

September 7, 1905

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

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TORONTO, CANADA, THURSDAY, SEPTEMBER 14, 1905.

[No. 35.]

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**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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

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

**INFORMATION.**

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

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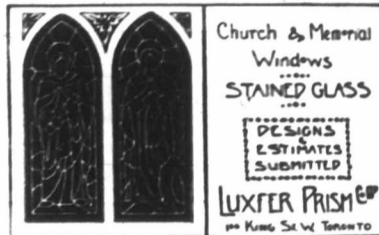
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Morning—2 Kings 5; 2 Cor. 9.

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September 24—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; Galatians 3.

Evening—2 Kings 10, to 32, or 13; Luke 1, 57.

October 1—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; Ephesians 2.

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

October 8—Sixteenth Sunday after Trinity.

Morning—2 Chron. 36; Philippians 2.

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

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## THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.

Processional: 36, 179, 215, 447.

Offertory: 210, 226, 240, 259.

Children's Hymns: 217, 336, 338, 342.

General Hymns: 231, 234, 243, 478.

## FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 512.

Offertory: 366, 367, 378, 545.

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

General Hymns: 2, 18, 36, 178.

## Common Prayer.

The possible compilation of a Canadian Book of Common Prayer gives rise to many serious considerations. To our mind one of the most important is, that as the Bible is the devotional treasury of all Christian people the world over, so the Book of Common Prayer is the devotional hand-book of all members of the Anglican communion, wheresoever they be. If our Branch of that communion, in its wisdom, decrees that a new compilation is warranted and necessary, the compilers should determine at the outset, not only to maintain the essential features of the book in present use in their integrity, but to bear in mind as a moving reason for doing so, that it is perhaps the strongest bond which unites all the various branches of our Common Church scattered broadcast about the world; not only where the British flag flies supreme, but in many a foreign land as well. We should

endeavour to maintain, as far as possible, that spirit of sympathetic union in devotion which the Book of Common Prayer has invariably fostered.

## Thoughts on Hymns.

Bearing in mind the probable compilation of a Canadian Church Hymn Book some thoughts on Hymns might not be out of place. We think it would be wise to avoid tunes which, though classically correct, are dull and unattractive to the ordinary worshipper. Tunes which are pitched too high for general congregational singing in this country. Tunes to familiar Hymns which are not familiar to the congregation. We would suggest the exclusion of all hymns and tunes which from their own intrinsic merits do not appeal to the compilers; it matters not by whom written or composed. The book should be sufficiently comprehensive in the character of its contents, as far as possible, to meet the wants of all classes and conditions of worshippers under all the varied circumstances of our people's life. Let this fact, too, be borne in mind that by our hymns we either attract or repel. How large a part the words and music of hymns in general popular use play in impressing upon the heedless and sinful the grand and solemn truths of the Christian religion? We cannot ignore this fact—that the Church must not only go out into the highways and hedges to seek for guests but she must go with word and music which will touch the hardened heart and stir the sluggish soul. Because we have a certain percentage of highly cultivated musical people in our communion, and their tastes and requirements demand consideration, we should not for a moment forget that the vast majority of church-going people are by no means cultivated musicians, and that their wants must be ministered to in the most positive and practical way. They cannot, and will not, be ignored, and the measure of the utility and power of a Hymn Book is the appeal it makes to just such people. The children of the Church, too, are a most important factor, and their thoughts must be fixed and hearts won by simple and beautiful hymns and melodious tunes to which they will always eagerly turn a pleased and willing ear.

## The Church and The World.

How much misconception would be removed and how large an amount of anxiety, labour and trouble would be avoided were thinkers, speakers, writers, and workers to cease the unavailing effort to reconcile the Church to the world. It cannot be done. This truth was taught with the utmost clearness and emphasis by the Divine Founder, His Disciples, the Apostles, and by each true teacher of Church doctrine, and exemplar of Church practice from the early days to the present. It is sad to see the pitiful vagueness and confusion of thought on this subject, which is so alarmingly prevalent in many quarters. One is sometimes reminded of the profound, elaborate and subtle monuments of human ingenuity and scholarship reared with almost incredible toil by the schoolmen. Monuments of learning buried deep in the dust of almost forgotten years, and of interest only to the curious and patient religious antiquary—as one reads, some of the articles, treatises or volumes vainly written to accomplish this end. The devout Churchman, simple, sincere, humble in spirit, loyal in heart, ready—not merely to learn—but what is of vital importance to obey divine instruction—ever given by the Holy Spirit, through the Church, to those who will to have it, has the light of faith cast on his most perplexing doubt, his

most devious and tortuous way. The light which has never failed to illumine the pathway alike of the humblest servant and most illustrious saint of the past is amply sufficient for all the needs of each individual Churchman to-day. As the common soldier as well as the highest officer—knowing his drill and obedient to duty—marches unquestioningly at command to glorious victory or noble death, so ever must it be with the humble, faithful, self-denying Churchman. Life was not given for learning to doubt—but for learning to do—learning by doing—and for keeping on learning and doing.

## Mission Work.

Perhaps in no department of her life has the Church more just cause for devout gratitude than in her work for Missions. Progress all along the line. Progress to which a broad-minded, intelligent and watchful criticism has not a little contributed. In our moments of victorious elation over deservedly successful effort, we are sometimes apt to under-rate the calm, persistent tonic corrective—given to our work—by a competent and friendly critic. We are all co-workers together in the great field worked by the Church. We each in our way fill our respective positions, or try to fill them to the best of our ability. There is no one who more sincerely or cordially rejoices over the splendid work done in the Home and Foreign Mission field by the Church in Canada than do we. To no department of Church endeavour can the General Synod give more consideration, and from no department will it, in our opinion, derive more genuine satisfaction.

## A Field Secretary.

One is apt to look askance at the proposed establishment of a new office, calling for official recognition and remunerated services. We suppose a fair test of the need of such an official would be the importance and urgency of the duty which it would be his province to discharge; the widespread demand for such an officer; and the reasonable assurance that his salary would be forthcoming. There can be no doubt as to the true and efficient work done for the Church by the Sunday School. Nor need there be hesitation in any mind at asserting to any step which is well calculated to directly promote that work. As there is need of more pupils and more teachers in our Sunday Schools, so there is need of better trained teachers. A Field Secretary, given the essential qualifications for such an office, would find a large, indeed a very large field of usefulness before him, and, no doubt, his enthusiasm, energy and efficiency would soon ensure the necessary remuneration. The right man in the right place is a need which, when well filled, is bound to receive prompt and adequate recognition whether within or without the Church.

## Woman's Work.

In no department of the great field of human enterprise are the diversified and beneficent gifts of woman more apparent than in that truest outlet for sympathy and self-sacrifice, the Church. Wherever the faithful clergy go in the discharge of sacred and arduous duty there they will ever be cheered and supported in their work—it matters not how arduous and trying it may be—by the warm hearts, willing hands, and unquenchable devotion of the true daughters of the Church. They are not confined to any one class or age. Poor or rich, young or old, alike they contribute freely of their time, their toil, their means. In the home, in the Sunday School, in the Mission field, or in any of those varied departments of effort in which woman

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can lend a helping hand, how great, how noble, how untiring has woman's work ever been! The legislative bodies of the Church should, in every way in their power, not only recognize, but aid and promote the admirable and acceptable work of woman for the Church.

#### Brotherhood Convention.

Early in October there will be held at Ottawa a four days' session of the Saint Andrew's Brotherhood. We have nothing but good thoughts and words for this noble band of brothers. Unlike the monastic orders of mediæval days they need no enclosing walls, no distinctive class or walk in life to separate them from their fellow-men. Men, amongst men, they live and move and labour, usefully and intelligently employed in the varied trades, professions or occupations of life—in the busy city, or peaceful countryside, they yet have bound themselves with a solemn vow that no day shall pass without an earnest, honest effort to bring some fellow-man nearer to his God—through the Church. Time in its diversified unfoldings has seldom given birth to a power, more uplifting, more blessed movement than this. "Forward" is the true watchword of victorious effort. And we are convinced that "Forward" will be the dominant impulse of the October convention. The Church on all hands wish the Brotherhood God-speed in their good work.

#### An Historic Picture.

In the photograph obtained by The Canadian Churchman of the members of the Upper and Lower House respectively of the General Synod—not only the members of the Church throughout Canada—but all others who wish to do so may obtain what will prove a valuable historic picture. The great council of the Church meets only once in three years, and this artistic memorial of its meeting will be treasured in many a home as an object of unusual interest. Our advertising columns give requisite information regarding the portraits.

#### PEACE.

At the first hearing, the news that an understanding had actually been arrived at between the Russian and Japanese representatives which would insure peace seemed incredible, so great had been the difference between the demands on the one side from those on the other, and so seemingly determined had been the diplomats of the contending nations—not to yield anything which would bring dishonour or discredit upon the people they respectively represented that the prospect of an amicable settlement of their differences appeared to be beyond hope. Japan had been so uniformly victorious on land and sea that she held the key of the position. The power of Russia to cope with her under present circumstances was to all appearances out of the question. Japan stood in a most favourable position. Her opponent's fleet demolished. Her armies, though re-inforced, depressed by the successive defeats inflicted by their victorious foe. Her great stronghold at the seat of war in the hands of the enemy, who also had captured the Island of Sakhalien and availed herself of strategic points of vital importance, including railway and other campaign facilities. So by her wonderful achievements in an almost incredibly short space of time Russia's doughty assailant had broken, at least for the time, the Muscovite's aggressive power in the East; humbled her pride; and lowered her prestige in the eyes of the world. Japan's vantage ground was so great that, according to the practice of nations under similar circumstances, in any negotiation for peace the penalty she could exact from Russia would be in proportion to her

success and the loss and damage entailed by its achievement. It must be admitted as an off-set to a claim for indemnity that—in the larger sense—no Russian territory had been captured and held. Though over Port Arthur and the Island of Sakhalien the flag of the flowery Empire waves in undisputed supremacy, and when the Baltic fleet, the last sea hope of the Czar, having been crushed by the strong hand of Togo, and the veteran Linevitch with a large army arrayed in front of Oyama—who from day to day was expected to begin a battle—the issue of which seemed to the student of the campaign to be a foregone conclusion; there came upon the stormy old world scene an actor from the new world—with intent to prove, and right well has he done so, the truth of those noble words of Milton to Cromwell: "Peace hath her victories no less renown'd than war." In the issue of the great arbitrament in the quiet New England State—whose very name betokens its historic origin—President Roosevelt has nobly illustrated the fact that moral courage is the true world conqueror, that the arm of the "Man of Peace" is not shortened, and that the New World is fulfilling her glorious mission by successfully striving to redress the wrongs of the Old. The President of the United States undoubtedly possesses a rare combination of qualities. A combination which enabled him to play his great part with signal success. His high resolve has been sustained by unusual strength of character; guided by wise discernment, sympathetic tact and consummate skill. To have had a hand—and a dominant hand—in ending one of the most notable wars of modern times—and thereby stopping the destruction of property, loss of life, and consequent sorrow, suffering and want—is an honour almost unparalleled. In discharging this noble duty to mankind—both by the act itself and the manner in which it has been accomplished—President Roosevelt has revived the best associations suggested by the words "Christian," and "Statesman." And he has not only added distinction and honour to his name, office and country, but has helped to bind the Old World to the New in a strong bond of mutual affection and respect.

