr. Hamilton, Bishop of Ottawa.

St. Matthew's.—His Grace the Archbishop of Rupert's Land preached in this church on Sunday morning, September 10th. The Lord Bishop of Ottawa celebrated at the service of the Holy Eucharist, the Archbishop of Rupert's Land, and the Bishop of Moosonee being the gospeller and epistoller respectively. The Archbishop preached, from the words: "Go in and possess the land." Deut. i. 8. His Grace prefaced his remarks by saying that it gave him great pleasure to occupy the pulpit in St. Matthew's Church, between which parish and Rupert's Land there seems a close connection from the great financial assistance extended to it in the past and for which he returned his sincere thanks. He then went on to speak of the Church in the North-West, and in looking for a text on which to base his remarks, the words of the text came to him almost as an inspiration from the Almighty. The land was being rapidly possessed by thousands of people, and the question was where is the Church to stand in this problem of the great Dominion. Many members of the Church had been and still are being lost to the Church for the lack of men and means. If the Church Missionary Society had been born twenty years ago, the Church would to-day hold a much stronger position than it now did. After discussing the answer to be given to this question by Church people, the Bishop went on to speak of the great opportunity for the establishment there of a mighty branch of the Anglican communion. Whether such will be done depends upon the next few years. In looking over the

ground four words stood prominently out,—Opportunity, Wisdom, Needs and Blessing. His Lordship spoke of the ten dioceses which are only still in their infancy and told of the wants of the scores of scattered settlements, illustrating his remarks by several interesting personal experiences. In his own diocese of Rupert's Land he had during the past eighteen months opened twenty-six new Churches. The Anglican was the second Church to carry the Gospel banner into that great country. His Grace's discourse was listened to with eager attention, and throughout was very interesting and instructive.

In the evening the preacher was the Right Rev. Dr. Carmichael, Coadjutor Bishop of Montreal. There was a very large congregation present, while many of the Bishops and clergy now in town attending the Synod also occupied seats in the chancel. The eloquent Coadjutor of Montreal preached an impressive sermon from part of the fourth verse of the fifteenth chapter of the Epistle to the Romans.

Trinity.—Very hearty services were held in this Church on Sunday, September 10th. The rector was assisted in the service by the Bishop of Caledonia, who read the 2nd lesson and preached. Before commencing his discourse, Bishop Du Vernet stated that the white population of his diocese was 5,000, not 500 as stated in a portion of the press. His Lordship's sermon was a most scholarly effort, and was listened to with marked attention. At the evening service the rector again officiated, Bishop Du Vernet, as in the morning, reading the second lesson. The Ven. Archdeacon Collison, who has for thirty-three years been working in northern British Columbia, diocese of Caledonia, delivered a most instructive and interesting address on missionary work among the Indians in that far-off field. He described many of the barbarous customs which existed among them before they were brought under the influence of Christianity and spoke of the sacrifices they now make for the support of their Churches. In the afternoon the Ven. Archdeacon addressed the children of the Sunday School, on the work among the Indian children in the diocese of Caledonia.

St. Peter's.—At the evening service in this Church on Sunday, September 10th, the Right Rev. Dr. Grisdale, Bishop of Qu'Appelle, preached an interesting sermon. In the course of his remarks the Bishop spoke of the work which was at present being carried on in his diocese and said that a new population of 40,000 people were going into the diocese each year. The Rev. Canon Balfour, the rector, read the prayers, and the Ven. Archdeacon Naylor, of the Diocese of Montreal, read the lessons.

Quebec.—A meeting of the joint committee appointed to consider and deal with the matter of the compilation and publication of a Hymnal, met in the Cathedral Church Hall in this city on the evening of Wednesday, the 13th inst., the following, amongst others, being present:—The Lord Archbishop of Rupert's Land, the Lord Bishop of Ottawa, the Lord Bishop of Quebec, the Lord Bishop of Algoma, the Lord Bishop of Nova Scotia, the Lord Bishop of Huron, the Lord Bishop of Saskatchewan, the Lord Bishop of Keewatin, Very Rev. Dean Patridge, D.D., Very Rev. Dean Coombes, Very Rev. Dean Paget, M.A., D.D., Ven. Archdeacon Naylor, M.A., Ven. Archdeacon Bogert, M.A., D.C.L., Ven. Archdeacon Fortin, D.D., Rev. Canon Crawford, Rev. Canon Welsh, Rev. Professor Clark, Rev. Canon Stocken, Rev. W. J. Armitage, Rev. Dr. Scott, Rev. A. S. N. Dicker, Rev. Dyson Hague, Rev. G. F. Davidson, Rev. H. G. Fiennes, Clinton, the Hon. Justice Fitzgerald, Mr. J. Edmund Jones, Mr. R. S. Lake, M.P., Mr. Percy Wollaston, Jr., Mr. R. Campbell, K.C., Mr. W. M. Jarvis, Chancellor C. F. P. Conybeare, K.C., Ernest S. Henderson. After the Lord Bishop of Ottawa had been appointed

chairman, and Mr. Ernest Henderson temporary secretary of the committee, resolutions were passed appointing a composite committee of eighteen, six members of the Upper House, seven to be appointed from the Lower House by a nominating committee, appointed for that purpose, the other five members, together with the permanent secretary, to be appointed by the thirteen members already mentioned. Several resolutions were passed towards furthering the work proposed, and the meeting was most enthusiastic. The Lord Bishop of Ottawa was appointed permanent chairman of the joint committee, and the Lord Bishop of Huron vice-chairman, and the following were appointed local secretaries:—Very Rev. Dean Coombes, St. John's, Winnipeg; Canon Crawford, Halifax, N.S.; Chancellor C. F. P. Conybeare, K.C., Lethbridge, Alta.; the Rev. A. G. H. Dicker, A.K.C., St. John, N.B.; Mr. Percy Wollaston, Jr., Victoria, B.C.; Mr. Ernest G. Henderson, Windsor, Ont.; Robert Campbell, K.C., Quebec; W. B. Carroll, M.A., Gananoque.

