

Canadian Churchman

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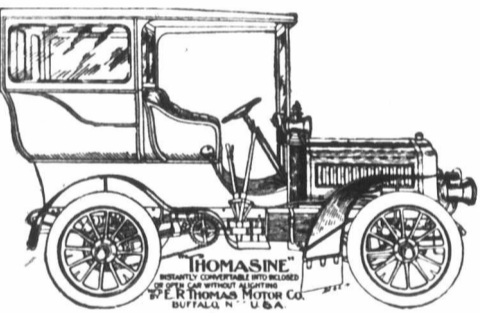
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TORONTO, THURSDAY, JUNE 30, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Fifth Sunday after Trinity

Morning—1 Sam. 15, to 24; Acts 10, 24.
Evening—1 Sam. 16, or 17; 2 John.

Sixth Sunday after Trinity.

Morning—11 Sam. 1; Acts 15, 30—16, 16.
Evening—11 Sam. 12, to 24, or 18; Mat. 4, 23—5, 13.

Seventh Sunday after Trinity.

Morning—1 Chron. 21; Acts 20 to 17.
Evening—1 Chron. 22, or 28, to 21; Mat. 8, 18.

Eighth Sunday after Trinity.

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

Appropriate Hymns for Sixth and Seventh 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:

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 352, 333, 547, 574.
General Hymns: 196, 199, 202, 546.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 509.
Processional: 179, 215, 306, 393.
Offertory: 216, 243, 293, 604.
Children's Hymns: 217, 233, 242, 339.
General Hymns: 235, 239, 214, 514.

Synod Conferences.

Every year, before Huron Synod begins, two voluntary meetings are held, the one a conference, open to clergy and laity, and the other a breakfast for the clergy. At both these meetings, important programmes were arranged. The subjects discussed at the conference were: "Erasmus," and "Rural Deanery Chapters." Archdeacon Richardson gave an able address on "Erasmus," on which discussion was led by Revs. D. W. Collins and J. F. Rounthwaite. Canon Dann, who was a rural dean in Ireland, introduced the subject of "Deaneries." At the breakfast, Archdeacon Williams, in his usual thorough and clear style, introduced the subject of the "Oxford Movement," which was ably discussed by Revs. T. B. Clarke, B. A. Kinder, Dyson

Hague, Principal Waller, and Canon Dann. That such a subject could be discussed by a large gathering of clergy without a single word of acrimony or a single evidence of heated feeling was noted by those who attended the breakfast for the first time, and called forth a warm commendation from Rev. Dyson Hague, who contributed a most inspiring address on this subject.

What the Laity Can Do.

A movement of the most hopeful character was begun at this Synod of Huron diocese among the laity. They met together and resolved to draw up a memorandum addressed to the Bishop offering their services to the Bishop for a certain number of days in the year to go into any parishes where he may wish to send them in order to improve the finances of the Church in that place. The memorandum was signed by a large number of the lay delegates and presented by Mr. J. D. Noble, of Petrolia, and the Bishop received it with every token of gratitude. Time was when murmurs were heard respecting lack of interest of the laity in Synod matters, but the unexpected and spontaneous offer alluded to marks the beginning of a new and very hopeful movement among the laity which was aptly described by Mr. Noble as an army of workers willing to go anywhere in the diocese wherever a layman's help would promote the welfare of the Church. When this army settles down to work, no one can estimate what good they may do in the parishes, and also in stirring up similar efforts in other dioceses throughout Canada.

A Hopeful Future.

Two important influences will tell shortly on the future life of Huron diocese. The Bishop appointed four archdeacons, whom he described as "working archdeacons," and who have settled down to earnest work and grappled with such practical and difficult questions as parochial assessments, and other parish needs. Besides the work of these archdeacons, another powerful influence—the hearty co-operation of the laity—will tell effectively on the future of the Church. The finances of the Synod, and stipends of the clergy were a subject of lively discussion, but when the oversight of the archdeacons and the co-operation of the laity are felt in their full strength, it is hoped that the finances of the diocese will be placed in a sounder condition than they have ever been in before.

Clerical Stipends.

Judging from our exchange, this question is possibly the most serious one which the Church has to face. All over the world the complaint of starvation stipends is made, and in very many cases invidious comparisons with the more generous allowances to the "separated brethren," who are working alongside. Much of this thoughtlessness which has brought about, and which continues this state of things, is to be traced to the Old Country parish system, where the incumbent of the living has his income, large or small, quite independent of the parishioners. Too often this parochial indifference is imported by the emigrant, who waits for the Church to help him instead of helping the Church, as his Nonconformist brother has been taught to do. It is the fable of Hercules and the countryman in a new dress, and unfortunately it tells against our clergy, on the concession lines in other dioceses, as well as that of Huron.

Church and Trade Unionism.

Dr. George Hodges, Dean of the Episcopal Theological College, at Cambridge, Mass., has published a clever address, showing the points of agreement between the Church and trade union-

ism. He claims that the unions are as different as the churches. There are all sorts of churches and unions, but the only fair basis of praise or blame of the Church movement or of the union movement is that which rests upon such churches and unions as are well established after long experience. That, with a variety of character, gives a unity of purpose to benefit the community. It is expressed in the phrase of our common Master, when He said that He came not to be ministered unto, but to minister. A man ought to belong to a union in order that he may lift the common life for himself and his fellows. The same man ought to belong to a Church in order that he may develop himself on the spiritual side, keep alive in his soul the conscience of the unseen and eternal, and be helped to meet his daily temptations and to do his daily duty. Dr. Hodges has most to say upon compulsion, both in the church and the unions, and he sums it up with this advice: Institutionalism and individualism (what long words), are alike ordained of God. He has implanted in our souls the instinct of association and the instinct of independence also. They are both sacred. Both must be maintained. Men must be permitted to enter with all freedom into any kind of legal combination, and men must be permitted, if they choose, to stay outside all combinations, unmolested. The corporation which opposes the organization of its men, and the union which refuses to work with the independent workman, have each much to say for themselves, but they are contending against universal and eternal laws of human nature, and it is like contending against the law of gravitation.

The Congo.

The better class of United States journals are taking up the report of the British Consul in the Congo State on the shocking state of affairs in that region. This notice is taken partly because the Consul is acting United States Consul. After debating on his revelations, the lame and impotent conclusion is arrived at by the Outlook that it is the duty of the Government of Great Britain to act and of the United States people (not the Government) to give moral support. That is the outcome of a terse statement in the Outlook. The wails of the people to be left alone, the mutilation of dead bodies and of living men and women, the slow starvation of prisoners of both sexes, the enforcement of a tax which eats up half the pitifully small income, and the pitiless terrorizing of peaceable natives by a Government bound by treaty to abstain from oppression, ought to move the sluggish pulses in the States to a recognition of equal responsibility. The United States was the first to recognize the Congo Government, and ought to be the first to act, to say, as it did in Cuba, that such conduct shall be tolerated no longer.

Training of the Young.

The report of the Sunday School Committee of Huron diocese, at this year's Synod, gave rise to a discussion pronounced by the Bishop to be one of the best he had heard in twenty years. Rev. Dyson Hague, of London, roused the warm interest of the Synod by his able defence of the Church Catechism and the dogmatic system of the Church of England. However excellent other systems were, none was better than our own, and every loyal Churchman should adhere to the Church's system. The discussion led out to the further question of religious instruction in Public Schools, and while some members adversely criticized the bad grammar and ill manners of some Public School teachers and scholars, other speakers, like Judge Barron and Rev. J. Bushell, of Brantford (who is a Public School trustee), defended our Public Schools, and considered the work done to be amazingly good in

view of the beggarly pittance to teachers. Surely the time has come when a decent living wage can be paid to those who do the responsible work of teaching in Public Schools.

Archbishop of Canterbury.

The Archbishop of Canterbury has definitely accepted the invitation of the Episcopal Church of the United States of America to be present at the general convention, at Boston, in October. He hopes to leave England before the end of August, and visit some of the chief centres of the United States and Canada, but final arrangements in this respect have not been made. The Archbishop hopes to return to England about the middle of October.

BISHOPRIC OF NOVA SCOTIA.

It is one of the drawbacks with which a weekly paper has to contend that it is obliged to make up the number some days before issue. Consequently we are only able to announce that after a long contest the diocese of Nova Scotia selected Canon Cody, of St. Paul's church, Toronto, as Bishop. The Church people of Toronto may congratulate themselves upon the high standing of their clergy and be proud of the fact that in critical and far-off Halifax one of them was selected. But after a few hours' consideration, Canon Cody declined the honour in consequence of what he felt to be the duty to his congregation at the present time. We regret this abrupt action; it is too often that hasty steps are taken now-a-days by wire without sufficient reflection. The announcement was made on Saturday afternoon, and we feel that before finally deciding on such a momentous question, Canon Cody should have waited to hear from Halifax, and should also have waited to hear from his own people whom he met the next day. The people of St. Paul's would, we are sure, have insisted on his leaving them out of the question altogether, and a knowledge of the considerations which actuated the Synod of Nova Scotia, was necessary, and might have induced Canon Cody to come to a different decision than the one which he chivalrously, but hastily, adopted.

LITURGICAL APPRECIATION.

The value of liturgies in public worship is being more and more appreciated, not only in the Catholic Church, where from primitive times they have been used with profit, but among those who have hitherto discarded their use, and have even contended that they were unscriptural, and not helpful, or even necessary to edification. Amongst ourselves, liturgies have of recent years been much studied, and the Prayer Book is a much better appreciated and understood manual of devotion than perhaps ever before. It is simple, as it was intended to be, as compared with pre-Reformation service books, and whilst preserving what we already have, it might yet in some directions be enriched, and for certain purposes, such as mission services, be still further simplified. Matins and Evensong are to the initiated ideal services, and it is difficult, combining as they do, confession of sin and faith, intercession, praise and edifying selections of God's Word, to imagine in what respects they could be improved. For use on certain occasions, alternative services of a simpler character would be highly useful, and would serve as stepping-stones to the use of the more perfect and elaborate services of the Church. Services such as these, with less change of posture and response, and demanding less active participation on the part of the people, and more on the part of the priest or deacon, would be highly useful, and would reconcile many to our services, who are now indifferent, if not hostile to them. For some years

past the Protestant denominations have been gradually becoming more favourable to liturgical services, and their efforts in this direction have been more and more approximating to the model of the Book of Common Prayer. The last to move in this direction has been the General Assembly of the Presbyterian Church in the United States. We append a statement of what has been done in the compiling of an order of Morning Prayer for optional use in their churches. It seems to lack the rich provision of the Prayer Book for scriptural lessons and selections, which are so prominent in our services in Psalms, Canticles, Lessons, and Opening Sentences. It is, however, a move in the right direction, and will tend to obliterate the differences of worship, which mark, at present, the liturgical from the non-liturgical bodies. It is also an admission of our wisdom in the past in contending for and preserving forms of prayer, as being most in accordance with the teaching of Scripture, and in keeping with the practice of the primitive Church. It is one of the signs of the times, and of the many things which are making for unity, and for the realization of our blessed Lord's prayer for His disciples: "That they all may be one." The correspondence to the Prayer Book, in some important respects, will be observed, and we are pleased that so good a model has been evidently studied, and in not a few particulars followed. The order for morning service presented to the Presbyterian General Assembly, at Buffalo, by a special committee, though "not a ritual," and not intended to be obligatory, is interesting as showing an increasing approximation to the ancient order of worship, as we find it represented in the Prayer Book. It begins, rather infelicitously, we think, with a hymn intended as a call to worship. Then the minister is to read one or more verses from the Bible, then follow five collects under the common heading. The Invocation, the first asking for a right mind in worship, the second for spiritual uplifting, the third for power to serve God and glorify Him, the fourth for presence of God among His worshippers, the last for cleansing and illumination. Then comes the Confession of Sin, not, it seems to us, very happily phrased, and then, The Assurance of Pardon, "to be said by the minister, the people still bowing down." For this assurance there are alternative forms, supplicatory and declaratory, the latter in phrases taken from the Bible. Versicles and responses follow and then a portion of the psalter, which may be followed by the Gloria Patri. A lesson from the Bible is then to be read, followed by a hymn and the Apostles' Creed. Then comes the general prayer in which the minister is to lead his people in adoration, supplication, intercession and thanksgiving. After this the Lord's Prayer is said by the minister and people together. As an alternative form the General Thanksgiving is taken verbatim from the Prayer Book. The offering follows, though on special occasions it may be made after the sermon, and there is Prayer of Dedication to be said by the minister, when the gifts are brought to the table. A hymn follows, and then the sermon, after which there is another hymn and a closing prayer, for which a set form is suggested, consisting of six collects, which the Benediction increases to the liturgical uneven number. After the Benediction the congregation is expected to remain for a time in silent prayer.

FROM WEEK TO WEEK.