#### A DECLINING BIRTH RATE.

Professor Walter F. Wilcox, of Cornell University, editor of a Bulletin issued by the Census Bureau of the United States Government confirms in an alarming manner the views which have repeatedly found utterance in leading journals of the Republic, that its birth rate was declining. The learned Professor says that the Bulletin is "an approximately accurate and significant clue to the amount of new blood that is being brought into the country by nature's processes of reproduction and growth." His investigation proves that the birth rate has declined persistently since 1860, and that the foreign-born women of child-bearing age show larger percentage of births than native-born women. In 1860 there were 634 children under five to 1,000 women of child-bearing age, while in 1900 the proportion was only 474 to 1,000. The smallest birth rate in 1900 was in Massachusetts, and the next smallest in the district of Columbia. The largest in 1900 was in North Dakota. The proportion was only two-thirds as great in the cities as in the country. These startling facts investigated and verified by competent scientific authority point unexorably to a state of things that has become popular in Canada as well as the United States to an alarming degree, and which is fast banishing self-denial, and the purest, sweetest, most blessed pleasures of married life from the homes of our people. This social sin is robbing men and women of the innocence, joy, and deep-rooted satisfaction possessed by our fathers and forefathers whose homes were gladdened by

merry voices of children and brightened by large and thriving families. Homes blessed of God and honoured of man; springs of domestic love and virtue; sources of domestic strength and national prosperity; within whose charmed circles the trials, troubles, sorrows and losses incident of human life were softened by mutual sympathy and sanctified by the known and felt favour always extended by Divine Providence to those who honour His word and obey His command. Is it to be wondered at that Bishops and clergy from their pulpits; leaders of public thought in the press; statisticians in official documents; and all who are interested in the cause of religion or morals, the growth and stability of their race, the progress and power of their country—should be sounding the note of alarm. When the laws of God and man, and the wholesome vivifying order of nature, are being set at naught to such an extent as to arrest the national growth through causes which are at once vicious, sensual and sinister, is it not time to call a halt? The historian Gibbon at the end of his monumental work says truly: "The first and most natural root of a great city is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade." Can it be denied that the first and most natural root of a great nation is the labour and populousness of the respective families within its borders? When, therefore, we find, from indisputable authority, that foreign labour is gradually preponderating—and that the native birth rate is as surely declining—how is it possible to escape the inference that the native race is doomed—and that it is merely a question of time when by the inexorable law of nature the work of national suicide will have been completed. It is idle against these facts to argue that colour, pride of race, superior intelligence, etc., will continue to maintain to us our supremacy in the face of such direct evidence to the contrary as is furnished in the history of Japan for the last quarter of a century. Christianity can only be mentioned in condemnation of a practice which is in absolute defiance of the plainest precepts of the Christian Church, and of the marriage compact: and which, like a slow poison, is doing this deadly work in the community. No! There is but one remedy for this dire sin. A sin which is all the more deplorable because it has become, in the light of statistics, national. We know no place on earth where that remedy is more clearly, concisely, and effectually stated than in the first words of a very old book with which each true Churchman has from his childhood been so familiar, that were it not for their solemn and awful bearing on the subject we are considering it would hardly be necessary to repeat. The words are as follows: "When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." To this we would but add that the word "man," as above used, is generic, and includes the correlative term, "woman."

#### FROM WEEK TO WEEK.

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

As Spectator sits down to write his weekly grist of comments the General Synod is in the midst of its opening ceremonies. It is with a feeling of regret, keener than he can express, that he finds himself unable to participate in that great assembly even as a spectator. The bon Dieu has ordered otherwise and he must be content to look on from afar. He takes some consolation in the thought that he has perhaps been able to do something to magnify this Church Council in the eyes of the public, and possibly to impress a greater sense of responsi-

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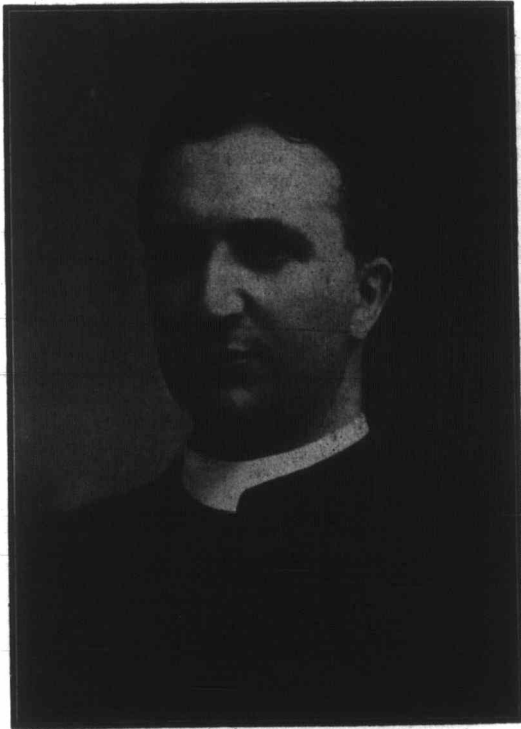
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bility upon its members. One thing is certain, if Church men and Church women do not take their diocesan, provincial and national Synods seriously they need not be surprised if the value is no higher than their estimate. Expect much and much will, in time, be forthcoming. Make no demands and our representatives will be limp and powerless. For this reason we are anxious not only that the members of Synod should be awake to the responsibility that rests upon them to give the Church in Canada an uplift and onmove, but that the whole Anglican public should have its eyes upon the men who are representing us in that assembly. A public that can discern between work well done and work that is imperfectly done, and judiciously distribute its smiles and its frowns, is sure to keep its representations up to a high conception of duty. Hitherto in Canada we have been accustomed to let things slide. If men acted or failed to act it was pretty much the same thing. At most a languid interest was all that could be gained from those who ought to be deeply interested. The press as a factor in promoting Church life has been almost wholly neglected. We have noticed in some quarters an affected disdain for the Church press in Canada, and a thinly veiled contempt for those who desire to discuss public questions publicly. We have also observed an extraordinary timidity in other quarters lest an opinion given to the press should be controverted. These things must be overcome. While men nurse the delusion that the press may be ignored in directing public opinion and are privately preparing their plans for our National Synod, we more than half suspect that they who wisely use the press are creating new conditions that render the aforesaid plans in many cases quite out of date.

Spectator has frequently discussed the importance of the Church papers in the life of our people and the promotion of our cherished plans for upbuilding and setting forward the Church we all love. He would again venture to say a word or two on this subject to the Bishops and clergy throughout this country. It is all very well to make great plans for Church extension, to enact canons of far-reaching importance in promoting the spiritual welfare of our people, and to undertake great reforms of one kind and another, but how are these to be made really effective without a weekly messenger arriving in the homes of our people expounding and enforcing the plans that have been so carefully elaborated? How is a sense of oneness throughout this Dominion to be sustained unless there be a paper that finds its way to the firesides of our people with its many-sided discussion of topics of general interest? What chance is there for enlisting the interest of more than an infinitesimal fraction of the rising generation in the Church if their attention be not called to the life and work beyond the parish and the diocese in which our young people live? We weekly assert our belief in the Communion of Saints, but what of it, if we make no effort to secure a common bond of fellowship and communion between the widely separated members of the Church militant. The necessity of disseminating a Church paper in every corner of our country would seem to Spectator to be one of the elementary features of any great plan for the expansion and strengthening of our Church. Why should our Bishops be silent in their charges to Synod? Why should our clergy be dumb before their congregations when it is known that they can find almost every other kind of magazine and paper in their homes except the one that honours their Church and promotes the work that they are most interested in? No Churchman is acting fairly by his children who does not invest a dollar in a Church paper. If nothing else would impell us to make such an investment we

certainly should do so for the sake of appearances. When rival papers sought the support of Churchmen on account of their diverse theological teaching some clergy hesitated to recommend one or other lest they be held responsible for the contents. It was a weak excuse at best, but even that no longer exists. In the process of time all these efforts at Canadian Church journalism have come to naught except one. The epitaphs of the deceased may be read in the extended title of the survivor. When, we ask, could our foresighted, zealous and large-minded Churchmen bring this subject before the public with greater effect and timeliness than now? The Canadian Churchman will give a report of the proceedings of the session of the General Synod, such as will command attention and give a just idea of what has been done by our representatives. A paragraph or two on the lighter aspects of debate will, of course, appear in the daily press, but if the General Synod is to bear its full fruit it must be brought home to our people by an agency that can appreciate the character of the work done. Spectator has no special interest in this paper beyond that of a friend and contributor, but he has a very great interest in the progress and welfare of the Canadian Church, which he humbly tries to serve.



The Rev. Canon Farthing, M.A., elected Prolocutor of the Lower House of the General Synod.

What is to be done about stemming the progress of what is aptly called the white plague? The deadly hold that tuberculosis has laid upon our people in being gradually appreciated, and not only the medical profession, but also the general public is awakening to the fact that great and strenuous and self-sacrificing efforts must be made to preserve ourselves from the fatal power of this affliction. It is infinitely more disastrous than smallpox or diphtheria, or any of the other diseases with which we are familiar. These can be traced to their sources of infection. They run their course speedily and are comparatively easy to stamp out. It is entirely different with tuberculosis. It is almost impossible to find the source of infection; it may be here or it may be there. It comes upon its victim by stealth. There is no immediate warning when it lays its deadly hand upon you, and it plants its seeds and multiplies while you assert with confidence that you are in the best of health, although perhaps easily exhausted. Its favourite prey seems to be men and women in the prime of life. Like the fungus upon the decaying tree its opportunity comes when exhausting toil and defective nourishment have reduced the powers of resistance. Hundreds of citizens are passing along our streets, travelling

in our trains, going up and down the earth with the seeds of this horrible disease multiplying within and are not aware of it. They do not want to admit the possibility even to themselves and shrink from calling in a physician to examine them. But every day the decision is put off is a day in the direction of fading hope.

The Government of Canada is spending hundreds of thousands of dollars every year in securing new citizens by means of immigration. What is it doing to save those it already has from the fatal effects of disease? We know that many of the Provinces have taken this question up and provided sanatoria, but the accommodation is not equal to half the demand. What is more it will be necessary to inaugurate a vigorous campaign to awake people to be on the alert for the first symptom. Taken in time it is now known to be a most curable disease. Rest, fresh air, and nourishing food seem to be the chief elements in effecting a recovery. A high altitude is preferable, but not apparently necessary. Absolute quiet, without any exertion, except the exercise indicated when strength is sufficient, that is the first requisite. Then fresh air, all day and all night, every breath a breath of fresh air, is the motto of experts. Sit out all day, sleep out of doors all night, and eat as heartily as possible of the most nourishing food, these are wonderful factors in restoring life and vigor to those who a few years ago would have been regarded as doomed to an early grave. Our medical men need to bestir themselves and find out what is being done in the best institutions on the Continent. They need to be on the constant lookout for the first symptoms, for nowhere and under no circumstances is the old adage so true as in this, "a stitch in time saves nine."

SPECTATOR.

THE PROLOCUTOR OF THE GENERAL SYNOD.

In Canada the official who bears the closest relation to the speaker, or chairman, of the convocation of the Archbishopric of Canterbury in England is the prolocutor of the General Synod of the Canadian Church. How important this office is and how necessary to the prompt, intelligent, orderly, and constitutional conduct of the business of the Synod is well known to its members. That it should be well and worthily filled is beyond question. It is a position of high honour, and its occupant has the privilege, by a tactful, impartial, and efficient discharge of its duties, of rendering signal service to the Church. The appointment of the Rev. Canon Farthing as prolocutor merits the hearty commendation it has on all hands received. In the prime of life; a well informed, progressive Churchman; earnest, energetic—even enthusiastic—in all that concerns the welfare and advancement of the Church. Happily combining the requisite gifts and qualifications which such a responsible and honourable office call for in its occupant, the Canadian Church is justly pleased with the wise and acceptable appointment of the learned and worthy Canon. And we are sure that we are voicing its sentiment when we wish the new prolocutor a long and successful tenure of the high office which we are confident he will ably, and satisfactorily fill. For the benefit of our readers we give the following detailed information: John Cragg Farthing, of Gonville and Caius College, Cambridge, England, B. A. 1885, M. A. 1888; took degree with theological honours; was ordained Deacon, 1885, by the late Bishop Baldwin of Huron—priest in 1886; was appointed incumbent of Durham, in the Diocese of Huron in 1887; went to Woodstock as Curate in 1888, and on the resignation of Rev. J. I. Hill was appointed rector of Woodstock in 1890; appointed Canon of St. Paul's Cathedral, London, in 1904.

## THE GENERAL SYNOD.

The fourth session of the General Synod of the Church of England in Canada opened on the morning of Wednesday, the 6th of September instant, with a solemn and impressive service in the Cathedral of the Holy Trinity, Quebec, which has just concluded the celebration of the centennial of its consecration, commenced on the 28th of August, 1904, with the long-to-be-remembered service at which His Grace the Archbishop of Canterbury preached the sermon. Never before did the historic church, so rich in beautiful memorials of saints who from their labours rest, including those to the first four Bishops of Quebec, contain such a distinguished gathering of prelates and members of the Church from all parts of the Dominion. They came from the Atlantic to the Pacific, nearly twenty Bishops of the Church in all, and not far short of a hundred members each of the clergy and laity, while from over the border came a distinguished delegation from the sister Church of the United States. This latter included the Right Rev. Dr. Doane, Bishop of Albany; Bishop Morrison, of Duluth; Mr. Thomas, of Philadelphia, general treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States, and Rev. Dr. Alsop, rector of St. Ann's Church, Brooklyn. There was also the venerable presiding Bishop of the Church in the United States, the Right Rev. Dr. Tuttle, of Missouri, who generously came here to preach the sermon at the opening service.