ONTARIO.

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

Kingston.—St. James'.—The Rev. Matsui, a Japanese student, who is taking a post-graduate course at Wycliffe College, Toronto, preached in St. James' Church on Sunday morning. He took his text from the Acts of the Apostles, and told of the past, present, and future of the missionary movement in the Eastern land. The population was 50,000,000, and the Protestant Christians numbered 55,000, so that the proportion of workers was only one in every 1,000. There were 515 organized churches in Japan, and the amount they raised was \$70,000 in a year. In the afternoon the Rev. Matsui dressed in his native robes, addressed the Sunday School, giving a fine description of the flowers of Japan, especially the chrysanthemum which was brought to almost perfection. He urged the children to strive to be perfect. In the evening he preached again.

Barrie.—St. Mark's.—On Thursday afternoon, August 31st, the two Sunday Schools in connection with St. Mark's Church, known respectively as the Barrie and Woodside schools, held their annual picnic on the spacious grounds of Mr. David Rogers, on the Front Road of Pittsburgh, who so kindly placed them at the church's disposal. A full representation of the pupils and teachers was present. The parents and friends in goodly numbers likewise attended. Mr. W. A. Milton kindly drove a very large load of about forty, all told, from Barrie to the place of gathering, and in buggies, Gladstones, and light wagons, the rest of those who took part in the picnic were conveyed. Games, songs, and races, a sumptuous tea to which all did ample justice, and the distribution of prizes, followed each other in rapid succession, and an ideal day was brought to a close by the singing of the National Anthem, after which the happy gathering dispersed and returned in safety to their homes.

On Sunday, September 3rd, Mr. C. Kelso (tenor soloist), sang in the morning, "I Heard the Voice of Jesus Say," and in the evening, "I'm a Pilgrim." Mr. Sidney Salsberry presided at the organ in a very acceptable manner. Mr. Kelso has a very rich, sweet voice. Rev. Dr. Nimmo in the evening preached an excellent sermon from the Prodigal Son.

Otonabee.—St. Mark's.—On Sunday, September 3rd, at 3 o'clock in the afternoon, at this church, an interesting ceremony took place. It was the unveiling of a brass mural tablet in memory of the late Rev. Mark Burnham, B.A., founder of



he church. The tablet is the gift of his son, Dr. George Burnham, of Peterborough. Miss Helen Davies sang, and Prof. Davies presided at the organ. The service was conducted by the rector, Rev. E. A. Langfeldt, and was a very impressive ceremony.

**Brockville, Trinity.**—The Venerable Archdeacon Harding, M.A., of the diocese of Quebec, for many years curate of St. George's Cathedral, Kingston, and also for some time assistant at Trinity Church, Brockville, preached in this church on Friday, September 2nd, to a large congregation. He was on his way to Quebec to attend the General Synod.

**Tweed—St. James.**—The annual harvest thanksgiving services were held in this church on Thursday, the 31st ult. There was an early celebration of the Holy Communion at 8 a.m. At 3 p.m. first evensong was said by the incumbent, the Rev. C. A. French, the lessons being read by Mr. Lowe, lay-reader, Bannockburn, and the sermon, an excellent one, and being upon the subject, "The Lessons of the Harvest," was delivered by the Rev. H. R. Trumpour, of Roslin. At 7.30 p.m. there was a second evensong, the Rev. W. Hatt Lipscomb, of St. Paul's, Kingston, giving a very forcible and instructive discourse on the subject of "Thanksgiving." The congregations at the services were good, the church being prettily decorated, and the offertories amounted to \$71.75. Special hymns were sung. Mrs. Robert Elliott presided at the organ.

**Wolfe Island.—Trinity.**—The annual garden party in behalf of this church, was held on 22nd August. Notwithstanding the fact that the party been postponed for a whole week, it was more successful than in previous years. There was a very large attendance, and the receipts amount to \$197.50, which will be devoted to the general expenditure of the church and improvements. Many members of the congregation are to be highly commended for their interest in the work of the church, which helped to give the evening the mark of success.

#### OTTAWA.

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

**Ottawa.—St. Barnabas.**—When the Rev. Thomas Bailey left this church to take charge of the parish of Lancaster, the congregation gave him a parting gift of a purse containing \$129. The choir boys gave him a cut-glass ink bottle, silver mounted. He also received a leather covered note-book from the young ladies of the congregation.

**Billings' Bridge.**—The parishioners of St. Thomas Aquinas Church, Billings' Bridge, had a very successful garden party on Thursday evening, September 7th, at the residence of Mrs. Smith, Dufferin Street, Rideauville. St. Thomas Church is not blessed with a wealthy people, and as it is doing a splendid work, the generous patronage and co-operation of other congregations would be much appreciated.

#### TORONTO.

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

**Toronto.—St. James.**—The Right Rev. Dr. Gaylor, Bishop of Tennessee, preached in this church on Sunday morning last, and in the evening occupied the pulpit of St. Simon's Church, Howard Street. The Bishop visited Toronto five years ago, when he gave an address at a convention of St. Andrew's Brotherhood men.

