

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JULY 6, 1905.

[No. 27.]

## Honest Principles and Sterling Values



We endeavor to deal honestly with those that patronize us. We aim to give A 1 value, not only in the material we sell, but in the trimmings we use. — See our special two piece suit to order (unlined coat) for \$12.

**BERKINSHAW & GAIN,**  
348 Yonge Street, Toronto.

**WANTED**—A locum tenens for July and August in a small city near Toronto. Apply, "T. R. N.," care Canadian Churchman, Toronto.

### McSHANE'S BELLS

are ringing evidences of sterling worth.  
Over 30,000 ringing round the world.  
McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

## Farm Laborers.

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

**THOS. SOUTHWORTH,**  
Director of Colonization.  
Parliament Buildings, Toronto.

**J. YOUNG,**  
THE LEADING Undertaker and  
359 YONGE ST. Embalmer  
Telephone 679

**W. H. Stone**  
UNDERTAKER

Telephone N. 3755.

32 CARLTON ST.

**The Clergy House**  
of Rest, AT  
CACOUNA,

will be open for the reception of  
guests on July 1st, 1904.

Charges for board, per diem, Fifty Cents

As the accommodation is limited, Clergy  
are invited to make an early application for  
rooms. Apply to

**Mrs. M. Bell Irvine,**  
59 Grande Allee, Quebec, Que.

**COWAN'S** Healthful  
and Nutritious  
**Hygienic**  
**Cocoa...**

Sold in ¼ lb., ½ lb. and 1 lb. Tins only.  
Absolutely Pure.

## CANADA'S HIGH GRADE PIPE ORGANS

**Tubular and Electric  
Pneumatic and  
Mechanical Actions**

Also a specialty made of Reconstructing  
and Revoicing **Old Organs.** Electric  
and Water Motors supplied. Estimates  
furnished on application.

**BRECKELS & MATTHEWS,**  
Church Pipe Organ Builders,  
140-144 Spadina Avenue, Toronto.  
A. E. BRECKELA. — A. MATTHEWS.

## MEMORIALS

We aim at Artistic Work in  
Granite and Marble Monuments.

**McINTOSH - GULLETT CO'Y, Ltd.**  
Phone N. 1249. 1119 Yonge St., Toronto.

In answering any advertisement it  
is desirable you should mention  
The Canadian Churchman

## It's Just Like This!

A clerical suit that does not fit,  
where the coat and vest are not  
in harmony with the white  
linen collar, is not cheap at any  
price. We are specialists in

**CLERICAL DRESS.**

**GEO. HARCOURT & SON,**  
MERCHANT TAILORS  
57 King St. West, - TORONTO

**C.B.S.**—Wards of the Confraternity  
of the Blessed Sacrament of  
the Body and Blood of Christ  
have been organized at St. Matthias' and St. Thomas'  
Churches, Toronto. For further information apply  
to any of the following:—Rev. Father Hartley, 379  
Shaw Street, Rev. Father E. L. King, Vicar St.  
Thomas' Church, or W. H. Fairbairn, Esq., Hon.  
Secretary, 24 Victoria Street, Toronto.

In answering any adver-  
tisement it is desirable you  
should mention The Cana-  
dian Churchman.

Purchasers of

## Gourlay Pianos

Secure an Instrument that their  
grand-children will use  
with pleasure.

It is an established fact that atmospheric changes  
ordinarily injure a good piano more than usage. The  
**non-varying end-wood pin-block** system of  
construction used in the manufacture of all **Gourlay**  
Pianos is proof against climatic changes, and is one of  
the greatest triumphs in the history of piano manufacture.

This and other points of superiority make the **Gourlay**  
piano at present on the Canadian market.

WRITE FOR BOOKLET.

We Ship on Approval Anywhere in Canada.

**Gourlay, Winter & Leeming,**

188 Yonge Street, TORONTO.  
Hamilton—66 King Street West.

**St. Augustine Wine**  
\$1.50 per Gallon.

Direct Importer of High Grade Foreign  
Wines, etc. All goods guaranteed Pure and  
Genuine. Telephone Main 625.

**J. C. MOOR, 433 Yonge St., Toronto**

## CHOP CUT

A Delicious Cool Smoking Mixture. Made  
from Purest Virginity and Latakia Tobaccos.  
Superior to any High Class Tobacco now on  
the market. Quarter pound tin, 50c., Pound tin  
\$1.00. — Sent prepaid on receipt of price.

**A. CLUBB & SONS,**  
SOLE DISTRIBUTORS,  
49 King Street West, - Toronto.

## The Psalms in Human Life

By ROWLAND E. PROTHERO, M.V.O.

\$2.00

## The Letters to the Seven Churches

Their place in the plan of the Apoca-  
lypse. Containing 30 chapters. —  
"Writing, travel, and Letters among  
the early Christians," Transmission of  
letters in first century, etc. Notes on  
chapters. By W. M. RAMSAY, LL. D.

net \$3.00

## UPPER CANADA TRACT SOCIETY

James M. Robertson, Depository,  
102 Yonge Street, - Toronto.

## Anthems & Services.

We beg to announce that we have been appointed  
sole Canadian Agents for the universally favorite  
Anthems and Services of **Caleb Simper**. (England)  
Mr. Simper's music is easy and effective and is par-  
ticularly suitable for small choirs. Over 3,000,000  
copies sold. Catalogue sent on request, or sample  
copies cheerfully sent on approval to any organist or  
choirmaster requesting same.

**ASHDOWN'S MUSIC STORE**  
88 Yonge Street, TORONTO.

1904

## Another Successful Year for The Northern Life Assurance Company.

	Gain over last year.
Insurance written \$1,231,580	15%
Insurance in force 4,144,881	15½%
Premium income... 130,468.85	104%
Interest income... 21,460.69	60%
Total Assets..... 486,949.15	19½%
Gov't Reserves... 311,326.00	29%
Management Expenses.... 49,245.43	only 1½%

The Policies issued by the Northern  
Life are so liberal that agents find no  
difficulty in writing up applicants.

Liberal contracts to good agents.  
Write for Booklet describing different kinds of  
Policies.

HEAD OFFICE, - LONDON, ONT.  
**JOHN MILNE,**  
Managing Director.

## The New Testament Pentateuch.

A paper read at a meeting  
of the Clerical Club, Kings-  
ton, Ont., and printed at  
the unanimous request of  
the members.

Everybody Ought to Read it.

By Rev. R. S. FORNERI, B. D.  
Rector St. Luke's, Kingston, Ont.

The above is issued in  
pamphlet form—10 cents  
each—Canadian Church-  
man Office, Toronto.

**"ST. AUGUSTINE"**

(Registered)  
The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, \$5.50  
F. O. B. BRANTFORD.

**J. S. HAMILTON & CO., BRANTFORD, Ont.**  
Manufacturers and Proprietors.

**GEO. W. COOLEY**

Importer of **567 Yonge St.**

**High-Class Wines &**

**Spirits** for Medicinal use.

Telephone, North 89. Sacramental Wine.



THE CANADIAN NORTH-WEST

**HOMESTEAD REGULATIONS.**

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

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

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

**APPLICATION FOR PATENT**

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector.

Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

**INFORMATION.**

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

W. C. CORY

Deputy Minister of the Interior.

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

**A Physician's Testimony for Labatt's Ale.**

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

Office and Yard,  
ONT ST., NEAR BATHURST.  
Telephone No. 449.

Established 1856.

Office and Yard,  
PRINCESS STREET DOCK  
Telephone No. 190

**P Burns & Co. Wholesale and Retail Dealers in Coal and Wood**

Head Office, 35 King St. West, Toronto. Telephone 181 & 182

**J. W. PARKIN PHOTOGRAPHER**

115 Church St. - TORONTO.  
Groups a specialty—interior and exterior. For traits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

**Notice of Removal THE OXFORD PRESS**

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

REMOVED FROM NO. 33 TO

**NO. 42**

**Adelaide Street W.**

(Directly opposite the old stand)

**TORONTO, CAN.**

**The York County LOAN & SAVINGS Co.**

It is not so much the 3% interest we pay as the plan by which we encourage systematic and steady saving that makes our shareholders so successful as money accumulators.—Sums from 25c. and upwards received.—Head Office, 243 Roncesvalles Avenue, Toronto.—JOSEPH PHILLIPS, President.

**Business Bringing Printing.**

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

**MONETARY TIMES PRINTERY,**  
62 Church Street, Telephone 1485.  
TORONTO. Main 1485.

**The Alexander Engraving Co.**

(Successors to Moore & Alexander.)

16 Adelaide Street West, Toronto.

Half tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

**Our Cuts give Satisfaction.** Samples on Application. Phone Main 2158.

**TO OUR READERS**

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman**

"A book which no clergyman and no thoughtful layman can afford to do without."

**Year Book**

and Clergy List of the Church of England in the Dominion of Canada. Price - - 25 Cents.

The issue for 1905 contains portraits and sketches of the Right Rev. Samuel Pritchard Matheson, D.D., Lord Bishop of Rupert's Land; the late Bishop Baldwin, of Huron; and the late Most Rev. Robert Machray, D.C.L., Primate of all Canada. It also contains descriptions and statistics of the Dioceses, list of Educational, Missionary and Church Institutions, as well as a complete list of the Bishops and Clergy with date of ordination, etc.

All Church people will find the YEAR BOOK an indispensable guide to Church Work in Canada.

**J. P. CLOUGHER, PUBLISHER,**  
77 Victoria St., TORONTO.

**Dominion Line Steamships**

**MONTREAL TO LIVERPOOL**

Sailing every Saturday at day-light.

The S.S. "CANADA" holds the record of having made the fastest passage between Great Britain and Canada, viz., 5 days, 23 hours, 48 minutes.

The S.S. "CANADA" and S.S. "DOMINION" have very fine accommodation for all classes of passengers.

**To Europe in Comfort At Moderate Rates**

TO CLERGYMEN, STUDENTS AND OTHERS spend your vacation in Europe. S.S. "OTTAWA" (formerly the White Star Line S.S. "GERMANIC"). S.S. "KENSINGTON." S.S. "SOUTHWARK."

To Liverpool, \$42.50 and \$45.00. To London, \$45.00 and \$47.50, according to steamer.

These steamers carry only one class of cabin passengers, namely, Second Cabin, to whom will be given the accommodation situated in the best part of the vessel. This accommodation includes Promenade Decks, Smoke Rooms, Ladies' Rooms, etc., all amidships, and meets the requirements of that section of the travelling public, who, while wanting the best the steamer affords, do not care to pay the higher rates demanded for such in the ships having two classes of cabins.

For all information apply to Local Agents, or to DOMINION LINE, 17 St. Sacramento St., Montreal.

**GRAND TRUNK RAILWAY SYSTEM**

**To Summer and Tourist Resorts**

Muskoka Lakes Temagami  
Lake of Bays Magnetawan River  
Georgian Bay Kawartha Lakes  
Upper Lakes Thousand Islands

Quebec, Portland and Old Orchard, Me., White Mountains

All reached via the Grand Trunk Railway the "TOURIST ROUTE OF AMERICA."

Direct connection with all boat lines. Tourist tickets on sale daily to all resorts.

**HOME SEEKERS' EXCURSION**

\$39.00 to \$40.50.

To points in Manitoba, Assiniboia, Saskatchewan and Alberta.

Good going July 15th, returning until August 16th.

For tickets, illustrated literature and full information call on Agents.

**J. D. McDONALD,**  
District Passenger Agent,

**TOOLS**

AND

**T O O L**

**BOXES**

We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS.

**Rice Lewis & Son, Limited,**  
Cor. King & Victoria Sts., Toronto.

**Midsummer Gown**

OF THE **Highest Order** can be made from unshrinkable black **Silk Grenadine** now for \$1.50 per yard. The regular prices were \$2.00 to \$3.50. —Send for samples—

**JOHN CATTO & SON**

King Street—opposite the Post-Office. Established 1864 TORONTO.

**Western**

**FIRE AND MARINE Assurance Co'y**

Assets, over .....\$3,300,000  
Annual Income, over...\$3,890,000

HEAD OFFICE, Cor. Scott & Wellington Streets TORONTO

HON. GEO. A. COX, President. J. J. KENNY, Managing Dir. C. C. FOSTER, Secretary.

**BELLE EWART**



**The Best for Your Home**

Absolutely pure, clear as crystal, hard, solid and cheap. Order your supply to-day—it will prove a paying investment.

**BELLE EWART ICE CO.**  
5 MELINDA ST. (Globe Building).  
Telephones: MAIN 14, 1947, 2933.



FAVORABLY KNOWN SINCE 1826. BELLS. HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER GLOBES. MENEELY & CO. PUREST, BEST GENUINE WEST-TROY, N. Y. BELM-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

When writing to or purchasing from Advertisers mention **The Canadian Churchman**

[July 6, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, JULY 6, 1905.

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance \$1.50.

**ADVERTISING RATES PER LINE . . . 20 CENTS**

**ADVERTISING.**—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**CHANGE OF ADDRESS.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**DISCONTINUANCES.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

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

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

Address all communications, **FRANK WOOTEN**

Box 2640, TORONTO

Offices—Union Block, 36 Toronto Street

## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 9—Third Sunday after Trinity.

Morning—1 Samuel, 2, to 27; Acts 15, to 30.

Evening—1 Samuel 3, or 4, to 19; Mat. 4, to 23.

July 16—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts, 19, 21.

Evening—1 Sam. 13, or Ruth 1; Mat. 8, to 18.

July 23—Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 23, 12.

Evening—1 Sam. 16 or 17; Mat. 12, to 22.

July 30—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 28, 17.

Evening—2 Sam. 12, to 24, or 18; Mat. 15, 21.

Appropriate Hymns for Third and Fourth 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.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 274, 305, 390.

Offertory: 220, 366, 545, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 339, 303.

Offertory: 165, 248, 256, 365.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 7, 12, 238, 243.

### The Sunday School Convention.

A remarkable gathering of preachers, teachers and students were assembled in Toronto at this Convention. Many addresses were given on a variety of topics, suggested by the experience and needs of those who, in various parts of the world, are engaged in promoting a knowledge of Bible truth and the practice of Bible precepts. Such a gathering of earnest, devout and energetic Christians cannot fail to be productive of much good. The careful consideration of subjects important to their work, the mutual exchange of views regarding them, the forming of plans for the future, shaped on the experience of the past, the kindly feeling and good fellowship engendered by frequent intercourse and the community of interest, promoting, as it does, a spirit of brotherly sympathy in their common work and common cause, cannot fail

to have excellent results. As Canadians we are pleased with the kindly expressions which fell from the lips of some of the more prominent visitors with regard to the moral and social character of the city of Toronto, its temperance and due observance of Sunday. As Churchmen we hope that more and more of the thoughtful and earnest students of the Bible who are without, may, by calm, gradual and steadfast conviction, be moved to come within the ample fold of the ancient, apostolic Church—the Church of their forefathers—where they will find the amplest liberty, the noblest allegiance, the purest faith, combined and expressed in worship of the simplest, most comprehensive and exalted character, according with the use of apostles, martyrs and saints throughout the long centuries which have elapsed since the departure of our Lord, and the coming of the Holy Spirit, who alone can guide us into all truth.

### The Church in Cyprus.

Archdeacon Potter, of Cyprus, gives some welcome information with reference to Church progress in his historic Archdeaconry in an appeal for aid in the extension and establishment of Church work in the famous island. He says: "We have six stations, widely separated from each other, to minister to, and no funds available, except a grant from the War Office for work among the troops; and the voluntary contributions of the scattered residents, and friends in England. Within the last three years we have erected, partly furnished, and paid off half the debt on a vicarage for the principal station, Nicosia. Last winter we completed a small church at Famagusta, which is being vested in the S.P.G. The cost is paid for, and the necessary furniture provided. We have a site vested in the S.P.G. for a church at Lamaca, and only require £60 to claim our grants and promises and begin to build. We have £40 in hand for a small church at Papho. We also badly need an income for an itinerating chaplain to serve four districts where there is no resident chaplain. Church matters are progressing in the island, and the people, including the High Commissioner, help us heartily. Our Church has proved more than once a means of drawing the bands closer between the English people and the natives. There are at present two joint committees of English and natives, one already well organized, for dealing with the cases of distress and poverty. The scope of the Church of to-day is, indeed, marvellous, ministering as it does to the descendants of people amongst whom the apostles laboured; to those who abide in great, civilized centres, and to others who have hitherto lived a savage life and offered sacrifices to idols—their own handiwork.

### A Bountiful Harvest.

We have excellent promise of a good harvest throughout Canada. So varied are the requisites for the successful maturing of all the diversified products of garden, field and orchard that it would be almost unreasonable to expect such a sequence of climatic conditions as would result in a thoroughly satisfactory crop in all departments. A good average is a thing to be hoped for, and a sufficient cause for sincere gratitude if obtained. There is every indication, not only of a good average crop, but of something considerably better. The reports from the West are quite rose-coloured, and, though the safe garnering of the harvest is the ultimate step which makes "assurance doubly sure," yet confidence increases with the advancing season and the pleasures of hope are not to be denied. The abundant rainfall and comparative coolness of the spring have contributed to the promise

of an unusual hay crop in the East. Of course, the problem of good harvesting weather has to be solved. Other crops so far seem to be satisfactory. We hope that our farmers may have abundant cause for thanksgiving later on, and that they will be moved proportionately to testify through a substantial acknowledgment to His Church their sense of the goodness of Him who is the source of all good.

### Choir Festivals.

"In many of our provincial dioceses just now," says the Church of Ireland Gazette, "the Church choirs have been diligently preparing for their annual choral festival. To bring together the various contingents from remote quarters is often a matter of considerable difficulty. But we are assured that the attendant benefits are well worth being at some pains to secure. The choir festival affords a means by which the musical standard of the services throughout the diocese may be improved; the joy of taking part in a united festival service in a cathedral or other large church is itself a valuable lesson in corporate Church life, while the address on the occasion seldom fails to bring home the solemnity and importance of the office of those who lead the worship of the congregation." Why should we not have occasional diocesan choir festivals in Canada? We have without doubt the requisite musical talent. Can it be said that we lack the organizing power? Such a festival would be a step forward in the corporate musical life of the Church, and could not fail to cultivate a taste and desire for greater excellence in the interpretation of the best Church music by the respective choirs and for the harmonious blending of voices and instrument on great festival occasions. We would like to hear from some of our choir masters and musical friends on this attractive subject.

### Divorce in Australia.

In a sermon delivered at St. John's Church, Parramatta, Archdeacon Gunther deplored the change that had come over the laws, customs, and the morality of the land in relation to marriage and divorce. As quoted in the Australian Churchman, the Archdeacon said that divorce and separation were becoming in some professedly Christian centres almost a national crime. Our judges had spoken out in terms of condemnation of the growth of the evil, and only lately the Chief Justice of Victoria condemned the increase of cases of divorce through desertion as approaching a national crime. Of 2,843 divorces and judicial separations in New South Wales, 1,034 were for simple desertion. In these days, as many of God's other gifts were often abused, so matrimony was often regarded—unfortunately for the country—as only a civil contract, merely a matter of domestic arrangement and sordid advantage. Referring to hasty marriages, the preacher said that he considered that the facilities given for marriage, without notice, in many churches often produced very saddening results.

### Holy Communion.

The Bishop of Exeter in a recent charge gave the following expression of view on the times at which the solemn feast is held: "There were three lawful courses open to them—either to place the principal service earlier; or to celebrate Holy Communion, as was often done, at an early service, with Matins and sermon for the mass of the people at a later hour; or, recollecting that in the history of the Church the rigid insistence on fasting Communion killed frequent Communion, and, taught by that experience, to welcome to the principal service of the day all who wished to communicate then.