The Archbishops, Bishops, clergy and lay delegates met and robed in the church hall, in the cathedral close, whence the procession took place to the cathedral. The procession more than filled the intervening space between the door of the hall and that of the church, and when the juniors, beginning with the lay delegates, had taken up their places next the entrance to the cathedral, the procession opened up its ranks to allow those remaining in the church hall to pass through. First came the surpliced members of the cathedral choir, followed by the Canons and Dean, composing the cathedral chapter. Then came the Bishops, preceded by their chaplains, in order of seniority, His Grace the Lord Archbishop of Montreal and Primate of All Canada bringing up the rear. The Bishops occupied seats in the chancel, the clergy and lay delegates taking their places in the body of the church. The service consisted of the Litany, celebration of the Holy Communion and sermon. The Litany was sung by the Rev. A. Hamilton Dicker, of St. John, N.B., and the celebrant of the Holy Communion was His Grace the Primate. The epistle was read by His Lordship the Bishop of Albany, and the Gospel by His Grace the Archbishop of Rupert's Land. The number of communicants was very large, and the musical portion of the service was admirably rendered by the cathedral choir under the leadership of E. A. Bishop, Esq., the efficient organist, the singing of the Nicene Creed in particular being very much admired. A most scholarly sermon was preached by the Right Rev. Dr. Tuttle, of Missouri, the presiding Bishop of the American Church, who took for his text: "He that keepeth Israel shall neither slumber nor sleep," Ps. 121:4.

"Behold, he that keepeth Israel shall neither slumber nor sleep," Ps. 121:4.

Anthropomorphic representations of God evoke criticisms. Not seldom the criticisms run over into sneers. Is God a magnified man? it is asked. Can God be angry or jealous? Can He smell a sweet savour and be pleased; or note the new moons and the appointed feasts that are not from the heart and be displeased with a displeasure which is hate? Unbelieving criticism assumes an unwonted sensitiveness for the honour of the Almighty when it asks these indignantly questions. But simple Christian faith is not troubled. It answers in the words of the ancient prophet: "God is not a man that He should lie; neither the son of man that He should repent"; or, in the words of the blessed Lord Jesus Himself, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Nor is there even need for the analytic defining of the Article of Religion that God is "without body, parts or passions." And yet, after all there is sweet reasonableness in the anthropomorphic presentations complained of. They speak a language understood of men. They convey truths of Deity and eternity in terms of humanity and time in such a way as to afford instruction, and proffer hope and strengthen faith. Appeals to the heart, which evermore are of greater dynamic value than conclusions of the head, are wrapped up in their intelligible language. And it may not be denied that the representations criticized, if they are unlogical, have power to quicken sympathy and nourish loyalty and trustfulness and love.

Nor was the Psalmist troubled. He did not hesitate to suggest that the Lord may slumber and the Lord may sleep, however the critics pronounce the suggestion absurd. For the suggestion made the assertion more forceful and more satisfying that in His care and love of Israel He "shall neither slumber nor sleep." A chosen Israel there has always been, a beneficiary of the watchful care and love of the Lord God Jehovah.

In the patriarchal and Jewish dispensation, by voice and vision, through prophet and angel, watch and ward and care and love were constantly extended. Then the Word was made flesh, and the Son of God became the Son of man also, to make the watch closer and the ward stronger and the care tenderer and the brotherly love more wide-reaching. Born as we are born, He came to be brother, indeed, to all of us. Yet, virgin-born He came,

and so miraculously separate. Bone of our bone and flesh of our flesh, in the oneness of our human nature, to Him the whole human race was a chosen Israel. He died to redeem all men, and rose again and ascended into heaven, taking our humanity with Him. He left on earth two representatives: the outward and visible one, His Church; the inward and spiritual one, God the Holy Ghost.

All of Adam born are His chosen Israel. His interceding love in keeping them doth neither slumber nor sleep. His Vicar on earth, God the Holy Ghost, is evermore pleading with them all through the reason and the conscience and the inner intuitions to turn to the good and away from the bad, to embrace the right and resist the wrong, to welcome in the true and bar out the false to their own souls' salvation, which He has freely purchased and provided, and proffers to them all. His Church on earth goes forth in dutifulness and love to tell out the glad tidings of great joy to the chosen Israel, and to ask and win them to become the choosing Israel also. Then "the elect" and "saints" comprehend more than Calvinism or popular usage would think. For all who do not repel the Holy Spirit, nor despise and reject the Church may be accounted "the elect" and "saints."

Christ's holy militant Church, doubtless perpetuating, expanding, strengthening and sweetening the Patriarchal Church and the Jewish Church, doubtless chartered and commissioned by Him during the great forty days of His active fast-resurrection life on earth, is in special sense His chosen Israel. In His watch and ward and care and love of it He doth, indeed, "neither slumber nor sleep."

The one Holy Catholic Church of Christ is the New Jerusalem, which is the mother of us all. We would not forget that all the baptized are members incorporate in it. We would not ignore that all who give obedient heed to the Holy Spirit's pleadings for the good and the right and the true, even if not baptized, are not far from it, and are really disciples of it. But for us English-speaking people the English-speaking Church denotes a motherhood nearer and dearer and more homelike than all else. The historic Church of England! Whose heart within us does not burn with pride and thanks and love at thought of her? St. Paul may not have founded her. Joseph of Arimathea may not have wandered westward to bring his riches to her help; but apostolic days, or at least sub-apostolic days, saw her birth. St. Alban was but one among her many martyrs. When the heathen Saxon hordes came in to help and stayed to rule, and pressed her sore, she retired to the mountain fastnesses of Wales, and there abode in queenly dignity, preserving her faith and order. Subsequently, after conferences and explanations, she joined with the Bishop of Rome and his missionaries in converting and instructing these heathen conquerors of England. She welcomed in missionary helpers over the narrow Straits of Dover, and prayed and sang and worshipped in use of the Gallican Liturgy. Under her auspices, alongside of the Kentish evangelization, and even before it, Northumbria and the Scottish Isles and Ireland were Christianized. She fought battles on either hand, first for the Church against the State, and fierce Norman kings were obliged to yield. Then, strange to say, for the State and against the Church, because alien and despotic rulings ecclesiastical had crept in, and the Constitutions of Clarendon must be enacted for protection, and Magna Charta itself must ring out in its foremost sentence with "Ecclesia Anglicana libera sit." And "provisors" and "prebendaries" were placed upon the statute book of the realm to record her steady and sturdy protest against foreign usurpation. In the fullness of time God's Providence prepared the way for her to throw off this usurpation and to revert to the queenly dignity of her original independence. Thereafter for a century and more her life was beset with difficulties and dangers countless of number and tremendous of weight and force; but in the latter part of the seventeenth century she emerged in safety from the fierce opposition of fanatics and from the sometimes compromising friendship of kings and nobles. Her victorious emergences were soon after signalized by the founding of the two great societies for the spread of Christian knowledge and the propagation of Gospel missions. Who in thoughtfully examining the histories of the early British Church and of the later Church of England can feel otherwise than assured that God kept her for a chosen Israel, and in keeping her neither slumbered nor slept.

But up to the eighteenth century her benedictions rested, it may be said, almost only upon the British Isles. Celtic and Gaelic were closely woven in with Anglo-Saxon and Gallic strands. The Church of Ireland, from St. Patrick's day onward, was a gloriously missionary and a markedly independent Church. The Holy Islands, off the coast of Scotland, and the dioceses and parishes on the rugged mainland were centres of Christian devotion and churchly zeal. Yet the fourfold strengthened cable moved the Church ship safe and close to the islands of Great Britain and Ireland. Then, at the beginning of the eighteenth century there came a change. The two ancient societies, designated by letters of the alphabet, seemingly cabalistic, but well understood by Churchmen, took in hand to nurse and guide the new order of things. The Macedonianity, "Transiens adjuva nos," was heard and heeded. It seemed to come from foreign parts, over the sea. But British colonies were waxing important. And British colonies are not foreigners nor aliens. True, there were heathen Indians to be evangelized. But there were also the English-speaking pioneers and settlers of North America to be looked after. The two societies did splendid missionary

work in looking after them. A Bishop was sorely needed. True, a technical Bishop there was in the person of the Bishop of London. But actually he was 3,000 miles and sixty or ninety days, and, in the language of the pocket, hundreds of pounds sterling distant. The Church of England, like a true mother, strove to give a Bishop—strove once and twice and thrice. Historical facts do not show. But uncertainties of procedure, political complications and bitter objections from the field itself prevented success in the striving. By-and-by misunderstandings about housekeeping threw thirteen colonies out by themselves. But the strain of blood and strength of will of England, and the language and law and liberty and civilization of England went with them. Nor did they part with the Church of England, saying warm thanks for her "long continuance of nursing care and protection." They made haste to adapt and adopt her Prayer Book, and to attach themselves to her historic order and her Scriptural standard. Grown now to be the Church in the United States, with ninety-nine Bishops and 5,000 clergy, they have nothing but warmest feelings of love and heartiest returns of gratitude for their mother, the Church of England; and theirs is great joy and pride that in the years on years of her wonderful history the Lord hath kept her, and in keeping her hath neither slumbered nor slept.

Dear Brethren, Most Reverend and Right Reverend Father, and Clergy and Laity of the Church of England in the Dominion of Canada,—Honoured by your invitation and grateful for your courteous kindness, I am here to bring to you cheerful greeting from the Church in the United States. The Church in Canada and the Church in the United States! Sisters, indeed, they are, out from the womb of the one dear mother whom they revere and love. And almost twin sisters also. One is only three years older than the other in count of their attainment of the Episcopate. In God's good Providence they are neighbours, too, as well as sisters. Not only, therefore, do the sisterly hearts beat warm and true, but quick-flying shuttles to and fro weave a strong, neighbourly warp and woof of understanding and respect and helpfulness and love. The expected likenesses of twinship are manifestly apparent, though the slightly younger sister has in some lineaments outgrown the older. Beginning with her Bishop of Nova Scotia as the first one of colonial Bishops who seemed to have all of British America for his diocese, she has swelled the present count of colonial Bishops to 108 against the 99 of her elder sister; and I cannot but think that, strenuous as have been the activities of some of the Bishops and missionaries of the United States, the pioneering clergy of the northern sister along the bleak coasts of Labrador, in the solitudes and loneliness of the Hudson's Bay country, and in the outreaches towards the Arctic waters have shown the more determined, the more unselfish and the more wonderfully heroic lives. Yet, twinship likenesses are by no means wanting. Brief reference to some of them may not be out of place.

First, then, it may be mentioned, you and we alike have clothed the laity with authority and responsibility. The investiture is more than the mere harness of work and giving. We bid them speak in counsel, we empower them to do by voting what they think will most make for the strength and spread of Christ's militant Church on earth. Much dubiousness, not to say anxiety, seems to disturb the Mother Church of England now in considering whether she ought not to undertake to do the same. Many of her faithful sons fear, I suppose, that the laity untrained in theological niceties will be likely, when clothed with power, to lay hold in much haste and with all might on Catholic doctrines and historic practices to change or modify or abolish. Of course, the unknown is evermore an object of shrinking dread. Yet, if they will look across the water to learn, could not you and we reasonably reassure their natural and honest timidity? Could we not from our experience tell them that, so far from the counselling and voting laity stretching forth profaning hands, they are among the most conservative and loyal and steady and determined upholders and defenders of the unchangeable truth of doctrine and the devoted doing of duty of the Church?

Again, you and we alike have somewhat of trouble over the question of religion in our common schools. The Mother Church seems to be even more troubled. With you and us Church and State are united, though I hope, changing two little letters, united in mutual helpfulness unto good work for men. In fairness to citizens and taxpayers the State may not lay down rules for the inculcation of religion in the schools, which are not generally, and might I not say universally acceptable. Yet to have separate schools supported by taxation, the separation following along the lines of differences in religious belief, is to break up the unity and harmony which are vital elements of the best national life, and really to strike away from the schools the excellent adjunct, common. We have found, and perhaps you have found also, that the only fair way seems to be, sad as it is to leave out religious instruction and training, to trust to the Christian character of the teachers (thank God, the vast majority of all of them are Christian believers) to make a Christian atmosphere for the schools, and to relegate to the home and to the Church, to parents and pastors and Sunday School teachers the care and guidance of the children while they learn the Christian principles of the truth of God and the duty of man.