**St. Alban's Cathedral.**—A very successful gathering of Church-people was held in the grounds adjoining this cathedral on Thursday evening, the 14th inst., for the purpose of welcoming back again to Toronto the Lord Bishop of the Diocese and Mrs. Sweatman, who for some time past have been staying in England on account of the Bishop's state of health. A large tent, pitched in the rear of the Cathedral, was ablaze with light and color, and here were gathered a representative body of the Church-people of Toronto to congratulate the Bishop on the improved state of his health, and to shower good wishes upon him. On behalf of St. Alban's Cathedral, the Rev. Canon Macnab read it a duty crowned with pleasure to extend the heartiest felicitations and a welcome home to the Bishop and Mrs. Sweatman. The Bishop was assured of the undiminished personal loyalty of his congregation, and all tendered the earnest hope that he might be spared for many a year, that they might be privileged to help him long in his godly work. The Rev. Canon Sweeny expressed welcome on behalf of the Diocese of Toronto, one of the greatest in the colonies. That the Bishop might successfully carry out the responsibilities of his vast jurisdiction, the prayer had gone up that his health might be restored, and that he might go on from strength to strength. When the Bishop arose to respond to these hearty greetings he was welcomed with no uncertain sound by all present. He was visibly touched by the reception, and expressed satisfaction that he was once more in his own diocese. For the words delivered on behalf of St. Alban's and the diocese, he was deeply grateful. He assured his congregation that he had always received from them the utmost co-operation, and that he was firmly bound to them by the ties of affection. To the Diocese of Toronto he heartily acknowledged his thanks for the great representation of clergy and laity present. It was his great regret that he had not returned in full vigour and able to at once return to active duty. Only about four weeks ago had he begun to recuperate, but he cherished every hope that a short rest would accomplish much. The musical programme was supplied by Mr. R. S. Pigott, who sang several songs and recited with great taste and with his usual success. Miss Brodigan, Miss Smellie, Miss Blackmore, Miss Ridout, Miss W. Evans, and Mrs. Massey assisted.

**Peterborough.**—The fall season is rapidly approaching, and with its advent the various Young Men's Guilds of the several city churches will again hold their regular meetings. Plans for the entertainments to be taken up during the autumn and winter are being informally discussed. St. Paul's Young Men's Guild are thinking of inaugurating a new departure, and will organize a mock parliament. This will not be run on political party lines. Two leaders will be chosen, each of whom will formulate a policy and present the various planks which he favours at the opening meeting of the Guild. Whichever speaker wins the most adherents to his cause, after a vote is taken, will be called upon to form a government. The government party and the opposition will not be known as Liberal and Conservative, but possibly may be called, "Unionists" and "Progressives," or some other names which may be judged as suitable. President A. P. McLean will call a meeting of the Guild Executive in a few days, when the plan will be fully discussed. The first meeting of the Guild will likely take the form of a dinner, to which all the young men of the church will be invited.

**Mr. John Hogan, formerly of Toronto, who has recently accepted a position as superintendent of the local gas works, was recently called to Toronto by the rector of St. Bartholomew's Anglican Church in that city. Mr. Hogan was**

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for many years sidesman and successively people's and rector's warden, and his friends were desirous of showing the esteem in which he is held by them. Mr. Hogan was presented with a handsome chased silver tea set. The rector, Rev. G. I. Taylor, made the presentation after a short speech.

**Lindsay.—St. Paul's.**—On Sunday, the 10th inst., the morning service took the form of a children's flower service; about 150 children participated. At the presentation of alms and the floral gifts, the little ones sang the dedicatory hymn, "Here, Lord, we offer Thee all that is fairest." The flowers were sent to the Institutions and the sick and aged of the parish. Rev. C. H. Marsh, rector, returns from England this week.

**Ashburnham.—St. Luke's.**—It is expected that the Bishop of the diocese will hold a Confirmation in this church on Sunday, October 15th.

**Brighton.**—The next meeting of the Rural Deanery of Northumberland will be held in this town on the 19th inst., at 2 p.m., at the special service, which will be held on that date, the Rev. E. A. Langfeldt will be the preacher.

#### NIAGARA.

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

**Arthur.**—Grace Church.—The Rev. E. F. Hockley has returned to this parish after a two months' absence in England. This church is about to be thoroughly renovated, the A.Y.P.A. having collected the necessary funds.

**Hamilton.**—The Ven. Archdeacon Clark was taken ill while on his way to attend the General Synod at Quebec. He returned to this city and was taken to St. Joseph's Hospital for a slight operation.

#### HURON.

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

**Brantford.**—The old Mohawk Church is now to be known as "His Majesty's Chapel of the Mohawks." A sign bearing words to that effect has been placed on the building above and to one side of the entrance. The sign also bears the date of erection and other facts in connection with this historic old church.

**Owen Sound.—St. George's.**—At a special meeting of the Sunday School teachers of this church which was held lately, a very full and interesting report of the Deanery Sunday School convention, which was held at Chatsworth, was presented by Miss McDowell, and verbal reports were given by Misses Han-



bury and Sewry, and Mr. Wm Hanbury. The Woman's Auxiliary held its first business meeting of the season on Wednesday afternoon at 3 o'clock. Rev. Rural Dean Ardill opened the meeting with prayer and a short address, basing his remarks on the fourth chapter of first epistle of St. John. The president, Mrs. Ardill, presided. There was a full attendance, and considerable business was transacted. Mrs. Barnhart, the corresponding secretary, had some interesting news from distant fields, and Miss Parker, the recording secretary, presented some important items regarding the work in the deanery of Grey.

**Galt.**—Trinity.—Harvest thanksgiving services were held in this church on Sunday, September 10th, and were attended by large congregations. The decorations were appropriate and simple, and confined wholly to the chancel. The Rev. Canon Brown, B.A., rector of Paris, assisted the rector in the service, and was the special preacher. His sermons were admirable and powerful expositions of Divine truth, and exceedingly appropriate to the sacred and joyous occasion. The full vested choir rendered most efficient service, and added greatly to the impressiveness of the hallowed surroundings. The day was exceptionally fine, and the offerings were large and liberal.