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

The effective administration of the Canadian Militia is a matter of the utmost interest and importance to every citizen of this country. It may not always receive the attention that it deserves from the general public, but we are much mistaken if Canadians are not alive to the necessity

of making something like adequate provision for the defence of the country that is their home and the object of their patriotic affections. If our Militia means anything, it means a very serious business indeed. It is a provision for eventualities that we all trust may never come, but common sense indicates that safety from molestation does not lie in helplessness to defend ourselves. We have thought, and still think, that very considerable progress has been made during the term of office of the present Minister of Militia towards the more effective organization of our citizen soldiery. The establishment of military rifle clubs throughout the country, the introduction of mounted infantry, as a leading feature of our system, and many other instances of a watchful lookout for the changes necessary to meet the requirements of modern warfare, may freely be put down to his credit. Even the leader of the Opposition in Parliament, if we mistake not, gave him credit for striving to avoid that danger which has so recently been shown to threaten the confidence which the public should have in our Militia. What has recently transpired must abundantly show that the people in Canada have much to think about in reference to their organization for defence. As party Government goes, it would seem now almost inevitable that positions in the civil service, and other appointments in the gift of the Government, should go largely to men friendly to the administration, but Canadians should never admit that commissioners in our Militia should be affected one way or the other by the vote that a citizen may give, when it is his right freely to express his opinion. We should have thought that our statesmen would have kept this department from the very semblance of such an imputation. Our public men are pressed on all sides by political allies to promote their own interests, and such pressure cannot be agreeable to men of large outlook who sincerely desire to serve their country. The Department of Militia provides one great public undertaking that can free the Government for this petty worry. The recommendations for commissions have been in the hands of a general officer commanding who came from the other side of the Atlantic. The Government could hold him responsible for the manning of the regiments—that was his due as an expert, appointed for that purpose, as well as other duties. When this or that elector clamoured for recognition on the ground that he had cast his vote in favour of a Government candidate, he could be told that these matters were all in the hands of the general officer, a proposition that would easily be understood. But that is evidently not the course that is followed. The defect may be of long standing, but the antiquity of an error does not make it any the less dangerous. If the Minister of Militia has honestly been striving to keep political considerations out of the working of his department, and has been overborne by colleagues who seem more zealous for their friends than country, let Canadians declare in unmistakable language that he has their approval, and his efforts must prevail. It would be a great pity to make this the battle-ground of a party conflict. An efficient Militia, commanding the confidence of the public that supports it, is what sober-minded Canadians desire, and they care not who gives it to them. They cannot, however, be expected to be content with anything less.

The exit of Lord Dundonald is one of the painful incidents of our history. Having spoken as he did in public of his superior officers, his fate was inevitable. We can recall, however, how General Baker, commander of the British troops in South Africa, was recalled shortly before the outbreak of the war for reporting very plainly the inefficiency of British preparation for a conflict. It was thought he was not wholly loyal to his own country, but the Empire soon learned that he had spoken only too wisely. We trust that no conflict will arise to justify Dundonald's warning, but wisdom would lead us to take it to

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heart before it is too late. Lord Dundonald has captured the imaginations of the Canadian people. His brilliant military record and his manifest confidence in the worth of citizen soldiers has given him a high place in our esteem. Many will regret the circumstances of his withdrawal, but the good wishes of our people will go with him into whatever work he may be called to perform for the Empire.

This is the holiday season, and our larger cities will soon be emptied of most of their more prominent citizens. Our lakes will be thronged with holiday crafts, the ocean liners will be filled with passengers, the transcontinental trains will hurry thousands across our wide domain; everywhere people in holiday attire on pleasure bent will be a feature of the season. Men whose daily duties call them to their offices seek a suburban resort whither they may retire after their day's work, and we are reminded that the whole aspect of Church work in the larger city congregation is for a time completely changed. The workers that were so diligent and self-sacrificing during the winter have gone, and the necessity for their work has in large measure passed with them. One would fain hope that they who have been so attentive to the Church when at home, should not forget it when they seek the country for the rest and health it brings. The Church is one, and the service is one, whether in a cathedral or a rural chapel. Human needs are one, whether at work or in recreation, and Sunday comes with its call to devotions, whether it be winter or summer. We think it is something more than a disagreeable supposition that Churchmen do not always do their duty by the Church when away on their holidays. The country village, that naturally expects much from the inflow of summer visitors, finds that the churches do not share to any very appreciable extent in attendance or support. The tendency in many cases is all in the other direction. It is to create among the citizens a feeling that Sunday is a holiday, and to disturb the usual trend of duty in the community. It is only too evident that the current of public opinion is flowing in the direction of a more lax observance of Sunday. The oppressive demands of modern business and social duties seem to be regarded as a sufficient justification for the neglect of spiritual needs. Our lake and riverside resorts present on Sunday a modern Vanity Fair. Golf, tennis, yachting, bathing, anything and everything but what ministers to the making of wholesome moral character, is indulged in with the utmost freedom. The relaxing of the strict and severe rules of our forefathers has been followed by an unrestrained demand to do as we please. Since it is realized that man was not made for the Sabbath, it is apparently assumed that the Sabbath was made merely for man's fugitive pleasure. Surely if men have conscientiously arrived at the conclusion that Sunday may be used for physical enjoyment, they cannot justify their absence from church. Let them at least seek the sanctuary in the morning. The rightful place of Sunday in the life of men is one of the most important points that the Church has to contend for in this country.

We have recently noticed that an edition of Dickens' works is in course of publication in Boston, the price of which is fixed at \$1,000 a volume, or \$130,000 the set. This prodigy of the printer's art is limited to ten complete sets, all of which, it is understood, have been subscribed for already. This is one more evidence of the modern thirst for fabulous expenditure. Mansions, jewels, clothes, anything that lies beyond the power of a neighbour, that is prized. What is shared in common with mankind that is of no account. Expenditure such as this in connection with the manufacture of books seems peculiarly vulgar and useless. We can sympathize with the extraordinary value that some men place on old books. An exact reproduction of the contents may be had, but it will not do. It is sentiment associated with the old that is prized. But fancy

setting out in cold blood to make a volume of Dickens worth a thousand dollars, and this to be repeated a hundred and thirty times before you have his full works. Such a production is manifestly not for use. It is to be locked in some precious book-case to be displayed at intervals to admiring friends. Gold leaf without, parchment within, hand illuminations by the yard—it no doubt will be a wonderful piece of work, but after all, must we not regard it as for the most part unprofitable. Why the world has laughed with Mr. Pickwick, and wept over little Nell, and scoffed at Pecksniff, and pitied Scrooge, and chuckled over Mark Topley, and followed with keenest delight the humour and wisdom upon every page of this man's genius at the rate of a dollar a volume. Will the satisfaction that ten men will have holding in their hands a volume worth a thousand dollars add to the pleasure or the instruction that they derive from a master in English literature. Books are for use not ornamentation, and we love a working library, each book of which becomes a personal friend familiar with long acquaintance. But books that stand up stiff and unapproachable in state livery have no attraction for us. Those who desire such are welcome to them. The pity is that a great fortune should be so invested.

SPECTATOR.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.—Its object will be to treat of all institutions and societies of interest to Churchwomen.—Requests for information, or short reports for publication will receive prompt attention.—Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN.

TORONTO.

The June meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held at Mimico, on Thursday, the 16th inst., by the very kind invitation of the rector and members of the Mimico W.A. The meeting was largely attended, and was a most enjoyable one, the visitors being warmly welcomed by the Rev. Canon Tremayne. After the opening prayers, the president spoke of the loss the auxiliary had sustained, since the last meeting, in the passing away of two life members, Mrs. Dewdney, of St. James', and Mrs. Awty, of St. Anne's branches; also of Miss Alice Bomney, who had long been a faithful worker, and now called to her rest. The president also referred in feeling terms to the great sorrow which had befallen two members of the auxiliary, Mrs. Mussen and Mrs. Carroll, in the loss of their sons in the sad drowning accident at Collingwood. The acting corresponding secretary, Miss Cartwright, stated that a committee, consisting of the treasurer, the vice-president and corresponding secretary, had been appointed to transact any business of the auxiliary during the summer months; that it had been decided to undertake a new pledge, viz., the education of another missionary's son in the North-West; reference was made to the disastrous floods at Athabasca Landing, where many missionaries have suffered such grievous loss of stores, food and clothing; also that Miss Wade, of Niagara W.A., had offered herself for Zenana Mission work. The diocesan treasurer reported receipts for the month to be \$399.73. The Dorcas treasurer stated that sixty bales had been sent since the annual meeting; receipts for month, \$16.50. The junior receipts amounted to \$27.29. The treasurer of the Literature Committee reported receipts since last meeting of \$48.46, also that twelve books and nine magazines had been distributed. The librarian especially requests that all books be returned before the library closes for the summer on June 25th. The Extra-Cent-a-Day Fund amounted to \$69.51, and was voted unanimously to the missionaries who have suffered so terribly from the recent floods at Athabasca Landing. The P.M.C. receipts for the month amounted to \$338.57. The

convener of the "Babies' Branch Committee stated that eight new members had been enrolled since the last meeting. Letters were read from the Bishop of Selkirk, the Rev. A. J. Bruce, of Eagle River, Keewatin; the Rev. W. G. White, of Lesser Slave Lake mission, and appeals from the Bishop of Mackenzie River, from the Ven. Archdeacon Holmes, from the Rev. A. J. Northway, of Shoal River, and from Mr. E. Pugh, the secretary of the Lytton Hospital, also from the nurse-in-charge of the hospital. Miss Harris and Miss Kelly, who have offered themselves and been accepted for work in the mission field, were introduced to the meeting by the president, who then made them honorary members of the auxiliary, and pinned on the little badge. Miss Kelly is leaving very soon to teach in the school at Quepe, South America. Japan, Mackenzie River and New Westminster being the subjects for current events, the members of St. Phillip's and Chester branches spoke of the work being done in these interesting mission fields. The president then announced that the next meeting would be held at St. John's, Toronto Junction, on September 15th. A cordial vote of thanks to the officers and members of the Mimico W.A., for their kind and generous hospitality, brought a most delightful and helpful meeting to a close.

Alliston.—The following resolution of sympathy with the Rev. W. E. and Mrs. Carroll, in the great bereavement which they have so recently sustained in the death of their son, was unanimously passed at a recent meeting of the parochial branch of the W.A. The Rev. W. E. Carroll was for some years rector of Alliston and has but recently left there to go to Bowmanville. The resolution is as follows: "Dear Mr. and Mrs. Carroll, your friends of the W.A. are very deeply grieved at the loss of your dear son, Edmund. A written expression of sympathy is at best but feeble in effecting its purpose, but believe we sincerely suffer with yourselves and Mabel in the loss of Edmund, who by his own genial and courteous habits and kind disposition was beloved by us all. Again expressing our deep sympathy with you and Mabel. We are, your friends of the W.A. President, Mrs. Bond; secretary, Mrs. McCluskey. Alliston, June 20th, 1904."

BROTHERHOOD OF ST. ANDREW.

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

A meeting of the Dominion Council of the Junior Department was held on 14th June, at which were present Rev. J. H. Broughall, chairman; John Fidler, Rupert Davids, Frederick Turner and George Garrett, secretary. Mr. F. W. Thomas, the travelling secretary, was also present, as he was in the city. A new supply of junior hand-books being required, the present one was carefully revised, the committee having the benefit of the typewritten report of Mr. Smith, the council member from St. John, N.B.

Mr. Thomas addressed the congregation of St. Barnabas, Chester, at evening service, on Sunday, 12th June, giving an account of the work being done by the Brotherhood of St. Andrew. After some earnest words from the vicar, Rev. Frank Vipond, a new chapter was formed, composed of eight of the leading workers in the church. At a meeting for organization, held on Tuesday last, at which were present, in addition to the members, Messrs. N. F. Davidson, (St. Simon's); R. B. Lowndes (St. Luke's), and A. E. Brodigan (Redeemer, Juniors); one other member was admitted, and arrangements made for carrying on definite work.

The rector, at Petrolia is so much interested in the extension of the Forward Movement that he asked his congregation to contribute to that fund specially, on a Sunday lately, and has forwarded the contribution to head office.

A welcome visitor at the head office last week

was Mr. Hayward, a Churchman living in Australia, and much interested in Church work, and who is now taking a pleasure trip around the world. Mr. Hayward was present in Ottawa some months ago at a meeting held by the travelling secretary, and after hearing what the Brotherhood of St. Andrew stood for, made a splendid speech, and asked to be admitted into the new chapter of St. Luke's, formed that night. Mr. Hayward stated that he would take great pleasure in speaking about the Brotherhood of St. Andrew on all occasions, and would always wear the button so that he might get into touch with Churchmen all over the world, in his travels.

A very encouraging report comes from the secretary of Christ Church Chapter, London, stating that the fourteen members are all doing good work, and "that the fruits of their work are to be plainly seen in the Church."

The many friends of Mr. H. H. Duncan, director of "All Saints" Chapter, Huntsville, will regret to hear that he is not enjoying good health. He is now at the branch of the Dominion Bank, at Gravenhurst, and all Brotherhood men wish for his complete recovery.

Mr. George Monkman, the director of the new Chapter of St. Phillips, Unionville, is taking a trip to the North-West. While in Winnipeg for a few days he hopes to meet Mr. J. W. Thompson, the council member there, and talk over Brotherhood work with him.

The newly formed chapter at Trinity East, Toronto, is entering upon the work with every prospect of success. The men were admitted into membership during evening service on Sunday last.

Mr. W. G. Davis, assistant travelling secretary, was at the Synod meeting of Niagara diocese last week, and has also been present at Huron Synod meeting, at London, in both places meeting many clergymen and laymen whom he was able to interest in the work of the Brotherhood.