Again, also, missionary work takes on a like aspect with you and us. The Missionary Society of the Church of England in Canada and the Domestic and Foreign Mis-

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missionary Society of the Church in the United States alike count all the members of the Church to be members of the society. This is as it should be; and through the method of appointment which we both are trying thoroughly to institute and actively to push, and through the Woman's Auxiliary, and the Children's Auxiliary of Lenten offerings, and through house-to-house collections and person-to-person representations we shall, through God's guidance and blessing, make it quite impossible for any faithful man or woman or child of the Church to go on without a knowledge of and an interest in and at least a yearly gift for her great missionary work. We both have home missions to look after, immense in amount and intense in pressure. The great North-West, with you as with us growing lustily, is vigorously clamorous for spiritual care and help. Yet we both want earnestly to recognize that the field for Christ and His Church is the world. So we are at work in China and Japan and Africa and South America; and you, besides being where we are, are also in India and Egypt and Palestine and Persia. May we not be convinced that the candlestick of the Canadian Church shall not be removed while her light so shines before men in the wideness of interest and effort and the unselfishness of missionary zeal and love?

And, once more, you and we are alike in the circumstances besetting our Church work. We both are surrounded by vigorous Christian bodies of other names. We are, each of us, numerically a feeble folk as the conies. You are well aware how in the Motherland the old cathedrals, the recognized position of the clergy, the large constituency of Church discipleship and the very atmosphere of English parishes impart a wonderful sense of stable strength and ambitious uplift. Here in Canada these things are not yours. Therefore it is yours to seek to cultivate the patient fortitude and the modest yet unflinching loyalty of a minority representation. We, too, in the States are outlapped in numbers fourfold and tenfold by other Christian brethren. Yet the conies made their houses in the rocks; and in the rocks and on the rock is built our house of Christ's Church. Stable and strong in its Divine substructure, steadfast and revered in its authorized historic superstructure, may our loving loyalty to it never tolerate the incoming of one iota of dubious questioning or paralyzing weakness! But the English-speaking Church is the real mother home for all English-speaking people. Let her not forget her motherhood. Let her not refuse her duty. Let her not ignore her privilege. In a sense all the English-speaking baptized belong to her. She is the real mother of them all. The various Christian bodies round about us of other names may not know this truth. They may not take it in. But if she knows it and takes it in, her attitude towards all will be that of mother love, undying and unflinching. She will grieve for them that they lack some ancient things of apostolic order and evangelic life. These things she will keep for them in trust, and hold them fast, for their sake as well as her own. But she will be courteous, and kindly, and allowance-making, and tenderly forgiving, and generously appreciative of the Christian excellence in their hearts and lives, and patiently waiting for God's own time and way for bringing all home into the one flock and under the one Shepherd. May we not justly think that for us Church unity means the outreaching of the motherhood and the owning of the motherhood of the English Church for all English-speaking people? And this, first and foremost, before we think or plan for unity with alien lands or other nations, clans and tongues.

If all this be true, the conies need have no feeling of downcastness for that they are a feeble folk. Their house on the rock is not simply a defence for themselves, but a refuge for others. Are our parishes and church buildings and people but few in arithmetic count, and scattered and weak? Yes, but in spiritual computation they may be frontier fortresses holding some precious things in trust, garrisoned and provisioned with apostolic order and evangelic truth, and ready to be centres of guidance and defence of shelter and protection, when God's blessed call to unity is sounded.

Steady, then, all along the line. Keep the few parish fortresses manned and sustained. And keep their charter, too, the Prayer Book, under watch and ward. There are everlasting and unchangeable things in it of unspeakable value to be kept in trust for all English-speaking people. There are things in it naturally and innocently changeable. But shall not wise caution and seemly reverence and proper recognition of our wide-reaching responsibility decide that the unchangeable things should so rule and overshadow the changeable things that we should stay our hand from touching it until the fullness of time and the plain pointing of God's Providence warn that the hour has come to mend it?

Dear brethren, what shall I say more? Humbly I speak to you again a loving greeting from the Southern sisters. You are extending to me a generous welcoming from the North. You and we are of the English-speaking Church, a Kingdom in itself, and even an empire. The sign of imperial sovereignty is self-sacrifice, and not self-assertion. In the spirit of self-sacrifice go we forth to conquer. If insurmountable socialism adopt its maxim, "Down with everything that is up," we, please God and under the Church's lead, will make our motto, "Up with everything that is down." In this venerable cathedral, the first of Greater Britain erected outside the British Isles, still celebrating the centenary of its consecrated existence, we will pledge ourselves together in the Sacramentum oath of militant and spiritual obedience. And we pause, listening to hear almost

again the words uttered a year ago by the Archbishop, occupant of the ancient seat of St. Augustine, the primate of the great and greater English-speaking Church, "Respice, Circumspice, Prospice."

Backward look with reverence, round about in thankfulness, forward in faith and trust, for that the Lord God Jehovah hath kept His chosen Israel strong and sweet, and shall continue in mercy and majesty to keep, and in keeping shall "neither slumber nor sleep."

The clerical and lay delegates to the Synod assembled at 3:30 p.m. on Wednesday, the 6th, for the purpose of organization and of transacting business in the Criminal Court room of the new court house facing Dufferin Terrace and the Chateau Frontenac, which had been placed at the disposal of the Lord Bishop of the diocese and the local committee by Sheriff Langelier and the Provincial Government, the Church hall in the cathedral close having been found too limited for the occasion. The quarters were particularly convenient for the purpose, adjoining, as they do, the cathedral grounds. In fact, both the cathedral and the court house occupy portions of the former property of the Recollets, in whose church the services of the Church of England were held by special permission more than a hundred years ago, and before the erection of the cathedral, the first English place of worship in Quebec. The Bishops met in the Judges' Chambers, and, having robed, entered the Synod Hall, about half of them occupying places upon the bench, while the others took seats in the jury box.

His Grace the Lord Archbishop of Montreal, Metropolitan and Primate of All Canada, presided, having beside him upon the bench or platform the Right Rev. Dr. Tuttle, presiding Bishop of the American Protestant Episcopal Church, and Bishop Doane, of Albany.

Awaiting the entry of the Bishops were the Hon. Adelard Turgeon, Minister of Lands and Forests, and representing the Prime Minister of the Province, pro-Mayor Cummings and the Hon. Sheriff Langelier, who had come to welcome the delegates.

After the opening prayer by the Primate, pro-Mayor Cummings addressed the Synod as follows:

"In the absence of His Worship the Mayor it is my pleasant duty to offer you the welcome of the citizens of Quebec on the occasion of this Synod meeting now being held in our city. We feel highly honoured by the choice which has been made of Quebec for this most distinguished gathering. We hope that you will enjoy fully your stay in our midst, and that you will carry back to your homes a pleasant recollection of your visit."

Sheriff Langelier addressed the Synod in similar terms, adding that he felt proud to have so important an assemblage in the building under his charge, and that he was ready to do everything that was possible to facilitate its work.

Hon. Mr. Turgeon came next, and in very eloquent terms welcomed the members of the Synod in the absence of Premier Guoin, who was out of town. He said: "It is my privilege in the absence of the Prime Minister, as senior member of the Quebec Government, to greet and welcome your presence in this historical city, the capital of the oldest Province in the Dominion. Here, on the shores of the St. Lawrence, which three hundred years ago witnessed the strifes and conquests of Christianity over heathen tribes, live harmoniously together the descendants of two great nations, who after having fought the battles of war, have realized that entente cordiale—(loud applause)—of which we have heard so much during the last few weeks, by intermingling their mutual virtues, the love of civil and political liberty, the strength of tradition, the poetry of effort, the chivalrous generosity and the thirst for justice and high ideals. I voice the sentiments of both my English and French-speaking fellow-citizens in extending to you our heartiest welcome."

The Primate returned his thanks, briefly and touchingly. To say that the members of Synod were grateful for their cordial reception was but a very simple expression of the bare truth, and he would only add that if ever the opportunity presented itself they would reciprocate to the utmost of their power.

His Grace then read his opening address to Synod: To the General Synod of the Church of England in Canada, Most Reverend Father, Right Reverend Fathers, Reverend Brethren, and Brethren:

This session of the General Synod will be deprived not only of the presence of the late Primate, Archbishop Machray, but also of the thoughtful counsel with which, by an address, he favoured the last Synod. The address of the late Primate, then read, was replete with thoughtful suggestions, which in a great measure stimulated and guided the action of the Synod. His death profoundly moved the whole Dominion, and was deeply felt throughout the Church in Canada. His clear perception of the rapid and permanent progress of our great North-West and his long and close identity with the natural and spiritual interests of that opening region gave great weight to his well-considered and mature advice; and the Synod profited by his suggestive wisdom. His strong sense of the duty of the Church as a missionary organization and his firm dependence upon the power of the Divine Spirit, who dwells in the Church, enabled him, through the blessing of God, to stir the Church to a true sense of her Divine mission, which only some of her members seemed to have fully realized, and which as yet is scarcely possessed by a large proportion of professed members of Christ. I believe, however broad the view which some amongst us have attained, there are few who have obtained much more

than a glimpse of that good land which is promised to those who will to enter upon the possession.

Men and brethren, I put this before you this day as the duty and the privilege to which as a Church we are called by God. The command has gone forth, "Go up and possess the land." We have but to obey. Obedience will secure the blessing of God. We are not straightened in God. He has said to us, "Go"; and "obedience" will surely be attended by Divine help—will surely be attended by that provision of men and means needed for the work. You do not go alone. You have the promise, "I am with you always." You are not a mere body of volunteers. You are a part of that body, the Church, which is the habitation of God through the Spirit, and I repeat in effect my words of last Synod. You have an organization without equal. You have dioceses, like fortresses, able to command the whole region. You have already in the conflict soldiers of Christ, some of them tried leaders—veterans—men who have not counted their lives dear unto them that they might hold the land for Christ and His Church. You will then at this Synod by your consecration of yourselves to the mission which you have of God convince the world that your "word" is "onward," ever "onward." We have made some steps forward, but I maintain that the weighty expanse of the field, the vision of the teeming population, the conception of the grandeur of the conquest confided to us has scarcely dawned upon the spiritual eyesight of the Church—has scarcely been recognized by her members as involving awful responsibility. Permit me here in this part of my address one closing thought. If the new empire which our God is forming on this continent is to be united, is to be prosperous, is to be happy, is to be loyal, the Church must do her part in permeating the hearts of the people with true religion and in filling the country with the liberty of the children of God. The all-American conference held in the city of Washington in October, 1903, at which were present nearly one hundred Bishops of the Protestant Episcopal Church of the United States and of the Church of England in the western hemisphere, was a most emphatic testimony to the pre-eminent competency of the Episcopal Church to be the messenger of Jesus Christ to the world of America. On the paper read at that conference on "Points of Union," and the suggestion made by the Bishop-Coadjutor of Montreal, it was resolved in part (the whole resolution demands careful thought) "while ardently desiring the co-operation of all Protestant communions, yet having regard to the paper read before us by the Bishop-Coadjutor of Montreal as to the points of agreement and disagreement, but especially the former, between our Presbyterian and Methodist brothers and ourselves, we would respectfully suggest to the General Convention of the United States, the General Synod of Canada and the Synod of the West Indies the advisability of constituting committees to lay before the General Assembly and the General Conference the contents of that paper, and to invite them to take such other steps as by them may be deemed best to draw the attention of the several congregations to them. In that resolution you will observe that you are invited to "take such other steps" as you may "deem best" to "draw attention to the contents of that paper."

Lambeth Palace, London, S.E.