We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS.

Son, Limited, 171a Sts., Toronto.

er Gown

THE Order unshrinkable black

enadine .50 per yard. e \$2.00 to \$3.50 samples—

FO & SON to the Post-Office. TORONTO.

rn Insurance \$3,300,000 over \$3,890,000 OFFICE: 111 King Street W. J. J. KENNY, Managing Dir. Secretary.

EWART



for ur Home ar as crystal, hard,

to-day—it will prove

ART ICE CO. (Globe Building). 14, 1947, 2933.

H FURNITURE DOOL DESKS DBE FURNITURE CO. LIMITED. N. Y. N. Y. BELL-METAL CATALOGUE & PRICES FREE.

SINCE 1826 BELLS & OTHER PUREST BEST GENUINE JY. N. Y. BELL-METAL CATALOGUE & PRICES FREE.

ig to or rom mention n

That, surely, was right and Christian. Reduced to the solitary action of the priest in the presence of a non-communicating congregation, the likeness to the original institution of Christ was altogether effaced. Nothing could persuade him that the Lord, if visibly present, would interfere to turn back those who came, even if they should have taken such food as to enable them to follow the service without distraction. On the contrary, it was his conviction, built upon the experience of a lifetime—so far as anyone was able to judge of such things—that among those who habitually communicated in their simplicity at the midday services were to be found communicants who yielded to none in all the world in preparation, in seriousness, and in quiet, whole-hearted devotion. He said that from his heart, without a thought of disparagement of those who, like himself, personally preferred the earlier hour when possible; and with full recognition of the weight of Christian precedent in favour of Communion before all other food. A godly custom, commended to them by many associations, it would always be the practice most natural to very many."

#### Scientific Certainty.

We hear not a little from the Christian pulpit of scientific discovery, fact, truth, etc.; and even at times those old-fashioned Churchmen who decline to accept science as the arbiter of faith are in a superior manner referred to as "ignorant, slothful, mentally inert, lacking in intellectual equipment, which the enquiring spirit of the present day demands. That there is quite another aspect of the case the following extract from a review of two modern scientific works in the London Times amply demonstrates: "Not theirs (the Scientists) the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity and ignorance, with their baseless assumptions, flimsy hypothesis, logical fallacies, interminable dissensions, and all the other marks of inferiority, on which the votaries of Science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own showing save a few fragments strewn about the arena."

#### Christian Liberty in Spain.

A correspondent has had the following letter published in the Guardian: "The Spanish Government has acted in marked contrast to the tone of the letter of your correspondent last week. For more than ten years the front door of Bishop Cabrera's church in Madrid has been kept illegally closed. On Sunday, May 28th, by order of the Spanish Government, the door was opened, and the unjust intolerance patiently borne so long is now a thing of the past. I believe that the King of Spain wishes to be the friend of freedom, and his letter to the Bishop of Barcelona must be read in the light of the unintentional technical illegality committed by our fellow-Churchmen there. It is deplorable that non-Roman Catholic Church buildings or cemeteries in Spain cannot have the emblem of Christianity placed outside. Until the law be altered submission is a duty, and, if present portents be true harbingers of the future, we shall not have long to wait for the advent of religious liberty in the home of the Inquisition. It is interesting to note that the English cemetery in Malaga has a cross over the entrance-gate. This was permitted to be erected as a token of gratitude to the consul (Mr. Mark), who devoted himself to the service of the people during a cholera epidemic. The incident shows

the way to 'the hearts of Spaniards.' Those who have read George Borrow's interesting book, "The Bible in Spain," will know something of the difficulty of conducting any other than the worship of the Roman Church in Spain, and will be gratified that the spirit of religious liberty is at last being allowed to exist in this stronghold of the Church of Rome.

#### A Public Benefactor.

From time to time we have seen mention of the wonderful and successful experiments carried on by Mr. Luther Burbank at Santa Rosa, California. On his farm at Sebastopol, Cal., we learn from the New York Independent, there are now growing 300,000 varieties of plums, each tree grafted so as to contain 500 different kinds. At one time there were nearly or quite 500,000 lilies growing on the place, and 20,000 roses; the thornless blackberry was selected from 65,000 seedling plants, and from nearly a million seedling pears no tree worthy of propagation was produced. Varieties of fruit have been produced that are more prolific and hardier, growing in regions where the old varieties failed. The fruit season has been prolonged several months by early and late-bearing varieties; keeping qualities have been developed so as to stand long distance shipment; fruits have been made larger, stones removed, thorns eliminated, shells made thinner, flavour, colour and odour improved, and entirely new fruits produced. Grains and fodder plants have been made larger, more prolific, more nutritive, and to have less waste; cotton, rice and sugar cane have been improved. To flowers have been added beauty, grace, perfume, size and colour. . . . The practical value of this can scarcely be estimated. It is pleasing to have some information as to the boyhood of this remarkable man, whose life story it would have delighted the late Sir Samuel Smiles to have told. "A quiet, retiring child, shrinking from notice, he is said to have spent much of his time with nature. He knew more than anyone else about the apples in the orchard, the wild berries on the hillside and in the meadow grasses, the chestnuts and hickory nuts in the woods. He knew where to find the first blossoms of spring and the brightest flowers of summer. The birds and animals allured him, and no rock, tree or cloud escaped his notice. The habit of observation and classification, with the power of individualizing which he possesses in such a remarkable degree was early developed." How concise and modest is this simple expression of personal feeling by one of the most marvellous discoverers of modern times. He says: "I shall be content if because of me there shall be better fruits and fairer flowers."

#### RELIGIOUS TEACHING.

To our mind the lack of proper and systematic religious teaching is the cause to which may be fairly attributed the open or secret sins which degrade the individual, pollute society and lower the moral character and tone of the State. Some of us may remember the far-off days—so far that memory had just begun to write on her magic tablets things which could never be forgotten—when on our mother's knee or beside our father's chair we were reverently taught to say the Lord's Prayer, to learn some good, old hymn, verse by verse, and to begin to be asked the questions, "What is your name?" "Who gave you this name?" Nor may we have forgotten the simple, solemn family gatherings at morning and at eventide at family prayer, when from beloved lips, it may be now long silent, we heard God's Word repeated, and the voice of prayer and praise upraised by those most dear to us on earth, ourselves joining with innocent, childlike response. Never have those early impressions been effaced; and whatever of evil we have escaped or good

we have attained may largely be attributed to the right seed thus early sown, nourished throughout life by the grace imparted by our Lord to His Church through His ever blessed Spirit. How often in life has the man who, with many hindrances and temptations, to battle against, has despite them all been able through many years to prove his faith by his works, thanked God repeatedly for the good seed planted in his tender heart and mind—when a young child in his father's home, the seed which, duly nourished and cared for as the years passed by, when the child became a youth, and the youth became a man, brought forth fruit abundantly, the fruit of good living gradually developing an honest, pure, and manly life, beloved of his family, esteemed by his friends and honoured by his fellow-countrymen. How often, on the other hand, has the man who, early in life, began to turn a deaf ear to the pure and salutary teaching of home and Church, and to make evil his good and worldly pleasure his goal, later on as his years matured and sin had stained his life and hardened his heart, on some occasion, when conscience and memory combined, revealed to him as with a spiritual flashlight the awful and almost irretrievable mistake he had made, bitterly longed to be an innocent child in the dear old home again, that he might start life's journey afresh, informed with the corroding experience of the impure, the dishonest, the hypocrite. Alas! in this world it is not to be. Fixed and inviolable are the laws of Nature. Yet no man, save by his own wilful wrong-doing, can set bounds to the operations of grace. We have sought to show the power of religious instruction begun in early life. Its beneficent and formative influence on the individual and its salutary effect on his home, his friends and the State. We have also indicated the marvellous power exerted by the remembrance of religious instruction in early life on the mind and spirit of one to whom it was a lost opportunity. How deplorable, how disastrous must be—yea, is—the absolute lack of it in the homes of hundreds and thousands of our fellow-countrymen, to whom religion is but a name and Christianity a form! Where the Bible lies dust-laden, or perchance is dusted and nothing more, and the Prayer Book is occasionally carried to and from church; where at home the children are uninstructed, or ill-instructed, in Scripture, Catechism or the beautiful and spiritual hymns of the Church, and where idle gossip, sensational novels, equally sensational magazines and newspapers and untimely sport and other objectionable forms of amusement help to make God's day acceptable to men, women and children, who would feel it an insult to be told that their conduct is a travesty on the name they bear and the faith they profess. We cannot adequately express our delight at the sound, Scriptural and intensely practical portion of the recent charge to His Synod by the Venerable Bishop of Kootenay and New Westminster on this subject. It should not only be read, but carefully laid to heart and acted upon by not only every clergyman, but every Churchman and woman as well throughout broad Canada. It is the voice of wisdom, the voice of truth. We cannot emphasize too strongly this noble, timely, courageous utterance, full worthy of the Bishop and the man. May it be blessed not only in word but in deed! What a Church would be ours were His Lordship's sage and splendid advice universally adopted! Ours then would be a revival of the most stable and exalted kind.

#### THE BIBLE AND THE PULPIT.

A kindred subject to that which has recently occupied so large a space in the public mind—religious instruction—is the use to which the Bible is being put in our pulpits. In reading the charges delivered by the Bishops of the

Church to one can't  
mous and  
God" show  
revelation  
precepts  
the stand  
essential  
quired fr  
delivered  
testimony  
Old Test  
ciples in  
quoted in  
purpose  
faithfully  
presses t  
she is tr  
spiritual  
irresolute  
sion in t  
material  
substitut  
Speaking  
paths of  
the clergy  
people to  
them al  
youngest  
unhesita  
the Bibl  
search  
ternal as  
In the  
Bishop  
critical  
arises;  
is given  
ject of  
their p  
and not  
view.  
in the v  
is good  
doctrin  
ingly I  
from t  
oaken  
and sat  
tap an  
—for r

#### Spectator

Who  
system  
pews c  
rector,  
call, h  
cerning  
clergy  
courtes  
ship.  
part of  
regard  
his wo  
clergy  
sional  
with t  
to be  
about  
reproc  
attend  
far as  
to do  
nature  
cleric  
Ottaw  
by br  
newer  
the sa  
and f

Church to the Synods of their various dioceses one cannot help being struck by their unanimous and earnest desire that the "Word of God" should be proclaimed to the people as the revelation of God's will to man, and that its precepts should be inculcated and enforced from the standpoint of truth and righteousness. The essential message of the Bible is what is required from the pulpit. This is the message delivered to us in its pages, in the record and testimony of prophet, priest and king in the Old Testament, and of our Lord and His disciples in the New. Page after page could be quoted in support of this position. For this purpose the Church exists, and in so far as she faithfully and unswervingly proclaims and impresses this essential message upon the world she is true to her founder and Lord, and her spiritual success is assured; but where she is irresolute, uncertain or unfaithful to her mission in this regard, it is invariably found that material or worldly success is a sad and sorry substitute for spiritual growth and strength. Speaking in his charge on one of those by-paths of scholarship into which some few of the clergy delight to wander and beckon their people to follow them instead of sturdily leading them along the "King's highway," one of the youngest of our Bishops, Bishop Williams, says unhesitatingly "that the essential message of the Bible is wholly unaffected by modern research and criticism, which deals with the external aspects and conditions of the revelation." In the opinion of this learned and devout Bishop the need for the clergy to refer to critical topics in their sermons very seldom arises; and furthermore, this excellent advice is given that the clergy should study the subject of criticism, that they may be able to guide their people wisely, and that they should base their spiritual lessons on sound interpretation, and not force literary and historic grounds into view. Bishop Williams struck the true note in the views referred to. What the people need is good, solid spiritual food; in a word, sound doctrinal teaching—fearlessly, faithfully, lovingly proclaimed and taught. Water drawn from the old spring and drunk from the old oaken bucket is every whit as refreshing and satisfying as that which flows from a silver tap amidst artistic and luxurious surroundings—for most men it is much more so.

#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest.

Who has not heard and read of the value of systematic visiting in the parish; how it fills the pews on Sundays, binds the congregation to the rector, and so forth and so on? We do not recall, however, having heard or read anything concerning the values of calling upon our brother clergymen in neighboring parishes, out of courtesy, and a large-hearted feeling of fellowship. Yet this we imagine is not an insignificant part of our duty, to extend the hand of brotherly regard to a fellow-labourer, and cheer him in his work by some courteous attention. Every clergyman must know how subtly the professional spirit creeps into his work unless watched with the closest scrutiny. The things that have to be done are promptly attended to, but what about the things that may be left undone, and no reproof is forthcoming, no falling off in church attendance, no shrinkage of church income? So far as personal interests go we are perfectly free to do or not to do, and yet the law of our higher nature bids us act. We wonder if there are not clerical homes in Toronto, Montreal, Halifax, Ottawa, Vancouver, that have not been entered by brethren whose duty it was to welcome the newcomer? We wonder if there are not men in the same cities who have been graciously received and failed to reciprocate the courteous attention.

What a power there is in a letter sent at some critical moment to offer sympathy in misfortune, or congratulations on the advent of some special happiness. At this season of the year when parochial demands are far from onerous, we imagine that many men could turn a new leaf in regard to these things with great advantage, and at trifling inconvenience. Let no one be base enough to limit his smiles and his friendships to those whom he thinks will be of use to him in the pursuit of his ambitions. We are going through life but once, and the journey is a brief one. What we do must be done quickly. The writer has the happiest recollections of more than one clergyman, eminent in the Church, who showed him courtesies, as a young man. The wholesome influence of these memories shall never be effaced. He is conscious that this whole-hearted, unaffected fellowship is not as general as it might be, partly because of amiable indifference, and partly because the pursuit of personal ambitions have been allowed to overshadow all else. Apologies are useless, why not make them unnecessary? Let us cultivate large-mindedness and large-heartedness regarding our fellow labourers, and let us put our theories into practice at once.

When Spectator wrote about the "Colonial Clergy Act," he was not aware that the Archbishop of Canterbury had sent a representative to consult with the Church leaders in the various Dominions of the Empire, on matters of mutual concern. He has nothing, however, to withdraw, and only hopes that it was made very clear to this delegate while in Canada that we do not propose any longer to beg the privileges of being allowed to preach while on a holiday to England. If the pulpits are open to us as they are in the United States and other countries on the assurance of our good standing, then it is a question of mutual courtesy and mutual convenience. It is very encouraging, however, to find that the Archbishop of Canterbury should so realize the kinship of the Church in the Dominions beyond the seas, that he has sent a confidential representative to investigate on the spot conditions and aspirations, with a view to more united and effective action. It is possible that this is one of the first-fruits of a new view of the Anglican Church beyond the British Isles obtained by the Primate of all England while on a visit to this continent a year ago.

The great International Sunday School Convention held in Toronto a few days ago passed off with a swish and a swing that seems to be characteristic of all such gatherings organized by Americans. They are past masters in the art of marshalling a multitude and combining the spectacular with really useful forms of service. In the introductory addresses there was, of course, the inevitable waving of the flags of two countries, and the proclaiming of the tender love which one nation bears towards the other. We are bound to hear the changes rung on Anglo-Saxon might and Anglo-Saxon possible achievements, in the years to come when British and American representatives sit down to dine together, or rise up to express their national emotions. There seems to us to be times and seasons when it is not only becoming but necessary to light up the imagination with the glories of national achievement past or prospective, but we are not sure that the opening of a Sunday School convention is the time or place. It is a subject that is sure to draw forth applause, and many men cannot resist the music of approving hands and feet. Opening meetings and opening addresses should bear directly upon the work to follow, and as far as possible give that work a worthy inspiration.

We are quite sure that Bishop Vincent gave

utterance to important truths, when he warned Sunday School educators not to reject old methods, simply because they were old, and stated that the Sunday School of the future would partake more of the nature of the home and less of the character of a school. We have long felt that there has been an insane craze for all sorts of devices in modern education. We have been bowing down before forms and adoring mechanism when we should have been filling ourselves with the spirit of knowledge and leading young minds straight to its sources. We need the simple life in the school-room as much as elsewhere—the direct personal contact between pupil and truth, without any mechanical intermediary. Under no conditions is simplicity so necessary as in the Sunday School. We want the children not only to know, but also to think and feel. The subject must be made to live with interest, not by excessive external illustration, but by internal reality. The great essential in a Sunday School teacher is a knowledge of child life, its aspirations and limitations. We need to know what are the probable questions this child would ask were he to open his mind to us. What was our own attitude as children? If we have a knowledge of the mind we hope to develop and the subject we set ourselves to teach, there ought to be no difficulty in bringing mind and subject directly together in a manner that will make the one to lay hold of the other and use it.

In the reports of the proceedings of the Synod of Rupert's Land we notice with satisfaction that very substantial progress has been made in the way of raising funds to erect a new St. John's College, Winnipeg, a new site more closely in touch with the university. The sum of \$100,000 is considered necessary for the undertaking, and we understand that about half of that sum has already been pledged in the diocese and the rest will be forthcoming when the canvass has been completed. It is obviously necessary that the West should have its training school for the prophets who are to go out on the prairies and foothills to sustain and set forward the Church. In view of the on-coming settlement of those vast areas of which Winnipeg will be the metropolis, it is only common wisdom that the plans of the new college should anticipate conditions very different from those that now exist. We are sure that the men of the East will hear with pleasure of the success of the movement, and should local capacity fail to furnish the necessary funds eastern Churchmen are usually ready to give a worthy cause substantial support. We imagine they would not be found wanting in such a case as this.

The Bishop of Quebec moved at the last meeting of the Board of Management to enlarge the Executive Committee by two members. After discussion the matter was left over to be dealt with at the autumn meeting, when presumably there will be a larger attendance. It seems to us that the point is well taken. In theory an executive committee has purely administrative duties to perform. It is the agent that sees that the will of a higher authority is carried into practice. It is not supposed to be constructive, but executive. The superior body lays down the lines of its policy and enunciates the principles that are to apply to future actions, and the lesser body attends to the details according to its instructions. Under such circumstances a small executive committee is probably better than a larger one. But any one familiar with the actual working of committees knows that an executive committee has to face situations that have not been anticipated by the Board or Corporation. Action has to be taken immediately, and whether it is commissioned to do so or not it must take the responsibility and do things. It is often forced to commit the larger body to

a policy which had to be decided upon, without reference to that body. Under such circumstances we question very seriously the wisdom of having so small an executive in connection with the whole mission work of the Church in Canada. It now consists of six men named by the Board and the officers. We think the representation ought to be more representative both in point of members and geographically as well. The policy of selecting the members of that committee from a comparatively small locality was done at the outset in the interest of economy. Spectator has not been one of those who have complained of excessive expenditure on the part of the Board, nor does he think that the better informed in the necessities of such a work have sympathized with the outcry. We must get our money's worth for the expenditure, but in our judgment the item of expenses will have to be very considerably enlarged before we get efficiency. We would favour the payment or partial payment of the expenses of members of the Executive Committee so that a reasonably representative body may be had to perform the most vital part of our missionary work.

We have not been so fortunate as to see an extended report of Canon Farthing's address before the Synod of Toronto on the revision of the Prayer Book. We gather, however, that he advocated a more serious and thorough examination of our Liturgy and occasional offices than was contemplated by the last General Synod. We observe in the meagre report of the proceedings of the Synod of Rupert's Land before us, that Ven. Archdeacon Fortin gave expression to the statement that a Prayer Book compiled three hundred years ago was not suited to the requirements of the present age. If these gentlemen take up in earnest the readjustment of the various services and offices of our Prayer Book in a thorough and final manner, we think the thing will be done, and they shall have linked their names to one of the greatest works connected with the Canadian Church. At all events we trust that this issue will be fairly and squarely met by the next General Synod. We do not want the thing shifted and shunted by some colourless compromise motion. Let the question be threshed out once for all. If an overwhelming majority says that it is all right as it is then we must submit. Don't let us evade the issue. We all want to do the right thing, and we can only arrive at a right judgment by speaking boldly and frankly the convictions we hold.