**NEW WESTMINSTER.**

**John Dart, D.D., D.C.L., Bishop in Charge.**

New Westminster.—The following congratulatory address was presented lately to the Lord Bishop of the diocese by his clergy in commemoration of the tenth anniversary of his elevation to the episcopate. The address, which was on parchment, and was designed and handsomely illuminated in Church colors with Church symbols by Mr. Thomas Allan, of this city, was as follows: "To the Right Reverend John, by Divine Permission, Lord Bishop of New Westminster.—My Lord,—We, the undersigned clergy of the Diocese of New Westminster, respectfully present our congratulations to your Lordship on the completion of the tenth year of your episcopate. We record with satisfaction that the years have been marked by continuous Church growth, as the following facts tend to show: The division of the Diocese of New Westminster, and the formation of the Diocese of Kootenay, with full synodical organization, and the commencement of the endowment of the new see. The increase in the number of clergy, for whereas in 1895 there were nineteen clergy in the undivided diocese, in 1905 there are forty-six in the two dioceses. The erection of new churches, thirty-three having been built in the last ten years, sixteen in the Diocese of New Westminster, the remaining seventeen in the Diocese of Kootenay, besides mission churches for the Indian work, built by the Indians themselves. The provision of parsonage houses, fifteen such having been erected or purchased, eight being in the Diocese of New Westminster, seven in that of the Kootenay. The establishment of Diocesan Clergy, Widows' and Orphans' and Clergy Superannuation Funds. The commencement of a mission to the Japanese in Vancouver. The establishment in conjunction with the Diocese of Columbia of a coast mission to loggers and settlers and the provision of a mission boat. The building of a Chinese mission-house by a grant from the Woman's Auxiliary. The founding of St George's Indian Industrial School at Lytton by the New England Company. The appointment of an Archdeacon for the Indian work. The division of the diocese into rural deaneries. The large increase in local contributions for missionary purposes. The considerable increase in the number of self-supporting parishes in the two dioceses. We are thankful also to record that mainly through the exertions of the English committee for the diocese the full endowment of the See of New Westminster is at last almost in sight; and we trust that by the close of this year we may see its completion. We pray that the blessing of Almighty God may continue to be upon your work for His holy Church, and we beg to subscribe ourselves your most faithful servants in Christ." The Bishop, quite taken by surprise, suitably acknowledged the address. He said that he greatly appreciated the address, and the fact that it was signed by all the clergy of the diocese was especially pleasing. He had received many gifts of different kinds during his lifetime, but he should cherish this address from the clergy more than anything he had ever received. Whatever had been accomplished during the ten years was mainly due to the co-operation of his clergy, and he thanked them for having sympathetically helped him in so many ways, and overlooked any imperfections in his work. The Bishop paid a tribute to Archdeacon Pentreath, saying that, as they all knew, he was greatly indebted to the Archdeacon of Columbia for his great assistance in the extension of Church work in the diocese. At the close, afternoon tea was

served, and the clergy then bade farewell to the Bishop, who left to-day for Quebec to attend the meeting of the Synod, after which His Lordship and Mrs. Dart will visit England. En route east His Lordship will stop over at Windermere to hold a Confirmation service.

**British and Foreign**

In St. Paul's Cathedral, London, England, last month, the Bishop of Algoma preached a very powerful sermon on the foundations of national life. Taking as his text, "Other foundation can no man lay than that is laid which is Jesus Christ," he showed how this was not only a call of the Corinthians back to first principles, but a reproof for all time; and that not only individual character, but the fabric of national life was but built on rock or sand according as it was godly or worldly. It should be a matter of the first moment to the British nation that the Church should be established as the dominant influence throughout the Empire, for so only would be laid foundations of lasting national character. It should be a question of serious import how the work of spiritual foundation laying was getting on. Passing from the well-equipped Church at home to the Church in Canada, he said the instincts of the people were right, but the Church had lagged behind. The time now was critical. Traditions were being formed, fashions being set, which were to form principles for generations to come. The Church was one body in union and communion; she must have communication of counsel and of substance; and if life was to be maintained in vigour, it must come forth from the heart at home and flow back again from the extremities.

**Irish Church Missions.**—The following extract from a worker's journal for May, 1905, gives a good idea of how widespread is the influence of the work of the Irish Church Missions Society, and how wonderfully God has blessed and is blessing its efforts:—"A short time ago I was talking to a Christian friend of mine who had just returned from America, and who told me that at a religious meeting at which she was present, the chairman referred to the work of the Irish Church Missions in Ireland, and asked was there anyone present who knew anything at all about it. There was one gentleman present who stood up and said: 'Thank God I not only know the Society for Irish Church Missions, but through their instrumentality I know Jesus Christ as my personal Saviour.' Then the chairman who was a clergyman, said, 'Perhaps there are more present who were brought out of Romanism by the Society. We shall have a show of hands.' 'In that meeting,' said my friend, 'there were no less than fifty converts, including two brought out by yourself, who held up their hands.' I then recollected having given these two Roman Catholics a Bible when they were going to America, and marked some passages in it for them. Many times I pointed out the errors of Rome to them and showed them the way of salvation as taught in the Bible."