To the Primate of All Canada with the Archbishop of Canterbury's compliments:

Circumstances have led during the last few years to a reconsideration on the part of the Archbishops of Canterbury and York of the conditions and rules affecting the ministry in these two Provinces of the Anglican Church of clergy who have been ordained elsewhere. The Archbishop of Canterbury has not infrequently received communications on the subject from Bishops of colonial dioceses who are dissatisfied with the arrangements which have been in force, and a weighty memorial upon the subject was recently transmitted from the Joint Committee of the General Synod of Canada. The subject is one of increasing difficulty. On the one hand, we in England are even more anxious than formerly to secure for the Church at home the advantage of the help which comes from the ministry, occasional or permanent, of men whose experience in other parts of the world enables them to contribute to our common work an element of the highest possible value. On the other hand, we are restricted by existing law to certain lines of action in this particular matter, and it would probably be difficult at present to obtain any change of the Statutes affecting the question. They were originally fashioned in circumstances very different from those of to-day, and their rigidity calls undoubtedly for some practical relaxation when they are applied in daily use. Appended to this letter is a statement showing exactly what the legally prescribed conditions are. It would, however, be quite erroneous to suppose that the almost austere tenour of statute law, and especially of statute law, which is now in some respects out of date, represents appropriately the attitude which the Archbishops and Bishops in the two Provinces of England proper desire to adopt in regard to the interchange of mutual service between the clergy of the Anglican Church in different parts of the world. An examination of the legal memorandum hereto appended will show that it is possible, while strictly obeying in England the existing law, to dispense, in some degree, with detailed and almost harassing stipulations which are apt to puzzle some of those who, coming across the sea, desire to minister in English parishes. The difficulty against which we have to be on our guard is this: The closer bonds which unite colonial

life with the home life in England, and the facility and the frequency of communication and travel, render it both more easy and more common for clergy ordained elsewhere to find openings for work in England; and the existing disproportion in England between the number of candidates for ministerial work and the number of openings for such work increases the facility with which any man in holy orders who presents the usual testimonials can obtain employment in England. Undoubtedly there are many men admirably qualified for the kind of work required, say, in outlying parts of our less populous colonies, or perhaps of the United States, who yet lack the qualifications, intellectual and theological, which have been rightly regarded as essential preliminaries to ordination in England, where a man once ordained, and maintaining a good character, stands legally as well as ecclesiastically in a position quite different from the corresponding position in a non-established Church. Nothing but good would ensue from the occasional ministry of such men in our home parishes, provided they be properly accredited by the Diocesan from whom they come. But it is another matter to place them, without further investigation, and at an early date after their ordination, upon the list of fully qualified clergy of the Established Church in England. Examples are not rare of men who, having failed to obtain ordination in England, or perhaps having abstained from applying for it, have been, quite rightly, ordained under the different conditions prevailing in some colonial diocese, and have returned within a year or two to England, frequently on the ground of the health or inclination of a wife, and have then regarded themselves, or been regarded by their friends, as aggrieved if difficulties were raised about their permanent ministry in England. In these circumstances our view is that the difficulty will best be met by our marking somewhat more emphatically than hitherto the difference between temporary permission, given with a clear understanding that its holder is going to return before long to the diocese of his ordination, or to some other similar diocese, and permission given to men who have returned to England with the intention, more or less clearly defined, of exercising their subsequent ministry there. Even in this latter case the Archbishop's license must in the first instance be given temporarily and not permanently if the provisions of the existing law are to be obeyed; but such temporary permission can without difficulty be transformed into a permanent license in the case of those whose qualifications would have entitled them at the outset to ordination in England, or whose work outside England has been so long and so excellent as to entitle them on the strength of long experience to every privilege that we can give. We trust, therefore, that those who—to our great advantage, and also, we hope, to their own—desire the temporary permission will not deem it to be discourteous on our part if the forms and regulations which we have to use or impose should sometimes seem to be not quite applicable to men whose visits we cordially welcome and whose fellowship and ministry we prize. They will bear in mind the difficulties against which we have in some instances to be on our guard, and the formalities which the Established Church, from its very nature, requires. Difficult cases will still arise. For example, it is not uncommon for those who obtain temporary permission with the express intention of returning speedily to colonial work, to change their minds and desire to remain permanently in England. Such cases must, of course, be considered upon their merits as they arise. Everything which tends to consolidate the union of the Anglican Church throughout the world, and to emphasize the mutual advantage which arises from an interchange of work on the part of those who in different parts of the world are labouring in the service of our common Lord, is to be commended and encouraged. To His guidance and protection we look in devising our plans and in making them effective for the general good.

RANDALL CANTUAR:  
WILLELM: EBOR:

November, 1904.

#### MEMORANDUM.

1784. By 24 George III., Chapter 35, persons being subjects or citizens of countries out of His Majesty's dominions are authorized to be ordained for service in such countries without being required to take the oath of allegiance to the King.
1819. By 59 George III., Chapter 60, persons specially destined for the cure of souls in His Majesty's colonies or foreign possessions are authorized to be ordained subject to their making a declaration of the purpose for which they are ordained.
1864. By 27 and 28 Victoria, Chapter 94, clergymen ordained by Bishops of the Episcopal Church in Scotland are subject to the following restrictions, namely: (a) A clergyman so ordained cannot be admitted to a benefice or preferment without the consent of the Bishop, which may be refused without reason assigned; (b) he cannot be admitted to a benefice or licensed to a curacy in England without making the declaration and subscription required of ordinands in England; (c) unless beneficed he may not without rendering himself liable to a penalty officiate in England for more than one day within three months without notifying the Bishop.
1874. By 37 and 38 Victoria, Chapter 77, the present law as to colonially-ordained clergymen was enacted.

1. Colonially-ordained clergymen are: (a) Clergymen ordained by any Bishop other than a Bishop of a diocese in England or Ireland (Colonial Clergy Act, 37 and 38 Victoria, Chapter 77, Section 3), and other than a Bishop in communion with the Church of England acting on the request and commission of a Bishop of a diocese in England, in relation to that diocese (15 and 16 Victoria, Chapter 52, Sections 1 and 2; 16 and 17 Victoria, Chapter 49; 37 and 38 Victoria, Chapter 77, Section 8). (b) Clergymen ordained under 24 George III., Chapter 35, and clergymen ordained under 59 George III., Chapter 60 (37 and 38 Victoria, Chapter 77, Section 9). A clergyman who receives deacon's orders as above, but receives priest's orders from a Bishop of a diocese in England or Ireland is by long custom not regarded as a colonially-ordained clergyman. In the converse case of deacon's orders being conferred by an English or an Irish Bishop, but priest's orders being conferred as above, the clergyman is regarded as colonially ordained.

II. (a) Under the provisions of the Colonial Clergy Act (Section 3) a colonially-ordained clergyman cannot officiate in any church or chapel in England without (1) the written permission of the Archbishop of the Province in which he proposes to officiate, and without also (2) making and subscribing a declaration in the prescribed form of assent to the Thirty-nine Articles and of submission while ministering in England to use the Prayer Book only. This permission is usually given temporarily, and is subject to revocation by the Archbishop at his discretion. (b) A colonially-ordained clergyman, even though he holds the Archbishop's permission to officiate, cannot be admitted to a benefice or other preferment in England without the previous consent in writing of the Bishop. (c) A colonially-ordained clergyman who has held preferment or has acted as curate in England for a period or periods exceeding in the aggregate two years, may with the consent of the Bishop of the diocese in which he then holds preferment or acts as a curate apply to the Archbishop for a license, which, if granted, places him for all purposes in the position of a clergyman ordained in England.

The sermon we have heard to-day will, by the power of the Holy Spirit, quicken us to enter upon the work of the Synod in a spirit of large-hearted love, in a consecration of soul to the command, "Go ye into all the world, and preach the Gospel to every creature." It is not necessary to draw your attention to the duties which will presently engage your minds; they are put before you in a measure by the "convening circular." I may, however, mention two or three subjects.

There is the position of the Primate. In his address the late Primate felt, notwithstanding "certain definite duties assigned him in the constitution and resolutions of the General Synod, that 'the position of the Primate is rather indefinite.'" If this be so, steps should be taken to place the "position of the Primate" beyond question. The action of the Archbishop of Canterbury re "consecration of Bishops" has removed part of the difficulty, but it seems wise that the Synod should have "clear views" on the subject, and there is a legal committee appointed for that purpose. There is the question of the Prayer Book. A committee has been appointed to consider and report on one aspect of the question, and, judging from the several resolutions moved at the last Synod, it does not seem wise to put off the further grappling with the whole subject. We shall remember our "Solemn Declaration." The subject will not be altogether new. It has been already examined on behalf of the Synod by one well fitted for the duty, and the result of the examination shows that the cherished book will be wisely and reverently handled. In approaching this part of our work we shall feel that there is a certain sacredness about the book which we shall be keen to remember, and we shall take up the question with special dependence upon the guidance and teaching of the Holy Spirit. We shall endeavour to realize as far as possible the solemn duty due to coming generations.

Closely related to the question of the Prayer Book is that of the Hymn Book. It is admitted that the question possesses widespread interest and is surrounded by formidable difficulties. It will be offered for discussion by some members who have given much thought to the question. The momentous change effected in October, 1904, in the status of the Provincial Synod will be met by the approval of the General Synod and the joint committee appointed at the last session of this Synod will recommend to this Synod the action required by the change. The Colonial Clergy Act: The joint committee of this Synod transmitted to the Archbishop of Canterbury in 1904 a weighty memorial upon the subject. The Archbishops in the two Provinces of England answered in November, 1904, and appended a "legal memorandum." The document is submitted, and will be published herewith. I may emphasize the closing paragraph: "Everything which tends to consolidate the union of the Anglican Church throughout the world, and to emphasize the mutual advantage which arises from an interchange of work on the part of those who in different parts of the world are labouring in the service of our common Lord, is to be commended and encouraged. To His guidance and protection we look in devising our plans and in making them effective for the general good." The "memorandum" when drawn up was circulated to all the Metropolitans of the Anglican Communion. I refrain from any further anticipation of the contents of the "convening circular."

The growth of the Church will be recognized by the Synod in the accession of the new Bishop and the progress of the Diocese of Algoma, and will be acknowledged

in a fitting manner. The very heavy losses which, in the wisdom and love of our Heavenly Father, the Church has sustained by death will be brought home to our minds and hearts by the report of the Standing Committee on Memorials to Deceased Members.

The "Empire Fund," as it has been called, is a magnificent conception, and embraces a world-wide idea. In its present crude state, however, little more can be done than to express our admiration and, so far as our information permits, indicate the mind of the General Synod upon the proposition. The celebration of the centenary of the Quebec Cathedral, the oldest Anglican cathedral outside of the Old Land, will be brightened in its rejoicing and grateful praise by the heartfelt congratulations and warm expression of the glad sympathy of this General Synod.

I close with some thoughts suggested by the experience of our indefatigable and efficient secretary on our mission work. The blessing that has been vouchsafed by God upon the united work of the Church by this Synod is witnessed to by the fact that in two years the means for mission work have increased nearly threefold. And the blessing has fallen in copious showers upon the "West." Foreign missions have been carefully sustained, but the "West" has received the largest portion of the blessing, and the result of this action is manifest. In Rupert's Land six parishes became self-sustaining last year. In Kootenay eight parishes have become self-sustaining in the last six years, and an equal number in Qu'Appelle and Calgary. Altogether there are seventy-five self-sustaining parishes in our mission field. But there must be no holding back. One hundred and fifty thousand immigrants were added to the population last year. Of these, more than 50,000 from the British Isles. The Indian population has an imperative claim which has never been adequately met; and the foreign element must be permeated with the Gospel or remain a standing menace to the peace and prosperity of the country. The Church cannot be lukewarm. She must enter with confidence upon the conflict on the side of Christ, using every means and calling on every member in dependence upon her Lord to unite in witnessing for Christ, and bringing the whole land under His sway. And where is the hindrance? Surely in ourselves. Surely the lack in neglect of the command, "Praying always." Surely the due observance of the days of intercession will bring showers of blessing. The Holy Spirit abides in the Church to watch over her discussions, to guide her decisions, to quicken her obedience, and to assure to obedience all necessary support. This is His word for this Synod: "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

The Lower House will meet in the Court House, Place d'Armes, at 3 p.m. You will now elect your prolocutor.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

Halifax.—St. Paul's.—On Sunday, September 3rd, this church celebrated the 155th anniversary of its opening for Divine service. At both the morning and evening services there were large congregations present. Special sermons were preached at both services, that in the morning by the Lord Bishop of the diocese, who chose for his text the words, "A city that is set on a hill cannot be hid," St. Matt. 5:14, and that in the evening by the Rev. Dyson Hague, a former rector, who preached from the words, "All we like sheep have gone astray," etc., Isa. 53:6. The first service of the Anglican Church was held in Halifax on the 21st June, 1749, by the Rev. W. Tutty on the day of the foundation of the city. Divine service was held in the open air, and afterwards in the Governor's dining-room. The church was erected on the parade in 1750 by H.M. King George II. On the 2nd September, 1750, the church, though not finished, was formally opened for Divine service by the Rev. Wm. Tutty, of the S.P.G., who, in a letter to the parent society, dated October 29th, said: "The church, when completed, will be a very handsome structure." St. Paul's Church was the first erected for the services of the Church of England in Canada. The three bells of St. Paul's Church were imported from London in July, 1812. The tower, steeple, vestry and library were erected in 1812. The Royal Arms



ry losses which, in the Father, the Church has t home to our minds tanding Committee on

een called, is a mag- a world-wide idea. In tile more can be done l, so far as our infor- of the General Synod on of the centenary of Anglican cathedral out- htened in its rejoicing elit congratulations and pathy of this General

ested by the experience ecretary on our mission ouchsafed by God upon this Synod is witnessed the means for mission old. And the blessing a the "West." Foreign ained, but the "West" f the blessing, and the In Rupert's Land six st year. In Kootenay staining in the last six pu'Appelle and Calgary. self-sustaining parishes ust be no holding back. immigrants were added these, more than 50,000 dian population has an been adequately met; ermeated with the Gospel the peace and prosperity not be lukewarm. She the conflict on the side calling on every member unite in witnessing for land under His sway. Surely in ourselves, the command, "Praying ce of the days of inter- ssing. The Holy Spirit over her discussions, to her obedience, and to support. This is His ou not, for I am with y God: I will strengthen I will uphold thee with ss."

the Court House, Place v elect your prolocutor.