SPECTATOR.

## The Churchwoman.

### RUPERT'S LAND.

**Winnipeg.**—The eighteenth annual meeting of the Woman's Auxiliary of this diocese opened Tuesday afternoon, June 20th, in Holy Trinity school-house, the president, Mrs. J. J. Roy, occupying the chair. The devotional exercises were conducted by the Rev. F. E. Lys, after which the roll-call of delegates was read. Mrs. Roy, before commencing her address, read a letter from Mrs. Fortin, honorary president, expressing her regret that on account of illness she was unable to be present. This is the first annual meeting that Mrs. Fortin has not attended since the formation of the Woman's Auxiliary, and a motion was carried by a standing vote to have the secretary tender Mrs. Fortin the sincere regret of the members on account of her absence, and express earnest hopes for her speedy recovery. Mrs. Roy, in her address, spoke of the excellent progress made by the society during the past year, and the pleasure it afforded her to state that the pledge the society had undertaken

of contributing \$1,000 to the clergy endowment fund had been paid in full, and a new pledge accepted, namely, that of contributing \$1,000 towards the fund of Archbishop Matheson is raising to provide rectories for country clergymen. The establishment of a library of missionary books was another achievement of the past year which afforded great satisfaction. In speaking of the future work, Mrs. Roy urged the members to "be earnest" in their work, that this was the key to success, and illustrated her text by telling of how at one time she much desired a bouquet of flowers for a certain purpose, but at first appearance her garden appeared to afford not a blossom. Diligent search, however, revealed a single blossom here, another there, and so on, until soon she was astonished at the collection she had made, and so it was in collecting funds for W.A. work, sometimes from the most unsuspected corners earnest work brought forth generous returns.

Mrs. Macfarlane presented the recording secretary's report, which told of, most encouraging progress in all directions. Eighteen regular, four executive, and several special meetings have been held during the past year. The pledge assumed last year in regard to the clergy endowment fund had been fully paid, and the new pledge made to the Archbishop to supply \$1,000 towards a fund to provide rectories for the country clergymen has already been partially met. Lady Schultz has promised to give \$100 if the other \$900 is raised. The following yearly contributions undertaken have been made: \$10 to Miss Mellish, of the Selkirk Diocese in the Yukon; \$20 towards the salary of Miss West, Metlakatla Diocese of Caledonia; \$10 towards salary of matron at Sifton hospital at New Westminster; \$10 towards repairing hospital after fire; \$5 for matron at White Fish Lake; \$10 towards Japanese work in Vancouver; \$14 toward Poplar Park Mission. The year is noted for the number of new branches formed, twenty senior branches as well as many junior funds. The \$200 needed for the formation of the library of books on missions was raised, Lady Schultz generously contributing \$50, and the library is now established. St. George's and Holy Trinity branches are clothing four children in the Indian school at Peace River.

The corresponding secretary, Miss Millidge, has had a very busy year. Letters were sent out to all the branches in regard to both the clergy endowment and rectory funds, all of which met with generous replies. Appeals were also sent to the branches for funds to help build the church at Cariboo Crossing. New churches are springing up all over the diocese, which have had to be supplied with church furnishings, and a full list of the churches was given. The secretary was glad to state that the church furnishing committee had managed to almost keep up with the demands made upon it.

Miss McAllister gave a concise report of the Dorcas work, sixty bales were sent out during last year, an increase of twenty-one over last year. The total value of the bales was \$907. Great care was taken to see that supplies sent were what each station needed. The branch secretaries were asked to be more careful in sending the weight of the bales to the Dorcas secretary, as only in this way could the amounts paid for freight be refunded. Of the sixty bales sent last year, only the weights of twenty were reported. The amount spent for materials was \$86.60; for groceries, \$133.30; for gifts, \$46.50, and for freight, \$56.63. Mrs. Chambers presented a detailed account of the treasurer's financial report for the year, showing the following balances for the various funds: Clergy endowment fund, \$55.65; general expense, \$52.34; leaflet accounts, \$5.17; mite box fund, \$33.21. Mrs. Murray, Leaflet editor, reported that the space allotted

to the Rupert's Land W.A. in the Leaflet had been reduced from 1,400 words to 500 words, but requested that the branch secretaries continue sending in items of general interest. Mrs. Burman, Leaflet secretary-treasurer, reported that the subscriptions now amounted to \$643. Mrs. Jeffrey, literature secretary, reported that the library was now in running order, and catalogues were ready to be sold at five cents each. 119 copies of the W.A. library had been sent out with twenty-six helpful papers. Mrs. Richardson, superintendent of the Junior W.A. reported a successful year's work with a balance on hand of \$44.10. The Rev. A. U. de Pencier then addressed the meeting, and urged the women to remember the influence they were able to wield in their homes, and not to forget their immense powers of persuasion. Lady Schultz read a most excellent paper on "Our Opportunities," in which she clearly set forth the many ways which are now open for earnest work. In addition to the special aims of the society, she urged the members to exert all their influence in regard to the keeping of the Sabbath. Just now the question was a burning one, and if a firm stand were not made the quietness of Sunday would be lost never to be regained.

Wednesday.—At the meeting to-day in St. James school-room, after various questions had been put, and replied to, touching on vital points in the society's work, a carefully prepared paper was read by Mrs. Wilson, entitled: "Is There any Benefit in Obedience?" showing how much has been gained by the observance in missionary effort. The writer thought that time spent in the foreign interests was never misapplied; it would do nothing to impoverish the home churches, for with a proper spirit, all would be willing for any command at home or abroad.

Mrs. Wilson's remarks were followed by a discussion of some length of the reports as to what would be of interest to the society as a whole, in all departments of the work. It was decided to divide the work into three distinct branches, known as the Senior W.A., Junior W.A., Children's W.A., with one supervisor for the junior and children's branches. Then came an able address from the Rev. A. Murray on "A Few Phases of Missionary Work." After signifying his appreciation and sympathy of the work done by the W.A., Mr. Murray asked to be allowed to offer the ladies a few practical suggestions, which he wished his hearers to understand were given in a spirit of earnestness and not one of criticism. He thought in the publication of the Auxiliary literature many things were written which would in no way strengthen the W.A. The society are too lenient with the clergy, and make too much of their hardships which he considered men in other walks of life were called upon to bear just as often, and displayed equal fortitude. He also thought that many of the means employed for raising money for the various funds was a little out of harmony with the work of the W.A. He liked enthusiasm, but however eager, the W.A. must not drift from the true objects of the organization. Letters were read from the general Dorcas Secretary of the W.A. in the North-West, and also from Miss Holson, the General Secretary of the East, making strong appeals to the various W.A.'s throughout Canada. Votes of thanks were passed to the ladies of St. John's, St. James', and Holy Trinity churches for their kindness and hospitality at the various meetings; to the Rev. A. U. de Pencier, H. L. Roy, the Rev. Mr. Horrobin, and the Rev. A. Murray, for their excellent addresses, and to the press, after which the election of officers took place, resulting as follows: Patroness, Lady Schultz. Honorary President, Mrs. Fortin; honorary Vice-Presidents, Mrs. O'Meara, Mrs. Gill, Miss Inkster, Mrs. Rowan, Mrs. Grundy; President, Mrs. J. J. Roy; First Vice-President, Mrs. A. T. Cowley; Second Vice-President, Mrs. Oldfield; Recording Secre-

the Leaflet had s to 500 words, secretaries con- il interest. Mrs. asurer, reported ounted to \$643. y, reported that ing order, and old at five cents library had been ul papers. Mrs. the Junior W.A. k with a balance de Pencier then ed the women to ere able to wield et their immense ultz read a most unities," in which ways which are n addition to the urged the mem- in regard to the ow the question firm stand were ay would be lost

g to-day in St. arious questions ouching on vital a carefully pre- Wilson, entitled: "dience?" showing the observance in er thought that crests was never ng to impoverish proper spirit, all and at home or

e followed by a the reports as to the society as a re work. It was ito three distinct V.A., Junior W.A., pervisor for the Then came anurray on "A Few After signifying of the work done to be allowed to uggestions, which stand were given t one of criticism. of the Auxiliary tten which would

The society are d make too much nsidered men in upon to bear just rtitude. He also ans employed for funds was a little of the W.A. He eager, the W.A. e objects of the d from the general n the North-West. General Secretary eals to the various Votes of thanks John's, St. James', their kindness and tings; to the Rev. oy, the Rev. Mr. Murray, for their press, after which place, resulting as chultz. Honorary y Vice-Presidents, iss Inkster, Mrs. t, Mrs. J. J. Roy; F. Cowley; Second Recording Secre-

tary, Mrs. McFarlane; Corresponding Secretary, Miss Millage; Dorcas Secretary, Mrs. J. McAllister; Assistant, Mrs. Jeffrey; Librarian (a new office), Mrs. Horrobin; Treasurer, Mrs. S. G. Chambers; Leaflet editor, Mrs. Murray; Treasurer, Mrs. Burnham; Diocesan Correspondent, Miss Agnes Cowley; Diocesan Superintendent of Juniors, Mrs. Richardson; Assistant, Mrs. Carmen; Convener Mite Box Committee, Senior, Miss Cowley; Junior, Mrs. Hayes. A very interesting feature of the afternoon's programme was the appointment of Mrs. McFarlane, the worthy Recording Secretary, to a life membership. Mrs. McFarlane acknowledged the honour conferred upon her in a few well-chosen remarks, in which she expressed herself as more than grateful, and thanked the delegates for helping so materially to give her this office. Mrs. McFarlane then handed over the membership amount collected to the Treasurer, to add to the parsonage fund.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Halifax.**—St. Luke's Church.—On Trinity Sunday the Bishop ordained four to the priesthood and five to the diaconate.

**Eastern Passage.**—A meeting of the Tangier Ruri-decanal Chapter was held in this parish on the 24th ult. Five priests were present. Papers were read by the Rev. E. Roy, rector, and the Rev. V. E. Harris. The ad clerum sermon, which was preached by Mr. Harris, was relative to the clergyman as a preacher, pastor, and priest.

**Windsor.**—A quiet day was held in the Hensley Memorial Chapel, King's College, on the day following the ecenia. The services were said by the Rev. Canon Vroom. The meditations and addresses throughout the day were given by the Rev. W. H. Binney, D.D., of Northwich, England on (1) the dignity, (2) the trials, and (3) the joys of the priesthood. The day was most helpful to the Divinity students, and to the twenty-five or more priests in attendance.

**Bedford.**—A beautiful and spacious church was opened in this place on Trinity Sunday. The new building is prettily situated in the centre of the village. The former church, half a mile distant, is to be used as a mortuary chapel. The preacher at the morning service on Trinity Sunday was the Rev. V. E. Harris, the priest-incumbent. During the afternoon, His Lordship Bishop Worrell, drove out from Halifax, and preached at evensong to the large congregation present in the new House of God.

**Sackville.**—Twelve persons were confirmed in the Church of St. John the Evangelist on the 28th inst. This was the second confirmation held in this parish since the beginning of the year. The rector, the Rev. V. E. Harris, has engaged the assistance of Mr. C. M. Baird, a graduate of Acadia College, Wolfville, and who is a candidate for the sacred ministry of the Church. In this very large parish there are five churches and three mission stations in which regular services are held. Sackville is one of the oldest parishes in Nova Scotia. The first parish church was burned to the ground many years ago when it was the custom to carry coals of fire from the nearest house for the lighting of the fires within the building.

**Annapolis Royal.**—In the face of a congregation that packed St. Luke's Church, Bishop Worrell, on June 25th, administered the Apostolic Rite of Confirmation to eighteen candidates, every one of whom had sought for the privilege of being presented. Owing to ill-health, the Rev. H. How had been unable to make the usual efforts to secure candidates. It was especially gratifying to find the classes at the rectory regularly attended by those who came of their own free will and accord. Rev. H. D. de Blois, M.A., acted as chaplain. Rev. John Reeks was also present. This was the first visit of His Lordship. Plenty of bunting gave him assurance of a warm welcome. The address was excellent, and produced a lasting and most favourable impression. Mrs. How's illness prevented us having the proposed musical service. Miss Brittain acted as organist. Though chairs filled the aisles and people the gallery, the congregation was very reverent, and listened with wrapt attention to the earnest appeal and edifying instruction. The church was becomingly decorated with a profusion of white flowers. On Monday, the Bishop confirmed a visitor who is in extremis. Should the Bishop be able, as requested, to return in October, there will be a larger class from the outer parts of the parish. The above were from town only. The former confirmation was held only 19 months ago.

**Sydney Mines.**—The beautiful altar in the new Trinity Church was given in memory of the late Rev. G. Metzler, a former rector, by some of his old friends, who still remember with much love and grateful affection the excellent work he did at the Mines, and also at North Sydney, where he was instrumental in building the first St. John's Church. The altar itself is massive, and impressive, and is certainly the best to be seen in any Anglican Church in the Island of Cape Breton.

### FREDERICTON.

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

**Clifton.**—On June the 20th ult., the Rev. David Wetmore, one of the oldest clergymen in the diocese passed away. Mr. Wetmore was more than four-score years of age, and was widely known as one of the best of men. Ever ready to assist in the services of his Church when called upon, and always on hand to comfort those afflicted or in distress. Mr. Wetmore's first parish was in Welsford, Kent County, where he preached for some years. He afterward took charge of the Grammar School at Kingston, and was there for a period. When Rev. William Scovil was alive, Mr. Wetmore assisted him in Kingston parish. The services were many, and he took one or two every Sunday. He always lived in Clifton, and in addition to his work in the church he farmed on a small scale, and for the convenience of those who lived so far from the city he did odd jobs of printing. His wife survives him, also one daughter, Mrs. Henry Flewelling, but a large number of relatives and friends will mourn the man who had lived among them all their life time. He was at the Macdonald school last week, and did not complain of feeling sick until this week. He suffered no pain, and expired peacefully. Pneumonia was the cause of death. The funeral was largely attended.

**St. John, N.B.**—Rev. Father J. M. Davenport, formerly rector of St. Thomas' Church, Toronto, conducted the services at the Church of St. John the Baptist on Sunday. Father Davenport was during the time he was here most highly thought of and respected. While Rev. P. Owen Jones is enjoying his holidays Father Davenport will remain at St. John. Since his arrival he has been warmly welcomed by many

of his friends, and large congregations assembled at both services on Sunday to hear him preach. A festal evening song service was held at the seven o'clock service, at which special hymns were sung. His text was taken from the 26th Psalm, "Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth," and his sermon was an excellent one and very much enjoyed.

### ONTARIO.

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

The Bishop of the diocese made his annual visit to the churches along the St. Lawrence during the past week. Mr. Charles Macdonald, of Gananoque, placed his commodious and well equipped yacht at His Lordship's disposal, and in it he made his tour. Confirmation was administered at Gananoque, where the rector, Rev. J. R. Serson, presented nine candidates. At Rockport, the Rev. Thomas Leech welcomed the Bishop, who addressed a large congregation in the attractive church at this station. St. Paul's, Brockville, was next visited, and in the presence of a large assembly sixteen candidates received the Apostolic Rite, presented by the rector, the Rev. O. G. Dobbs. A warm reception was given His Lordship at Prescott, where an excellent service was rendered, and twenty candidates received the laying on of hands, the Rev. H. B. Patton presenting them. Canon Starr accompanied the Bishop on his tour. This week His Lordship is visiting Plevna, and the stations of the Deanery of Frontenac, and on Tuesday, the 4th inst., will hold confirmation in Peterboro, for the Bishop of Toronto.

The Rev. Dr. Gardiner, of Canterbury, England, preached morning and evening in St. George's Cathedral, Kingston, on Sunday, the 25th ult., and Rev. Charles Masters and Rev. J. W. Jones, chaplain of the 47th Regiment, on Sunday, the 2nd July.

### OTTAWA.

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

**Ottawa.**—The Clerical Synod met in St. John's Hall, Monday, 26th, to receive the Rev. R. T. Gardner, coming from England with a letter from the Archbishop of Canterbury to get information regarding the wants and conditions of the Church in this country. The Venerable Archdeacon Bogert occupied the chair in the absence of the Bishop. The clergy present were: Revs. Canons Pollard, Hanington, Low, Kittson, Revs. T. Garrett, A. H. Coleman, J. F. Gorman, W. M. Loucks, A. W. Mackay, T. Bailey, F. W. Squire, W. A. Read, J. A. Ritchie, Lennox Smith, R. H. Steacy, J. J. Lowe and W. P. Garrett. An address of welcome was given Mr. Gardner by the Archdeacon. Mr. Gardner said he had been appointed by the Archbishop on the proposal of the Mission Board to find out the feelings of the Canadian Church with regard to certain questions. He has had several years' experience in a parish in Australia, and he was chosen as the one to tour the Empire on this account. He said there had been a Board of Missions formed in the Provinces of York and Canterbury, which does not do the work of the Mission Society, but is a board in which every member of the Church has a voice. There is also an endeavour on foot to form a subordinate board in each diocese. A few years ago letters were sent out by the Archbishop of Canterbury, asking the Bishops throughout the Empire if they thought it a good plan to hold a missionary congress previous to the Lambeth Conference of Bishops, which is held every ten years. The letters also asked where it should be held and if a thank-offering should be taken up at this time. So many and varied opinions were returned that it was decided to send a man out to make enquiries. Mr. Gardner showed that nothing definite could be done at the meeting, only the opinions were asked for. He asked that every one speak his mind freely. He would note their speeches, and compare them with the other dioceses he would visit. The first question to be taken up was that of the Colonial Clergy Act. This old Act prevents colonial clergy occupying pulpits in England for one or more services without getting permission from the Bishops. All the clergy present opposed this law, and Mr. Gardner said the feeling among the younger clergy of the Old Land is similar. But it is necessary to prevent men from leaving England who cannot become ordained there, and coming to the colonies, become ordained and return to their former home. The Act is not for the purpose of injuring colonial clergy, for they are considered good men by the Bishops in England. The Act is seldom used against the clergy of Canada, and, as it is still a law, it makes some inconveniences to them. The second question, the "short service system,"

whereby a diocese in England lends a clergyman to a colonial diocese for a term of years, does not pertain to this diocese, and was not taken up. The questions to be discussed this afternoon are: The desire or otherwise for the services of clergy educated and ordained in England. The local shortage of clergy (if any) and reasons for the same. The number of clergy (a) indispensable for carrying on existing work; (b) desirable for opening up new work. As compared with the number of clergy available for (a) and (b), how far short is the diocese? The possibility or otherwise of arranging a system of "reliefs" or "reciprocity" between clergy labouring in England and the colonies. The desire or otherwise to send colonial clergy to England for (say two years), training under an experienced incumbent. The system of patronage, appointment and payment of clergy pertaining to each several diocese. The offering of hospitality, by Church people at home, during vacations to those who are studying in England for holy orders. The appointment of one of the younger clergy in the colonial diocese to act as correspondent to the council for service abroad, keeping that organization posted up-to-date each quarter. Would the hands of the Bishops abroad be strengthened if some annual fund could be started "for Church purposes within the Empire"? Any other matters that may occur to the Bishop as likely to be useful or of interest to the Church at large or his diocese in particular.