The Bishop of Salisbury has issued a call to the laity of his diocese to unite in prayer during the coming autumn and winter for blessing on the Church and people. He specifies "our ways which too often take us away from God." They include neglect of Divine worship and Sunday observance, readiness to question the supernatural in the Gospel message, carelessness of duty towards our neighbours, sins of impurity condoned by press and literature, intemperance, mis-use of money and the tendency to think lightly of the marriage bond and the duties of parents and children. These must be overcome and a spirit of self-consecration placed in the foreground. All classes should have the impulse to surrender themselves to God as He shall call

them, and this can only be brought about by earnest, constant prayer. Dr. Wordsworth proposes to create a body of men to conduct informal services throughout his diocese, and he urgently requests prayer that his desire may be brought to good effect. This address from one of the most scholarly of the Bishops is another proof of the existence of the conviction, among many classes, that we are on the eve of a great spiritual awakening, which will do much to drive back the wave of materialism and strengthen the forces working for righteousness throughout the land. The need is urgent, and God has given the Church at this time men capable and willing to lead.

**IT IS THE UNEXPECTED THAT HAPPENS.**

When we say, "It is the unexpected that happens," we are apt to apply the remark to unfortunate occurrences, but it is just as true in regard to those happy incidents that brighten the days and give the spirit a new uplift and outlook. We say that no one can forecast what awaits us in the future, because so many undetermined factors enter the problem. And for that very reason we get in the way of imagining that the days are going to bring us fresh disappointments or bereavements, but as a matter of experience that is by no means always the case. We have often found that better fortune was in store for us than we dreamed of, and that when things looked darkest with us we were just upon the point of turning a corner beyond which was radiant brightness. A larger part of our troubles than we often think of can be traced to the habit of not allowing for the blessings that may be hidden from us in the coming day. If, often it does not arrive, neither by any means does the anticipated evil always come. If you are going to make your present happiness depend on uncalculable elements you might as well be happy as miserable. If you are bound to consume yourself with worry you had better confine the subject of it to those you know something about.—The Watchman.

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### Correspondence.

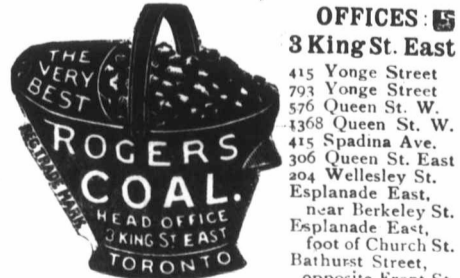
#### PRAYER BOOK REVISION.

Sir,—While this subject is being discussed in your columns, permit me to add a few suggestions as to detail.

One of the greatest drawbacks to the popularity of our service among the members of non-liturgical bodies is the difficulty of finding places. This has been provided for in some copies of the S. P. C. K. edition by a directory on the inside of the front cover, but this is too complicated for the ordinary outsider, perplexed by the stereotyped announcements during the service which are "Greek" to him.

It occurs to me that it would be a great help to have the rubrics printed in bold type, which would catch the eye, and, at the same time, where possible, the page number printed in a bold type, which would

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instance, in the case of the Psalms for the day, the rubric reads, "Then shall follow the Psalms in order as they are appointed." It would be a simple matter to add, in brackets (page 353), referring to a copy before me.

The Catholic Apostolic "Liturgy" has adopted this plan.

This seems to be far better than the undignified announcement of the page number by the person officiating.

When the Litany is read instead of the "State Prayers," a similar addition of the page number could be made. In the case of the Collect for the Day, it would be less satisfactory. The Hymn-board, now almost universal, can be utilized for giving both the particular day and also the page number of the Collect, etc.

A common practice in the West is to omit the "State Prayers" and Litany, when Holy Communion is to be administered, and proceed to that office. Should not this be authorized, if it meets the approval of the Church? Would it not be even better to authorize the omission of all the prayers after the Third Collect, except that of St. Chrysostom and the "Grace," thus completing morning or evening prayer, as the case may be?

In regard to the administration of Holy Baptism—after the Second Lesson, my suggestion as to page numbers would apply here too. There should, it seems to me, be a rubric directing that Baptisms should be administered here and giving the page numbers of the two services for infant and adult Baptism.

YORK.



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#### A CANADIAN HYMNAL.

Sir,—All attempts at progress are met by the opposition of some people, who think that any kind of movement necessarily means the sacrifice of something they hold dear. It is this kind of feeling which is at the bottom of the opposition to the proposal for a new Hymn Book. Why should we have so little faith in ourselves and our fellow-Churchmen?

We must remember that in our freedom from State control in this country we are in a singularly fortunate position for accomplishing reforms. We have no Act of uniformity to be amended or changed, no necessity for appealing to a Parliament of politicians of multifarious creeds, but are practically free to do whatsoever in our wisdom we may think for the best interests of our part of the Catholic Church.

The principle of Common Prayer we all admit and rejoice in, and no sound reason can exist why the same principle should not be applied to our hymns. As our Prayer Book is so framed that all Churchmen, whether High or Low, may join together in its use, so also any Hymn Book put forth by our ecclesiastical authorities should have the same characteristics. It should represent the mind of the Church, and be free from doctrinal statements, which though tolerated, are not of obligation within that part of the Christian fold for which we are responsible.

Many modern Hymn Books are on the side of too great comprehension. Their compilers seem to lose sight of the purpose for which they are to be used, and we find included in them sacred songs and poems, which though suitable for the home circle, are not really adapted for public worship.