Church News

respondents.

OTIA.

D.D., Bishop, Halifax,

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were placed in front of the gallery in 1812. In the year 1868 the wings were added; in 1872 the chancel was built at the sole expense of Edward Binney, Esq., then churchwarden; the first organ, which is now in Trinity Church, was obtained in 1765 from a Spanish prize ship taken by a British man-of-war; in 1873 the present organ was erected. In 1752 the Rev. John Breynton, who was one of His Majesty's naval chaplains at the siege of Louisburg, came out to assist Mr. Tutty, and was the first rector of this church in 1753. Since then there have been six rectors. St. Paul's Church was for ninety-two years the garrison church for the army and navy stationed in Halifax. In September, 1900, on the occasion of the church's 150th anniversary, the Rev. Dyson Hague preached at the evening service. In the previous June of 1899 St. Paul's joined in celebrating the 150th anniversary of the settlement of the city of Halifax. It was the third golden jubilee, and at that time the Rev. Dr. Courtney, then Bishop of Nova Scotia, preached an eloquent sermon. In the evening the Rev. Dr. Armitage delivered an address recalling many incidents, and telling the story of the foundation and settlement of Halifax and of St. Paul's. Since Dr. Armitage has become rector St. Paul's has shown marked evidence of progress and growth. The rector has during the last year conducted 56 services, preached 135 sermons, delivered 210 addresses, attended 450 meetings, paid 2,300 parochial visits, of which 450 were sick visits. There were 450 enquiry visits, while the rector officiated at 53 marriages, 50 funerals and 87 baptisms.

Kentville.—The Rev. Canon Brock, D.D., who has been in ordinary health of late, was taken suddenly ill here on Tuesday, August 29th, with an apoplectic attack. It was only partial, but was followed in the afternoon by a second attack, and he has been lying in a critical condition ever since. He has entirely lost the use of his voice, and his throat is so paralyzed that he cannot swallow. The following morning he was resting well, and hopes are entertained of his recovery. He has had premonitory symptoms of these attacks before, but these are the first shocks.

Yarmouth.—St. James'.—The rector and parishioners of this church had a pleasant surprise lately. The rector recently introduced a method of card contributions in reduction of the church debt; and Miss Davies, in furtherance of the object, communicated with Mrs. William Campbell, who now resides in Seattle, and who, when living in Pictou, was a member of the congregation, and always took a lively interest in the work of the church. Recently Miss Davies in response to her letter received a cheque for \$1,000 from Mrs. Campbell. It is needless to say that the rector and parishioners are highly gratified with this very kind and generous remembrance of Mrs. Campbell.

Westville.—The clergy of the Amherst Rural Deanery assembled at this place for the chapter meeting on Tuesday, August 29th. Those present included the Rev. J. L. Downing, Rural Dean; the Ven. Archdeacon Kaulbach, and the Revs. W. A. DesBrisay, M. Taylor, F. Robertson, Wm. Driffield and C. O'Dell Baylee, rector of the parish. Services were held in St. Bede's Church as follows: Tuesday evening, Evensong and sermon by the Rev. Wm. Driffield; Wednesday morning, "Quiet Hour" for the clergy, conducted by the Rev. Wm. Driffield, followed by a celebration of the Holy Communion, with sermon "ad clerum" by the Rev. W. A. DesBrisay; Wednesday evening, Evensong and sermon by the Rev. J. L. Downing, Rural Dean. The business meeting was held on Wednesday afternoon. An able and eloquent paper was read by the Rev. M. Taylor on the subject, "Is

the Church of God To-day in Touch with Man-kind?" An animated discussion followed. The members of the chapter were most hospitably entertained at the rectory and by the ladies of the parish.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Monday, September 11th, and following days—Attend Upper House of General Synod, Court House, until the close of Synod, and assist at the closing thanksgiving service in the cathedral. Sunday, September 17th—Celebrate the Holy Communion, cathedral, 11 a.m., and assist at Evensong. Wednesday, September 20th (Ember Day)—Travel to Valcartier and hold Confirmation, 7.30 p.m. Thursday, September 21st (St. Matthew, Ap. and M.)—Celebrate the Holy Communion, Valcartier, 7.30 a.m., and return to Quebec. Friday, September 22nd—Conference with candidate for priests' orders. Saturday, September 23rd—Ditto. Sunday, September 24th—Advance the Rev. F. Plaskett to the priesthood, cathedral, 11 a.m., and assist at Evensong. Friday, September 29th (St. Michael and All Angels)—Celebrate the Holy Communion, cathedral, 7.30 a.m.

Holy Trinity Cathedral.—A new window, one of the best ever executed by Messrs. Spence & Sons (24 Lemoine Street, Montreal), has lately been erected in this cathedral. The subject in the window below is the Crucifixion of our Lord, placed there, some years ago, by the Bishop, in memory of that good friend of the Church, the Hon. Senator Price, and now above the Crucifixion, in the new window, there is a really beautiful representation of the Angel of the Resurrection, speaking to the lowly women at the open, rock-hewn tomb, and saying: "He is not here; He is risen; come see the place where the Lord lay," and below, at the foot of the window, there may be read the following inscription: "To the Glory of God and as a Memorial of the Centenary of the Consecration of this Cathedral by the Right Rev. Jacob Mountain, the first Bishop of Quebec, on August 28th, 1804, this window was presented by the Right Rev. Andrew Hunter Dunn, the fifth Bishop of Quebec, on August 28th, 1904."

The Rev. G. Osborne Troop, of Montreal, spoke lately to the merchant sailors on the steamers Wastewater, Escalona and Englishman at the Sailors' Institute. The Rev. E. P. Hammond King presided, and men from H.M.S. Cornwall, Wastewater and Englishman also took special part in the service.

Beaconsfield.—St. Mary's.—The church at this summer resort has been in charge of the Rev. C. H. Rich, of Streetsville. The services all through the season have been well attended by members of the different denominations, and a progressive work has been carried on. Last summer the congregation presented to the church a handsome silver Communion set, oak altar and hangings, and this season they gave a new bell, cast by the Meneely Bell Co., of Troy, N.Y., and bearing the following inscription: "Plebeius Voco." Presented to St. Mary's, Beaconsfield, by friends of the Church.—Rev. C. H. Rich, Minister; Robert Meredith and W. T. Stewart, Wardens. August, 1905." Harvest Thanksgiving services have just been conducted, the Rev. Dr. Seymour, of Montreal, preaching one of the sermons. The Rev. C. H. Rich returns to Streetsville about the middle of the present month.

—It is announced that the election of a Bishop for the Diocese of Aberdeen and Orkney, in room of the late Bishop Douglas, will take place in Aberdeen on September 20th.

ONTARIO.

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

Kingston.—St. George's Cathedral.—Sunday School resumed its session on Sunday, August 27th. The school was not formed into classes. The Rev. Canon Starr was at the Sunday School, and shook hands with all the scholars, and welcomed them back after the holidays. He delivered to them a short address on the 103rd Psalm. He urged the children to be attentive to their lessons and to be punctual in their attendance.

St. Luke's.—The Rev. R. S. Forneri, B.D., delivered a very thoughtful and beautiful sermon on Sunday evening, August 27th, on Confirmation, taking his text from Prov. 12:27. He pointed out to them the sacredness of the step about to be taken. He said that all before coming to the Bishop to receive the apostolic rite should make it a matter of private prayer between themselves and their God. Mr. Forneri has two classes which he will present to the Bishop at Confirmation. One is held on Sunday afternoon at three o'clock, and the other on Wednesday evening at 7.30. Both classes are well attended.

St. Luke's.—The Sunday School re-opened after the vacation holidays on Sunday, September 3rd.

St. James'.—The Ven. Archdeacon Daykin started on Sunday, August 27th, as assistant to the Ven. Archdeacon Macmorine in this church.

Portsmouth.—St. John's.—An interesting address was delivered in this church on Sunday, September 3rd, by the Rev. P. Yontaro Matsui, Church of England Japanese native missionary. Christians in Japan were remarkably sincere and unflagging in their efforts to promote the Church. The year before last over \$70,000 had been raised in collections. The country was well provided for in regard to Christian institutions. Missionary work in Japan did not merely confine itself to religious instruction, but took over the complete field of education. Nothing had produced better results. It was a sure method of gaining the sympathy of an intelligent people. Although Christianity had not so far obtained many converts it was producing marked effects upon the ideals and progress of the people.

Hall's Glen.—St. George's.—A most successful tea and concert was held recently in this parish. Over four hundred sat down to tea, which was relished by all. After all expenses are paid the church stands free from debt, and a balance of \$22 on hand. Hearty thanks was accorded to all who contributed to the programme and the entertainment. Mr. East, of Toronto, presided. Rev. H. F. Battersby, of Young's Point, was present.

Camden East.—The annual Sunday School picnic in connection with the Sunday Schools of St. Luke's Church, Camden East, and St. John's Church, Newburgh, was a great success all round. The parents, children and Sunday School teachers met at St. Luke's Church at 9 a.m. Friday, and drove to Mr. Robert Galbraith's point at Varty Lake, where a splendid dinner was served up, which was thoroughly enjoyed by all present. Sports, baseball, boating and races were features of the day's amusements. Prizes, consisting of Japanese umbrellas, fans, baseballs, bats and rubber balls were given to successful competitors, and created amusement. Mr. Charles Riley and Mr. George Riley were most kind in rowing the children in the boats. A baseball match was played between the Yarker, Camden East and Newburgh boys, Yarker being victorious. Mr. and Mrs. Robert Galbraith were most hospitable and kind, and all went home happy and pleased with the day's outing.

## OTTAWA.

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

**Killaloe.**—The corner-stone of the new Anglican church, which is being built at Killaloe, was laid on Wednesday, August 23rd, and in connection with the event a very successful picnic was held in the church grove. The corner-stone was laid by the Rural Dean, the Rev. T. J. Styles, of Arnprior, who always shows a lively interest in the Church's welfare throughout the deanery. An eloquent and appropriate address was delivered by the Rev. J. R. H. Warren, of Pakenham. The Rev. E. W. B. Richards, of Douglas, and the Rev. Geo. E. Fletcher, incumbent, assisted in the service. The hymn, "Just as I am, without one plea," was sweetly sung by Mrs. Malcolm, of Pembroke, just before the offertory, and during the offertory "Star of the East" was effectively rendered by Miss Ettie Hayhurst, of Killaloe. The service was a very impressive one throughout, and the offertory amounted to \$100. The day was an ideal one, and, although the farmers were exceedingly busy with the harvest, a fair crowd was present, and the picnic proved a success, both socially and financially, the proceeds amounting to \$130. During the afternoon an excellent programme of speeches, solos, recitations, etc., was rendered. Addresses were given by Revs. T. J. Styles, E. W. B. Richards, J. R. H. Warren, and by Messrs. C. W. Boland and Capel B. St. George. Mrs. Malcolm, of Pembroke, trained singer, and Miss Queenie V. Fluker, of Pembroke, elocutionist, took part in the programme, and were much appreciated. Miss Halliday, of Kingston, played the role of accompanist in her usual effective manner. The tables, which were tastily decorated, and laden with every good thing which could appeal to the appetite of man, came in for much praise during the day. The expenses in connection with the day's proceedings amounted to \$60, leaving a neat profit of \$170 for the Church Building Fund. The new church will be opened for service in November.