**The Synod Meeting.**—The Synod of the diocese was opened by divine service in the cathedral on Monday evening, June 26th. The clergy and lay delegates assembled in the Lauder Hall, whence they proceeded to the cathedral in the following order: The crucifer, choir, Synod chaplains, Revs. W. A. Read and H. J. Spencer, lay officers of Synod, clergy of diocese, clerical secretary, precentor, visiting clergy, rural deans, canons, rector of cathedral, Archdeacon, treasurer-seneschal, the preacher, Rev. Rural Dean Stiles, rector of Arnprior, the Chancellor, J. Travers Lewis, D.C.L., the staff-bearer, the Bishop. There was a large congregation, and the sermon was a most excellent one, both in matter and in manner of delivery. On Tuesday morning the Bishop took the chair at 10 o'clock. Two-thirds of the clergy were then present, and many came in by later trains. About one-half of the parishes were represented by lay delegates.

Rev. T. C. Street Macklem, Provost of Trinity University, Toronto; Rev. H. F. Hamilton, M.A., representing Bishop's College, Lennoxville, and Rev. Principal Rexford, of Montreal Diocesan College, were invited to seats on the platform, and Rev. A. J. Broughall, rector of St. Stephen's, Toronto, to a seat on the floor of the Synod. Letters of regret were received from the Rev. Messrs. Warren and Lenox-Smith for their inability to attend the sessions. The officers of the Synod were then re-elected to their various positions. Mr. J. M. Courtney then read the report of the Audit and Accounts Committee and the auditor. He remarked that, though the report was a purely formal one, he had satisfaction in stating that the funds of the Synod were now in such excellent shape that there was more than enough on hand to meet every liability, which had not been the exact state of affairs when the diocese was first started.

Rev. T. J. Stiles, seconded by Rev. R. D. Anderson, moved the suspension of the Rules of Order to introduce the following resolution: "That this Synod offers its heartiest congratulations to two of its members, Hon. J. P. Whitney and Hon. A. J. Matheson, upon the responsible positions to which they have been called in the Government of this Province." In reply, Hon. Mr. Matheson regretted the enforced absence of his leader. He recognized, of course, that this resolution was a personal one, and he thanked the members of the Synod for their kindly expressed congratulations.

The Lord Bishop in addressing the Synod in the afternoon first spoke concerning the coming Lambeth Conference in 1908, in connection with which a Pan-Anglican congress dealing with missionary problems is being arranged. After the congress an united service will be held in St. Paul's Cathedral, London, at which will be presented, either in specie or vouchers, a thank-offering from the whole Anglican Church. A letter from Bishop Montgomery, secretary of the Society for the Propagation of the Gospel, explaining the scheme, and urging compliance with the suggestions of the committee, was read in this connection. The Bishop of Ottawa asked that this session of Synod should not pass away without some definite action being taken on Bishop Montgomery's letter. His Lordship then appealed for the Widows' and Orphans' Fund of the clergy, pointing out that the law of averages will not always favour Ottawa Diocese, so that steps should be taken at once to increase

the capital of the fund. He dealt with the excuse that the clergy should insure, by stating that they would be only too glad to do so when they received stipends appropriate to the increased cost of living. He urged that this and other funds should be helped by raising \$100,000, and making this amount our share of the united thank-offering of the Pan-Anglican congress. In reference to the Lord's Day, the Bishop pointed out that the increasing habit of exercising the right of private judgment, without sufficient information, was leading to the neglect, not only of the Lord's Day, but also of the Holy Communion and presenting their children for Holy Baptism. He urged that it was safer for the individual mind to submit itself to the guidance of the Church than to follow its own notions. No secular society allowed that freedom in practice and principles which is claimed in the Church. Neither in the law courts were such departures recognized, because on them may rest principles of the highest value. He advised a return everywhere to the primitive practice of Communion each Lord's Day and the use of the Book of Common Prayer amongst families who are deprived of more than one service on that day, thus fulfilling the purpose of their Confirmation by which they were admitted not to the sacred but to the royal priesthood. During the year the Bishop stated he had ordained to the diaconate, Mr. Geo. E. Fletcher, B.A., of Bishop's College, and Mr. C. F. Clarke, of Trinity College. Mr. Thomas H. Iveson of Bishop's College, was admitted to the diaconate by the Bishop of Quebec, acting under a commission from him. Mr. Fletcher was later advanced to the priesthood. During the year the diocese had lost the services of the Rev. J. J. Christie, of whom it may be said: "He had the confidence and esteem and love of his people." The laying on of hands in Confirmation was administered to 757, of whom 344 were males and 413 were females. Of these, 99 were brought up outside the Church of England. Referring to the resignation of Rural Dean Houston of the duties of that office, His Lordship stated: "I desire to give public expression to my warm appreciation of the valuable assistance which I have received since my entrance on the charge of this diocese from Mr. Houston, and, indeed, from all those who have filled the office of Rural Dean." Mr. Houston carries the title with him, although retired from the discharge of active duty. His Lordship asked that the Synod take early action on the necessary agreement by which the missionary Diocese of Algoma is to be constituted into an independent diocese. Passing to the needs of the Mission Fund of the Diocese of Ottawa, the Bishop warned the diocese of the danger of running into debt, and asked that the Synod should not separate until they devised some means of putting this fund into good shape.

After the reading of the Bishop's address, His Lordship invited Rev. Provost Macklem, of Trinity University, to address the Synod. The Provost referred first in general terms to the general prosperous look of the University, instancing the enhanced appearance of the grounds, owing to the purchase of the Bickford house and estate, and the handsome stone and iron fence facing on Queen Street. The greater number of students attending the university has necessitated meeting the financial needs caused by such increase. Means were taken through a committee to raise funds, and the work has been successful. All the needs have been met, and some \$200,000 added to the capital of the institution, as well as the purchase of the property. The speaker, after thanking the diocese for its kind reception of the university agent, Rev. Mr. Roy, proceeded to point out that the university was by its constitution the university of the Church of England in Ontario. It was at all times subjected to the control of the Church. Federation had not impaired this status. The university had retained its connection with the Church and reduced its expenses by becoming part of the Provincial university. Victoria University was to the Methodist Church what Trinity was to the Church of England. To maintain Victoria in a proper position the Methodists had just this year contributed \$300,000, making their endowment some \$800,000. The same work at Trinity had to be done (for both were members of the Provincial university) on a capital fund very much less than that of Victoria. He urged that these facts would spur on the Church to give the university the funds necessary to place it in a position to do for the Church the work it was now called upon to do with its present insufficient means. Referring to the Divinity School the Provost stated that so favourably known are the students that long before they conclude their course they receive offers from the United States and elsewhere. This prevents Trinity doing for the

Church in Ontario what it ought to do in providing ordinands. This could only be done by increasing the Divinity Students' Fund, so that men could be legally bound by good grants, to which he would be glad to add from the funds at the disposal of the university. Thus the dioceses of this Province could retain their young men for work at home. Concluding, he urged the clergy to seek out young men for ordinands, and again thanked the Synod for the opportunity of presenting the claims of the university to them.

The Bishop then introduced Principal Rexford, of the Montreal Diocesan College, who stated that he had since he had taken charge of that institution come to the conclusion that its claims should be put before Church people, and for this purpose he was present. The school was not intended to be a local institution. Bishops of Algoma, Ontario and Niagara had been amongst its teachers, as also the Bishop of Huron. To Lennoxville they had also given Principal Lobley. Their graduates were also found everywhere in prominent positions, not least among them, Dr. Tucker, so well known as the successful organizer of the Missionary Society of the Church of Canada. No denomination can support a really modern university, and therefore from the beginning the Montreal Diocesan School had been doing what the denominational universities in Ontario had only lately undertaken: handed over the Arts work to a central university. From all dioceses they had received students and graduates of the different Church universities. All non-graduates were encouraged to go through McGill. The speaker held that the school was eminently practical; parish work was provided in its training course. Courses in the art of teaching and Sunday School work were given. Hospital work and visiting under a capable clergyman were also undertaken. The advantages of its residence were pointed out, as well as its connection with McGill, which he held was second to none as an Arts university. A scholarship of \$200 per annum, free from all restrictions as to service, is offered to graduates in Arts. Another advantage was that of a preparatory course for those who were not quite prepared to matriculate in McGill, so that all who wished to study had every encouragement given them by the institution he had the honour to represent.

The Rev. H. A. Hamilton, lecturer in theology, was accorded a hearing on behalf of Bishop's University. He explained that as Bishop's Convocation and the Synod usually met the same week, therefore his university had not been able heretofore to present its claims. He presented the position of the school attached to the university as worthy of consideration, as he considered it second to none. The diocese and the university had lately been in closer relationship. It had given good exhibitions to help students, and there were several exhibitions of \$100 per year, available for students from this diocese. They sought to make strong, God-fearing Canadians out of those given to their charge.

The matter of changing the date of Synod was introduced by J. M. Courtney in a resolution seconded by Capt. Winters. After considerable discussion pro and con, the Chancellor pointed out that the primary end of the proposed canon was to have the fiscal year end at 31st December, and not 30th April. The date of Synod rested with the Bishop. He advised the confirmation of the canon, leaving to the Bishop the naming the date of Synod; but the motion was lost. On the proposed amendment to the Clergy Trust Fund, Rev. A. W. MacKay pointed out there were two injustices under the original canon, one in the position of superannuated clergy and the other in connection with the status of missionaries in foreign or Canadian work. Mr. Gisborne then explained the proposed amendment at length, after which it was considered. The Chancellor questioned as to whether any of the commuted clergy were still living. In such case the first clause of the old canon must be sustained. Hon. Mr. Matheson was of the same opinion. On a motion of Justice Burbridge the matter was referred back to the committee for reconsideration. At this point His Lordship expressed his dissatisfaction with the easy way in which members appointed on committees evaded their responsibilities by non-attendance. He stated he was in thorough sympathy with Mr. MacKay in his denunciation of the laxity of some members of the Synod.

Rev. Canon Pollard then presented the report of the General Trust Funds Committee, reports of which appeared at the time of the May committee of the Synod. All the funds are in good condition, though some should be better supported, notably the See House Fund, which

largely d  
tion.

Wednes

then rea

this poi

retary of

accorded

the privi

in the c

Revs. R

Geo. Sc

Messrs.

moved a

present

of the

Classifi

and sugg

The bo

determin

cese to

send in

Bliss po

the Clas

warned

clause i

endorse

dicial to

Chancell

while it

action.

of the s

show th

one way

ing the

a syste

Rev. Ge

time of

portion

good s

change

gant he

diocesan

lected

Church

with th

gations

tion. T

perly

made c

pleaded

M.S.C.

funds v

tion w

also t

M.S.C.

quieter

Diocesa

change

then m

to con

collecti

Cons

report

some v

others

the ca

to lea

the re

port, I

assiste

the cl

Trusts

Gisbor

propo

made

them

of two

the r

one d

ments

the o

the n

instea

discus

on th

years'

suited

when

in ab

would

vice I

the fi

thirty

by C

Elliot

word

cussic

the C

intenc

of sh

he m

in an

final

at tv

was f

to do in pro- ly be done by Fund, so that good grants, to from the funds y. Thus the l retain their Concluding, he ung men for Synod for the claims of the

Principal Rex- College, who aken charge of lusion that its ch people, and The school al institution. I Niagara had so the Bishop had also given tes were also positions, not so well known he Missionary a. No denomi- ern university, g the Montreal what the de- ario had only the Arts work l dioceses they ates of the dif- non-graduates McGill. The was eminently led in its train- of teaching and Hospital work lergyman were es of its resi- as its connec- was second to scholarship of strictions as to in Arts. An- a preparatory quite prepared all who wished ent given them onour to repre-

er in theology, alf of Bishop's s Bishop's Com- met the same d not been able He presented hed to the un- ion, as he con- diocese and the closer relation- bitions to help l exhibitions of dents from this e strong, God- given to their

te of Synod was in a resolution ter considerable anceller pointed proposed canon at 31st Decem- date of Synod dvised the con- to the Bishop but the motion endment to the MacKay pointed nder the original superannuated ection with the gn or Canadian lained the pro- er which it was estioned as to clergy were still lause of the old i. Mr. Matheson i motion of Jus- referred back to n. At this point satisfaction with rs appointed on sibilities by non- n thorough sym- denunciation of the Synod. ented the report mmittee, reports of the May com- nds are in good e better sup- se Fund, which

largely depends on the offertories at Confirmation.

**Wednesday.**—The Mission Board report was then read by the Archdeacon of Ottawa. At this point Mr. F. W. Thomas, organizing secretary of the St. Andrew's Brotherhood, was accorded a seat on the floor of the house and the privilege of addressing the members at eight in the evening. In the Mission Board report Revs. Rural Deans Bliss and Houston, and Rev. Geo. Scantlebury, His Honor Judge Senkler, Messrs. F. H. Gisborne and C. MacNab were moved as the Classification Committee for the present year. Reference was made to the state of the Mission Fund and the report of the Classification Committee reducing the grants, and suggesting a 10 per cent. reduction all round. The board had not accepted this proposal, determining to make one more appeal to the diocese to rise to the gravity of the occasion and send in increased contributions. Rural Dean Bliss pointed out that unless the first report of the Classification Committee was adhered to the diocese would be \$1,000 in debt, and he warned the Synod that the adoption of the clause in the report of the Mission Board would endorse a course of action that would be prejudicial to the best interests of the Church. The Chancellor held that a principle was involved, while it should make the Synod careful in its action. Canon Kittson suggested that study of the statistics of missionary collections would show the need of some action, and he held that one way of meeting the difficulty was by changing the manner of collecting funds. He held that a system of apportionment should be adopted. Rev. Geo. Bousfield argued that a change in the time of collecting and the adoption of the apportionment system would put the fund in a good shape. The Chancellor pleaded for a change in the dates for collections. Dr. Weagant hoped that no means taken to help the diocesan funds would reduce the amounts collected for the general missionary work of the Church. Mr. Rowley held that the fault lay with the clergy and in the appointing the delegations he held there was a want of preparation. The needs of the missions should be properly listed, and more enthusiasm should be made over the meetings. Rev. J. M. Snowdon pleaded for no action that would hurt the M.S.C.C. But he held that the Ottawa diocesan funds would not suffer if the system of collection was changed. Rev. Mr. Gorman thought also that the enthusiasm roused over the M.S.C.C. deputations militated against the quieter methods adopted for collection for the Diocesan Mission Fund. He also held that a change in the collecting system was needed. He then moved that the Bishop appoint a committee to consider the whole scheme of taking up the collections.

Considerable discussion took place over the report on the Superannuation Fund balance, some wishing to divide it amongst the annuitants, others to place it as the committee proposed in the capital of the fund. It was finally decided to leave the clause as it originally stood. On the reading of the Widows' and Orphans' report, Mr. Ritchie objected to the clergy being assisted while there was a balance on hand, but the clause carried. The report of the General Trusts Fund was finally adopted. Mr. F. H. Gisborne then read the amended report on the proposed canon on the Clergy Trust Fund. This made a few changes in the old canon, one of them making better provision for the payments of two quarters following that of the death of the recipient, so that when a clergyman had no one depending on him, there would be no payments made to his estate, as was the case under the old canon. Another change was making the necessary length of service twenty years instead of ten years. This created considerable discussion. Rev. A. W. Mackay spoke strongly on the anomaly of even asking only twenty years' service. He held that the lesser term suited the days when the canon was first enacted, when men expected to get on the Clergy Trust in about twenty-seven years; whereas now it would be an average of thirty-five years' service before they could receive the benefit of the fund, so he asked that the term should be thirty years. This was carried, but it was moved by Colonel Matheson, seconded by Rev. A. Elliott, that the motion be reconsidered, and the word thirty changed to twenty. A lengthy discussion ensued as to the intention of the canon, the Chancellor holding that the Trust Fund was intended as a long service fund, but that cases of short service from whatever cause were to be met by the Superannuation Fund. A motion in amendment by Rural Dean Houston was finally accepted by which the term was placed at twenty-five years. The canon, as amended, was finally adopted.

The delegates were elected at the afternoon sitting. Those to the General Synod are: Clerical Delegates—Ven. Archdeacon Bogert, A. W. MacKay, Canon Kittson, Canon Muckleston, Canon Hanington and Rural Dean Houston. Substitutes—A. Elliott, Canon Low, Canon Pollard, Rural Dean Stiles, Rural Dean Bliss and J. M. Snowdon. Lay Delegates—Judge Senkler, Col. Matheson, W. H. Rowley, F. H. Gisborne, J. Travers Lewis, J. F. Orde. Substitutes—J. Bishop, J. A. Houston, Mason Mills, A. Elliott, Judge Burbridge. Provincial Synod, Clergy Delegates—Archdeacon Bogert, A. W. MacKay, Rural Dean Houston, A. Elliott, Canon Muckleston, Canon Hanington, Canon Low, Rural Dean Bliss, Canon Kittson, Rural Dean Stiles, Canon Pollard and Canon Phillips. Substitutes—J. M. Snowdon, J. F. Gorman, W. M. Loucks, G. S. Anderson, Rural Dean Saddington and W. A. Read. Lay Delegates—Judge Senkler, Col. Matheson, W. H. Rowley, Chancellor Lewis, F. H. Gisborne, J. Bishop, J. F. Orde, Justice Burbridge, Dr. Weagant, J. A. Houston, J. McArthur and A. Elliott. Substitutes—C. MacNab, Mason Mills, J. A. Armstrong, Col. White, J. M. Courtney and F. W. Avery. Mission Board, Clerical Members—Rural Dean Houston, A. W. MacKay, Rural Dean Bliss, Rural Dean Stiles, Canon Kittson, A. Elliott, Rural Dean Saddington and Canon Muckleston. Lay Delegates—W. H. Rowley, Judge Senkler, Dr. Weagant, F. H. Gisborne, Col. Matheson, J. A. Houston, J. A. Armstrong and C. MacNab.

After the announcement of the election, discussion of the Mission Board report was continued. Considerable argument was evolved over a motion to reduce the grants to Janeville and Ottawa East on the score that they had no out-stations in the country. A defence of the situation was made by Mr. Garrett and Mr. F. H. Gisborne, and the motion was lost. It was decided to notify the Mission of Lanark that they will be deprived of their grant next year, and that the grants to Ottawa East, Janeville and Renfrew be next year reduced. The committee on the Bishop's address commended the Bishop's unselfish efforts to always further the Church's interests, and recommended that the Synod should take steps to provide for the \$100,000 the Bishop asked should be subscribed to place the most important beneficiary funds of the Church on a sound basis. They urged parochial visiting as a cure for the indifference so prevalent to-day, and they congratulated His Lordship on the way in which the apportionment to the M.S.C.C. had been more than met. On motion, the Synod agreed to the Diocese of Algoma as now constituted being made an independent diocese. There has been general rejoicing that this child of Eastern Canada has attained its full growth. Canon Kittson then brought forward his motion on raising the funds for diocesan missionary work by apportionment of amounts to each parish. Finally, on the suggestion of the Bishop, the motion was amended to read that the Rural Deans in conference with the Classification Committee should make the apportionment.

The report of the Finance Committee was presented by Judge Senkler. Owing to the increased expenditure connected with the General Synod it was found necessary to raise the assessment of the parishes. The proposed list of assessment was generally accepted and the report adopted. Canon Hanington rose to a point of order. He objected to the scare headlines which appeared in one of the city papers, not the Citizen, in regard to the Mission Fund. He was grateful to the press for the generous space they gave to the Synod reports, but such headlines were misleading. He considered that the Mission Fund was in a prosperous condition, for, though they proposed to spend some few hundreds more than the apparent receipts, they were justified in doing so, for it was a growing time. He held that the impression that the fund was in danger was not justified by the state of affairs.