Great interest continues to be shown in the junior work of the Brotherhood, and many enquiries have been received lately asking for information. Ten active chapters are already in existence in Toronto. Some members of St. Margaret's Juniors visited St. Matthew's Juniors at their meeting last Sunday evening, and were heartily welcomed.

The dock services in connection with the Brotherhood of St. Andrew, commenced for the season on Sunday, June 12th, Rev. Dr. Welch, of St. James, conducting the service.

The junior chapter of St. Matthew's, Toronto, continues to do good work, meeting every week, and having a good attendance of members. One new member was admitted, after early Communion service, on the 12th inst., by the first rector of the parish, Rev. J. Scott Howard, M.A., now of Newcastle.

A new chapter has been formed at St. Paul's church, Mount Forest, fourteen men becoming members, and the rector, Rev. H. C. Burt, speaks highly of the work done by Mr. Davis, when there.

Mr. E. D'Arcy, one of the Jamaica Brotherhood men, has decided to take up Church work in Canada, and has been assigned to Warkworth.

In a letter, from a member of St. George's Chapter, Moncton, N.B., enclosing a contribution towards the Forward Movement, he states that the chapter is doing excellent work at present in that city.

It will be of interest to Churchmen generally to learn that there are services now being conducted, under the auspices of the Brotherhood, every Sunday morning, at 11 o'clock, at Hanlan's Point. These services began for the current season on the 11th of June, and to date two most successful ones have been held. Rev. Silva White, of St. Luke's church, Toronto, conducted the first service and the Rev. Canon H. C. Dixon the latter. The average attendance for the two services

is eighty-four. This, of course, means that this number of people, residing at the Island, have heard of and attend these services, which have proven such a convenience to the Churchgoers on the Island during the past eight years. The Brotherhood extends a most cordial invitation to all Church people, spending the summer on the Island, to attend and to bring their influence to bear upon those who are a little careless in attending our Church's services.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Lunenburg.—St. John's.—This parish celebrated the 150th anniversary of the founding of the parish church by a series of services commencing June 12th and concluding June 19th. There were special sermons on each occasion, and carefully selected music exceedingly well rendered. Invitations had been extended to the county clergymen and to all who were formerly connected with the parish. Those present were the Rev. W. J. Armitage, of Halifax; Dr. De Soyres, of St. John, N.B.; Revs. W. S. Wainwright and G. D. Harris, former curates; Rural Dean Gelling and Rev. R. Norwood, of Bridgewater; Revs. J. I. Fraser, of Lahare; Y. M. C. Wade, of West Dublin; A. M. Brent, of Chester; E. A. Harris, of Mahone; A. P. Stratford, of North Sydney; S. Trivett, of French Bay; G. C. Wallis, rector, and R. M. Fenton, curate, of Lunenburg. The sermons delivered showed much research on the part of the preachers, and much light was thrown upon the strenuous, civic and parochial life which has resulted in the evolution of the present commodious, well-appointed and beautiful church from the primitive 40 by 60 building, erected by the British Government in 1754. Mr. Armitage, who was the preacher on June 12th, brought greetings from St. Paul's, Halifax, the oldest Anglican church in British North America, as St. John's is the second oldest. The open-air service on June 12th was held on the church parade, and on the exact spot which witnessed the first religious gathering in Lunenburg in 1753. The speakers were the Revs. W. J. Armitage, W. S. Wainwright, of Kingston, N.B. (representing the third oldest church in the Dominion); the rector and ministers of the town. Music was furnished by the 75th Regimental Band. By a most fortunate coincidence, Dr. De Soyres, who preached the anniversary sermon proper on June 15th, had visited the original Lunenburg, in Hanover, and was able to describe the birthplace of those who had built the first St. John's and worshipped at its altar. In the sermons delivered by the Rev. G. D. Harris, of Weymouth, on June 19th, reverent tributes were paid to the memory of early rectors, and to those loyal Churchmen, who, being dead, yet speak in the mural tablets, memorial windows, tones of the organ and bell, by the lectern and silver, and the later gifts of chimes, pulpit and prayer desk, which betoken living affection. The preachers dwelt strongly on the responsibility of such a heritage in the parish of St. John's, and the results it should show on parochial, civic, and national life. The social side of the celebration was represented by a luncheon given to the visiting clergy by the rector, on June 16th, and by a reception held on the evening of that day for the parish and visitors, under the auspices of the Chancel Guild. This was held in the rectory grounds, which were effectively illuminated. The 75th Regimental Band was in attendance. A word must be said with regard to the special music at the services. An augmented choir of sixty members rendered the following selections: June 12th, anthems, "The Lord is Exalted," West; "Gloria," 12th Mass., Mozart. June 15th, "Achieved," Hayden; "Hal-

leujah Chorus," Handel. June 19th, "The Son of God," Geibel. The canticles were sung to well-known compositions. The musical part of the celebration can with justice be said to have passed off with éclat.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Thursday, June 23rd—Celebrate the Holy Communion, Bishop's College Chapel, 7.30 a.m. Attend Convocation service, 11 a.m. Assist at public convocation of Bishop's University. Travel to Fitch Bay for confirmation. Friday, June 24th—Drive to Georgeville for confirmation and return to Fitch Bay. Saturday, June 25th—Drive to Coaticook. Confirmation, North Coaticook, 8 p.m. Sunday, June 26th—Confirmation and Holy Communion, St. Stephen's, Coaticook, 11 a.m. Drive to Hatley. Confirmation, Hatley, 7.30 p.m. Monday, June 27th—Travel to Bury via Lennoxville, for confirmation, St. Paul's, Bury. Tuesday, June 28th—Drive to Canterbury and Lingwick for confirmations. Wednesday, June 29th—Drive to Weedon and travel by Q.C.R. to Thetford. Thursday, June 30th—Confirmation at Black Lake and Maple Grove.

Montmorency Falls.—The Church at this place has been signally honoured by His Majesty King Edward VII., who has presented a handsome Bible for service in the church. The attention of His Majesty was called to the fact that the church in question was erected within the grounds of the Kent House, where his grandfather, the Duke of Kent, had his summer residence when commander-in-chief of the forces in this city, and as a mark of favour the King presented the Bible.

MONTREAL.

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

Grenville.—St. Matthew's.—On Tuesday, 21st June, Bishop Carmichael held a confirmation in this church. There was a large congregation present. The candidates, twenty in number, were presented by the rector. Many of the candidates were adults. Last year fourteen candidates were confirmed, and the year before last thirty-five were confirmed, making a grand total of sixty-nine, chiefly adults, presented in that time by the rector for confirmation.

Glen Sutton.—His Grace, Archbishop Bond, paid the annual episcopal visit to this mission on Monday, June 13th. The Rev. E. H. Croly, of Masonville, accompanied him as chaplain. Besides the incumbent, the Rev. J. M. Coffin, there were also present at the service Rural Dean Carmichael, Knowlton; the Rev. J. H. Bell, Sutton. Ten candidates were presented for confirmation, four of whom were baptized on a previous Sunday. The venerable Archbishop, now in his 80th year, preached a very forceful and appropriate sermon to the congregation, full of encouragement to the newly-confirmed. A goodly number came forward to receive with joy and gladness the Body of the Lord. After resting quietly at Glen Sutton, His Grace proceeded to Dunham (via Cowansville), by train, June 14th, the Rev. J. M. Coffin accompanying him as chaplain. Here they were met by the Rev. H. Plaisted, who drove them in safety to Dunham. Here sixteen candidates were presented for confirmation, and a large congregation was present. Holy Communion was celebrated at 10.30 a.m. The Archbishop preached from the words: "Till

Shiloh Come." It was a masterpiece of sound reasoning and practical judgment. The students, the newly-confirmed, and a large number of communicants, drew near to the Holy Table. The clergy present were: The Rev. H. E. Horsey, Bishop's chaplain, Rural Dean Harris, Canon Longhurst, J. M. Coffin, E. T. Croly, Austin Ireland, G. A. Mason, P. E. Judge, and Rev. H. Plaisted, rector of Dunham. At 2.30, the closing exercises took place, presided over by the Archbishop. The only regrettable event was the resignation of Miss O'Loane, lady principal of the college. Miss O'Loane has worked hard and has brought the college to its present high state of efficiency. The Archbishop having finished his labours in this section, left for Montreal at 7 p.m.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The service at this cathedral, on Sunday morning, 19th inst., was notable because of the large attendance, great heartiness, and the sermon of the Rev. Dr. Tucker, general missionary secretary, whose voicing of the annual appeal for the support of extra-diocesan missions, the true life of the Church, was truly eloquent. Contributions will be pledged by card. The service was choral. The Dean was assisted by Canons Loucks and Starr, Revs. C. E. Cartwright, W. Lewin, W. W. Burton, Stearne Tighe. This was the closing Sunday of the year for the Military College Cadets, and they contributed the carnations and other flowers, which gave the altar, the pulpit, and the reading desks a beautiful setting. This was in place of the copper offering, a time-honoured custom the people are glad to part with. The Cadets also chose the hymns for the day, and their lusty voices inspired the congregation to vigorous expression.

St. Paul's.—The Rev. Dr. Tucker preached an able sermon on Sunday evening, the 19th inst., to a large congregation.

St. James'.—A monster excursion to Ottawa was organized for Wednesday of last week, which proved a great success, and a goodly sum of money rewarded the efforts of the very enterprising committee.

Pittsburg.—A great picnic was held at Todd's grove, Joyceville, on Tuesday, the 21st June. The day was all that could be desired, and crowds of visitors thronged the beautiful grounds. Dinner was served at noon and tea at six o'clock. A band furnished music, and a number of races were held. Speeches were made by the rector, Mr. Jenkins, Archdeacon Worrell, and the Rev. Dr. Nimmo. A considerable amount of money was cleared, the object being the building of a new church.

Kemptville.—St. James'.—A very interesting service was held in this church on Tuesday and Wednesday, June 8th and 9th, in memory of the late Canon Spencer, who was for many years curate of this parish. There were present the rector, the Rev. C. P. Emery, of Ottawa, the vicar, the Rev. W. P. Reeve, B.D.; also Dean Smith, and Canon Macmorine, of Kingston; Rev. E. P. Spencer, Winchester, son of Canon Spencer, and Rev. William Kidd, Burrill's Rapids. After Evening song was sung, a very appropriate sermon was preached by Canon Macmorine, an old friend of deceased, who referred to his life work in appropriate and feeling terms. The services created a great deal of interest, and were largely attended, which showed the esteem in which his memory was held. A beautiful brass tablet is erected in the chancel to the memory of himself and wife, also a new communion service, altar cross and pulpit rail, all of which cost \$300. The articles were dedicated by Dean Smith, and are appropriately engraved and are of the most chaste and handsome design.

OTTAWA.

Right Reverend Charles Hamilton, Bishop,
Ottawa.

Ottawa.—All Saints'.—The Bishop of the diocese held a confirmation service in this church on Thursday evening, June 9th, when seventeen candidates received from him the Apostolic Rite. This was the second confirmation service held in this church during the present year, the total number of confirmees at both services being forty-five. The Bishop was assisted during the service by the Revs. C. P. Emery and J. W. Matthews.

Carp.—The Church people here have fully decided to build a new rectory, and in a little over a week about \$4,000 has been subscribed for the purpose. The new building will be thoroughly up-to-date, and will probably cost between \$5,000 and \$6,000. The site chosen for the proposed building is opposite the church and near the post office. The western end of the village is being well built up, and the lot chosen for the rectory is adjacent to the site of the new school building.

Ottawa.—The first business of the Synod was the election of officers. There was no change. Canon Hannington was re-elected clerical secretary; J. F. Orde, lay secretary; F. H. Gisborne, assistant; Charles Elliott, treasurer; T. M. Courtenay, C.M.G.; W. L. Marler, and Canon Kittson, audit and accounts committee. The Bishop then read his address. In opening, His Lordship referred to the work of the Synod and expressed his satisfaction with the attendance of clerical and lay delegates, and people at the opening services, and other opportunities afforded for worship during the sessions. The heritage of the Church of England in the Sacraments and other services was that of part of the Catholic Church, as stated in the Prayer Book; was not cut off from the long-past of the life of the Catholic Church, though the right of each national church to prescribe ceremonies or to curtail them must be upheld. Continuing, the Bishop said: "The English branch of the Catholic Church had much in common with the practice of the great Eastern churches, but she had parted with many modern innovations introduced into Catholic faith and practice by the Roman Church. Though it was evident that in the form and appointment of our Church it approximated to the Church of Rome more than to the great Protestant communions that surround us, yet there is no unity between us and Rome, owing to the unlawful additions the Roman Church had made to the faith, even since the Reformation. But the points of union between us and the great communions just referred to are more real than apparent, for in the language they use in their standards they approximate closely to much that we accept as the truth. From our point of view the necessity for standing apart from them appears to them a small thing, but we must be true to Christ and His Church, and we cannot afford to break from nineteen-twentieths of the Christian Church for the sake of an outward unity. Our earnest longing and our prayer should be that God may bless them abundantly, and in His good time bring about unity. Let us do all in our power to bring back into the unity of the faith all who are separated from her, not by argument, but by loving courtesy, appreciation and prayer."