**Ottawa.**—The Archbishop of Montreal and the Rev. Rural Dean Taylor, of Aylmer, returned recently from a trip up the Gatineau. They visited all the places along the line, and spent a short time at Blue Sea Lake.

## TORONTO.

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

**Toronto.**—Bishop Sweatman and family returned to Toronto from their visit to England on Monday morning last. We are glad to know that the Bishop's health has been much improved by his well-earned holiday. A reception is to be held at St. Alban's Cathedral at 8 o'clock this evening, to which Church people generally have been cordially invited to welcome the return of the Bishop and Mrs. Sweatman.

**Whitby, All Saints.**—On the eve of their departure for Toronto last week Mrs. Thomas Lawlor and family were tendered a reception by the Women's Auxiliary of this Church, of which Mrs. Lawlor has been the president since its organization nine years ago, and the rector, the Rev. A. H. Wright, was asked to present her with a beautiful volume of Milton's poems.

**Brighton.**—The Rural Deanery of Northumberland will meet in this parish on Tuesday and Wednesday, October 10th and 11th, and preparations are being already made for the meeting, which promises to be largely attended and interesting. It will begin with service on Tuesday evening, at which three short addresses will

be given by different clergy. The following important subjects among others will be discussed: "The Ethical Aspect of the Christian Faith," "Liturgical Study and Prayer Book Revision," "Parochial Finance," and "The Layman's Part in Public Worship." It is expected that several well-known clergy outside the Deanery, who are experts in their particular subjects, will lead the discussions, which will be public. It is hoped that many of the laity from the district will attend the public sessions of the Deanery.

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## NIAGARA.

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

**Guelph.**—St. George's.—The Rev. T. S. Boyle preached farewell sermons in this church on a recent Sunday, large congregations being present at both services.

**Niagara Falls.**—The Right Rev. Bishop Gailor, of Tennessee, is spending part of his vacation here. He is accompanied by Mrs. Gailor and the members of their family.

**Georgetown.**—The Rural Deanery of Halton will hold its annual convention at this place on Tuesday and Wednesday, October 10th and 11th, 1905. The programme will include Sunday School subjects, Missions and the work of the W. A. On the evening of the 10th a choral festival will be held in St. Alban's, Glenwilliams, at which, it is hoped, all the choirs of the county will be represented. All information can be had from the Rev. A. J. Belt, R.D. of Milton, or the Rev. T. G. Wallace, Oakville, secretary.

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## HURON.

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

**Woodstock.**—St. Paul's.—The annual harvest thanksgiving services were held in this church on Sunday, August 27th. The church was beautifully decorated for the occasion, and the special musical portions of the services were well rendered by the choir. The Rev. Canon Farthing preached. Large congregations were present at all the services.

**Brantford.**—St. James'.—The choir in this church are shortly to wear surplices, and plans are being made whereby the necessary amount of money is to be raised to defray the expenditure incurred thereby.

**Grace Church.**—Mr. W. Norman Andrews has resigned from his position as organist at Grace Church. Mr. Andrews has held the position for some years, and the Grace Church people are sorry that he cannot see fit to continue his duties. No appointment has as yet been made to fill the position.

**Walkerton.**—St. Thomas'.—On Sunday last, August 27th, the Rev. S. F. Robinson, Rural Dean, celebrated for the last time as rector of the above parish the Holy Eucharist. He was assisted by the Rev. Mr. Wright, M.A., of Thamesford, who will succeed him here. During the fourteen years of his rectorship Mr. Robinson has done much valuable work in the parish. Apart from the spiritual side of his work, which was ever uppermost in his mind, and, needless to say, was wholly a success, he has considerably increased the value of church property here. We have now, thanks to his untiring zeal, a fine, large and commodious rectory, entirely free from debt, a beautiful pipe organ, and various other improvements in the church, to say nothing of the increased membership, subscriptions, etc. Cargill, which was

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MORTGAGE CORPORATION,  
TORONTO STREET, — — — TORONTO.

at one time supplied by Rev. S. R. Robinson, has now a splendid church and rectory, both paid for, and supports a rector of its own, owing largely to the efforts of Mr. Robinson. Both the Rev. and Mrs. Robinson will be a great loss to the parish, and, apart from ourselves, many of the townspeople are sorry to see them go. They, too, must feel a great pang at leaving so many life-long friends. It was with feelings of the deepest regret they met at the residence of Mrs. Stovel on Friday afternoon to say good-bye, and where the ladies of the congregation presented them with three handsome pieces of oak and mahogany furniture as a slight token of the great esteem in which they are held. Mr. Robinson, no doubt, felt that he was obeying a Divine command when he responded to the call to Strathroy; and we pray that his work there will be attended with great success.

**Galt.**—Through the kindness and generosity of Mr. and Mrs. Langdon-Wilks, of "Langdon Hall," Galt, all the choir boys of Trinity Church, twenty-one in number, were given a most enjoyable treat by an excursion to the Toronto Exhibition on Thursday, 31st ult. They left by an early morning special on the C.P.R., accompanied by the rector and the organist, and spent the whole day and evening on the grounds. They were treated also to the grand stand, both afternoon and evening, witnessing all the performances, and especially enjoying the military display and the "Fall of Port Arthur." Dinner and tea were served to them at one of the leading restaurants on the grounds, to which, of course, they did ample justice. The boys behaved splendidly throughout, and, although the rector had his hands full, he felt that they were a credit to the church and choir they represented. A few remained a few days with relatives, and the others, in company with the rector, returned home on Friday morning, having been hospitably entertained over night in the city. The whole outing was a unique affair, and admirably carried out, the whole expense being borne by Mr. and Mrs. Mills, who, at the installation of the choir just a year ago, furnished the whole of the vestments. Under the able leadership of Professor James, the accomplished organist, the choir, consisting of thirty-five men and boys, has made marked progress, and has fully justified the change made in this feature of the services. With processional and recessional hymns and hearty congregational singing, the vested choir is a great acquisition, and greatly appreciated by the whole congregation.

**Exeter.**—Trivitt Memorial.—Harvest thanksgiving services were held in this church on Sunday, September 3rd. The Rev. James Thompson, B.A., rector of Ingersoll, preached to large congregations, both morning and evening. The offertory for the day amounted to over three hundred and forty dollars.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Kenora.—Right Rev. Bishop Lofthouse and Ven. Archdeacon Page left on Thursday for Quebec to attend the General Synod to be held there, after which Archdeacon Page, with Mrs. Page and Miss Gladys Page, will sail for England for a three months' holiday, returning early in the new year. During the rector's absence the Rev. A. A. Adams, Diocesan Missioner, will take charge of the parish during September, when Rev. Mr. Cassup, of the Diocese of Qu'Appelle, will act as rector till Mr. Page returns. There is a great deal of outside mission work in the diocese, and the work at the various stations is progressing very satisfactorily. A new church was opened at White-mouth on the 22nd, and Confirmation held at that place, as well as at Lac du Bonnet on the 20th. The number of camps along the line of the C.P.R. promises to be very large, as a great many men are being employed for the double tracking, which is being pushed rapidly ahead. It is the intention of the Missioner to reach as many of the camps as possible during the coming winter.

MOOSONEE.

G. Holmes, D.D., Bishop.

Chapleau.—St. John's.—The annual picnic for the Sunday School in connection with the above church was held on Tuesday, August 15th. About eighty children and a large number of parents and friends were present. Through the exertions of the Rev. W. Lloyd James and the Sunday School teachers, assisted by other friends, the children had a glorious time. Games, races and scrambles were the order of the day till 5 p.m., when the youngsters did full justice to a magnificent tea. This was followed by more games until about 8 p.m., when all dispersed to their homes after spending a very happy day. On Sunday, August 27th, the Ven. Archdeacon Vincent was present at both services. In the morning he preached from 1 Cor. 11:23 and following, making a forceful appeal to all regarding Holy Communion, and the responsibility involved by neglect of the Divine command, "Do this in remembrance of Me." A celebration of Holy Communion followed the morning service. In the evening the Archdeacon read the service, and the Rev. W. L. James preached an excellent sermon on the "Good Shepherd." Both Ven. Archdeacon Vincent and the Rev. W. L. James were present at the memorial service held by the I.O.O.F. at the cemetery in the afternoon, the Archdeacon offering prayer and pronouncing the Benediction. On Tuesday, the 29th, the Bishop of the diocese reached Chapleau after an absence of three months, visiting Moose Fort, Albany and other places in the northern part of the diocese. On Thursday evening Divine service was held at 7 p.m., His Lordship preaching a powerful and stirring sermon from Neh. 2:1 and following verses. After the service a congregational meeting was held, and various matters concerning the enlargement of the church, building a tower, etc., were discussed.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, Winnipeg.

Winnipeg.—All Saints'.—The Rev. F. C. C. Heathcote, the new rector of this church arrived from the east at 8.30 a.m. on August 29th accompanied by Miss Heathcote, and went direct to the rectory, which had been prepared for their reception. At the railway station he was met by a special committee from the

church, consisting of Messrs. G. A. Stewart Potts, E. M. Robinson, A. M. Stowe, J. A. Payne, and Rev. J. S. Valalley. Many of the leading members of the church are at present out of town, and no public function of welcome will be held at the present time. Everything has been done, however, to assure the new rector of the cordial feeling with which he will be here received, and of the interest taken in his coming to the West.



St. John the Baptist Church, Manitou, Man., erected 1904.

Eastern readers of The Churchman will be interested undoubtedly in the accompanying illustration of one of the churches in the Diocese of Rupert's Land. St. John the Baptist Church, Manitou, Manitoba, is one of about two dozen handsome edifices erected and opened last year in that diocese. This fact demonstrates the



Rev. W. J. Rowe, B.A., Incumbent St. John the Baptist Church, Manitou, Man.

permanent growth and establishment of the Church in the West. Manitou lies in the southern portion of the Prairie Province, about one hundred miles south-west of Winnipeg. The church services were begun in a hall over a store, and were held occasionally some twenty odd years ago. As clergy were obtained, the extensive territory was divided into smaller fields, and a missionary placed in charge. The

first incumbent of the Manitou mission field, which covered then many square miles, was the Rev. H. E. Jephson. He succeeded in erecting a small frame church, which continued to be the House of God until the present new building was erected. The Rev. W. D. Barber, late rector of St. Saviour's Church, Victoria, B.C., followed Mr. Jephson, and remained for a short period, being succeeded temporarily by Rev. Ep. Nicholl, M.A. In 1901 the Rev. Noah Hewitt, M.A., B.D., was appointed, and laboured faithfully and well for a decade and more. During Mr. Hewitt's incumbency, the field was divided, several new missions being carved out of the original, leaving him with the town and one outside point the present size of the charge. On his resignation of the pastorate, the Rev. H. W. Baldock, B.D., was placed in charge, but owing to ill-health was obliged to resign and recuperate in England. For six months various clergy and college students supplied ministrations and services until the present incumbent, the Rev. W. J. Rowe, B.A., was appointed in 1902. Fresh from college halls, and serving as deacon, Mr. Rowe took up the work as laid down by former clergy. The following year preparations were made to replace the old building, which had served so long and well, with a new structure; and in 1904 His Grace the Archbishop opened the new church, which is one of the finest outside the city of Winnipeg. It is a solid brick building on a three-foot-wall basement, which serves as a parish hall. Every appointment except reading-desk and pulpit is new. These will be added later on. The total cost approached within a few dollars of \$7,500, a large portion of which was raised by that noble and faithful body, the Woman's Auxiliary, which branch is one of the strongest and most active in the western dioceses. Very little help was received from outside the parish, and it bespeaks volumes of praise for the generosity of the members when such a large sum can be raised with but a small mortgage, as is the case in respect to St. John the Baptist parish. This is but a sample of the permanent character of the material work being done throughout the whole diocese of Rupert's Land, which in a few years augurs well to be one of the strongest and foremost dioceses of the Church in Canada.