Rural Dean Bliss then read the report of the Special Committee on the Proportion Apportionment System of Raising the Diocesan Mission Fund. The list as presented met with general acceptance, and was adopted with only a few amendments, and is as under. By this means it is hoped that a great spur will be given to the fund, as each deputation will be able to ask for the actual sum needed from each parish: St. George's, \$800; Grace Cathedral, \$800; St. John's, \$175; All Saints', \$400; St. Alban's, \$225; St. Bartholomew's, \$50; St. Barnabas', \$75; St. Matthew's, \$125; St. Luke's, \$100; Billings' Bridge, \$50; Gloucester, \$50; Hintonburg, \$75; Janeville, \$50; Ottawa East, \$50; total for Deanery of Carleton East, \$3,325. Ashton, \$100; Bell's Corners, \$125; Fitzroy Harbor, \$120; Huntley, \$180; Manotick, \$140; March, \$150; Metcalfe, \$100; North Gower, \$100; Rich-

mond, \$200; Russell, \$60; Antrim, \$75; total for Deanery of Carleton West, \$1,350. Almonte, \$150; Carleton Place, \$280; Clayton, \$150; Franktown, \$25; Lanark, \$125; Maberly, \$50; Perth, \$200; Port Elmsley, \$25; Smith's Falls, \$300; Montague, \$140; total for Lanark Deanery, \$1,445. Arnprior, \$125; Combermere, \$25; Douglas, \$25; Eganville, \$75; Killaloe, \$100; Pakenham, \$150; Renfrew, \$50; total for Renfrew Deanery, \$550. Beachburg, \$35; Cobden, \$40; Mattawa, \$25; Pembroke, \$100; Petawawa, \$25; Stafford, \$150; total for Pembroke Deanery, \$375. Cornwall, \$200; Cornwall East, \$50; Crysler, \$60; Glengarry, \$170; Iroquois, \$100; Morrisburg, \$150; Mountain, \$40; Newington, \$60; Wales, \$200; Williamsburg, \$125; Winchester, \$50; total for Stormont Deanery, \$1,205. This will give a total of \$8,650. As the present needs of the diocesan mission field are \$8,373.50, it will provide enough for the work, and thus the Synod has made provision to allay any doubts that may have arisen as to the Mission Fund being in danger. On motion of Mr. W. H. Rowley the thanks of the Synod were extended to the committee for their excellent solution of the difficulty.

Dr. Weagant proposed an amendment to Canon XVI. Considerable discussion arose as to the best way to provide for needed changes in methods of collecting money without breaking in upon the offering the money as an act of worship. Mr. Rowley pleaded strongly for the retention offering as a part of the service. He feared that the children would never receive any training in giving, as only the adults would be approached by outside collecting. Mr. Gisborne held that this was not so, as if the envelope system was used, numbers of children will learn to use them. He instanced the Sunday School collections as showing that an appeal to the people to raise so much by apportionment will reach the children. Rural Dean Anderson took the same view of the matter. If the clergyman does not teach his people, no canon will make them give. Rev. A. W. MacKay pointed out that the Synod did not realize that the Church membership was gradually increasing in wealth, and that it was not giving anywhere in proportion to this increase. In Ottawa families representing some \$3,000,000 had entered the Church from other denominations. He sought the adoption of the following scheme. He would use three cards, white, blue and red, white for home needs to be presented early in the year, red for foreign work after September, and blue for beneficiary funds between them. Then when the collectors went around the color of the card would simplify explanations, and every one would know what was wanted. Of course, each season would have its circular issued to all members giving details of the amounts needed. Col. White suggested that one card with red, white and blue spaces, and only one collection might work. The amendments as proposed were carried.

Canon Pollard read the report of the Corresponding Committee of the M.S.C.C. Some dissatisfaction was expressed by several members with the make-up of the report of the board. Rural Dean Anderson pleaded for greater recognition of the needs of the North-West. He wanted to know if it was permitted that a priest should be able to go to the North-West for a period of years on missionary service and retain his standing in the diocese? It was pointed out that it could only be done by leave of absence from the Bishop, who, however, had not power to grant the lengthy leave which such work would necessitate.

The report of the Committee on the State of the Church was read by Rural Dean Bliss, chairman, showing the number of Church families to be 7,073, with a total Church population of 30,764, a slight increase over last year. There are 11,729 communicants, as against 11,352 last year. The highest proportion of communicants to families is reached in Winchester, Wales, Morrisburg, Grace Church, and St. Barnabas' Church, Ottawa, where more than half of the total Church population are communicants. Morrisburg attains the highest average, 319 communicants to 111 families. But as a whole the proportion throughout the diocese is much too low. Five thousand eight hundred and sixty-three pupils are reported in the Sunday Schools. This shows that the work is far from satisfactory. This shows an apparent loss of 2,000 children, but making all allowances, it is evident that this branch of the Church's work is not as strong as it ought to be.

For parochial objects, \$105,773.84; for objects beyond the parish, \$20,172.58; a total of \$125,946.42 has been contributed, an average of \$17.80 per family. Below the average are the following parishes: Perth, \$14.75; Stafford, \$14.36; Richmond, \$14; Ottawa East, \$13; Killaloe,

\$12,500; Wales, \$12,488; Clayton, \$12,321; Huntley, \$12,241; Williamsburg, \$11,900; Ashton, \$11,088; Carleton Place, \$11,114; Plantagenet, \$10,955; East Cornwall, \$9,888; Smith's Falls, \$9,701; Lanark, \$9,341; Newington, \$9,114; Beaufort, \$8,555; Cobden, \$8,441; Mattawa, \$8,281; Beachburg, \$8,201; Combermere, \$8,255; Douglas, \$7,724. Above the average: St. John's, Ottawa, \$18,281; Billings' Bridge, \$19,201; Petawawa, \$19,133; Chrysler, \$19,331; Bell's Corners, \$19,431; Pembroke, \$19,751; Arnprior, \$19,921; Almonte, \$20,131; St. Luke's, Ottawa, \$20,131; Mountain, \$20,131; Ingois, \$20,131; Pakenham, \$20,951; St. Bartholomew's, Ottawa, \$21,371; Cornwall, \$22,271; North Gower, \$22,681; All Saints', Ottawa, \$24,341; St. George's, Ottawa, \$25,111; St. Alban's, \$27,231; St. Barnabas', Ottawa, \$29,891; Winchester, \$29,971; the Cathedral, \$30,251; Renfrew, \$31,231; Grace Church, Ottawa, \$33,701; Glenarry, \$37,281. In deaneries Carleton East leads at \$23,50 per family; the last place is held by Lanark with \$12,31 per family. A new church has been erected at Fallbrook, in Lanark, and new rectories at Cornwall and Winchester. The committee recognized the fact that all statistics fail to show the effect of local causes, which may account sometimes for an increase or a decrease.

Rev. A. W. MacKay then read the report of the Education Committee. He read a letter from Rev. J. O. Miller, chairman of the Committee on Religious Education, stating that at a conference with delegates of the Presbyterians and Methodists, the subject of a scheme of lessons was cordially discussed and accepted, and it was agreed to first approach the National Teachers' Association before the matter was brought before the Government. The association appointed a committee to confer. After the summer vacation another conference will be held, to which the Congregationalists have lately appointed delegates. On the subject of asking the General Synod to establish a general Church paper there was some variation of opinion, some inclining to the notion that the present liberty of expressing Church opinion was better than having it done through one paper, even if that was official. Rev. Mr. Waterman strongly deprecated an official paper being started. Rev. Mr. Aborn and Canon Phillips agreed with Mr. Waterman. The latter stated that he thought the circulation of a Church paper, giving, not doctrine, but Church information, not an official organ, but a general paper, was what was wanted. Finally the word "official" was excised from the original motion and the report was adopted.

The Chancellor introduced the subject of an instruction to the delegates to the General Synod as to the compilation and publishing of a Church hymn book, so as to avoid the present diverse use of hymn books. Should such a compilation be made the University Press of Oxford had offered to print and publish it, giving the Church the selling profits, which it was proposed should be devoted to the M.S.C.C. funds. The motion carried. The treasurer's report was then presented to C. A. Elliott, showing the balance of \$2,881.70 at the credit of the Income Fund. A capital account of \$312,387.54. A total income during the year of \$22,992.80. An increase in the Consolidated Fund of \$1,482.18 was reported. The Rev. T. J. Stiles presented a resolution, that hereafter one evening of the Synod should be devoted to a spiritual conference, which was carried unanimously. Archdeacon Bogert read the report of the Augmentation Fund Committee, having in hand the matter of collecting the \$100,000 of proposed additions to the capital funds of the Synod. After discussion a committee consisting of Archdeacon Bogert, Canon Kitchin, A. W. MacKay, J. M. Snowdon, W. M. Loucks and Canon Hanington, and Messrs. W. H. Rowley, Avery, Orde and Col. Irwin, with power to add to their number, was appointed and the selection of the collector or collectors and the remuneration was left to them on motion of Lieut.-Col. White. Rev. A. W. MacKay's canon on increased representation was presented at a late hour, and, owing to some opposition, it was held that it had better be left over until next Synod. Rev. A. W. MacKay and Rev. Rural Dean Houston and Messrs. Hon. A. J. Matheson and J. F. McNeely were appointed diocesan representatives on Trinity University council. A vote of thanks to the residents of Ottawa for their kindness in entertaining the delegates; also to the newspapers of Ottawa for the large amount of space they have given to the proceedings; also to Messrs. Orde and Gisborne for their work as lay secretaries, and to the organist and choir of the Cathedral; and to the treasurer, Mr. C. A. Elliott, brought the Synod to a close.

—Sometimes the proof of our loving the Lord is our loving each other.

## TORONTO.

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

We are pleased to learn that the Bishop of Toronto and family arrived safely in England after a pleasant voyage.

St. Peter's.—Rev. Canon Sweeney, the Bishop's Commissary, has appointed the Rev. F. Wilkinson, rector of this church, succeeding the late Ven. Archdeacon Boddy.

Grace Church.—The Rev. J. Pitt Lewis, rector of this church, has had conferred upon him the degree of Doctor of Civil Law by King's College, N.S. This degree was conferred on account of valuable works in scientific research. Mr. Lewis was informed by letter of the honour, and last week visited the college, at Windsor, N.S., which is the oldest college in America.

Church of the Ascension.—The Rev. W. H. Vance, locum tenens of this church, took charge of the services last Sunday. His sermons were well delivered and created an excellent impression.

Craighurst.—On Monday, June 26th, Mr. Arthur Craig, a highly respected resident of this place, passed away in his 63rd year. Deceased had been a sufferer from stomach trouble for some months past. He was a brother of the Rev. Canon Craig, of Petrolia, and leaves a wife and family of two sons and four daughters to mourn the loss. He was a staunch member of the Anglican Church and treasurer for the County of Simcoe. The funeral cortege was one of the largest ever known in these parts; the county council attended in a body. The remains were interred in St. John's burying ground. The service was conducted by the rector, the Rev. J. H. Kidd, assisted by the Rev. Rural Dean Thompson, of Shanty Bay.

## NIAGARA.

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

Hamilton.—St. Thomas' Church.—At a special vestry meeting of the church, on Tuesday, evening, the 27th ult., the recommendation of the wardens and committee to increase the rector's stipend was the main item of business before the meeting. The rector will henceforth receive \$2,400, instead of \$2,000 per year. It was also decided to lessen the mortgage on the church by \$1,000. The business over, the meeting developed into a congregational meeting.

## HURON.

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

London.—Diocesan Synod.—(Concluded).—The annual report of the General Session Board was read by Rev. J. W. J. Andrews, of Berlin. In it was contained the news that all funds had been met, but it was stated that the Diocese of Huron had not contributed the total sum allotted to them. The death of Bishop Baldwin probably had something to do with the falling off. The missionary campaign had as a result been a grand success in 1904. The good work was being kept up in 1905, and all reports were favourable. The claims on the missionary fund had been paid with few exceptions. The history of the missionary campaign showed that the minister was the key to the situation. Next to him came the interest in the missionary literature. The unanimous adoption of the report was signified by the hearty applause which marked its close.

It was moved by Canon Craig that the amendment proposed to the canon on patronage be referred to the Executive Committee. Carried. Canon Farthing moved that the Synod appoint a committee in regard to a proposed new hymnal for the whole Church, to confer with the representatives to the General Synod, and consider the best means of bringing this matter before the General Synod, and to secure effective action at the approaching session in September next, the committee to report at next Synod. The motion was carried. Rev. G. B. Ward made a motion to the effect that a pamphlet be issued explaining the nature, design and working of the various funds of the Synod. Carried. Rev. G. H. Thomas moved that the General Synod be memorialized to appoint a field secretary for Sunday schools. Rev. Mr. Brownlee moved that the General Synod be memorialized to issue a paper for Sunday schools and a general field secretary. Carried. Canon Dann moved that a committee be appointed to consider the practicability of a Church Mutual Benefit Society. Rev. C. R. Gunne moved that the General Synod be memorialized to organize all Anglican Young People's Associations for the whole Canadian Church. It was moved by Rev. Dyson Hague: "That this Synod express to the General Synod its sense of the necessity of the steps that are being taken with regard to the adaptation of the Prayer Book, and its desire that the work, while conserving the dignity and beauty of our incomparable service, will so wisely and effectively adapt it as to make it fitted for the requirements of this branch of the Church of England." On motion of Dean Davis, a hearty vote of thanks was tendered Rev. Dyson Hague for his inspiring sermon on Tuesday morning in the Cathedral. Before commencing the Benediction, Bishop Williams thanked the Synod most sincerely for their patience with

him in this his first time of presiding over their deliberations.

The lay delegates to the Synod met Wednesday morning and discussed plans of work. Mr. John D. Noble, of Petrolia, was in the chair, with Mr. J. K. H. Pope, of this city, acting as secretary. There are 305 members of the association, and nearly all of them were present. Speeches were made by John Ransford, R. Bayly, K.C.; E. G. Henderson, A. H. Backus, Bart. Cottam, and others, pledging their heartiest support to the work of the Church. The meeting then adjourned.

Brantford.—The Bishop has appointed the Rev. Dr. Mackenzie, rector of Grace Church, as Archdeacon of Perth. This is considered as an excellent appointment, and is much appreciated by Churchmen generally, as Mr. Mackenzie has been one of the most successful parish priests in the diocese, and is recognized as one of the ablest clergy and highly respected. We extend to him our hearty congratulations.

## RUPERT'S LAND.

### Samuel P. Matheson, D.D., Archbishop.

Winnipeg.—Tuesday, 20th June.—A quiet day for the clergy. Holy Communion was celebrated in Holy Trinity Church at 8.30 in the morning. At 11 o'clock a service was held in Christ Church, and devotional addresses were delivered by Rev. Canon Murray, and Rev. W. H. Thomas. In the evening the Synod sermon was preached in Holy Trinity Church. There was a large attendance of the clergy and laity of the diocese. The clergy taking part in the service were: Revs. Rural Dean Gill, W. Stocker, D. A. B. Stoddard, and Venerable Archdeacon Phair. The preacher was the Rev. S. Macmorine, who preached a very able sermon. The subject was: "The Story of Christ Still in the Tempest," as told by St. Mark, 4:36. The words of the text were: "They took him even as he was in the ship."

Wednesday.—The Synod of the diocese was opened in Trinity school-house at 10 o'clock this morning with prayer said by the secretary, Rev. C. N. F. Jeffrey. The roll call having been called, the rules of the Synod were suspended to allow the Rev. C. N. F. Jeffrey moving, seconded by Joseph Carman, the following resolution: "That this Synod rejoice in the happy terminations of the proceedings of the election of a Bishop, and that the province has now a Metropolitan of the diocese, a chief pastor. We recognize in His Grace one who by character, gifts and experience is eminently fitted to worthily discharge the duties of his high office. We hereby extend to His Grace our sincere congratulations on his appointment as Archbishop of Rupert's Land, we beg to assure him of our hearty support in all efforts he may put forth for the glory of God and the progress and welfare of the Church." The Archbishop in reply said: "I thank you, Mr. Jeffrey, and you gentlemen, for your good will, and I ask for your prayers that I may have necessary strength and grace in carrying on this great work." The Rev. C. N. F. Jeffrey was re-appointed secretary, with Rev. H. D. Leslie as assistant, and G. W. Marsh as lay secretary, and W. P. Sutherland as treasurer.

The treasurer's report was then presented, and, after discussion, adopted. This showed that for the twelve months ending March 31st last, the diocese had contributed the sum of \$6,490.60 to the Home Mission Fund, being \$380 less than that contributed in the previous year. Grants made by the venerable English societies aggregated \$9,461.10, being \$178 in excess of the sum received in the previous year. The Missionary Society of the Church in

## Valuable Diamond Jewellery

Our stock is comprehensive. It contains jewellery for the rich, the poor, and those of moderate means. For instance our brooches run up in price to as high as \$3,000, but we can supply a neat silver brooch at 25c. Wealth has been increasing in Toronto and we have kept our stock abreast of all demands. We can furnish you with anything you need of the best quality and at an honest price.

## WANLESS & Co.,

Established 1840.

168 Yonge St., Toronto.

g over their deliber-  
et Wednesday morn-  
John D. Noble, of  
K. H. Pope, of this  
305 members of the  
re present. Speeches  
y, K.C.; E. G. Hen-  
and others, pledging  
f the Church. The

Canada again most generously supported the Home Mis-  
sion Fund, having contributed the sum of \$8,905. The dio-  
cese in turn contributed to the society the sum of \$2,901.75,  
being \$98.25 short of the apportionment of \$3,000, though  
\$656.10 in excess of that contributed in the previous year.  
The collections taken up throughout the diocese in behalf  
of St. John's College during the past year, as ordered by  
the Synod, amounted to \$245.65, as compared with \$666.89  
in the previous year. Of investments for church endow-  
ment, capital on deposit was \$11,451.46, and secured by  
first mortgage of \$51,952.05, making a total of \$63,403.51.  
Real estate unsold (four lots in Winnipeg, 1,810 1-2 acres  
of land), \$10,123. All other trust accounts showed capital  
on deposit, \$6,524.62; secured by first mortgage, \$32,838.50;  
real estate unsold (2,134 acres), \$8,878, making a grand  
total of \$121,767.63. The unsold lands, though increasing  
value, were not worth more than the account showed.

The Archbishop then delivered a most able and compre-  
hensive address referring to a large number of subjects  
relating to his episcopal territory, which was listened to  
with close attention. He said: It is now two years since  
we have had a regular meeting of our Synod. While I  
acted as administrator of the diocese, I felt somewhat  
doubtful as to my authority for calling you together for the  
annual meeting last June. I did not, therefore, take  
the risk of doing it. The two years which have elapsed  
since our last meeting have witnessed enormous growth and  
development in Manitoba and the North-West. The tide  
of immigration has turned towards our Canadian West. As  
the consequence of this and also of the period of prosper-  
ous years which God has vouchsafed to us, there has been  
great expansion. A most unprecedented advance in land  
values has taken place, not only in our cities and towns,  
but also in the farming districts. The expansion, in fact,  
has been perfectly phenomenal. Our own city of Win-  
nipeg has advanced with leaps and bounds. Large sections  
of the outlying districts, which two years ago were vacant  
lands, are now covered with houses. Flourishing suburban  
villages have sprung up in Norwood, Elmwood and Lincoln  
Park, and in every direction within the boundaries of the  
city itself buildings have gone up and settlement has been  
extended. The central and business portion of the city has  
developed, if possible, to a greater extent. Substantial  
warehouses, banks, apartment blocks, wholesale houses, de-  
partmental stores, involving an enormous outlay of money,  
have been erected. Since our last meeting of Synod the  
population of Winnipeg has nearly doubled. In fact, as  
I have said, the development has been truly phenomenal.  
And it has not been confined to Winnipeg. The same thing  
is true of almost all our other cities and towns through-  
out the Province. True, in a few rare instances, some of  
the older towns have suffered somewhat from the growth  
of the new villages in their vicinity, which have naturally  
diverted trade that formerly went to the older town, but,  
on the whole, the progress has been uniform and general  
throughout the Province. Now, the question which specially  
concerns us as a Synod is as to whether the Church has  
kept pace with the general progress. It will need a careful  
study of our statistics and returns to gauge this accurately.  
Speaking generally, however, I can say that I see through-  
out the whole diocese the most encouraging evidences of  
expansion and advance. Our congregations almost every-  
where, alike in the cities and villages and in the country  
parts, have had very considerable additions to their num-  
bers from among the English immigrants who have come  
into the country. We have not gained in this respect to  
the same extent as some of the western dioceses, where  
there has been land still open for homesteading, but we  
have increased very appreciably.