In regard to the missionary effort of last year, Ottawa diocese, the Bishop referred to the fact that the Mission Board of the whole Church is now asking for \$100,000, a considerable increase over last year's amount. He said: "We have been thinking we are poor, when we are really rich. We have begun well, let us go on into perfection. Let us determine to make our giving a matter of principle." This led up to the subject of clerical stipends, which the Bishop deplored were still so small that no candidates were offering

in the diocese for Holy Orders. The old standard of \$800 was now too small; under present conditions it should be at least \$1,000 per year. Clergymen were being approached by parishes in other dioceses offering them larger stipends. His Lordship made a strong appeal for increased support for the Widows' and Orphans' Fund. He lamented that two large gifts, \$1,000 and \$500, conditional on increased contributions, had not yet been taken up, even though the time had been extended by the donors. The See House Fund had received an unconditional gift of \$500. The \$2,500 taken from the Episcopal Endowment Fund to pay for the share in the See House of the original diocese of Ontario had not yet been replaced. The Bishop then read a circular letter on the necessity of increasing the Episcopal Fund by \$38,000, and said the following have subscribed the amounts appended, on condition that it is kept as a separate fund until it reaches the amount needed: The Bishop of Ottawa, \$2,000; Miss Hamilton, \$2,000; H. N. Bate, \$1,000; Colonel and Mrs. Irwin, \$1,000; H. K. Egan, \$1,000; T. A. Heney, \$1,000; J. B. Fraser, \$500; W. H. A. Fraser, \$500; Mr and Mrs. Southam, \$250; A Friend, \$250; George H. Perley, \$1,000; Dr. and Mrs. Montizambert, \$1,000; Major and Mrs. C. A. Eliot, \$500; Mr. and Mrs. Rowley, \$500; Mr. and Mrs. Avery, \$500; Mrs. H. T. Walker, \$500; Hon. Sir L. Davies, \$300; Mr. Justice Burbidge, \$200; Canon Kittson, \$250; J. W. Woods, \$250; Mrs. J. W. Woods, \$250; J. F. and Mrs. Orde, \$250; Mr. and Mrs. W. Southam, \$250; Mr. and Mrs. R. Gill, \$250; C. E. Read, \$250; John Christie, \$200; T. C. Coffin, \$100; W. L. Marler, \$100; Miss Thistle, \$100; Collingwood Schriber, \$50. The address was well received, and it was dealt with in a motion by Rev. G. Bousfield and Chancellor Travers Lewis, thanking the Bishop therefor and for his earnest endeavour to increase the Episcopal Fund. It also suggested that each lay and clerical delegate be sent three copies of the address and a sufficient number be printed for full distribution. The report of the Mission Board was presented by Archdeacon Bogert and adopted. Receipts, \$7,008.29. The new grants were within the income of the Board, and with one or two minor exceptions, were the same as last year. The Board recommended that when a mission raised the stipend of the missionary, the grant should not be withdrawn until the local support reached the sum of \$900, which is now recognized as the minimum stipend in this diocese. Unfortunately, the Board is unable to take the next important step and increase all grants so as to make all stipends \$900 with local support. This is the ideal aimed at. Meanwhile some of the stipends remain miserably small. The report on the State of the Church was ably presented by Rural Dean Houston. It indicated a slight increase in communicants, which, however, is not as great as it should be, as the number confirmed during the year exceeds the increase in the number of reported communicants. There has been an increase of ten in the number of Sunday schools, and \$22,796 was expended on Church properties. The first evening of the Synod was devoted to missions, and Dr. Tucker the General Secretary, gave one of his excellent addresses, and arrangements are being made for him to visit portions of the diocese in September on behalf of the M.S.C.C. Dr. T. Travers Lewis, the popular Chancellor of the diocese, entertained the delegates to luncheon on Tuesday. In the report of the Corresponding Committee, M.S.C.C., Ottawa diocese was justly greeted as the banner diocese, having contributed fifty per cent. more than its apportionment. The diocesan treasurer of the Missionary Society, Mr. L. M. Fortier, being unable to give all the time demanded to the increasing calls of the society, he was accorded the thanks of the Synod for past labours, and Colonel Irwin, C.M.G., was elected in his stead. Rev. Dr. Tucker was heartily thanked by the Synod for his excellent work in connection with the M.S.C.C., and some of the credit for the

great success of the appeal in this diocese is certainly due to the energetic General Secretary.

The following were the results of the elections: Delegates to the General Synod—Clergy: Ven. Archdeacon Bogert, Revs. A. W. Mackay, Canon Hannington, Canon Kittson, Canon Muckleston, A. Elliott. Substitutes: Revs. Canon Low, Rural Dean Houston, Canon Pollard, Canon Phillips, T. J. Stiles. J. M. Snowden. Laity: Judge Senkler, of Perth; Lt. Col. Matheson, M.L.A., of Perth; W. H. Rowley, J. Travers Lewis, J. F. Orde, F. H. Gisborne. Substitutes: C. Macnab, John Bishop, Mason Mills, Dr. Weagant, Major C. A. Eliot, W. L. Marler.

Delegates to the Provincial Synod—Clergy: Ven. Archdeacon Bogert, Revs. A. Elliott, Canon Muckleston, A. W. Mackay, Canon Kittson, Rural Dean Houston, Canon Hannington, Canon Phillips, Canon Low, Canon Pollard, Rural Dean Bliss, T. J. Stiles. Substitutes: Revs. A. H. Whalley, G. S. Anderson, Wm. Loucks, J. F. Gorman, J. M. Snowden, T. Bailey. Laity: Judge Senkler, Lt. Col. Matheson, M.L.A.; J. Travers Lewis, W. H. Rowley, Major Eliot, J. L. Bishop, Judge Burbidge, J. A. Houston, F. H. Gisborne, J. R. Armstrong. Substitutes, J. McArtin, J. M. Courtney, C.M.G., I.S.O.; F. W. Avery, A. O. Miller.

Mission Board—Clergy: Rural Dean Houston, Revs. A. W. Mackay, A. Elliott, Rural Dean Saddington, Rural Dean Bliss, Canon Muckleston, Canon Kittson, T. J. Stiles. Laity: F. H. Gisborne, Judge Senkler, Lt. Col. Matheson, M.L.A.; W. H. Rowley, C. Macnab, Dr. Weagant, J. R. Armstrong, J. Daoust.

The report of the General Trusts Fund Committee provoked considerable discussion. The capital of the clergy Superannuation Fund is miserably small and some effort should be made to greatly increase it. Without a strong Superannuation Fund, it is impossible to make provision for clergy who are anxious to retire to make way for their work being better done, but are absolutely unable to do so owing to want of means. The Synod might well devote some years to the building up of the capital of such an important fund. The Widows' and Orphans' Fund is slowly but steadily adding to its capital through the canvass of the Rev. W. M. Quartermaine, who was accorded by the Synod a vote of thanks for his work. On motion of Mr. G. M. Courtenay, the Synod rather hastily agreed to change its time of meeting from June to January, and also to change the fiscal year from Easter to Easter to correspond with the civil year. Such a step is, in the minds of many, most unwise, as if the Synod year runs from January to December, so, too must the parochial year, and our time-honoured Easter vestries will be a thing of the past. The action of the Synod was certainly ill-considered and hasty, and I hope, when it comes up for confirmation next year, it will be thrown out.

The report of the Board of Rural Deans was presented by Rural Dean Houston, in the absence of Rural Dean Bliss, chairman. The rural deanery of Carleton, through Canon Pollard, reported general progress. Rural Dean Saddington, speaking for Carleton West, reported two fine new parsonages, with all modern improvements, and said Huntley has arranged to erect a first-class rectory in the near future. A distinct advance in clerical stipends was also noted. For Lanark deanery, the Rev. C. V. Forster Bliss said three parishes, on canvass by the Rural Dean, increased their stipend lists. The churches of Perth, Almonte, Renfrew, Arnprior, Smith's Falls and Iroquois have all taken part in this movement to raise the standard of Divine service. Carleton Place has put in a five-pipe organ. Montague has erected a new rectory and out-buildings at a cost of about \$3,000. Perth reports an increased stipend. In the deanery of Stormont, the Rev. R. M. Houston said that Trinity church, Cornwall, reports preparations for a new rectory. Around Trinity Memorial church, at Williamsburg, the congregation have placed an iron fence,

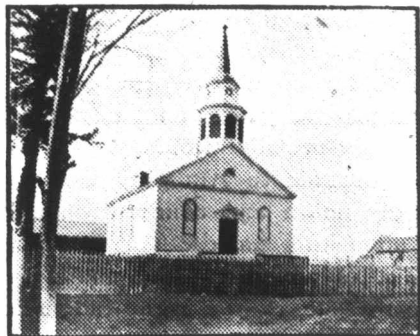
to which was added a lych-gate, the gifts of Mr. Robert M. Cox, of Liverpool, Eng., a friend of Mr. E. C. Whitney, the generous donor of the church building. At Winchester a parsonage is in course of erection. A motion by the Chancellor, seconded by Rural Dean Houston, was passed, which expressed the thanks of the Synod to Mr. E. C. Whitney and Mrs. Whitney for their generous gift of Trinity Memorial church, Williamsburg. The Rev. A. W. Mackay introduced the report of the Education Committee, over one clause of which, that relating to the report of the Inter-diocesan Committee on Religious Education in the Schools, an interesting discussion ensued. Mr. F. H. Gisborne pointed out from his own changed ideas on the subject, how that opinion was veering to holding the necessary Biblical instruction in the schools. Several speakers followed, who agreed that something ought to be done to obtain the desired end. Canon Low concluding the discussion, made a very instructive and withal humorous address. Finally the clause was struck out. The general opinion of the Synod was that efforts should be made to obtain a general understanding with other religious bodies in regard to having the Bible taught in the schools, but there was no desire to have, what is generally termed dogmatic teaching. The Rev. A. W. Mackay then introduced his amendment to the canon on lay representation, by which he proposed to effect an increase in the number of lay delegates, by giving them an additional representative for each fifty families or the major part thereof over one hundred. It would mean that the city of Ottawa would have 21 additional representatives, and the rest of the diocese 15. Mr. Gisborne thought the motion was premature. The Rev. F. W. Ritchie, thought that the present system of three delegates for each parish, should be changed to three for each church. Mr. Mackay entered his protest against the tendency to shelve important measures which happen to stand at the end of agenda paper, because of the few present. He held that members of the Synod ought to seriously consider this neglect and amend their ways. The matter was finally referred to a committee to report on at the next session. Amendments to several canons were passed, and will come up at the next Synod for confirmation. But the Clergy Trust Fund canon was not touched, the amendments proposed being put over until next Synod.

Williamsburg.—This historical old parish, close to the famous battle-ground of Crysler's Farm, was, on Thursday afternoon, June 2nd, the scene of another event that will find an important place in the annals of the past, namely, the laying of the foundation-stone of the new church, which has been built and handed over as a free gift to the parish by Mr. E. C. Whitney and his wife, Sarah Crysler, in memory of their parents. Owing to bad weather last year the ceremony had been deferred, and the placing of the stone in position last Thursday marked the completion of the handsome edifice. The proceedings opened with an attractive luncheon served by the ladies of the church in the prettily-decorated basement. It was attended by a large number of parishioners and friends, who, upon conclusion, assembled outside around the temporary platform, upon which the stone lay ready for the final touches from the generous donors of the building. All being ready, the clergy, consisting of the Rev. G. S. Anderson, rector of Morrisburg, and curate in charge of Williamsburg; the Rev. R. N. Jones, rector of Williamsburg; Rev. A. C. Macdonald, of Waddington, N.Y.; Rev. W. M. Loucks, of St. Matthew's, Ottawa; Rev. C. O. Carson, of Wales, and also the following laity: Mr. and Mrs. E. C. Whitney, Mrs. A. Whitney, Mrs. J. P. Whitney, Mrs. G. E. Whitney, Mrs. Eager, Mrs. Smith, Ogdensburg, N.Y.; Mrs. Farlinger, Morrisburg, Mrs. J. R. W. Crysler, took places upon the platform. Rev. G. S. Anderson conducted the proceedings, which opened with