It appears to me in selecting hymns for public worship, apart from the literary excellence of the hymn, two tests should be applied, and if the hymn in question fails to answer those tests, it stands self-condemned as inappropriate to public worship. These tests are as follows: (1) Is the hymn addressed to the Supreme Being, or to any or either of the persons of the Holy Trinity? (2) Is it a prayer? Is it praise? Or is it thanksgiving? Many modern and some ancient hymns are purely narrative, not addressed to the Almighty, and, therefore, in my humble judgment not suitable. We go to Church to confess our sins, to seek forgiveness, to pray for such things as be needful, and to offer praise, and thanksgiving to the Almighty—and a hymn ought prop-

erly speaking to be merely a musical and poetical forms of carrying out some part of this purpose. A book which was confined to hymns of this class, and which included the very best of all such hymns, would be unique; it would have an elevating effect, and it would become a classic like the Prayer Book itself. In all the vast collections of hymns included in our Hymn Books how few are habitually sung. What is the reason? The words or the tunes, or both, are in many cases uninviting. What is the good, then, of this dead wood?

GEO. S. HOLMESTED.

#### TOO MUCH ENCOURAGEMENT.

"When Uncle George was going away from home for two months he asked us if we did not want to keep his horse and have the use of it while he was gone," said a lady. "We were delighted, for we had enjoyed many pleasant drives while we were at his country home, and we knew that the horse was gentle—one that Uncle George always drove himself. It needed nothing but kindness, he said, and he had a fashion of talking to it

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 Books how few are  
 What is the reason?  
 tunes, or both, are  
 ninviting. What is  
 this dead wood?  
 HOLMESTED.

**ICOURAGEMENT.**

George was going  
 for two months he  
 d not want to keep  
 e the use of it while  
 La lady. "We were  
 had enjoyed many  
 hile we were at his  
 d—we knew that the  
 l—one that Uncle  
 drove himself. It  
 it kindness, he said.  
 ion of talking to it

**e Piles  
 orrhoids**

io Many People  
 Know Not How  
 Relief and Cure?

orrhoids are small  
 nd in and about the  
 um, and because of  
 ing sensations pro-  
 the keenest suffer-

ten of as itching,  
 nding, according to  
 is most noticeable,  
 of piles is accom-  
 of misery and un-  
 can scarcely be

piles Dr. Chase's  
 alone. It is posi-  
 to give satisfactory  
 cked by thousands  
 able people in the  
 actual cure for this  
 f submitting to the  
 and risk of a sur-  
 r(wasting time in  
 h untried remedies,  
 and proven oint-  
 to relieve and cure  
 's Ointment, 60  
 ers, or Edmanson,  
 y, Toronto.

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 vity entitles them to. Its security is un-  
 questionable, its ratio of assets to liabilities  
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 pany (much older.)—It added a greater  
 proportion to its surplus last year than  
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and praising it as he went along that  
 the horse really seemed to understand  
 and expect.

"Well, that was the trouble with  
 him while he stayed with us—he  
 needed too much encouragement. It  
 was all very well to pat him and say,  
 'Good Davy! best horse in the world!'  
 while we were hitching up and start-  
 ing out, but in our city streets we  
 couldn't keep it' up all the while.  
 Amid the exigencies of shopping and  
 calling we couldn't be continually  
 remembering to throw out such con-  
 versational sugar plums, but as soon  
 as we neglected it that horse's head  
 would drop and his gait slacken until  
 he was as dejected looking and poky  
 an animal as one can well imagine.  
 My little boy said to me: 'Mother, I

should fink his conscience would tell  
 him when he's pretty good 'thout  
 your praisin' him all the time.' No,  
 Uncle George's loan was not exactly  
 a success in the way in which he in-  
 tended it, but the remembrance has  
 been valuable. Many a time, when I  
 find myself growing discouraged be-  
 cause my efforts do not seem to meet  
 proper appreciation, I think of Davy,  
 and the memory of his peculiarities  
 always makes me decide to be con-  
 tent with my own consciousness of  
 doing my best without depending  
 upon outside commendation."

**"GOD IS LOVE."**

"We love Him, because He first  
 loved us,"—1 John iv. 19. "Lord,  
 what wilt Thou have me to do?"—  
 Acts ix. 6.

Lord Jesus, Thou Who lovest  
 Each little child like me,  
 Oh, take my life and use it,  
 And let me shine for Thee;  
 Oh, give me bits of work to do,  
 To show how much I love Thee too.

I know in distant countries,  
 Beyond the deep blue sea,  
 Are many little children  
 Thou lovest just like me;  
 But they have never heard Thy Name,  
 And do not know that Jesus came.

They know not that Thou cleanest  
 Each stain of guilt away,  
 Or how Thou safely leadest  
 Thy children day by day;  
 They do not know they have a share  
 In that bright Home Thou dost pre-  
 pare.

Lord, let me send Thy message  
 Across the deep blue sea,  
 To tell these little children  
 What Thou hast done for me;  
 Oh, show me, Lord, what I can do  
 That they may know and love Thee  
 too.

[Some of our readers will like this  
 new missionary hymn. It could be  
 sung to the tune "Tanganyka," No.  
 147 in the C. M. Hymn Book.—Ed.]

**HE WAS A GENTLEMAN.**

A few days ago I was passing  
 through a pretty, shady street, where  
 some boys were playing at base-ball.  
 Among their number was a little lame  
 fellow, seemingly about twelve years  
 old—a pale, sickly-looking child, sup-  
 ported on two crutches, and who  
 evidently found much difficulty in  
 walking, even with such assistance.

The lame boy wished to join the  
 game, for he did not seem to see how  
 much his infirmity would be in his  
 own way, and how much it would  
 hinder the progress of such an active  
 sport as base-ball.

His companions, very good-natur-  
 edly, tried to persuade him to stand  
 at one side and let another take his  
 place; and I was glad to notice that  
 none of them hinted that he would  
 be in the way, but that they all  
 objected for fear he would hurt him-  
 self.