Many of the older parishes have been greatly strengthened  
and many points where the Church people were so few as  
hardly to warrant the placing of a resident clergyman in  
them have been so strengthened by the advent of new  
settlers that they are now ready for the appointment of a  
clergyman. I might give many instances of this did time  
permit.

As a sign of growth, and of the permanent establishment  
of the Church in the country, I may mention that since our  
last meeting of Synod there have been built and opened for  
the service of God no fewer than twenty-six churches. I  
have had the great pleasure and privilege of opening all of  
these personally, except in two or three instances. Some  
of them have replaced older buildings, which had become  
inadequate for their congregations, but in many instances the  
churches that had been built give proof of the establishment  
of the Church at new centres, or where formerly our  
services were held in school-houses. It has been most en-  
couraging to note the increased impetus which has been  
given to the work of the Church at these various points.  
There are signs of new life on every side, when once our  
Church people feel that they have a permanent spiritual  
home, around which they can centre their affections and  
rally their energies. Another evidence of development is  
found in the large number of candidates presented for con-  
firmation. From Easter, 1904, to Easter, 1905, I have  
administered the rite of the laying on of hands to 839 per-  
sons. As far as I can ascertain from the records, this is  
much the largest number ever confirmed within one year  
in the diocese. While the increase is to be accounted for  
partly from the fact that during the illness and absence  
of the late Archbishop many of the parishes could not be  
visited, yet the addition is so substantial as to be very en-  
couraging indeed. It is a pleasing tribute to the devoted  
and energetic work of our clergymen in their attention to  
the spiritual welfare of our young people, who are the hope  
of the Church for the future. Another sign of advance  
is to be noted in the added number of self-supporting par-  
ishes. Since our last meeting seven additional parishes

attained to the position of becoming rectories. This is  
gratifying, as it is a very healthy evidence of real growth.  
In reference to under-paid clergymen, he said: I have  
visited well nigh all of them during the past year and a  
half, so that I know whereof I speak. They are doing  
very arduous work. Theirs is a strenuous life. Their mis-  
sions are large and unwieldy. Their journeys in all  
weathers are very long. As true men they may expect to  
endure hardness. They would not be followers of their  
great Example, if they did not deny self, and take up the  
cross and follow Him. But, my brethren of the laity, I  
wish to say this to you: These men in most instances are  
grievously underpaid. We cannot hope to secure good men  
and keep them at the meagre salaries we are paying. The  
expense of living has increased very appreciably in this  
country, yet I know devoted men in this diocese who have  
been endeavouring to maintain a wife and family, keep a  
horse, and in some cases two horses, on a salary under  
\$700 per annum, and that irregularly paid. These things  
ought not so to be. A man simply cannot live respectably  
as a gentleman, work heartily and hold up his head as a  
man who owes nobody anything except to love him—a man  
cannot do that, on the pittance which many of our men  
are receiving. Now, I am not laying the blame of this on  
anyone in particular. I think, however, that the fault lies  
in many cases in a want of proper business methods in  
Church finance; in a lack of prompt action, and in allow-  
ing things to drift. But, whatever be the fault, I earnestly  
ask this meeting of Synod to take up the matter very seri-  
ously, and, if possible, devise some remedy. The minimum  
salary of a clergyman should, I think, be not less than \$800  
per annum, with a free house, and this salary should be  
paid quarterly.

In reference to the new St. John's College, which is to  
be erected as a memorial to the late Archbishop, he strongly  
impressed upon the Synod the necessity of a hearty co-op-  
eration. He said: There are two essential requisites to suc-  
cess; first, our Church people must be awakened to the  
reality of it all, the necessity of it all to the life of the  
Church; and secondly, their hearts and their pockets must  
be reached by the frequent presence in their midst of a  
living agent of the college working to this end. This is  
my view of the situation, and I ask you, if you agree with  
it, to assist me in carrying it out.

To the clergy he said: If I may venture to give a word  
of advice to my brother clergy, I would say this: Be first  
of all yourselves spiritually-minded men. In the sphere of  
your ministry be distinctly men of light and leading. Let  
your lives be such that your people will associate you in  
their minds with the things of God, so that they can each  
say with the Shunamite of old: "Behold now, I perceive  
this is an holy man of God which passeth by us continually." Then, again, while you do all your duties in  
the services of the Church with earnestness and zeal, while in  
your preaching you give to your people the best presenta-  
tion of God's truth as in your power lies, while you are  
faithful and fearless in declaring the whole counsel of God,  
do not be satisfied with only these. I am convinced that  
what our age needs most of all is more religion in the  
home life. Take Christ to the homes of your people by  
earnest visitation during the week, and never fear they will  
come to meet Him in the public service of the Church on  
Sundays. If you have religion in the homes, you will have  
it in the church. I may be old-fashioned in my methods,  
but this is my conviction. Many of our clergy are young,  
and it needs courage to break the bread of life from house  
to house, but I am convinced that it is the best way to get  
into spiritual touch with our people and build them up in  
the faith of the Gospel.

And then to my brethren the laity, let me say: "Yours is  
not simply to serve tables and care for the temporalities of  
the Church. There is a priesthood of the laity as well as  
of the clergy. And it is a very precious priesthood, and  
one which only at the peril of those nearest and dearest  
to you, you can relegate to others. Every Christian father  
is the rightful priest of his own household, and there should  
be a family altar as well as a church altar. 'The church in  
the house of Stephanus,' 'the Gospel in Caesar's household.'  
These often come before and are the first fruits which most  
healthfully make up the aggregate church in the district.  
The parish which is filled with family altars is sure to have  
a regularly frequented church altar."

At the afternoon session, the Archbishop suggested that  
a committee be appointed to revise the rules and regulations.  
The suggestion was adopted. The ballots were then taken  
for the election of delegates for the Provincial Synod and  
General Synod. The Rev. C. N. F. Jeffrey read a report of  
his visit to the East. The Rev. W. A. Burman presented  
the report of St. John's College. He said the endowment  
during the past year had been increased by over \$24,000,  
and the college debt had been reduced by the sum of \$8,531.  
Dr. Jones, in seconding the report, said he considered the  
Church was very delinquent in its contributions towards  
St. John's College. If we wish to maintain it in a state of  
thorough efficiency, we should support it loyally in sym-  
pathy and funds. Rev. W. John Garton presented the report  
on the new St. John College Fund, and stated that \$29,400  
had been subscribed by the different parishes he had visited.  
Winnipeg has contributed \$36,576. The Archbishop con-  
gratulated Mr. Garton on the work he had done. The Rev.  
W. Stocker's motion in reference to the Damnable  
Clauses" in the Athanasian Creed, was withdrawn on the  
suggestion of the Archbishop. After some further discus-  
sion, the Synod adjourned.

Thursday Morning.—A considerable time was taken up in  
the discussion of the report of the special committee on the  
duties and remuneration of all honorary and paid officers  
of the Synod. The following were elected: Lay Delegates  
to the Provincial Synod—G. R. Coldwell, Brandon; Sheriff

ABSOLUTELY **3 1/2** % SAFE  
CANADA PERMANENT  
MORTGAGE CORPORATION,  
TORONTO STREET, — — — TORONTO.  
HALF A CENTURY OF UNRIVALLED SUCCESS.  
With Assets exceeding TWENTY-FOUR MILLION  
DOLLARS; with Capital and Surplus amounting to more  
than EIGHT MILLION DOLLARS; an unequalled  
experience, and conservatively managed by Directors and  
Officers whose character and business standing are in  
themselves perfect guarantee that your money is safe;  
**THREE AND ONE-HALF PER CENT.**, com-  
pounded half-yearly, is paid on Deposit Accounts of large  
or small sums. Dollar deposits welcome.  
Send for pamphlet containing last Annual Report,  
Financial Statement, etc.

Inkster, city; Col. Anstruther, Portage la Prairie; W. P.  
Sweatman, city; Hon. J. H. Agnew, Virden; G. F. Car-  
ruthers, and E. L. Drewry, city. Substitutes—J. A. Machray,  
Hon. T. M. Daly, city; J. P. Curran, Neepawa. Clergy—  
Rural Dean MacMorrine, Archdeacon Fortin, Rev. A. U. de  
Pencier, Canon Murray, Rural Dean Gill, Rev. A. W.  
Goulding, Rural Dean Cowley. Substitutes, Rev. W. A.  
Burman, Rev. J. W. Matheson, Rev. S. G. Chambers.  
Executive Committee—Sheriff Inkster, G. R. Coldwell, Col.  
Anstruther, Hon. J. H. Agnew, G. F. Carruthers, Hon.  
T. M. Daly, W. R. Mulock, Dr. Jones. Clergy—Rural  
Dean MacMorrine, Rural Dean Gill, Rev. A. U. de Pencier,  
Rev. S. G. Chambers, Rural Dean Hewitt, Canon Murray,  
Rural Dean Cowley, Rural Dean Garton. Lay Delegates  
to the General Synod—G. R. Coldwell, Sheriff Inkster, Col.  
Anstruther, Hon. J. H. Agnew, E. L. Drewry, J. A.  
Machray. Substitutes—W. P. Sweatman, Capt. Carruthers,  
Hon. T. M. Daly, W. R. Mulock, Thomas Robinson, J. G.  
Dagg. Clergy—Archdeacon Fortin, Rural Dean Macmorrine,  
A. U. de Pencier, Rural Dean E. A. W. Gill, Canon Mur-  
ray, W. A. Burman, S. G. Chambers. Substitutes—Rural  
Dean Cowley, Rural Dean Noel Hewitt, C. N. F. Jeffrey,  
Rural Dean Anderson.

Thursday Afternoon.—The consideration of the reply of  
the Executive Committee to the Archbishop's address was  
then taken up. This was presented by Rural Dean Gill,  
the convener, and the Rev. W. A. Burman, secretary. This  
report heartily congratulated the Archbishop on his entry  
on the duties as Bishop of the diocese, and Provincial Arch-  
bishop. The Synod gave him their hearty and loyal sup-  
port in dealing with the problems which had to be faced.  
Rev. C. N. F. Jeffrey was re-elected secretary for the year,  
and Mr. W. P. Sweatman, honorary treasurer. The execu-  
tive accorded to the Woman's Auxiliary their grateful  
thanks for the help so generously given when co-operation  
was requested. The wisdom of His Grace in devoting his  
time to the diocese rather than the college was apparent,  
and the committee recommended the consideration of the  
relations of the College to the Church, so that a committee  
to assist the Archbishop, be formed, consisting of Archdea-  
con Fortin, Canon Coombs, Canon Murray, the Rev. W.  
A. Burman, W. P. Sweatman, J. A. Machray, G. R. Cold-  
well, Dr. Jones, the Hon. J. H. Agnew, J. P. Curran, the  
Hon. T. M. Daly, E. A. Stuthers, W. R. Mulock, E. D.  
Martin, George Patterson, Rural Dean Roy, the Rev. A. U.  
de Pencier, the Rev. J. W. Matheson, and the Rev. D. A.  
B. Stoddart. A recommendation was also made that the  
Rural Deans, at the request of the Archbishop, receive from  
the funds of the diocese their necessary expenses when en-  
gaged on rural deanery business. Some time was spent  
in discussing the question of increasing the minimum of  
clergymen's stipends. Hon. T. M. Daly and Mr. W. P.  
Sweatman offered their services to go out to the parishes  
and advocate on the platform an increase of the stipends.  
The Hon. T. M. Daly said no person was, perhaps, in a  
more unfortunate position in this connection, than a clergy-  
man asking parishioners for another cleric's stipend being  
increased. It was for the laymen, as business men, to ask  
the parishes in a businesslike way, to increase their sub-  
scriptions. He personally offered his services, at any time,  
to speak in any provincial parishes in support of a move-  
ment to increase special stipends. Mr. Sweatman supple-  
mented Mr. Daly's services by offering his own under  
similar circumstances. He knew something of the strenuous  
life these men were leading. It was simply a shame that  
the clergy throughout the diocese should be asked to exist,  
and support a wife and family, on the paltry stipends they  
were receiving at present. He did not know how it was  
possible for some of them to pay their way honestly on  
what they received, and live without incurring debt. A  
long and interesting discussion ensued in which many  
clergymen and laymen took part. Archbishop Matheson  
favoured the passing of a definite and clear resolution ex-  
punging the clause fixing the minimum salary of \$600 and  
\$700, and increasing it to \$800; and then going boldly to  
the parishes, the general missionary appealing to the people  
at the Sunday services and then staying with the job and  
making personal appeals during the week until the salary  
is raised. A motion to this effect was moved by Rural Dean  
Macmorrine, and carried. The proposed committee on St.  
John's College matters was appointed with the addition of  
Messrs. W. R. Mulock, E. D. Martin, and George Patter-  
son, and Rev. J. J. Roy, Rev. A. U. de Pencier, Rev. J. W.  
Matheson, and Rev. D. A. B. Stoddart. Archdeacon Fortin  
made the motion, of which he had given notice, seconded

ellery  
ensive. It  
the rich, the  
rate means.  
s run up in  
but we can  
och at 25c.  
g in Toronto  
k abreast of  
ish you with  
best quality  
& Co.,  
Toronto.

by Rural Dean Cowley, favouring the compiling of a hymnal for the Church of England in Canada, and the sending of a memorial to the General Synod at its next meeting on September 6th, praying for immediate action. The mover argued that the use of such a hymnal would be a distinct benefit, would foster a sentiment of union of the Church, and would be a financial benefit to the Church. The motion carried.

Hon. T. M. Daly brought up the motion of which he had given notice, calling for an amendment of the school law of the Province to provide for compulsory education. His chief reason for doing so was that, he regretted to say, he was called upon weekly to deal with boys who were brought before him for different offences. There were boys confined in the reformatory at Portage la Prairie, and fifteen were out on suspended sentence, reporting to him every Saturday in Winnipeg, who, he learned upon enquiry from them and their parents, particularly the mothers, had begun their evil course with truancy and idleness. These boys were found in gangs of three or four, always with a leader; they were shrewd, and their parents said, good at heart, but led astray by others of stronger minds. Difficulty was found in dealing with children of foreign parents. In order to get out on lands, father, mother, and every member of the family worked with the whole object of getting money in any way they could. They did not recognize, as we do, the rights of meum et tuum, and whatever they saw that they could carry away they thought it perfectly legitimate to take. When at school the children were quick and very intelligent; but unless their parents were compelled to send them to school, they were going to be lost. Steps should be taken to induce the authorities to do what is absolutely necessary; attendance of children at school should be made compulsory in cities and towns, like Winnipeg, Brandon, and Portage la Prairie, and other centres—he did not propose to extend the law to the country. It was the law some years ago, and unless it were restored and parents were compelled to send children of school age to school, we would have boys growing up who would go astray and commit various crimes, adding immeasurably to the expense of the country. Besides, there is a higher view, that of the duties we owe as men, one to another. We have a first-class lot of teachers and schools providing all educational facilities required, but with all this equipment, we are not going to effect our purpose until we compel the children of school age to go and get the benefit of these school facilities. He desired to enforce on the fathers of Winnipeg, and of the country, the absolute necessity of taking a greater interest in their boys than they do at present. In many cases when children go astray the fault lies mainly with the fathers. How often do fathers go to games and entertainments and leave the companionship with their boys they ought to have? Many come to their homes and sometimes do not see their children at all; they spend their time at clubs, or in curling or some other pastime, and their only communication with their boys is when they lay the rod over their backs in temper. He called the attention of the fathers in the Province to the duty they owe to their sons and daughters and to God to bring them up in the right way. Time and again boys appear before him, accompanied not by their fathers, but by their mothers; the fathers should share the burden. The Archbishop asked Mr. Daly for his admirable address. The resolution was unanimously passed and it was ordered that a copy be sent to the Minister of Education. On motion of Rev. C. N. F. Jeffrey, seconded by Mr. G. W. Marsh, a resolution was passed looking to the establishment of reciprocal relations between the Province of Rupert's Land and other dioceses so that clergymen coming to the West shall not sacrifice their claims on the Clergy Superannuation and Widows' and Orphans' Funds. After some other motions had been disposed of, the Synod adjourned.

Thursday Evening.—The missionary meeting was held in Holy Trinity school-house this evening. Archbishop Matheson in the chair. The Rev. A. U. de Pencier gave a very interesting address on home missions, showing the rapid growth of his own parish during the past year, and the need of more help. The Rev. F. W. Goodeve gave a most earnest address on foreign missions, emphasizing the necessity of more help in the foreign mission field. Mr. W. P. Sweatman was the last speaker and gave a most interesting address on the work of St. Andrew's Brotherhood. The growth of the Brotherhood had been such that in the American Church there were now 1,000 active chapters, with a membership of 10,000; 400 junior chapters, with a membership of over 5,000. The Brotherhood in Canada started in 1888, and had 200 chapters with a membership of over 1,800, besides a large number of junior chapters. At a mass meeting in Toronto at the end of last year 2,500 laymen were brought together and addressed by the Premier of Ontario, the Bishop of Niagara, and Dr. Cody. The Brotherhood has helped by opening up missions everywhere and providing for Church services. Then there is the problem of the unchurched community; the hundreds of churches that are without clergymen, the problem of those who by their vocation are almost entirely cut off. The Brotherhood in Yale and Harvard Universities is gathering information and statistics with regard to the students attending four hundred theological colleges and seminaries, and will bring the needs of the Church to bear on these. The speaker referred also to the help afforded by the Brotherhood in Sunday schools, guilds, brigades, etc. The Brotherhood never had a greater opportunity than in this great North-West of boundless possibilities. The meeting was brought to a close by the Archbishop pronouncing the Benediction.