prayer and a hymn, followed by the beautiful service used upon such occasions. During a pause in the programme, a tin box, containing current copies of the Church Magazine, the local papers, samples of coin of the realm and the following memorandum, setting forth interesting facts of the time, was deposited in the stone: "This Church, being Trinity Church, of Williamsburg, in the County of Dundas, and Province of Ontario, in the Dominion of Canada, was erected during the year of our Lord, 1902—the old church having become dilapidated and unfit for repair—by Edwin Canfield Whitney and Sarah Crysler, his wife, to the glory of God and in loving memory of their parents. The members of Trinity congregation, and others interested, at the same time erected the iron fence with stone pillars, which now surrounds the church and cemetery. The lych-gate was erected by Mr. Robert M. Cox, of Liverpool, England, a friend of Mr. Whitney. The corner-stone of the said new church was laid by the said Sarah Crysler, wife of the said Edwin Canfield Whitney, in the presence of the congregation, and others, on the second day of June, A.D. 1904, in the fourth year of the reign of Edward VII., by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the British dominions beyond the seas, King, Defender of the Faith, Emperor of India, etc., etc. His Excellency, the Earl of Minto being Governor-General of the Dominion of Canada; His Honour, William Mortimer Clark, being the Lieutenant-Governor of the province of Ontario; The Right Hon. Sir Wilfrid Laurier being Prime Minister of Canada, and the Hon. G. W. Ross, being Prime Minister of Ontario; the Right Rev. Charles Hamilton, D.D., being the Lord Bishop of diocese of Ottawa; the Rev. R. N. Jones, B.A., being rector of Williamsburg; the Rev. G. S. Anderson, L.T., being rector of Morrisburg and curate in charge of Trinity church, Williamsburg; Allan Loucks, Esq., being rector's churchwarden, and Roland Nudell, Esq., being people's churchwarden; Andrew Broder, Esq., being the member of the House of Commons of Canada for the County of Dundas; James Pliny Whitney, LL.D., D.C.L., K.C., being the representative of said county and leader of the Opposition in the Legislature of Ontario; J. B. Snider, Esq., being warden of the united counties of Stormont, Dundas and Glengarry, and Malcolm Becksted, Esq., reeve of the township of Williamsburg, in said county of Dundas; G. S. Anderson, curate in charge of Trinity Memorial Church, Williamsburg." The stone was then placed in position by the masons and all being ready, Mrs. E. C. Whitney, in a very graceful manner, tapped it three times with a silver trowel. At the conclusion, Mrs. Whitney was presented with a beautiful bouquet of roses and carnations, as a token of the affection and esteem of the congregation. The scene was one that will live long in the memory. The beautiful church stands on the bank of the St. Lawrence, in full view of the majestic stream. With the country in full flush of its spring beauty and the music of the hymns mingling with a rippling stream close by, the sight was one most typical of a happy Canadian community. The service concluding, the Rev. G. S. Anderson, in the presence of all, thanked Mr. and Mrs. E. C. Whitney for their generous gift. Mr. Whitney, in responding, made a warm-hearted speech, replete with modest candour and tender reminiscences of his early days. He said: "Mr. Anderson, Ladies and Gentlemen of the Parish of Williamsburg, and Other Friends—Our meeting here to-day is a source of great satisfaction and happiness to my wife and myself. Those of us whose recollections carry us back for a generation or more in the history of this parish, have a distinct remembrance of the time when the old church was filled each succeeding Sunday with a large and devout congregation of earnest men and women who valued highly the services of the church and many of whom drove long distances to attend. More

than a generation of time has passed since the period I have referred to. Death has been busy here as well as elsewhere. A new generation has arisen and grown up and the members of the congregation of to-day, which is small but vigorous, offer a great contrast to the congregation of forty or fifty years ago. Of course, the changes that have taken place here, are simply typical of those which have occurred in all other sections of the province. During the past ten years or thereabouts, the thoughts of my wife and myself, often reverted to the old parish which was the birthplace of both of us, and when it was made clear that the old church building was beyond proper repair, the inspiration came to us to build a church here to the glory of God, and in loving memory of our parents; which building would be a place of worship for many years to come, and by means of which the old parish of Williamsburg would be perpetuated. We are thankful that we have been permitted to do this, and we desire to thank heartily the members of the congregation, Mr. Cox and others, who have co-operated with us, by erecting the beautiful and substantial fence which encloses the church and cemetery. I feel certain that we all to-day look upon this gathering as a re-union, so to speak, of the good old parish of Williamsburg, and that we come with tender recollections of the loved ones whose mortal bodies lie in God's acre near by, and who we trust lie there, in sure and certain hope of the resurrection to eternal life, when

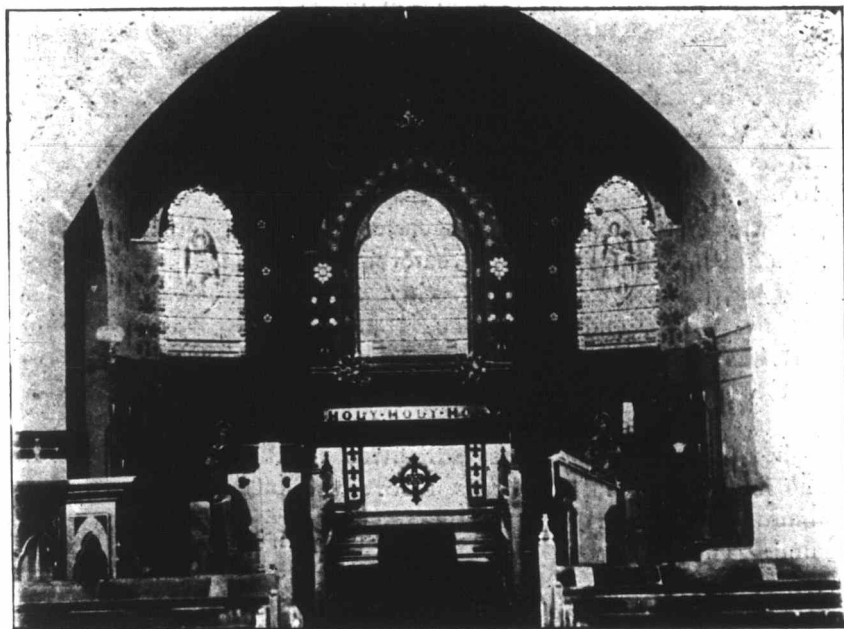
interests in life have called and kept me in other parts of the country, but I am very glad indeed to visit the place that is among my earliest recollections. And to close, I would ask the good people of this parish if our family can have a plot of ground in the cemetery, where all those of our family that are gone, can be buried together, as they are now separated, and if my brothers agree with me, I hope to have them all buried here. I leave with you every good wish for your happiness and prosperity." Rev. R. N. Jones, rector of Williamsburg, spoke in high



Old Trinity Church.

terms of the able work of Rev. Mr. Anderson, and in referring to the proposed union of the Christian world, said that in view of her happy situation, the young Dominion might have the glory of starting it. It was, he said, such deeds as that of the kind donor of the new church that helped on the cause. Mr. Roland Nudell, Mr.

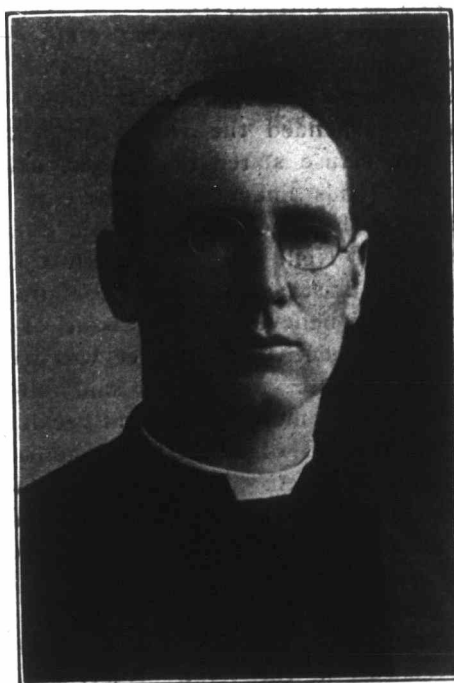
and Mrs. E. C. Whitney, in memory of their parents. Mr. E. C. Whitney is a son of the late Richard Leet Whitney and Clarissa Jane Fairman, his wife. Mrs. Whitney is the granddaughter of the late John Crysler, who represented the County of Dundas in the old Legislature of Upper Canada, and a daughter of the late P. Crysler, who represented the same county in the Parliament of Canada, before Confederation. Her elder brother is Mr. J. R. W. Crysler, of Crysler, Ont., who was unfortunately unable to attend. The architect of the new church is Mr. C. J. Gibson, of Toronto, whose work in this connection has been greatly appreciated. The parish of Williamsburg was established in 1813, under the incumbency of the late Rev. J. G. Weagant. He was succeeded in turn by the Revs. Lindsay, Dr. Boswell, Canon Loucks, Canon Forest, Arthur Jarvis, Archdeacon Worrell and G. S. Anderson. Two adjoining parcels of land were granted many years ago by the Crown to the Presbyterian and Church of England congregations here. They have always remained without division and burials were made without reference to any division. In view of this fact, the two denominations, at the instance of Rev. Mr. Anderson, united in purchasing a handsome iron fence for about the property and a beautiful lich gate was donated by Mr. R. M. Cox, of Liverpool, a friend of Mr. E. C. Whitney. Mr. G. E. Whitney, of Montreal, the youngest brother of Mr. E. C. Whitney, was also present at the ceremony.



Interior-View Trinity Memorial Church, Williamsburg.

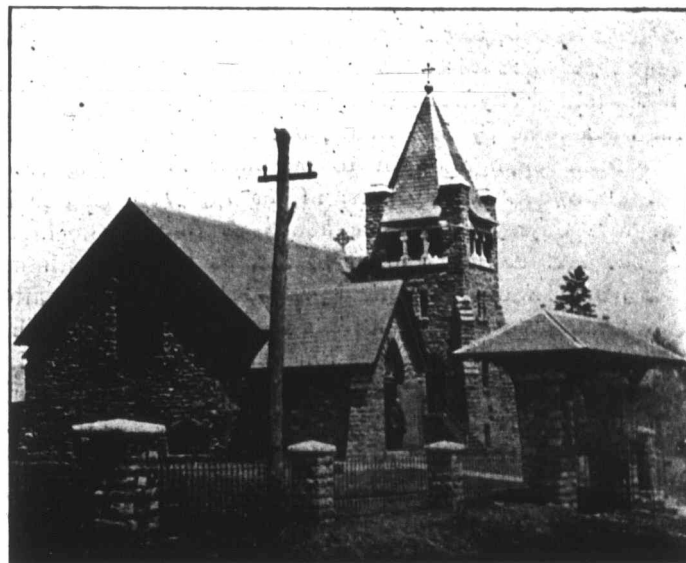
the day shall break and the shadows shall flee away. This re-union means that we desire to celebrate the completion of the church and fence and to meet socially, as our fathers' and mothers were wont to meet in the days that are now far away. It may be, indeed, that they in God's providence may be able to see and realize what is taking place here to-day. Let us hope so, because if so, we must believe that the work in which we have all been engaged and to which I have alluded will have been and will be a source of great joy to them. I cannot close what I desire to say without offering our hearty thanks for the assistance we have received from many members of the congregation, Mr. Anderson, and others. On behalf of my wife and myself, I thank you all for your presence here to-day, and wish all possible prosperity and happiness to the people of this old parish; assuring you of our thankfulness that the opportunity has been offered us of showing our love and regard for it. I see a few present who no doubt will remember Dr. Boswell, who, in the days long gone by, was priest of this parish. Well, my first idea of a church service was in looking up to his rather stern face, as I now remember it, and wondering if he was dangerous. The next I remember of the old church is reading that tablet erected, 'To the memory of the Rev. J. G. B. Lindsay,' and asking what it was for. For many years my

Albert Whitney, of Prescott, the Revs. Mr. Macdonald, of Waddington; C. O. Carson, of Wales, and W. M. Loucks, of Ottawa, also spoke. The



Rev. G. S. Anderson, Morrisburg, Ont.

ceremony concluded with Evensong in the church. The new edifice is of hewn limestone of beautiful design and is elaborately fitted within and without. It cost about \$8,000. It was erected by Mr.



Trinity Memorial Church, Williamsburg.

TORONTO.

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

The Diocesan Synod (Continued.)