"Why, Jimmy," said one of them at

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 Co., in golden oak case, high back, diamond mirror panels. Has 10  
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 6 feet 3 inches. Original price \$100. Now ..... **\$32**
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 of reeds throughout, 2 knee swells, extended top with burled panels and  
 music rack. Height 6 feet 3 inches. Original price \$125. Now... **\$33**
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 knee swells. Height 6 feet 4 inches. Original price \$125. Now.... **\$38**
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 inches. Original price \$125. Now ..... **\$39**
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 stops, 2 full sets of reeds, octave coupler, 2 knee swells, case attrac-  
 tively carved panelled. Original price \$150. Now ..... **\$44**
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 dainty little organ by this celebrated firm. 2 sets of reeds throughout,  
 Vox Humana and knee swells. A very fine organ. Original price  
 \$150. Now ..... **\$46**
- Bell.**—5 octave organ by W. Bell & Co., Guelph, in very handsome  
 walnut case. Has 11 stops, 2 sets of reeds, 2 couplers, 2 knee swells  
 etc. Height 6 feet 5 inches. Original price \$150. Now ..... **\$48**
- Karn.**—5 octave organ by D. W. Karn & Co., new design. Hardly  
 used at all. Case in walnut of beautiful design with bevelled mirror  
 top. Has 11 stops, 2 sets of reeds throughout, couplers, knee swells,  
 mouseproof. Height 6 feet 7 inches. Regular price \$175. Now.... **\$54**
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 attractive walnut case with mirror rail top. Has 11 stops, including  
 bass and treble couplers, 2 complete sets of reeds, 2 knee swells.  
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 Beautifully polished walnut case with marquetry panels, automatic  
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 stops, 2 complete sets of reeds, 2 knee swells. Height 5 feet 11  
 inches. Very little used. Original price \$175. Now ..... **\$75**
- Dominion.**—6 octave piano case organ by Dominion Organ Co., Bow-  
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last, "you can't run, you know."  
 "Oh, hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't want to be told of it all the time."  
 As I passed on I thought to myself that there was a true gentleman.

#### THE MOST FEARFUL THING.

Japanese sensitiveness is manifested in many unexpected ways. An observant missionary lady once remarked that she had often wondered how such unruly, self-willed children as grow up under Japanese training finally become such respectable members of society. She concluded that instead of being punished out of their misbehaviors they were laughed out of them. A recently

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We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the bishops, clergy and laity, who were members of the General Synod, held in Quebec, September 1905. One represents the Bishops in their convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs, taken by the noted artists, Messrs. Notman & Son, of Montreal, and make a picture suitably framed 18 by 14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come.

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published book, "The Evolution of the Japanese," says that Japanese children are constantly told that if they do so and so they will be laughed at—a terrible thing.

The fear of ridicule has thus an important sociological function in maintaining ethical standards. Its power may be judged by the fact that in ancient times when a merchant gave his note to return a borrowed sum, the only guarantee affixed was the permission to be laughed at in public in case of failure.

The Japanese young man who is making a typewritten copy of these pages for me says that, when still young, he heard an address to children which he still remembers.

The speaker asked what was the most fearful thing in the world. Many replies were given by the children: "Snakes," "wild beasts," "fathers," "gods," "demons," "ghosts," "satan," "hell," and so forth. These were admitted to be fearful, but the speaker told the children that one other thing was to be more feared than all else, namely, to be laughed at.

Naturally enough, the fear of being laughed at leads to careful and minute observation of the clothing, manners, and speech of one's associate, and prompt conformity to them, through imitation. The sensitiveness of Japanese students to each new environment is easily understood. The remarkable success of many reforms in Japan may easily be traced to the national sensitiveness to foreign criticism.—Youth's Companion.

#### GETTING GOOD BY DOING GOOD.

On a very cold day in winter two travellers in Lapland were driving along in a sledge, wrapped up in furs from head to foot. At length they saw a poor man who had sunk down benumbed and frozen in the snow.

"We must stop and help him," said one of the travellers.

"Stop and help him!" replied the other; "you will never think of stopping on such a day as this! We are half-frozen ourselves, and ought to be at our journey's end as soon as possible."

"But I cannot leave this man to perish," said the humane traveller; "I must go to his relief." And he stopped the sledge. "Come," said he, "come, help me to rouse him."

"Not I," said the other; "I have too much regard for my life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back."

His companion hastened to the relief of the perishing man. The ordinary means for restoring consciousness were tried with complete success. And what was the effect upon the traveller himself? Why the very effort he had made to warm the stranger warmed himself. And thus he had twofold reward. He felt that he had done a benevolent act, and he also found himself glowing from head to foot by the exertions he had made.



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Mrs. G. A. Crotley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'Tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these Tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen: Stuart's Dyspepsia Tablets

were recommended to me for my two-months-old baby, which was sick and puny and the doctor said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETHLOPE.

Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KARIS,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full-sized boxes are sold by all druggists for 60 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

And how was it with the other traveller, who had been so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep himself warm.

And that which is true in the natural world is true in the spiritual.

We cannot engage in any work for the good of others without getting good for ourselves. In stretching out the hand to help another, we are increasing our own spiritual strength.

#### ESKIMO CANDY.

Did you ever taste a bit of tallow, children? If you have, I am sure you do not consider it a great delicacy, yet reindeer tallow is the Eskimo children's candy, and having never tasted fudges or taffy, I suppose they are quite satisfied. This "candy" is put up in bright red packages made out of the feet of a waterfowl. The women cut off the red feet of this bird, which is called the dovekie, draw out the bones, blow up the skins, so as to make pouches which they fill with the reindeer tallow for their little folks.