Friday Morning.—At this morning's session, a resolution was passed, after considerable discussion, on motion of Rev. F. W. Goodeve, seconded by Rural Dean Macmorine,

that the railway fares and Pullman expenses of delegates attending the Provincial Synod at Calgary be paid by the Synod, such fund to be raised by special assessment upon each parish of the diocese. A resolution was passed on motion of Archdeacon Fortin, seconded by Rev. J. J. Roy, that the Synod memorialize the committee of General Synod three years ago to prepare an appendix to the Prayer Book, urging the committee to take action as soon as possible. The mover submitted that a Prayer Book drawn up 300 years ago does not suit the requirements of the present age. For example, there is no prayer for harvest thanksgiving services, and no prayer for the funeral of a child and other occasional services. A general discussion followed on the question of changing the canon under which the Bishop of the diocese and Archbishop of the Province is elected. No resolution was passed, but many members expressed their views for the information of the delegates who are to go to Calgary to the Provincial Synod meeting. Rural Dean Hewitt was against the present "double-barreled system" of election as most obnoxious. He held that the diocese should elect its own Bishop, and the Bishops of the Province their own Archbishop. Rural Dean Macmorine supported retaining the diocese of Rupert's Land as the Metropolitan See. Canon Murray agreed with Mr. Macmorine. The present system prevails in the most democratic portions of the Church in England, Australia and Ireland. The churches which have not fixed Archbishops suffer therefrom. Rupert's Land is the mother of all the dioceses of the Province, and to take her away from that position will weaken her influence in Eastern Canada. The Archbishop ought to be something more than presiding officer of the House of Bishops. Rev. W. A. Burman thought that the office of Archbishop was confounded with that of Metropolitan. The diocese of Rupert's Land ought to be considered the Mother See, but there might be some improvement in the manner of electing. Mr. J. A. Machray looked to the future of Winnipeg as the centre of Canada, and predicted that in time the centre of the Church of Canada would be here. One way towards attaining that would be by retaining Rupert's Land as the Metropolitan See. The duties of Primate would become so great that it would be necessary for him, as far as possible, to be detached from diocesan affairs, and therefore his diocese should be of small size. Archdeacon Fortin said: We are in a democratic country and a democratic age, and it was impossible to think of allowing some one else to elect the Bishop. Montreal, which by size, position and wealth, would be a proper centre for the Metropolitan, preferred to let the Metropolitan go, and let the Bishops elect their own president, so that they might choose their own Bishop. This would be the only way of conserving the peace, prosperity and growth of the Church. Rev. J. J. Roy had never changed his position, which was: Let the diocese be perfectly free to choose its own Bishop, and let the Bishops, among themselves, choose their own chairman, or leave the appointment of the Archbishop to the Provincial Synod. Rural Dean Gill held the same sentiments regarding the dignity of the Archbishop, as when he came to the country twenty-one years ago. He was against breaking the associations which had gathered around Rupert's Land as the mother diocese. Rev. J. W. Matheson had never breathed the atmosphere of England, but he held that if the Archbishopric had been a fiction in Eastern Canada, it had been a grand reality here. Mr. J. P. Curran felt that something should be done to amend the method of election. He asked was it better to surrender a portion of the rights the diocese now has for the purpose of having entirely in its own hands the election of its own diocesan. Rev. W. Stocker considered it a reflection on the late Archbishop to speak of the mode of election as a miserable one. Mr. R. Richardson did not anticipate the same trouble in the future that there had been in the past. He hoped the present Archbishop would live until Winnipeg would have grown so large that the question would never come up again. Mr. W. H. Gardner said he would like the present system to remain. He suggested that committees of equal numbers from the Diocesan Synod and the Provincial Synod meet and send up two names to the House of Bishops. Mr. George Patterson favoured retaining both powers, if possible, otherwise giving the diocese the power of electing its own Bishop. Rev. S. G. Chambers said the method of the dioceses electing their own Bishop was working well in Eastern Canada. That they should do so, and the Bishops elect their own president was the most democratic way. Rev. F. W. Goodeve said the western dioceses were so large and increasing that they were not going to take an inferior position, because Rupert's Land was the first. He favoured leaving the election of the Archbishop to the Bishops themselves or to the Provincial Synod. Mr. E. D. Martin considered that the reasons for the present canon were strong ones, and there were reasons why the present position should be maintained; but there should be some better method of electing the Archbishop. If this could be done, the only way would be for the diocese to elect its own Bishop, and allow the Archbishop to be elected in some other way. The Archbishop said the present canon had been arrived at as a concordat, after long and careful consideration of different methods. He had been a member of the committee.

The reading of the reports of the work in the rural deaneries was next proceeded with. Rural Dean Cowley read the report of the Rural Deanery of Selkirk, which includes the churches of Winnipeg and its suburbs, St. James, Norwood and Elmwood. The report showed remarkable growth and expansion. Rural Dean Hewitt read an encouraging report from the Rural Deanery of Souris, which he said has 215 miles of railway going through it. It has eight clergymen and four students. He made a strong appeal on behalf of long stretches of settled country in which there

are no clergymen. He thought two men, one at Reston, and the other at Finlay or Pipestone, were much needed. Rural Dean Macmorine reported on the work in the Rural Deanery of Portage la Prairie. Within a few months four new churches had been built. The unorganized or partially organized districts were quite numerous. Rural Dean Garton, of the Deanery of Dufferin, read a report showing steady progress. The deanery has one rectory and six missions. The report of the Rural Deanery of Dauphin was read by Rural Dean Walsler, giving details concerning the several parishes. Mr. R. D. Richardson suggested that these reports ought to be brought in earlier in the session, as the information contained would be helpful in the transaction of the business. The Archbishop suggested that they might be read immediately after his address; and Mr. Richardson moved to this effect and the Synod so resolved. On motion of Rev. W. A. Burman, seconded by Rural Dean Garton, it was ordered that a message of condolence be sent to Rev. W. Walton, Morden, on the death of his wife.

After passing a number of resolutions of thanks, the Archbishop at the conclusion of the business thanked the members for coming out in goodly numbers to this, his first Synod; and for the very excellent spirit evinced during the Synod. They had had some pretty plain talking and had been facing very important questions, but the temper of the Synod had been splendid, and it had been a pleasure to preside. He then gave the Benediction and closed the session.

Carberry.—St. Agnes' Church.—At a meeting of the vestry the rector, Rev. E. B. Smith, was voted a two months' holiday, and also voted sufficient money to pay for a supply during Mr. Smith's absence. The Rev. E. N. English, of South Hampton, Ont., will take the duty during the rector's absence.

#### MOOSONEE.

G. Holmes, D.D., Bishop.

We have received a letter from the Bishop of Moosonee, through his commissary, Canon Sweeney, extracts from which may prove interesting to our readers. The Bishop writes: Moose River, June 5th. I am most thankful to be able, through God's great goodness and mercy, to report myself within twenty miles of Moose Fort, safe and sound, and in perfect health and strength. This opportunity of writing is afforded me by the first hindrance to our progress since we left Missanabic, namely, a strong head wind, which makes it dangerous for small craft, like our canoes, owing to the great width of the river at this end; at a guess I would judge it to be over half a mile wide, giving the wind a great sweep and causing a heavy swell. Apart from this little delay, we have been divinely favoured with perfect weather, perfect health, and perfect peace and concord amongst ourselves. Every step of the way has been marked by God's guidance and protection. Not one good thing of all that He has promised has failed us, until this afternoon, both winds, weather and circumstances have been in our favour. The Bishop then continues with a graphic account of their efforts when short of provisions to obtain some fresh meat, which ended in their shooting a moose after an exciting chase. In less than an hour the Indians had skinned and quartered him, and they were on their way again. The Bishop arrived in Moose Fort on the 6th, and writes: Arrived at noon, Moose people had been looking for our arrival on Saturday. Found the Hollands and Miss Johnston all well and happy in spite of the fact that their larder is a very limited one, and must continue to be so until the arrival of the Hudson's Bay Co.'s ship. All the missionaries on the Bay are evidently entirely dependent upon the Hudson's Bay Co. The mission is also established upon Hudson's Bay Co.'s property. I am afraid that it will not be such an easy matter as I anticipated to get round the Bay to the other missions. To depend upon the Hudson's Bay Co.'s steamer means waiting about here until nearly August. I can already see the great need of a small yacht here. I am going to see the French Trading Co., with whom I may be able to make some more suitable arrangement. I may be able to send you a line later on as the French Co. are sending down canoes from Missanabic in ten days or so, and by that time I shall have made my plans.

—It is the courage of decision which makes men strong.

—Keep a quiet place in your heart for restful thoughts of God.

—If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—Savonarola.

—Faith is nothing in itself. It is its object which is everything. It is just the opening of the soul which lets in God.

—A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber.

Safe and Profitable.

A Savings Account in the Bank of Toronto.

is both safe and profitable, and in addition is a very great convenience and help to all who are trying to live on less than their income.

This Bank's large resources ensure safety, and careful attention is given to the business of all customers.

Interest paid on all Balances twice a year.

THE BANK OF TORONTO

Head Office, Toronto, Canada.

CAPITAL - \$3,300,000

REST - 3,600,000

ASSETS - 28,000,000

Incorporated - - - 1855.

Correspondence.

THE GENERAL SYNOD.

Sir,—I desire to thank Mr. Jones for his kindly notice. I try to be "earnest and loyal" to the Church, having been a student at her feet for over forty years. Fresh from the reading throughout of the "Temple Bible" and of Sadler's "Commentary on the New Testament," my mind may have become tinged too much with the idea of episcopal government of the Church. Fresh from the Bible, I cannot help but most strongly believe, that the bishops, as successors of the apostles, are sent by God for that particular purpose; that all duly appointed ministers in His Church, have special grace (nay more, the indwelling of the Holy Spirit), to enable them to exercise their functions; and that our intercessory prayer for one another, each in our own vocation, helps. Let us each do our own work; pray for the other workers, in their work, and advise, when called upon, to the best of our ability. I believe that the Church is governed from above, the bishops being the channel of grace; the other clergy and laity being, not the governors, but the governed. I am, therefore, much pained by a sentence in Mr. Jones' letter: "No Canadian bishop has... asserted a prerogative that belongs to Synods." The following sentence states: "Diocesan Synods have the right to legislate as to the use of hymnals." What does "right to legislate" mean? God sent His apostles; but who gave Diocesan Synods "right to legislate?" And what does this legislation amount to? In my mind, the Synod is but an advisory and representative body, so far as it is considered apart from the bishop; which, as the bishop is an essential part of Synod, can only be conceived of for academical argumental purposes. Borrowing a phrase from the Civil Statute Books (though in the Church we are true to our words, but in the State, virtual republicanism has reduced the words to a sham), in Church legislation in Synod; the bishop, by and with the advice and consent of the clergy and laity, enacts. Should anyone doubt this, what means the bishop's veto? I believe that when a bishop vetoes a proposed canon, he undertakes a fearful responsibility. But who may deny that he is moved thereto, by the Holy Ghost? And again, if the bishop should act contrary to, or without, the advice and consent of the presbyters and laity, is he not directly responsible and answerable to his Master? He is answerable to his brother bishops, for mission and jurisdiction lie in the corporate episcopacy; not in one man,

whether he be pope or diocesan. But I am writing of Diocesan Synods, one of which (Huron), forbade the use of any but sanctioned hymnals. I admit the Bishop of Huron's right to do this, especially acting on the advice of his presbyters, and the laymen in the diocese, having consented thereto, by the vote of their representatives in Synod, have no ground of complaint. Still I am thankful I am not in Huron. But whether it be hymnals or anything else, may I beseech the General Synod (of which the House of Bishops is the real legislative authority), not to lay any unnecessary burdens upon our consciences. Think of the enormous number of obligations, catholic, national, and diocesan, to which it is impossible to give full loyalty, at present. These people who want fresh laws, do they observe all existing commandments? How do they observe the facts and festivals of the Church, frequent communions and daily prayers? Is it all so easy with them, that they cry out for more law? Give us more of the freedom of the Gospel, which is our right. In any case, may the will of God be done.

WALTER J. WALKER. New Westminster, 27th June, 1905.

RACE SUICIDE—SOME SUGGESTIONS.

Sir,—Referring to the important and difficult problem dealt with so ably and forcibly by the Bishop of Huron, and commented on editorially, I venture, after much thought on this and cognate matters, to make three suggestions as to contributing causes and possible remedies of this great and growing evil. (1) Domestic and Social Conditions.—A stranger is struck by the hard lives almost amounting to drudgery of the majority of middle-class women. Domestic help is quite out of reach of most, while, especially in the country, extra-domestic services are imposed on them as dairyming, and poultry keeping. The care and caution and avoidance of overwork required of an expectant mother, must be almost impossible in many such cases. And on the other hand, there is a natural growth of desire for comfort and some refinement, far short of materialism, which must keep down the willingness to have large and costly families on a small income. The required remedy is obvious, though apparently very difficult to obtain, viz., lighten women's work in the home, supply more domestic help, and teach the method of "plain living and high thinking." (2) Absence of definite though delicate teaching, on marriage and maternity. If not so accustomed to it, and fenced off by

Fruit-a-tives OR "FRUIT LIVER TABLETS" Fruit with tonics make them. The natural remedy for constipation, biliousness, headaches, kidney and skin diseases. "I am taking Fruit-a-tives and must say they are the best remedy I ever used for Stomach and Liver Trouble. I would not be without them at any price." Mrs. FRANK BUSH, Essex, N.B. At druggists—50c. a box. Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

convention, we should be amazed and ashamed to think that in nine cases out of ten in any class neither man nor woman, boy nor girl, receives clear and definite and withal, delicate and reverent, teaching about these most important and practical, though sacred and mysterious matters. Information on these points either comes by blundering experience, sometimes fatal; or by the indecent and ignorant teaching and example of her companions and advisers. Remedy.—Let Christian parents and teachers and doctors, by word or suitable book, give some information and advice. There are some books issued, but with, however, much good intention and information, they do not seem to proceed from the highest and most orthodox sources, ecclesiastically and medically. Let some clear and reverent text books be prepared by the highest authorities and wisely distributed. (3) Absence of Religious Teaching.—As the Bishop of Huron indicates, in spite of the great prominence given to it in the Holy Scriptures, this seems one subject tabooed not only in public preaching, where it, as a rule, would be inappropriate, but in any private teaching as to confirmation candidates, Bible classes, mothers' meetings, girls' friendlies, and many men's meetings, where it could be given naturally and effectively. Moreover, the one solitary reference (or rather two), to it in the Prayer Book to parentage and children, convention now carefully eliminates; and probably any revision of the Prayer Book would follow the American example and delete them from appearance as well as use. So the popular marriage service treats the birth and rearing of children as a thing indelicate and unnecessary and effete. Remedy.—Give the teaching of the Bible and Prayer Book, and the judgment of the Church, and results of sanctified common sense in such private or semi-private means, as above indicated. A layman, doctor, or other, would often speak with more force of conviction to men, and a lay woman and a mother—not usually an unmarried and childless woman—to women and girls. Undoubtedly in some cases harm might be done by knowledge, but infinitely less than is being done all round and always by ignorance. And in the Marriage Service, without of necessity retaining the present somewhat obscure and somewhat coarse phraseology, let the privilege and duty of parentage be still inculcated in teaching and sought for by prayer. Let there be an echo in the Christian Church of the 20th century of the inspired belief of the Jewish Psalmist: "Lo children and the fruit of the womb are an heritage and gift that cometh of the Lord." C. H. COLES.

ANSWERS TO L. Y.'S QUESTIONS.

Sir,—I have replied to most of the questions in your Church paper of June 15th. No. 1.—Your correspondent will find Tom Paine's Life has been published. David Hume and Voltaire's lives will be found in Lempriere's biography. No. 2.—General Gordon was not married. No. 4.—Read Mosheim's Church History. Ask Dr. Langtry's advice what else to read. No. 5.—Read Rollin's ancient history. No. 6.—Apply to the "Globe newspaper," Toronto. No. 7.—Read Gibbons' "Decline and Fall of the Roman Empire." No. 8.—Read "Illustrated Notes of English Church History," by Rev. Arthur Lane. No. 9.—Read the same and also "Wesley's Life." No. 10.—The Methodist preachers had better have known that the Church of England, five years ago, renewed a lease for 999 years that had just fallen in. No. 11.—I believe Hon. Joseph Chamberlain is an Unitarian, and Sir Henry Campbell Bannerman, a Presbyterian. No. 12.—The Hon. George Brown and Sir Oliver Mowat were Presbyterians, and Sir Richard Cartwright is a Churchman. No. 13.—Apply to the "Globe," Toronto. The Hon.

Memorial Windows Our Specialty.

The N. T. LYON GLASS CO., Ltd., 141-3 CHURCH ST., - TORONTO.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandeliers and Gas Fixtures. CHADWICK BROTHERS (Successors to J. A. Chadwick) MANUFACTURERS 182 to 190 King William St. - TORONTO, Ont.

CROWN ART Stained Glass Co., Limited

Memorial Windows and Art Stained Glass For Churches, Public Buildings, and Dwellings. GLASS TILING A SPECIALTY. 96-98 Adelaide St. E., Toronto. Phone - Main 5006

Church & Memorial Windows STAINED GLASS. DESIGNERS ESTIMATES SUBMITTED. LUXFER PRISM. 100 KING ST. W. TORONTO

J. C. SPENCE & SONS ARTISTS IN STAINED GLASS 37 1/2 Bleury St., - Montreal. ESTABLISHED 1856.

Church work of all kinds. Memoria windows and leaded glass a specialty Churches decorated. Texts and scrolls supplied.

FURNITURE FOR CHURCH & SUNDAY SCHOOL DUNDAS ONT. VALLEY CITY SEATING CO.

George Brown lived some weeks after the fatal shot. He was a good man, and much regretted. There is some mention made of Tom Paine in Alison's History of Europe, date 1794, which might be of use to your correspondent. Paine at one time had a narrow escape from the guillotine. I have given your correspondent all the information I know of, in reply to the questions, and I speak from my experience of the books mentioned by me, for I have read them myself, and it will do your correspondent good to do the same. HARRISON C. MEWBURN.

—A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber.

JEWELERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL. For Weddings Carra Marbles from the Antique. All lovers of sculpture will enjoy viewing our Cararra marble copies of noted Greek statues. And if you should desire to purchase you will be surprised at the price moderation. A 16-inch Venus de Milo, by a skilled Italian copyist, sells for only \$18.00. Other prices range to \$175.00. Ryrie Bros. DIAMOND HALL 118 to 124 Yonge Street, TORONTO.

THE  
**HOME SAVINGS AND  
LOAN COMPANY**  
(LIMITED)  
**ASSETS, \$4,000,000.**  
Offices:—78 CHURCH STREET.  
522 QUEEN ST. WEST.

**3 10/  
32 0**

INTEREST ALLOWED ON DEPOSITS.  
Withdrawable by Cheque.

Office Hours:  
9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.  
Every Saturday Evening 7 to 9.

**JAMES MASON, Managing Director.**

## The RELIANCE

LOAN & SAVINGS CO. of Ontario

HEAD OFFICE: 84 KING ST. EAST, TORONTO

DEPOSITS SUBJECT TO CHEQUE WITHDRAWAL

3 1/2 per cent. interest allowed on deposits of one dollar and upwards, compounded half-yearly.

DEBENTURES issued for \$100 and upwards, for terms from 5 to 10 years; interest at 4 per cent. per annum, payable half yearly.

Moneys for the above may be forwarded by mail.

HON. JOHN DRYDEN, J. BLACKLOCK,  
President, Manager.

## Children's Department.

### A SAD LOSS.

Poor little Mary Geraldine,

Before the clock struck eight,

Had lost a very precious thing,

It made her breakfast late;

It made her hurry off to school

Without one griddle cake;

It made her give dear little Ned

A really, truly shake

Because the wind blew off his hat;

It made her cheeks feel hot,

And tears kept coming as she ran,

And quite a lumpy spot

Was in her throat. 'Twas not her

ring,

'Twas not her new gray muff,

'Twas not her skates that she had

lost;

'Twas not her new gray muff,

She thought, to trouble her so much.

She lost it in her bed;

'Just one short little half an hour

Made all that fuss," she said.

### RAGGLES.

Raggles was only a scrubby little Indian pony. His owner had evidently considered him of no use, and had cruelly turned him loose on the bare prairie to shift for himself.

He was a sorry-looking little fellow as he stood one morning at the



## BELLS

Steel Alley Church and School Bells. Send for Catalogue. The C. S. BELL Co., Millicboro, O.

gate to Mr. Hudson's large cattle ranch, in Western Kansas, shivering in the wind, and looking with a wistful gaze at the sleek, fat ponies inside.

Mr. Hudson noticed him, and started to drive him away. But his little daughter, Lillian, said: "Let him in, papa; he looks so hungry." Mr. Hudson opened the gate, and the pony walked in just as if it were his home.

Mr. Hudson made enquiries, but no one knew anything about him; and as no owner ever came to claim him, Lillian claimed him as her special property, and named him Raggles on account of his long, tangled mane and tail.