Thursday.—At the morning session, after the opening exercises, the debate on the report of the Superannuation Fund was resumed, and Chancellor Worrell moved the appointment of a committee to enquire into the working effect and benefit of the Clergy Trust Fund, the Superannuation Fund, and the Rectory Fund, the committee to consist of Rev. Dr. Langtry, Revs. G. A. Kuhring, H. J. Cody, F. H. Du Vernet, J. P. Lewis, Canon Dixon, and laymen Hon. S. H. Blake, Dr. N. W. Hoyles, Dr. J. A. Worrell, W. C. Hill, Beverley Jones, L. H. Baldwin, and J. R. Roaf. The Rev. J. P. Lewis was not in favour of any change. He also wanted the committee to be more representative, and moved the addition of Rev. L. H. Kirkby, Rev. W. C. Allen, Mr. W. Ince and Captain Whish, to which the Synod consented. The Chancellor's motion passed. The report of the Clergy Trust Fund Committee was presented by Dr. Worrell. The receipts for the year amounted to \$13,900, and the disbursements the same. The report stated that the committee concluded that the fund should be continued as

a separate trust, and not be consolidated with the Superannuation or the Mission Funds. Dr. Hoyles opposed the adoption of the report, since that would commit the Synod to a decision on the question of fund consolidation. Accordingly, the Synod only received the report. The report of the See Endowment Fund was presented by Mr. H. T. Beck. The present capital belonging to the See Endowment stands at \$37,030.79. The further sum of \$12,107.50 stands to the credit of this fund in the General Synod account. The total addition during the year was \$2,249.45. The total capital belonging to the various trusts under the management of this committee upon which the Investment Committee are now paying a dividend, amounts to \$494,959.92. The report was adopted. The report of the Episcopal Endowment Fund was presented by Hon. S. H. Blake. He stated that the total amount now credited to the fund is \$12,500. He appealed very strongly for greater support toward this fund. The country parishes especially had not been doing their duty, and he felt that better returns could be made than those received in the past. The Rev. S. H. Kirkby, of Aurora, took Mr. Blake's remarks as a special challenge. He replied that he had always done his best to meet all assessments, but that some parishioners were so prejudiced against contributing to outside objects that it is almost impossible to appeal to them. The Rev. E. C. Cayley asked what were the methods of allotment used in making the assessments. He said that apparently no change had been made in the amounts asked from different parishes for the past six years, and as some congregations were growing richer while others were moving in the opposite direction, he characterized such business methods as "ridiculous." He was not casting any reflections on the hard and faithful work done by Mr. Blake, but he considered that some change ought to be made in the plan of allotment. Mr. Blake, in his reply, moved that Mr. Cayley's name be added to the committee, but Mr. Cayley refused to act, as he thought the work should be done by laymen, so the report was adopted and the former committee re-appointed. At the morning session the scrutineers reported that Provost Macklem, Rev. F. H. DuVernet, M.A., Hon. S. H. Blake, and Dr. N. W. Hoyles were elected to represent the Synod on the Board of Management of the Missionary Society. The election of the Executive Committee of Synod resulted as follows: Canon Cody, Dr. Langtry, Rev. A. H. Baldwin, Provost Macklem, Canon Welch, Hon. S. H. Blake, T. E. Hodgins, K.C.; Dr. T. Millman, Dr. N. W. Hoyles and Dr. J. A. Worrell. The delegates elected to the Provincial Synod were: Dr. Langtry, Canon Welch, Dr. Clark, Canon Cody, Rev. C. L. Ingles, Rev. A. J. Broughall, Provost Macklem, Canon Cayley, Revs. J. Farncomb, M.A.; J. P. Lewis, M.A.; F. H. DuVernet, M.A., and Canon Sweeney. The lay delegates elected were: Hon. S. H. Blake, Dr. Hoyles, Judge Benson, F. E. Hodgins, Stapleton Caldecott, Chancellor Worrell, G. B. Kirkpatrick, L. H. Baldwin, Dr. T. Millman, C. R. W. Biggar, K.C.; Barlow Cumberland and A. E. O'Meara. The substitutes elected were: Clerical, Canon Spragge, Archdeacon Allen, Rev. C. A. Seager, Canon Sheraton, Rev. J. M. Davenport, and Rev. C. J. James, M.A.; lay substitutes, J. C. Morgan, C. E. Ryerson, J. R. Roaf, and R. M. Dennistoun. A resolution was passed expressing sympathy with Rev. William Walsh, rector of Brampton, who is ill. Mr. Walsh was seriously hurt by a street car on Front street shortly after the fire.

At the afternoon session, a congratulatory address was presented to the Bishop on the completion of the 25th year of his episcopate by the members of the Synod. A resolution favouring its adoption was moved by the Rev. Professor Clark, which was seconded by Dr. N. W. Hoyles, and it was carried unanimously. Both the mover and the seconder of the resolution and also the Hon. S. H. Blake spoke in warm terms of praise of the good work which had been performed by

the Bishop in the diocese since his consecration in 1879. The address is as follows: "We, the clergy and laity of the diocese of Toronto, offer to your Lordship our respectful and affectionate congratulations on the attainment by your Lordship of the twenty-fifth year of your episcopate. We desire to acknowledge with deep thankfulness to Almighty God the many mercies and blessings providentially bestowed upon your Lordship and upon the diocese through your ministrations. Your Lordship has gone about among your people with the spirit and deportment of a Christian gentleman, as a Christian minister and chief pastor of this portion of the flock of Christ, and as one who exercised his sacred and blessed office, not as lording it over the charge allotted to you, but making yourself an example to your flock. More especially would we acknowledge with deep gratitude to Almighty God the great gift of Godly union and concord which He has bestowed upon this diocese during the time of your Lordship's administration, and which is in large measure due to the right judgment which has been vouchsafed to you in all things. We now offer to Almighty God, the Father, through the Eternal Son, in the communion of the Divine Spirit, our earnest prayer that many years of usefulness and happiness may yet be granted you, and that the richest blessings of God, Providence and Grace may rest upon yourself, upon the dear and honoured partner of your life, and upon all the members of your family."

In the report of the State of the Church, which was presented by Dr. Langtry, it was recommended that the stipends of clergymen be placed at a minimum of \$800, and that no appointment be made unless the Bishop has received satisfactory evidence that the parish is prepared to discharge its obligations. Hon. S. H. Blake suggested that the stipends of the clergymen engaged in missionary work should be \$500 for the first year, \$600 for the second year, and \$700 (without a house), for the next five years, and thereafter \$900 a year at least. It was also stipulated that the missionary was not to marry until he had been at least two years in orders. It was also suggested that there should be an increase in the archidiaconate. The motion carried. The Rev. Dr. Langtry also submitted the report of the Rectory Endowment Fund. The net receipts for the year were \$24,500. Of this sum \$20,200 was paid to thirty-seven rectors, according to Synod resolution. Hon. S. H. Blake insisted there should be no secrecy in the administration of the fund. The names of the rectors and the amounts received should be published annually. The report passed. The Audit Committee's report was presented by the Rev. J. Pitt Lewis. Mr. Hodgins objected to the report being read because it had not been presented to the Executive Committee before being printed. Chairman Lewis said this report was an exception. The Synod suspended the rules and heard the report. One clause stated that \$5,500, belonging to the trust funds under control of the Synod, were taken by the Executive and paid out, \$5,000 to the Misses O'Neill and \$500 to Knox College. The report also stated that the committee had good reason to believe that the issue of debentures by the Executive Committee was irregular, and probably illegal. Mr. Lewis said fully \$200,000 of the Synod's money had been recklessly invested, and \$100,000 of interest was unpaid, and could not be collected. The power of the Audit Committee should be equal to its responsibility, and it should be free from executive control. The fact that no bad investments had been made for ten years was proof of the wisdom of the Audit Committee. Mr. F. E. Hodgins moved that the clauses in the report referring to the Executive Committee's action be struck out. He said such a report should be prepared with greater care. There was not sufficient reason for its conclusions. It was a disgrace that such statements should have got into print. Mr. A. R. Boswell seconded the motion, and said the report was indiscreet, and ought to be sent back

to the committee. Mr. F. R. Simms said his vestry had instructed him to support the report. If the Executive Committee could exclude a report, the Audit Committee should resign and not stultify itself. Mr. Boswell said he would have resigned rather than sign his name to such a document as that audit report. No preacher of righteousness and truth should have done such a thing. Cries for order followed this remark. Mr. Lewis objected, and the Synod plainly sympathized with him. Mr. Boswell apologized humbly, but said he was exceedingly sorry the report had been put in print. By an almost unanimous vote, the Synod struck out the clause objected to, and referred the report back to the committee. Rev. J. P. Lewis said that since the Executive Committee had power to eliminate what they chose, he refused any longer to serve on that committee. At the afternoon session a resolution approving of Church union in the abstract was unanimously adopted by the members of Synod. The resolution, which was introduced and moved by the Rev. Dr. Langtry, was as follows: "That this Synod offers its hearty congratulations to the Presbyterian, Methodist and Congregational brethren on the prospect of these three communions in one body. They feel that such a consummation will be a proclamation to the world of the evil of that spirit of division which has shattered the Christian host—has alienated brethren—is a direct contradiction of the will of our blessed Lord. And this Synod earnestly prays the Great Head of the Church so to pour out the spirit of brotherly union and concord upon all Christian people, that the union for which our Blessed Lord so earnestly prayed, may be speedily consummated—that the world may see it and believe that the Father sent the Son to be the Saviour of the world." This resolution was seconded by the Hon. S. H. Blake, who declared that they all had a sincere desire for greater union. He felt that the time had arrived when Christians should sink their little differences and look to one common Lord and Master. On motion of Mr. Evelyn Macrae, seconded by Mr. F. E. Hodgins, K.C., it was decided that no circular be printed except it be first submitted to the Executive Committee two weeks before the meeting of Synod.

At the evening session, when the report of the Committee on Religious Instruction in the Public Schools was under discussion, Hon. S. H. Blake spoke feelingly of the growing irreverence in this country. He declared that the Public Schools of Ontario were turning out a class of boys who were absolutely unfitted for commercial pursuits. They couldn't read, they couldn't speak correctly, and could not spell or write properly. The gen-

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eral manager of one of the foremost banks in Canada had informed him that the bank would not engage a boy who had been educated in the Public Schools, and had not a single one from the Public Schools in its employ. A short time ago, Mr. Blake said, a boy in his office ambled into the room in which Mr. Blake was seated, talking with his partner. The boy did not knock at the door before entering the room, but dashed in abruptly and said: "There's a feller out here wants to see you." "The feller" turned out to be a prominent city merchant. Mr. Blake said that they should work to have the Bible introduced in the Public Schools as a text-book. A resolution was adopted appointing a committee to work with other religious bodies to arrange some concerted action for the purpose of securing a syllabus of Bible lessons for the Public Schools. The report on temperance reform favoured Government ownership and control of the traffic, and the abolition of the treating system. It was adopted. The Synod decided to request the Minister of Justice to place the name of Mr. Hamilton Cassels, K.C., on the Commission on Prison Reform, shortly to be issued. The Rev. L. E. Skey moved that a new table of fees be prepared for this diocese, in which that of funerals be omitted. It appears that a fee of \$3 is exacted for every funeral, and Mr. Skey was strongly of the opinion that the fee should be abolished. The Bishop pointed out that in order to accomplish this it would be necessary to change the canon. Mr. Skey then withdrew his resolution. The Rev. Canon Welch moved an amendment to the canon providing for a consultation between a sub-committee of the Mission Board and the Bishop before making appointments to mission churches. Canon Welch and Mr. W. D. Gwynne explained that no infringement on episcopal prerogative was proposed. The Bishop said it was the first time for twenty-five years that an effort had been made to interfere with a canon. There was not the slightest necessity for additional machinery. He was in the habit of consulting with the organizing secretary and the Executive Committee in reference to all appointments. He never appointed a man to any parish who was not acceptable to it. Canon Welch then withdrew his motion. The Bishop appointed the following to be members of the Executive Committee: Ven. Archdeacon Allen, Ven. Archdeacon Boddy, Canon Sweeney, Rev. F. H. DuVernet, Canon Spragge, A. R. Boswell, C. R. W. Biggar, G. B. Kirkpatrick, H. T. Beck and W. H. Lockhart-Gordon. The Synod adjourned at 10.15 p.m., after a full day's work.

Friday.—The Synod held its closing sessions to-day, after spending three and one-half days in its deliberations. A large amount of most useful business was transacted and the harmonious character of the meetings throughout was most noticeable. The chief feature at the closing meeting was an animated discussion on Sunday military parades, the practice being strongly deprecated. The report of the Committee of Lord's Day Observance was presented by the Rev. Principal Sheraton. It was chiefly a review of the present standing of the Lord's Day Act, as affected by the decision of the Privy Council, and the steps being taken for further legislation. The discussion arose around the fifth clause. It drew attention of the Synod to the serious imperilment of the Lord's Day through the military parades as they have been conducted in the city of Toronto, and urged that, if possible, steps should be taken to put an end to this "very serious and increasing evil." An amendment was moved by Mr. C. R. W. Biggar, seconded by Chancellor Worrell, that steps should be taken to consult with the military officials in order to abolish the parades, but to preserve the services. The Rev. A. H. Baldwin expressed his intention to support the amendment. He did not believe in persecuting any man to make him religious, it would only make him a hypocrite. He was opposed to the desecration of the Sabbath, but why condemn

a minor offence and make no mention of such evils as Sunday dinners, Sunday golf, and Sunday concerts? The Rev. J. Pitt Lewis did not think that because there were other evils, this one should be overlooked. He strongly condemned Sunday golf, by which many prominent men were setting a bad example to the young people of the city. Canon Welch considered that the word "imperilment" was an unnecessary exaggeration, as the evil done by military parades is not so great as represented. Immense advantage was to be had from the gathering together of 2,000 men to listen to Divine service, and it also led to the recognition of Divine guidance over the affairs of the country. He would like to see a clause condemning Sunday parties, which he would heartily support. The Rev. G. A. Kuhring did not consider that military parades, as they are held at present, could be called a minor evil. If they were conducted quietly they would do good. But at present they serve to demoralize the Sunday schools, and, he added, "the road to Massey Hall is not all round the city." Dr. Millman supported the amendment, because he did not think that a radical step should be taken to do away with this time-honoured custom. Parades are good, as causing loyalty, but he suggested that they might be held in the morning about nine o'clock, and no good soldier should object to early rising. The Hon. S. H. Blake found fault with the way parades are conducted in Toronto. The mode of procedure for effecting a change was left open. He did not consider that the report confined itself to dealing with only one evil, but covered many subjects. But he deplored Sunday parades as a desecration of the Sabbath. It was an insult to Christian people that this day should be chosen to draw away people from Divine service to watch soldiers and listen to bands, and ministers should not assist in such a performance. Military men were not such a class that they need special services, but if it was considered necessary, then let them be held on Saturday. There was too much militarism to-day, and the more it was encouraged the more it would spread. Other hours or other days might be chosen, because Sunday was not the day to exploit military undertakings. Canon Cayley considered that more harm than good would be done by a strongly worded condemnation. A deputation should be appointed to consult with the officers; then, instead of angering them, something definite would be accomplished, Mr. Biggar's motion was carried. It was then moved that a committee be appointed to act in the matter. This was also passed. A motion was made by Canon Welch, that the salary of the organizing secretary of the Mission Board, Canon Dixon, be advanced \$300. Canon Welch pointed out that Canon Dixon gave up a more remunerative position to accept his present office. The motion was carried amid the greatest enthusiasm. The Rev. Canon Sweeney reported in reference to a Canadian Church Congress. Most of the dioceses favoured one. The report passed and the committee was re-appointed. Greetings were received from the Triune Council of Algoma. The secretary was instructed to convey reciprocal greetings. The Bishop called for the report from Trinity College. Dr. Langtry was opposed to receiving the report; he would challenge some of its statements. On motion of Canon Welch and Chancellor Worrell, the report was received. It stated that opposition to federation resulted adversely to the receipts; the year closed with a debit balance of \$4,210. The number of students at Trinity was 94, of whom 26 were in Divinity. The Rev. C. H. Marsh moved that notice of all assessments in the future should be sent to the churchwardens, as well as to the clergyman of each parish. The Synod having concluded its labours, the session was brought to a close by the Bishop, who pronounced the Benediction, after which the members dispersed.