None of the food that the Eskimos eat seems very inviting to us, but they are extremely fond of it and are very apt to over-eat. It is said by explorers who have gone into Greenland, that it is no uncommon sight to see an Eskimo man who has eaten an enormous meal of raw, frozen flesh eating blubber until he can scarcely move.

#### HOW COFFEE WAS DISCOVERED.

It is said that coffee was discovered about four hundred and fifty years ago by a poor Arab travelling in Abyssinia, who cut down a tree for fuel to cook his rice. The tree was full of dead berries, and when the fire was kindled he discovered that the half-burned berries were very fragrant. Collecting a few of them and crushing them with a stone, he found that their aroma had increased to a great extent. Pouring water on them, to his delight he had a fresh, agreeable, stimulating drink.



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RECOMPENSE.

Brave little woman, trudging along  
 Patiently, day after day,  
 Weaving a garment of shining light  
 Out of the clouds of gray;  
 Bearing the burdens and vexing cares  
 Like one of the saints of old—  
 Making the best of a dull, hard life,  
 With its miseries all untold.

Long have I watched her with wond-  
 ering eyes—  
 Faithful, and sweet, and strong,  
 Doing the work that the Master  
 sends,  
 Making of sorrow, song;  
 Questioning never the wisdom that  
 asks  
 Self-abnegation complete.  
 Willingly treading the pathway of  
 thorns  
 That leads to the Master's feet.

I see not the dull gray cotton gown,  
 That is faded and worn and old—  
 But the shining gleam of a raiment  
 white,  
 That glistens in every fold  
 I see not the brow that is worn and  
 lined

From the anxious, toiling years—  
 But the halo divine that glorifies,  
 Giving beauty for ashes and tears!  
 Somewhere is waiting a fair, dear day,  
 Meet for such infinite grace—  
 Somewhere, oh somewhere, fruition  
 shall be

When the angel shall find her place,  
 Close to the Father, and hear Him  
 say,  
 As He tenderly bids her come,  
 "Out of the valley of darkness and  
 toil,  
 My child, thou art welcome home."

THE BOY CAME BACK.

James Whitcomb Riley, in his inimi-  
 table way, tells the story of "a much  
 aggrieved and unappreciated lad"  
 who made up his mind that he  
 "could not stand the tyranny of  
 home longer," and so early one  
 morning he put a long-contemplated  
 plan into execution and ran away.

All day long he played down at the  
 old "swimming-hole" with the other  
 boys, making a raid on an orchard at  
 noon to stifle the pangs of hunger.  
 At night, when his companions went  
 home, he was left alone, "with a  
 lump in his throat which hurt worse  
 when he didn't notice it than when  
 he did." As it grew dark, he "oozed"  
 toward home. He climbed the back  
 fence into the back yard, which had  
 such a "homely" look that he had  
 never noticed before. After roaming  
 around getting acquainted with his  
 home that he had left so long ago—  
 about twelve hours since—he wand-  
 ered into the sitting-room, where  
 father was reading the evening paper  
 and mother was sewing. They took  
 no notice of him, and he sat down  
 on the remote edge of a chair and  
 waited to be recognized. He could  
 hear the boys playing out on the  
 commons their nightly games of  
 "town fox," but he didn't want to  
 join them. He just wanted to stay  
 right here at home forever. The  
 clock ticked, oh, so loudly; but other-

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wise the silence was so deep that it  
 was painful. Finally, when it became  
 more than he could bear, he cleared  
 his throat, and mustered up courage  
 enough to say, "Well, I see you've  
 got the same old cat."

God bless the boy who, finding he  
 has made a mistake in his valuation  
 of home, is brave enough to go back  
 and prove just how much the "same  
 old cat" is worth, as compared with  
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od that the Eskimos  
 inviting to us, but  
 ly fond of it and are  
 r-eat. It is said by  
 ve gone into Green-  
 o uncommon sight  
 o man who has eaten  
 eal of raw, frozen  
 abber until he can

FEE WAS DISCOVERED.

at coffee was discover-  
 ired hundred and fifty  
 poor Arab travelling  
 who cut down a tree  
 k his rice. The tree  
 ad berries, and when  
 cindled he discovered  
 burned berries were  
 Collecting a few of  
 ushing them with a  
 l that their aroma had  
 great extent. Pouring  
 , to his delight he had  
 ble, stimulating drink.

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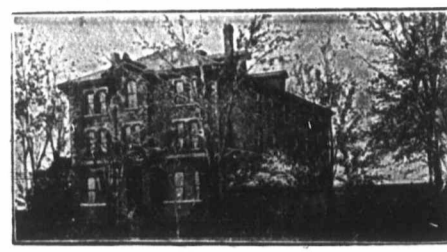
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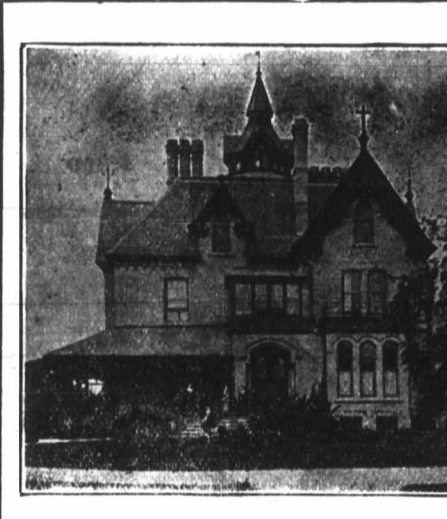


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Day School—Miss Jones, L.L.A., St. Andrews, and by a staff of twenty-two resident Mistresses, mostly graduates of English or Canadian Universities, and by thirty visiting teachers and masters.

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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.

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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.

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For information apply to the Bursar.

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