He was a docile little creature, unlike the rest of the ponies on the farm. He soon came to regard Lillian as his mistress. She learned to ride him, and could often be seen cantering over the prairies with her father.

But Raggles seemed to consider that she was not much of a rider, for he would carefully avoid all the dangerous-looking places and holes in the ground, made by coyotes and prairie dogs, which are very plentiful in Western Kansas.

When the next spring came, Raggles did not look like the same little scrub. His rusty brown coat had all come off, and a new black one had taken its place.

By the next fall the neighbourhood could boast of a public school, and when Lillian began to go, Raggles found he had regular duty every day.

Lillian would saddle him and ride to the school-house, which was two miles away, then tie up his bridle and send him home. At about half-past three Mr. Hudson would saddle him again and send him for Lillian.

He always arrived on time, and if a little early would wait patiently by the door until school closed.

Some of my readers will remember the blizzard that struck Western Kansas in 1885 when so many people lost their lives and thousands of cattle were frozen to death. The storm commenced about noon, and the weather grew steadily colder.

The snow blew so thick and fast that Mrs. Hudson was afraid to trust Raggles to go for Lillian, but Mr. Hudson was sick, and there was no one else.

She went to the barn, put the saddle on him, and tied plenty of warm wraps on. Then she threw her arms around his shaggy neck and told him to be sure to bring Lillian home. He seemed to understand, and started out with his shambling trot in the direction of the schoolhouse.

One hour passed slowly to the anxious parents. When two had passed their anxiety was terrible as they strained their eyes to see through the blinding snow his shaggy form bringing their darling safely home. At last he came with Lillian on his back, bundled up from head to foot. The teacher had fastened her on the pony and given him the rein; and so he had brought her safely home, none the worse for her ride except being thoroughly

chilled.—J. E. Stevens, in Our Dumb Animals.

### THE REAL DISCOVERERS.

Uncle Robert had been explaining how messages could be sent back and forth between two far-apart places without any wires at all, just telegraphed through plain air. It was certainly very surprising. Leslie and Douglas went out on the doorsteps to talk it over.

"No, nothing but great, tall poles at the places where you send them and get them—the messages, I mean. You send them straight through nothing."

"He said you set little waves moving in the air, and they go all the way across to the other place."

"Yes," Uncle Robert's voice said. "And I really think the bunnies discovered it."

"Our bunnies?"

"No, not our bunnies, but their great-great-great-grandfathers—oh, a great great many greats—way back to the first bunny family that ever was. They were the ones that discovered wireless telegraphy. I think they ought to have the honour. If there's a splendid statue ever made, I think they ought to have a big cotton tail bunny on top of it."

"Oh!" laughed both small boys at once. "Tell us why, Uncle Robert. My, a statue to bunnies!"

"Well, in the bunny family, when there is any danger from an enemy—and the poor little white bunnies are surrounded by enemies on every side—the different members of the family telegraph a warning to each other. 'Run! There's an enemy coming!' they telegraph. And all the bunny boys and bunny girls and the grown-up bunnies that get the message go scurrying, hurrying into their holes. I tell you, they don't wait a minute. The messages go a good many hundred feet sometimes."

"Through nothing, Uncle Robert—I mean air? Do they send them through the air?"

"No, through the ground. They stamp on the ground very hard with strong little hind legs when they are alarmed. And they do it on purpose to warn the rest of the family at a distance. 'Run! Run! Run for your lives!' The little message is carried through the ground, much as our wireless messages are through the air. Little sound waves are set in motion, one after another."

"Well," breathed Leslie, "come on, Douglas. Let's go out and honour the discoverers' great-great-grand-bunnies in our back yard."—Youth's Companion.

—To know the worst is one way whereby to better it.—Alfred Austin.

## Relieves Itching Heals the Skin.

And Does these Two Things Better Than Any Other Preparation—Such is Dr. Chase's Ointment.

The difficulty of stopping the dreadful itching, burning sensations, and of healing the raw and irritated skin, is what has made eczema, salt rheum and burning sores seem impossible to cure. But there is a cure for everyone who will persist in the use of Dr. Chase's Ointment.

There is scarcely a neighbourhood in this country where Dr. Chase's Ointment has not produced some remarkable cures, and for this reason we request you to ask your neighbours about it. We publish hundreds of testimonials in the papers, but may not happen to refer to any one known to you personally.

By its antiseptic influences Dr. Chase's Ointment thoroughly cleanses the sore to which it is applied, then soothes the irritation and heals the skin. It is useful in scores of ways—wherever there is itching skin or a sore that refuses to heal; 60 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

# Windsor Salt

used in homes all over Canada where purity is appreciated. It will not cake.

—Culture is indispensably necessary, and culture is reading; but reading with a purpose to guide it and with system. He does a good work who does anything to help this; indeed, it is the one essential service now to be rendered to education.—Mat. Arnold.

—He only is advancing in life whose heart is getting softer whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they and they only.—Ruskin.

—Cannot you, will not you forget yourself, in thinking about God? The deeps of God—the Glory of God—the Love of God—the Beauty of God? "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive" what even the things are which He hath prepared for you if you love Him.—Ed. White Benson.

—Little as we may like to have our consciences aroused or to feel the discomforts of awakening to our unworthiness and sins, it is after all the way to cleansing and salvation. It was when the visions of God brought Isa to cry out under a sense of his vileness that his purification came from the altar of sacrifice. Humiliation of self before the majesty and holiness of the Lord is the true herald and preparation for spiritual healing and exaltation. Only when we realize the depths of our uncleanness and depravity do the messengers of heaven apply the virtues of the great propitiation and say to us, "Thine iniquity is taken away and thy sin is healed."



**Nestlé's Food**  
Paves the Way  
for the  
March of Life

Thousands of sturdy men and women owe strength and vitality to Nestlé's Food. It's the

**Perfect Substitute for Mother's Milk**

that three generations of babies have thrived on. If you have a baby, send us your name and address. We will mail a sample of Nestlé's Food—sufficient for 8 meals—free of charge.

THE LEEING, MILES CO., LIMITED,  
MONTREAL.

# KAY'S July Furniture Sale.

**Immense Assortment of High-class Furniture and Upholstery at Reduced Prices during July**

**O**UR STOCKS OF FURNITURE have now attained immense proportions. They embrace everything required in that line to outfit the home, whether that home be a modest suite of two or three rooms or a Rosedale mansion—and you stand to make a very substantial saving by letting us do the furnishing during July.

We have a two-fold object in this Midsummer Sale—to reduce stock in anticipation of new arrivals for the fall and winter trade, and to convert a dull month into a busy one. To attain these ends we have made price concessions of so liberal a character that it will pay you handsomely to order now instead of waiting until the autumn. — Following are a few examples of how prices have been cut:—

- No. 1—Sideboard, an early English design, in golden oak, regular \$52.50. SALE PRICE..... **\$40**
- No. 30—Buffet, in golden oak with cellarette, regular \$45.00. SALE PRICE..... **\$30**
- No. 5—Sideboard, an English design in choice fumed oak, regular \$150.00. SALE PRICE .... **\$115**
- No. 6—Buffet, in choice golden oak with leaded glass cellarettes, regular \$96.00. SALE PRICE **\$70**
- No. 415—Buffet, in golden oak, with open shelves and cupboard, regular \$34.00. SALE PRICE **\$20**
- No. 7—Sideboard, a good colonial design, in golden oak, regular \$52.50. SALE PRICE .... **\$45**
- No. 100—Easy chair, in the Tudor style, upholstered in silk tapestry. The legs and rail are of fine mahogany, richly carved, regular \$32.00. **\$25**
- No. 202—Italian Arm Chairs (two only), upholstered in velour, regular \$25.00 each. SALE PRICE.. **\$15**
- No. 203—Italian Small Chair to match, upholstered in velour, regular \$20.00. SALE PRICE..... **\$10**
- No. 352—Four pieces in mahogany, with carved frames, well upholstered and covered in fancy cotton, regular \$62.00. SALE PRICE.. **\$55**
- No. 416—Mahogany Easy Chair, very handsome and massive, covered in figured velour, regular \$50.00. SALE PRICE ..... **\$40**
- No. 374—Mahogany Easy Chair, with handsomely carved frame and rich upholstery, regular \$50.00. SALE PRICE ..... **\$38**
- No. 605—Colonial Sofa, upholstered in silk brocade, regular \$45.00. SALE PRICE..... **\$30**
- No. 200—Sofa and Arm Chair, two comfortable pieces, well upholstered and covered in fancy cotton, regular \$55.00. SALE **\$36.50** PRICE .....
- No. A21—Shaving Stand in weathered oak, a very quaint design, regular \$15.00. SALE PRICE .. **\$10**
- No. 669—Bedstead, in fine quarter-cut oak, Kaiser grey finish, full double size, regular \$28.00. SALE PRICE ..... **\$20**
- No. 669—Dressing Table to match, a very neat design, regular \$22.00. SALE PRICE.. **\$17.50**
- No. 53—Dresser, in quarter-cut golden oak, with fancy shaped bevelled plate mirror, regular \$36.00. SALE PRICE ..... **\$25**
- No. 1324—Dresser, a very handsome design, in choice quarter-cut golden oak, regular \$50.00. SALE PRICE ..... **\$35**
- No. 418—Dresser, in fine quarter-cut golden oak, serpentine front, and fancy shaped bevelled plate mirror, regular \$40.00. SALE PRICE **\$30**
- No. 210—Dressing Cheval Table, in quarter-cut golden oak, regular \$21.00. SALE PRICE ..... **\$17**

During this sale the price of Kay's Special Hair Mattresses will be **\$14.00** each instead of \$17.50.

Special prices on All-brass and Brass and Enamelled Bedsteads.

## John Kay, Son & Co., Limited

36-38 King Street West, Toronto.

—If the heart-strings are rightly moved, the purse-strings will surely be loosened.

—By a patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—Dean Goulburn.

—When duty is severe, we must be more reverently dutiful. If love brings sorrow we must love more and better. When thought chills us with doubt and fear, we must think again with fuller soul and deeper trust.—James Martineau.

—Do not offer to God a spirit dreaming of great things you could or you may do at some future time, but offer to Him your wakeful, rejoicing, present energies.

—Disappointments are shafts sent to the very bottom of our souls, and whatever is there, whether gold or only copper, they bring it to the surface.—Edmund Garrett.

Designers and Manufacturers of **GAS AND ELECTRIC FIXTURES**

ECCLESIASTICAL BRASS WORK, - ALTAR RAILS, ETC.

The JAS. MORRISON BRASS MFG. CO., Limited, 89-97 West Adelaide St TORONTO

nd,  
ER-LYTTON  
N  
hose  
es

ground. They  
nd very hard with  
egs when they are  
y do it on pur-  
rest of the family  
! Run! Run for  
little message is  
ground, much as  
ages are through  
nd waves are set  
ter another."

Leslie, "come on,  
out and honour  
great-great-grand-  
ck yard."—Youth's

worst is one way  
it.—Alfred Austin.

### Itching the Skin.

Two Things  
Any Other Pre-  
is Dr. Chase's

of stopping the  
burning sensations,  
raw and irritated  
made eczema, salt  
g sores seem im-  
But there is a cure  
will persist in the  
Ointment.

y a neighbourhood  
where Dr. Chase's  
produced some re-  
nd for this reason  
to ask your neigh-  
We publish hun-  
dials in the papers,  
en to refer to any-  
u personally.

isepic influences  
ntment thoroughly  
to which it is ap-  
es the irritation and  
t is useful in scores  
er there is itching  
at refuses to heal;  
all dealers, or Ed-  
Co., Toronto.

ed in homes  
over Can-  
a where pur-  
is apprecia-  
l. It will  
t cake.

INCORPORATED TORONTO SIR J. A. BOYS,  
1886. PRESIDENT.

## CONSERVATORY OF MUSIC

COLLEGE STREET.  
EDWARD FISHER, Mus. Doc.,  
Musical Director.

Students May Enter at Any Time.  
Send for Calendar.

SCHOOL OF LITERATURE & EXPRESSION  
MRS. NICHOLSON-CUTTER, Principal.  
Special Calendar for this Department.

CHURCH DAY SCHOOL  
Major Street, Toronto

SISTERS S. JOHN THE DIVINE  
KINDERGARTEN and  
ELEMENTARY DEPARTMENT

DUNHAM LADIES' COLLEGE,  
DUNHAM, - QUE.  
Montreal Diocesan Church School for Girls.  
For Calendar, apply to the Lady Principal.

Edgehill, Church School  
for Girls  
WINDSOR, NOVA SCOTIA

INCORPORATED 1891.  
The Bishop of Nova Scotia, Chairman Board of  
Trustees. The Bishop of Fredericton, member  
of Board of Trustees, ex-officio  
Miss Lefroy, of Cheltenham Ladies' College, England,  
Principal, assisted by Eleven Resident Experienced  
Governesses from England, (five of whom are special-  
ists in the Music and Art Departments), and one non-  
resident Instructor, Housekeeper, Matron and Nurse.  
Extensive buildings, with capacity for 100 Resi-  
dents; Heated by Hot Water, Lighted by Electricity.  
Grounds covering eight acres, with Lawns for Tennis,  
Croquet, Basket Ball, Hockey, &c. School Dairy and  
Laundry.  
Preparation for the Universities.  
For Calendar apply to DR. HIND.

Ridley College, St. Catharines, Ont.  
Residential School for Boys.  
Lower school for boys under fourteen; completely  
separate and limited in number.  
Upper school prepares boys for the universities,  
professions and for business. Most careful over-  
sight. Health conditions unequalled.  
REV. J. O. MILLER, M.A., D.C.L.,  
Principal.

ST. MONICA'S  
Residential and Day  
School for Girls.

170 Bloor St. W., - Toronto  
Re-opens Monday, Sept. 12th.  
Thorough course in English, Languages, Music,  
Art, Elocution and Domestic Science, and Physical  
Culture. Prepares for University and Departmental  
Examinations.  
Kindergarten and Primary Departments.  
Teachers, Specialists in each Department.  
A Home School. Extensive Grounds.  
For Prospectus apply to  
MISS PHILLPOTTS,  
LADY PRINCIPAL.

HIGHER EDUCATION FOR GIRLS

The Bishop Strachan School  
(Thirty-seventh Year)

For Calendar apply to Miss Acres, Lady  
Principal, Wykeham Hall, Toronto.

The Parkdale Church School  
FOR GIRLS—151 Dunn Ave.

KINDERGARTEN—FOR BOYS  
and GIRLS  
For Calendar apply to  
Miss MIDDLETON, Lady Principal.

ST. ALBAN'S CATHEDRAL SCHOOL  
Howland Avenue, Toronto.

Boys Prepared for Honor Matriculation.  
Reopens for BOARDERS and DAY Boys,  
September 14th. For Prospectus  
Apply, M. E. MATTHEWS, Principal.

Trinity College School  
PORT HOPE, Ont.

The Summer Term  
begins April 11th.

For Calendar and all particulars apply to  
Rev. OSWALD R. GIBBY, M.A., LL.D., Headmaster.



### "Glen Muir"

RESIDENTIAL AND DAY SCHOOL  
FOR GIRLS

651 SPADINA AVENUE, TORONTO  
Thorough English Course. Individual Atten-  
tion. Pupils prepared for the Universities  
and for Examinations in Music and Art.  
Large staff of Resident and Visiting Teachers.  
MISS VEALS, Lady Principal.

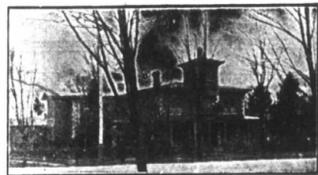
School of the Sisters of the  
Church, 106 Beverley Street,  
TORONTO, Ont

Boarding and Day School for Girls.  
Visitor, The Lord Bishop of Toronto.  
Terms Moderate. Vacancies for Boarders.  
SCHOOL RE-OPENS MONDAY, JANUARY 9th, 1905.  
ADDRESS, — SISTER IN CHARGE.

WESTBOURNE School  
for Girls

340 Bloor Street W., - TORONTO, Can.  
Re-opens September 8th, 1904.

A Residential and Day School, well appointed, well  
managed and convenient. Specialists in each de-  
partment. Affiliated with the Toronto Conservatory  
of Music. Dr. Edward Fisher, Musical Director;  
F. McGillivray Knowles, R.C.A., Art Director. For  
announcement and information, address the principals,  
MISS M. CURLETTE, B.A.  
MISS F. E. DALLAS, Mus. Bach.



### ST. AGNES' SCHOOL.

A Church School for Girls.

ELMPOOL, BELLEVILLE.

Patron—The Lord Bishop of Ontario.

Prepares for Matriculation. Conservatory  
of Music Examinations held at the School.  
Courses in Art, Physical Culture, Domestic  
Science. Beautiful building with all modern  
improvements—extensive grounds. TERMS  
MODERATE. For prospectus apply to  
MISS F. E. CARROLL.



### Bishop Bethune College,

OSHAWA, Ontario.

Visitor, the Lord Bishop of  
Toronto.

Preparation for the  
University.

Young Children also Received.

For terms and particulars  
apply to the SISTER IN  
CHARGE, or to

The Sisters of St. John  
the Divine,  
Major Street, Toronto.

### Westminster College

OPPOSITE QUEEN'S PARK BLOOR ST. WEST  
TORONTO

(Formerly Toronto Presbyterian Ladies' College.)

#### A RESIDENTIAL SCHOOL FOR GIRLS

A thorough training in all work for the Universities and  
for examinations in Music and Art. Affiliated with  
Toronto Conservatory of Music. A Primary Department  
for junior pupils. Teachers of character and experience  
in every department.

AUTUMN TERM BEGINS TUESDAY, SEPTEMBER 12th, 1905

For Calendar and other information write

REV. A. R. GREGORY, B.A., Principal.  
MRS. A. R. GREGORY, Lady Principal.

### ..Branksome Hall..

102 Bloor St. E., - Toronto

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS.

Under the joint management of Miss Scott, for-  
merly Principal of the Girls' Department of the  
Provincial Model School, Toronto, and Miss Mer-  
rick, formerly of Kingston.

Autumn Term begins Sept. 11th.

For Circular apply to MISS SCOTT, Principal.

Now is the time to subscribe  
for THE CANADIAN  
CHURCHMAN.

### BEST RESULTS

are obtained by taking a course at the

BRITISH  
AMERICAN  
Business College

Y. M. C. A. Building, Toronto, Ontario.

Students are entering every week. Our  
facilities for teaching Commercial and  
Shorthand subjects are the Best. Grad-  
uates assisted in securing positions.  
Ask for free particulars.

G. E. WIGGINS, Principal.

## JONES AND WILLIS

Church Furniture Manufacturers  
Metal, Wood, Stone  
and Textile Fabrics.  
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.  
Opposite British Museum.  
Also at Birmingham and Liverpool.

### Memorial Windows

DOMESTIC ART GLASS  
Cheapest and Best. Send for References.

H. E. ST. GEORGE, LONDON, Ont.

### MEMORIAL WINDOWS.

Our productions are  
extensively adopted.

Robert McCausland,  
Limited  
86 Wellington St. West, TORONTO



CHURCH BRASS WORK of every description  
made to order on shortest notice. Designs furnished  
and satisfaction guaranteed.  
KEITH & FITZSIMONS, LIMITED  
111 King Street West, Toronto.



### Canada Plate & Window Glass Company

Stained Glass Windows,  
Fancy and Figured Glass for  
Churches and School Rooms.  
Tile and Mosaic Floors  
and Walls.  
Mantles and Fire Place  
Fittings.

29 to 31 Richmond Street  
East, - Toronto, - Ontario.

In answering any advertisement it  
is desirable you should mention  
The Canadian Churchman.