Norway. St. John's. On Sunday, 19th June, the eleventh anniversary of the opening of the

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present church was celebrated with special services. Holy Communion was administered at 8 and 11 o'clock. At the 11 o'clock service the sermon was preached by the Rev. Dr. Marmaduke Hare, and at the evening service by the Rev. Canon McNab. There were large congregations at both services. The jubilee of the parish takes place this year. The Rev. Alfred Osborne, rector of St. Saviour's, is still confined to the House, and the morning service yesterday was conducted by the Rev. J. M. Ballard, and the lay reader officiated at the evening service.

St. Philip's.—Mr. C. E. d'Arcy, late of Spanish Town, Jamaica, who has been an attendant at this church since coming to Toronto, has been accepted as a lay missionary by the Bishop of Toronto, and has been appointed by him to the Missions of Warkworth and Wooler.

Toronto Junction.—The Rev. E. W. Pickford, who is well known in Weston and neighbourhood, and who has been incumbent of the five Mono West Churches, leaves with his family this week for Norwood, Ont., to assume the pastorate of the large congregation at that point. "During his residence in this section,"

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says the Dufferin Post, "he has, by his ability and kindness, made himself popular with all classes, and he leaves this district with the goodwill and best wishes of men of every creed." The Post further adds: "Mrs. Pickford, who is a daughter of the late Rev. C. E. Thomson, rector of St. Mark's, has also been a faithful helpmeet to her husband, and has shared with him deserved popularity." On Tuesday evening of last week the Rev. E. W. Pickford was banquetted by the brethren of Harris Lodge, A. F. & A. M., Orangeville. On the following Friday evening representatives of St. Matthew's and St. Luke's congregation presented him with a farewell address and a purse of about \$50; and since then the congregation of Harold Angel Church presented him with a purse of \$30, and L.O.L., 320, Prince of Wales Road, with a purse of about \$20.

NIAGARA.

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

Hamilton. St. Matthew's. Owing to the resignation of the wardens of this church, a special vestry meeting was held on the 13th inst. James V. Cuttriss was elected people's warden, to succeed James Burton. Charles Allerston was elected auditor, to succeed Mr. Cuttriss. A vote of thanks to the retiring wardens for their services was passed. On the following Sunday the rector announced from the pulpit that he had appointed Mr. Charles H. Allerston as his churchwarden in succession to Mr. Burton.

Grand Valley. St. Alban's.—The Bishop of the diocese held a Confirmation service in this church on Monday, June 20th, when he bestowed the apostolic rite on twenty-one candidates. There was a large congregation present at the service.

Guelph.—St. George's. The Rev. V. E. F. Morgan, curate of this church, has been appointed incumbent of St. John's Church, Elora, and Holy Trinity Church, Alma, and he will enter upon his new duties early in August. This will necessitate the removal of Mr. Morgan from this city and Elora will be his new home. Since coming to Guelph from Holy Trinity Church, Toronto, in December, 1901, Mr. Morgan has made many close friends, by his genial disposition and thoughtful manner, and these, while deeply regretting his departure from the city, will extend to him their congratulations on his promotion. Mr. Morgan is an active worker in the Sunday School, having acted as superintendent for some time past. In this department his absence will be keenly felt, and it will be difficult to find as competent a successor. As teacher of the boys' Bible class, he must needs sacrifice a warm interest, and the members of that organization will lose a worthy president. Mr. Morgan will remain in this city until September, though his duties commence earlier. To him are extended the best wishes of all his friends for success in his new field of labour. Mr. Morgan's successor as curate has not yet been named.

HURON.

Maurice Scollard Baldwin, DD., Bishop, London.

Wilmot.—St. James'.—In 1854 the nave of this beautiful little church was built by a few earnest Church people, who had settled on the Huron Road, the land being a grant from the "Canada Company." Gradually, through the half century, have been added chancel, vestry-room, stained windows, square tower and soft-toned bell (a bequest of the late Samuel Mark), and now it stands complete and consecrated amid the beautiful old trees, which cast their cool shadow over the resting-places of the bodies of

those worshippers whose labours have ceased, and whose burdens and responsibilities have passed on, to be taken up by their descendants. As is the custom in this parish upon festivals, Christ Church and St. George's were closed, and St. James' jubilee was celebrated on Sunday, June 10th. Large congregations gathered to take their part in the special services at 10 a.m. and 7.30 p.m., conducted by the Rev. J. Andrew, rector of St. John's, Berlin, who was also the preacher. The earnest, forceful sermons, both morning and evening, were such as to make his hearers ponder lest the higher life be neglected in the rush and turmoil of this busy world, the central thought being "Holiness" and "Back to the Feet of Jesus."

KEEWATIN.

Rat Portage.—St. Alban's.—The sale of work in connection with this parish, held recently, netted the handsome sum of \$100. This amount will be used for the renovating of the church and the finishing of the basement.

Bishop Lofthouse left for Fort Churchill on Friday, June 10th, and expects to be away for about three months.

Fort Frances. This new church is expected to be ready for dedication about the end of this month. The Rev. C. Wood, the rector, is doing good work and gathering an earnest congregation around him.

The death of Mrs. Cooper, wife of the Rev. W. H. Cooper, rector of Wabigoon, took place at the residence of her son, Roselale, Toronto, after a lingering illness.

RUPERT'S LAND.

Samuel Pritchard Matheson, D.D., Coadjutor

Winnipeg.—St. Mark's.—On Monday evening, the 13th inst., this handsome little mission church was crowded to the very doors, when the congregation bade a reluctant farewell to the Rev. F. S. Lewis, who has for two years been a consistent worker for the Church in the north end of Winnipeg. He must have been gratified by the cordial reception that met him on that occasion. The chair was worthily filled by the Rev. S. G. Chambers, B.A., B.D., rector of Christ Church, who announced a short musical programme. Mr. T. H. Brown, the choir-master, sang a very effective sea song, entitled "Beware"; Miss Haziel rendered, "When Other Lips," in a pleasing fashion. The violin solo by Mr. Tait was well enjoyed. Other items included a duet and many well-rendered songs. After this came the important business of the evening, when the churchwarden, Mr. T. Symons, called Mr. Lewis forward to the platform, and on behalf of the congregation, Sunday School and choir presented him with a handsome gold watch, valued at a hundred dollars, and a well-filled purse of gold, along with the following address, which was bound in vellum: "To the Rev. F. S. Lewis,—We, the undersigned, on behalf of the congregation of St. Mark's Mission wish to express our very deep regret at your leaving us, after two years as the student in charge of our mission. We fully appreciate all your endeavours to help us, both spiritually and temporally, and your efforts have been woven into our hearts. You have been kind to all, and knowingly unkind to none; and at your departure we feel that we are losing a friend indeed. Since your coming here the work has speedily improved, and we can only hope that God will speed you in the future as He has done in the past. As the vicar of a Church of England your work will be wider and much more responsible, and we wish you all success in your new sphere of labour. (Signed), S. G. Chambers, B.A., B.D., rector of Christ Church; T. Symons, churchwarden; J. Tait, secretary; W. H. Seed, sidesman; T. H. Brown, choir-

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master." After the presentation refreshments were served to all. The singing of the National Anthem brought a very enjoyable evening to a close. The Rev. E. W. Summerscales, M.A., formerly of Wawanesa, has been appointed rector of this parish in succession to the Rev. F. S. Lewis. He commenced his new duties on Sunday, June 19th.

Norwood.—St. Philip's.—An appropriate service in connection with the turning of the first sod for the foundation for this new church was held on Monday evening, June 13th. It was a most interesting and encouraging service. The opening exercises were read by the incumbent, Rev. T. J. Shannon, and the Rev. D. A. B. Stoddart. Ven. Archdeacon Fortin delivered a very inspiring address, in which he congratulated the rector on his successful efforts in building up the Church in Norwood. He also congratulated the ladies for their untiring activity and watchfulness. Mrs. Fox, president of the Woman's Association, turned the sod in a most efficient manner, and now cherishes the golden spade in memory of the happy event. After the service was over those present accepted the kind invitation of Mrs. Halpenny to spend the rest of the evening at her home, where a most enjoyable time was spent. An appropriate programme was arranged by the W.A., in which the following took part: Mrs. H. Halpenny, Mrs. T. Berry, Mrs. Howard, Miss Edna Barkwell, Miss Laura Holt, Miss Maude Dale, and Mr. Brayfield, of Cartwright. A very pleasant evening was brought to a close by singing the National Anthem, and now all are looking forward to the immediate building of the new church. It is hoped the edifice will be ready for occupation by the winter.

GRATEFUL THANKS.

Sir,—Will you allow me, through the medium of your paper, on behalf of my family and myself, to gratefully acknowledge the many expressions of sympathy extended to us in our sore bereavement in the death of our dear son by drowning, on Saturday, June 11th. I am unable at present to answer individually all the kind and sympathetic letters I received, and therefore ask those whom I may thus reach to accept my thanks. While it is only the Divine hand that can uphold under such crushing trials, yet human sympathy is sweet, and we can, and do, in a very real sense, bear one another's burdens. I value very highly the prayers and sympathy of my friends, for which I now, and in this way, return my sincerest thanks.

W. E. CARROLL.

Bowmanville, June 27th, 1904.

—I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people.—Emerson.

DIED.

CARROLL.—Drowned in the Georgian Bay at Collingwood, on Saturday, June 17th, Edward A. Carroll, aged 22 years. Son of the Rev. W. E. Carroll, of Bowmanville. Funeral at Streetsville on June the 18th.

FOR YOU.

I have some good advice for you,
My merry little man,
'Tis this: where'er your lot is cast,
O do the best you can!
And find the good in everything,
No matter what or where;
And don't be always looking for
The hardest things to bear.

O do not stand with idle hands,
And wait for something grand,
While precious moments slip away
Like grains of shining sand!
But do the duty nearest you,
And do it faithfully,
For stepping-stones to greater things
These little deeds shall be.

In this big world of ours, my boy,
There's work for all to do,
Just measure by the golden rule
That which is set for you;
And try it with the square of truth
And with the lines of right;
In every act and thought of yours,
O keep your honour bright!

—Companion.

TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy, and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," said the boy; "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as—anything."

That was all he could tell about it, and his mother began to see through the mystery.

A MORTAL DUEL.

One sultry afternoon I was lying in my hammock in the veranda, eating fruits and biscuits (for it was too hot to do anything else), when, all at once, I saw a little sharp-nosed, bright-eyed creature covered with smooth hair—like a sort of cross between a bandicoot rat and a squirrel—come creeping along the floor.

I threw it a bit of banana, and at first it seemed startled, and made as if it would run away; but presently it turned back again and snapped up the fruit, which it seemed to approve of highly. I gave it another bit, and then a piece of biscuit; and by degrees it began to get more familiar, and appeared quite inclined to make friends. But just then one of my men came

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MONUMENTS

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running across the court-yard, and the sound of his footsteps scared it away.

The next day, however, it came back again; and by this time it seemed to have quite got over its first shyness, and took readily enough whatever I gave it. After we had been on visiting terms for two or three days, "Tommy" (as I had named my four-footed chum) got to be so friendly that he would climb upon my hammock or chair and let me stroke him and hold him in my hand, just as if he'd been a kitten. I got to be quite fond of him at last.

Just about that time I managed somehow or other to catch a low fever, which, though it wasn't what you'd call dangerous, left me as weak as water. In fact, for three or four days I couldn't even raise myself in bed without help.

Well, one day—it'll be long enough before I forget it—I had sent away the native boy who used to sit beside me, telling him I was going to have a nap. It was the very hottest time of the day, and every one was either smoking, lounging or fast asleep; and it wasn't long before I fell asleep, too.

How long I slept I have no idea, but when I woke it was still so hot and I was so drowsy, that I was go-

ing to doze off again, when I caught sight of something that woke me up in good earnest.

Creeping into the room from the verandah, coil after coil, was a huge "hooded cobra," the deadliest snake in all India, more than seven feet long, and as thick as a man's arm. It was evidently meaning to attack me, and there I lay too weak to lift my hand, all alone, and with no one anywhere within hearing.

For a moment I was fairly dumb with horror; and then, although I knew it was no use, I instinctively called for help; but my voice was so weak that it couldn't even have been heard in the next room.

On came the snake, rearing up its horrid spotted head angrily, and blowing out its hood, as it does when it means mischief. It had already got to the foot of the bed, and was just preparing to crawl up, when I heard a skirr of tiny feet across the floor, and I saw my squirrel-rat friend, little Tommy.

The brave little fellow never hesitated for a moment, but went right at the cobra like a tiger, and gave it a bite that drew blood like the cut of a knife.

For a moment the snake drew back,

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OXYDONOR instils new life into the system; regenerates, reinvigorates and vitalizes every organ into the proper discharge of the function for which Nature intended them. Its use brings vigorous health with all the physical activity that makes life worth living.

No matter what disease you have, this is the only natural cure for it. There is no danger, no pain, no doctor, nor medicine in using **OXYDONOR**.

It will last a life time and serve the whole family. Write us a description of your case. SEND TO-DAY for valuable books, mailed free.

W. M. Pentelow, Chartered Accountant, P. O. Box 153, Guelph, Ont., Dec. 18, 1901.
Dr. H. Sanche & Co.,—Gentlemen: I had been troubled for some time with Muscular Rheumatism and Nervousness, and as a consequence suffered considerable Insomnia, and almost immediately from the time of using Oxydonor secured a quality of sleep that had been denied me for a long time. Since that time I have had good sleep regularly, and my Rheumatism is a thing of the past.

Yours truly, W. M. PENTLOW.
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The GENUINE has the name of "Dr. H. Sanche & Co.," plainly stamped in its metal parts.
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when on their vacation. Adds much to its pleasures—folds like a purse. Load and Unload in Daylight.

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and a quiver went all through it, which showed that it was hard hit; but it pulled itself together at once, threw back its head viciously, and struck at poor Tommy with all its force. But Tommy dodged the stroke cleverly, and, fastening on the cobra tooth and nail, gave him a second bite worse than the first, wounding him so severely that he was evidently weakened, and began to show signs of giving way.

From the bed where I lay I could see the whole battle quite plainly; and you may think how trying it was for me to have to lie there helplessly while a duel was being fought out upon which my life depended.

But it didn't take me long to find out how the fight was going to end, for the cobra had the worse of it from the very beginning. Do what he might, let him try as hard as he pleased to strike his enemy or to coil around him, the snake might as well have tried to hurt a shadow. Brave little Tommy escaped him every time, and repaid each new attack with a fresh bite, making old scaly back twist and wiggle like a speared eel.

At last the cobra, in its writhing and flopping about, knocked over a small table with a lot of glasses on it, which came down with a crash that might have woke up a country policeman on duty. The next moment there was a shout and a scurry outside, and my chum, Harry Templeton, came bursting headlong into the room, just as the valiant Tommy got hold of the snake by the head and fairly bit its head off.

"Hallo!" cried Harry; "what on earth has been going on here? Why, my poor old fellow! to think of your being left to face that horrid brute all alone, and you not able to stir, too! If I'd only known, I would have been in to help you like a shot. Well, thank God! it's all right now. But where on earth did you pick up that mongoose?"

"What sort of goose do you call him?" asked I, in surprise. "I never knew before that a goose had four feet!"

"Pooh!" said Harry; "you're not going to pretend that you don't know yet what a mongoose is! Why, man, they're the greatest serpent-killers alive; and if it hadn't been for that one you'd have been as dead as a coon nail by this time. I only wish we had a dozen more of 'em here in the sanatorium to clear off these confounded snakes!"

Thus it was that I found out that my little friend Tommy was a specimen of the snake-killing mongoose of India, and that my friendship with him had actually saved my life. You may be sure that I made a greater pet of him than ever after that. Harper's Young People.

TO THOSE WHO LOVE THE LITTLE ONES.

It has lately occurred to the ladies on the Board of Management of the Infants' Home, if people in Toronto knew something of the work that is being carried on there, they would meet with more interest and sympathy toward the children, which is so

greatly needed, for in such a large institution it is not easy to keep everything in good order without some help from outside. The Editor of the Canadian Churchman has, therefore, most kindly given us permission to write from time to time paragraphs in our Church of England paper, which goes into so many Christian homes, and we hope to gain the hearts of some of its readers and at least win their sympathy and prayers. No one knows how far a few words of interest go when collectors are giving up time and energy each year trying to get public aid, in order that such a home may be carried on. Surely it is universally acknowledged how great is the need of one in every large city, and yet many tell us they know nothing about it.

The Infants' Home, 72 St. Mary St., is for babies under the age of three years, when they are transferred to other homes, such as the "Children's Aid," "Girls' and Boys' Homes," etc.

It takes in mothers with infants, whose maintenance is otherwise cut off by sickness, desertion, or misfortune, and although not a foundling asylum entirely, it gives shelter to all waifs who may be sent in by the city authorities, found from time to time in the streets of Toronto.

Our nurseries are kept in spotless order, and the children carefully attended by the mother nurses and others placed in authority over them. The mothers sometimes leave their little ones in the Home and go out to work when they can safely do so, and make a large enough sum to support



The Wise Mother

*The day's duties over she rests in her chair,
And thinks of the doses that doctors prepare
To her children when sick no doctor she'll bring;
She has proved beyond doubt "Abbey's Salt" is the thing.*

ABBEY'S SALT is especially suited to children. It is made from fruit juices—contains no calomel, or other powerful drugs—and is pleasant to take. It is a tonic laxative—NOT a purge or violent cathartic. It may be taken every morning by children, as well as grown folk, without fear of ill-effects.

It corrects all the bowel troubles of childhood—prevents cramps—keeps the little ones fresh, rosy and healthy.

Abbey's Effervescent Salt
The Family Tonic Laxative

their children themselves. To see the little tots at their meals, and watch them running about the big, airy rooms, is a sight that would interest many a boy and girl, if they could get their parents to take them through the Home on visiting day, and I think many a little gift of toys, clothes, or perhaps fruit in the warm weather, would gladden the hearts of the babes, who though cared for, have so little brightness or pleasure in their lives.

Another time I hope to write something more in the form of a story about our waifs, and I ask you who are parents of children, ineffably blessed with the luxury of being able to shower good gifts on your own, to draw their attention by reading our paragraphs to our Home, that we may gain some kind thoughts and prayers in our work for the sake of One who said: "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven."

GRANDMOTHER'S REMEDY.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe-box in grandmother's room. "Girls don't have to feed hens or fill the wood-box! I wish I was a girl, so I do!"

"Girls don't have to do anything!" exclaimed Grandma Stone, in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for, sit-

ting in the big rocker, was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby!" she said, sorrowfully. "I'm tired as anything of dusting rooms. Boys don't have to dust or mend stockings or do anything! Oh, dear, dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work to-day, and he will do yours. I know that he will be delighted to change places with you."

But would you believe it! Grandma was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said.

Beth wiped her tears in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and that was the end of grumbling for that day. So you see grandmother's remedy was a wise one, after all—Our Sunday Afternoon.

HELPING THE HORSE.

That was a thoughtful little boy of whom I read the other day, and it would be a splendid thing if some men would learn to show the same spirit of that little boy.

It was cold, wintry weather, and the street had become coated with ice. This made it very hard pulling for the horses, especially up the hill near where Bobbie lived.

"Papa," said Robbie, when his father came home that evening, "I

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The Canadian Churchman

helped a horse pull a load of coal up the hill to-day."

"How did you do that?" enquired his father.

"Why, it was just this way," answered Robbie. "The hill was covered with ice, and the horse was slipping all around; but I went and got some ashes and sprinkled them under the horse's feet, and all the way to the top of the hill. The driver thanked me, too, and said that I had helped to pull that load of coal up the hill."

"Well, I think you did, myself," was the reply, "and I'm very glad my little boy is ready to help in a case like that. Keep that up as long as you live, Robbie, for it's a noble thing to help even a poor, dumb animal."

A SUNSHINE GIRL.

One Sunday Miss Lee told the primary class how to belong to the Sunshine Society. To keep on being a sunshine boy or girl, man or woman, one has to keep on doing kind things. That is all. Isn't it easy?

Among those who promised to make sunshine for somebody that week was Betty. She thought she was pretty small, and had not much chance, but she meant to try.

What do you suppose she found to do? They were just wee bits of things but then a sunbeam is not very big. That is the reason it can get through a crack and make a bright spot, where something bigger than a sunbeam could not get in at all.

One day she found a little boy who had tumbled down in the dust, and picked him up. She comforted him and sent him home with a sunshiny smile on his face instead of a shower of tears.

Another time she just smiled up into the face of a lady she knew, who was looking sorry as she passed. The lady smiled, too. The sunshine went through a crack, you see.

Another time Betty picked up baby's playthings, without mother's asking her, and made the room all neat. When mother came in tired, her face lighted up as if the sun had come out. It made her so happy to see that Betty thought of doing this herself.

Saturday, Betty went to ask a little girl to come to Sunday school, and the next day she went and took her to the class.

That spread sunshine all round, for teacher was glad, the class was happy, and Mary and Betty were both glad.

One day all Betty could find to do was to put her arms about father's neck when he looked tired, and whisper: "I love you!" Dear me! How the sun came out then!—Sunbeam.

THE WARM-HEARTED WORLD.

The last time that Frances E. Willard a Chicago bootblack who, with his kit on his shoulder, and a package of newspapers under his arm, stopped at the call of a man with a club-foot. He worked away at the man's shoes, giving them as fine a polish as he could, and when the job was done the man threw him double pay, saying, "No change; I made you more work than most folks do."

Quick as a flash the little fellow handed back half the money, saying with eyes full of earnest sympathy, "Oh, mister, I couldn't make money out of your trouble."

For Present Time For Future Time For All Time **ELGIN TIME**

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILL.

Not far from Washington there lives a boy who has to bear the heavy burden of deformity, but so bravely does he bear it that he is the very heart of his home, the brightest and the cheeriest and most hopeful one in the household.

A while ago he went out and hunted up a situation for himself, so that he might pay his share of the family expenses.

Somebody asked him, "Don't you find it rather disagreeable, going about as you have to, now?"

He looked up with his bright, flashing smile, and answered quickly, "Oh, no; everybody is kind to a fellow in my fix," with a slight gesture toward his back.

There is plenty of love and sympathy in the world, after all, if our eyes are open to see them.

CHEERFULNESS AT THE TABLE.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long, yet he came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievance must be forgotten when meal time came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sultry temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children in well-bred families, are drilled in knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a meal be made the most happy hour of the day, and the influence on the children may be beyond estimation.

"CAN YOU DUST?"

"A shabbily dressed young man applied to the manager of a big department store for employment.

"What can you do?" asked the manager.

"Most anything," answered the applicant.

"Can you dust?"

"Yes, indeed."

"The fellow hadn't thought of that."

"Then why don't you begin on your hat?"

"Can you clean leather goods?"
"Oh, yes."
"Then it's carelessness on your part that your shoes are not clean."

"The fellow hadn't thought of that, either."

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."

Kidney Disease, Bad Circulation.

A License Commissioner, Who Suffered Dreadfully From These Ailments Entirely Cured by

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Bad circulation of the blood, the usual cause of the extremely painful and dangerous diseases, arises from defective action of the kidneys.

The blood cannot possibly be pure and in a fit condition to nourish the body when the kidneys are diseased and fail to filter from it the poisonous waste matter.

Dr. Chase's Kidney-Liver Pills, by their direct and healthful action on the kidneys, not only overcome diseases of the kidneys, but by doing ensure a purifying of the blood.

Mr. William B. Best, License Commissioner for the County of Haldimand, and who lives in Cayuga, Ont., writes: "I have been troubled with cramps in my legs. I would awake from sleep in keen distress. The pain would seize me at the ankle and work up the leg almost to the body."

"Believing this trouble to arise from kidney derangements and bad circulation of the blood, I bought some of Dr. Chase's Kidney-Liver Pills at W. J. Quinsey's drug store and began using them. They benefited me from the very first, and by continuing their use I have been completely cured. I would recommend Dr. Chase's Kidney-Liver Pills to any suffering as I did. I was so bad that I would have to jump out of bed two or three times during the night."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Company, Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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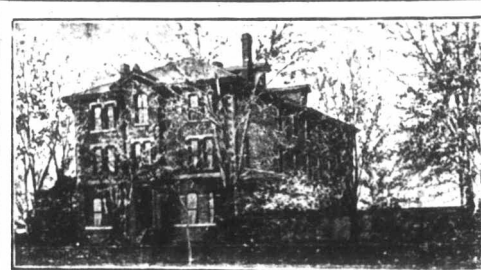
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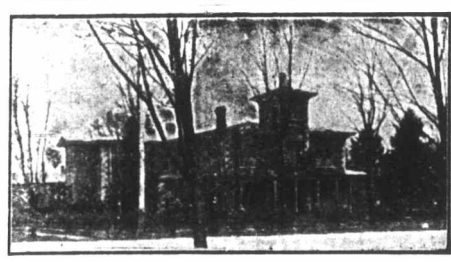
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office 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 has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 40 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMIRT.
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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