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Stoughton.—St. James'.—Sunday, August 20th, will long be remembered by the people of this thriving little town and vicinity as the day of the opening for Divine service of this church, lately erected by Church people and their friends to God's glory. The opening service at 11 a.m. consisted of Morning Prayer, with a celebration of the Holy Communion, at which the Ven. Archdeacon Harding preached an impressive sermon from 1 Cor. 10:26 on the subject of the Lord's Supper. With Church people that, during the years since coming to this new land, have hardly had an opportunity to partake of this Holy Sacrament, and whose ability to attend even the Church's services has been but rare, it is not to be wondered that there should be a hesitancy in approaching this most Holy Feast; but the Archdeacon's lucid enunciation of the great love of Christ in giving His life for sinners, and in giving them this Sacrament of His love with the invitation, nay, command, "This do in remembrance of Me," cannot fail to bear fruit in thoughtful preparation and attendance in the future at this important means of grace by those who would seek strength for the daily walk in the Christian life. In the afternoon the Archdeacon preached from St. Matt. 5:6. In the course of his address he referred to the zeal of the pastor and people, which had resulted in the erection of the beau-

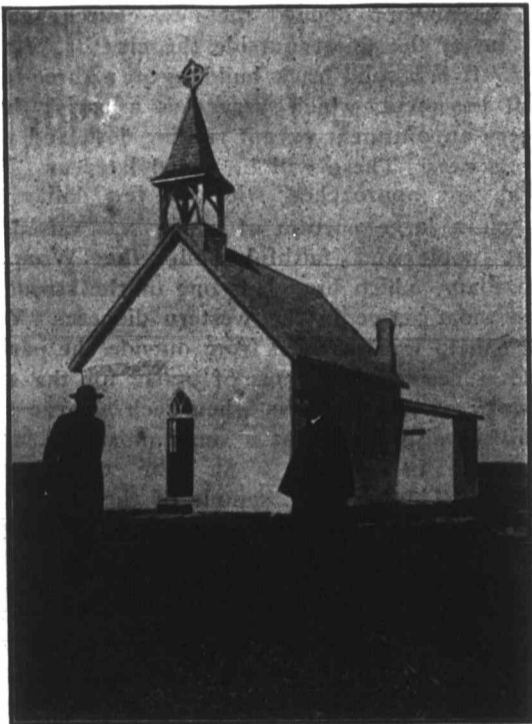
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R. Robinson, rector, both its own, owing Robinson. Both be a great loss ourselves, many to see them go. ang at leaving as with feelings at the residence on to say good- e congregation some pieces of a slight token they are held. that he was n he responded e pray that his h great success.

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tiful little church in which they were now met, and of some of the lessons the structure itself would teach as they looked upon it, surmounted by the emblem of Christianity encircled with the sign of eternity. At 7 p.m. the church was filled to overflowing, and as one remarked: "You could have heard a pin drop, so rapt was the attention of the audience held while the Archdeacon preached from St. Mark 16:15. After speaking of the missionary work of the Church in general, he referred to the great growth of her work in the diocese since the consecration of Bishop Anson, twenty-one years ago. He spoke of the great need of more clergy and provision for their sustenance. After enumerating many ways in which each could help in carrying out the command of the text, he appealed to young men to offer themselves for the work of the ministry and to parents to dedicate their children for the work. An idea of the work and needs of the diocese may be gathered from a few words as to this Mission: "Two years ago the Rev. G. Terry, incumbent of Estevan, forty miles away, held monthly services at a schoolhouse one mile west of the present town site, and also at Mr. Thos. Burns', five miles south, for a few months of the summer. When the present incumbent, the Rev. J.



St. James' Church, Stoughton, N.W.T.

H. Lackey, located about twenty miles south of here in May, 1904, the Bishop asked him to organize the work along the line of the Arcola-Regina extension of the C.P.R., then under construction, among the results being the building of a church this spring at Heward, where a zealous congregation meet for worship each Sunday. At Stoughton, as there was a difficulty in obtaining a suitable place for the Church services, they were discontinued for a time after having been started and held in Rock Lake schoolhouse, five miles north of the town, instead, as well as being continued at Mr. Burns'. The people from the north and south of the town have cheerfully given up their services, and assisted their brethren of the town by liberal contributions to build an edifice where all might worship together and form one strong central congregation. The total cost of the building and furnishings when completed will be about fifteen hundred dollars, of which nearly twelve hundred dollars has been expended already. With the amount already contributed and an expected S.P.C.K. grant, about five hundred dollars is yet to be provided for. Special offerings from friends in the East towards providing font, Communion vessels, organ fund, etc., will be thankfully acknowledged. A short time ago a pastor in the United States, through the Bishop of this diocese, commended one of his flock, who had settled in the

vicinity of Tyvan, to the nearest clergyman. The letter was forwarded by the Bishop to our incumbent, who lives over sixty miles away from that town. This will give an idea of the work expected to be done by the missionaries in this land. St. Andrew's Church, Heward, and St. Paul's, Stoughton, are, we believe, the only two places of worship erected by any Protestant denomination in the thirteen towns along the line, from Arcola to Regina. Were the labourers in the vineyard sufficient, we believe the work done in this parish for Christ and His Church could be duplicated in the various towns along the line. At a business meeting of this congregation, presided over by the Ven. Archdeacon, besides giving the missionary name, St. Paul's, to the church, it was decided to try to raise two hundred dollars towards the clerical stipend for the current year. A vote of thanks was cordially tendered Mr. and Mrs. Thos. Burns for the use of their house for services during the past two years.

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#### THE SYNOD PHOTOGRAPHED.

The members of both houses of Synod were photographed, and another of those historical pictures was secured, which, as time passes, become more valuable and interesting. It is owing to the enterprise of the Canadian Churchman that these pictures have been taken. They preserve not only the names, but the features of the Fathers and Brethren of the Canadian Church, and as years advance will reveal the manner of men who laid wisely and well the foundations of our beloved Church in this wide land. For further particulars we refer to our advertising columns.

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#### FREEDOM.

My work is done; the eventide is here;  
My wages now I ask of Thee.  
Not gold or jewels do I crave, my Lord,  
But, Master, set my spirit free!  
The shadows lengthen on my glacier path,  
Heavier the chains that fret me here;  
I ask for freedom from their crushing weight,  
'Tis life, not death, I hold in fear!

My work is done; the hour of rest draws near;  
The vesper bells toll clear and sweet.  
Unto the aged should be spared, my Lord,  
The pains that torture tired feet.  
According to my need, I ask of Thee  
That Thou bestow the promised wage.  
If faithful I have been in small and great,  
Wilt Thou not now my pangs assuage?

My work is done; take me within the gate  
Where enter only those Thou wilt;  
A city lighted by Thy glory great,  
The city not by mortals built.  
Come, quickly, I beseech, and freely give  
The guerdon in its full degree  
Which Thou has promised unto every man  
According as his work shall be.  
Yet Master, not my will, but Thine, be done,  
On Thee I wait; forgive my prayer!  
Thou knowest best if here I'm needed still,  
Thou knowest if I'm needed there.  
The wages are not due till work is done:  
Submissive to the end I'll be,  
Knowing Thy gracious promise never fails,  
That my reward still rests with Thee!

—Clara Jessup Moore, in Lippincott's.

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#### ALEXANDRA AN UNLUCKY NAME.

The former member of the household of the Czarina continuing her recollections of the six years she spent at the Russian court tells us more in the "Leisure Hour" this month of the Czar's little girls. Olga was still in bed (recover-

ing from typhoid) when Anastasie was born. Anastasie means "the breaker of chains" or "the prison opener," and in the icon sacred to her she is always represented with the broken fetters behind her. The little Grand Duchess was called by this name because, in honour of her birth, the Emperor pardoned and reinstated the students who had been imprisoned for participating in the riots in St. Petersburg and Moscow during the winter. Many people have expressed surprise that one of the little Grand Duchesses was not called either Victoria or Alexandra. The Russian Church only allows names which exist in the language. Victoria does not exist, though Victor does; Alexandra is considered very unlucky for the Romanoff family. Romanoffs by birth who have been baptized Alexandra have always died young. The Emperor Paul had a daughter named Alexandra. Her life was short but troubled. When she was about seventeen years of age her grandmother Catherine II. arranged a marriage for her with the King of Sweden. The wedding day arrived, the bride was dressed, the tables laid for the feast, the guests assembled, and the priests in waiting. The bridegroom suddenly declared to his gentlemen that he could not and would not go on with the marriage. Vainly they implored him not to insult his chosen bride and the great Russian nation. He was obdurate. The bride and her family waited for him. Presently a very frightened and trembling courtier crept timidly into the room, and throwing himself on the ground before the august Catherine broke the terrible news to her. She was already angry at the delay, and her wrath was terrible to witness. The King of Sweden and his suite left the Winter Palace as quickly as possible. A marriage was speedily arranged for the poor humiliated young Grand Duchess with an Austrian Grand Duke, but she never recovered the shock and died broken-hearted at nineteen years of age. The writer goes on to say that Nicholas the First had a very beautiful daughter named Alexandra who died of scarlatina before she was twenty. Alexander II. had a daughter of the name who died in childhood, and other branches of the family had also Alexandras, but in no case did they live to be twenty-one.



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### HOW TO GET A SATISFACTORY HYMNAL.

Sir,—I see by articles and papers in your valuable paper that the Church of England in the Dominion of Canada is making vigorous and zealous efforts to compile and publish a General Hymnal for this branch of the Church Universal. The

importance of such an undertaking can be properly appreciated by but few Church people, because there are not many men or women who are aware of and can fully estimate the powerful influence poetry and music either separate or combined exert over the human heart. It has been quaintly said that more souls are sung than preached into Heaven. Whatever we may think of the propriety of such a remark, the truth of this one cannot be denied. Therefore, the most important book in the Church, for her worship and work, next to the Bible and the Prayer Book is the Hymnal, and naturally in its compilation the utmost care should be used. A General Hymnal ought to contain the best, and only the best, of poetry and music, and should be acceptable to at least the majority of the Church people for whose use it is published. To reach this end usually a committee of prominent men is appointed, and after they have used their best endeavours their work is brought before the Church for criticism and adoption. The individuality of the committee should assure the first point, the adoption by the General Synod the second; but this is by no means always the case, in fact rarely so. In such a committee there is usually one dominating spirit, who more or less powerfully sways the other members, and thus makes the book largely the production of one mind. However skilful and conscientious the possessor of that mind may be, he cannot reach the best and most satisfactory results, that lie beyond the limits of the power and the skill of the individual. To get a really good and satisfactory Hymnal the whole Church should be engaged and interested in the compilation of it, and not a mere committee, be its members ever so distinguished. This could be done with comparative ease. Every communicant, who chose, could lend a helping hand, and thus be instrumental in reaching the very best and most satisfactory results. Let every communicant of the Church, who desires to do so, pick out 500 hymns, which he or she would like to form his or her hymnal, and let each hand this list to the Incumbent of his Church. The rector, vicar, or minister in charge should arrange the hymns contained in these lists according to the number of votes each has received in these (may we call them) "Individual Hymnals." The collection of hymns, thus obtained, could be justly called a "Parochial Hymnal," i.e., the hymnal

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of that particular congregation or parish, and we may be sure that it would not only be satisfactory to the majority of the communicants of that parish, but would also contain the very best material of all at the disposal of said communicants. Let these "Parochial Hymnals" be sent to the respective Bishops, and let the



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*Thers*

1 Yonge St.

of the different dioceses, and might be called "Diocesan Hymnals." These "Diocesan Hymnals" in their turn should be sent to the secretary of the General Synod, or to some other person appointed for that purpose, who should make the final arrangements, choosing about 450 hymns of those which have received the largest number of votes. The book resultant from this action, or rather, perhaps, this series of actions would express the mind and wishes of the whole Church, could be adopted and sanctioned by the General Synod with little, or no discussion and difficulty, and could be called rightly the "Hymnal of the Church of England in the Dominion of Canada." Much wasteful and vexatious discussion would be avoided, and valuable time during the session of the General Synod saved. At its next session the General Synod might appoint a committee or a person to put this machinery in

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

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motion, and for the following session a satisfactory hymnal could be at hand. The different hymnals, individual, parochial, and diocesan, need not contain the hymns in full, they might be arranged perhaps in this manner: 1, Holy, Holy, Lord God Almighty, as found in Hymns Ancient and Modern; 2, Come My Soul, Thou Must Be Waking, as found in the hymnal used in the United States of America; 3, Abide With Me (A. and M.); 4, I Need Thee Every Hour (U.S.A.). Changes could be indicated in such a list with ease, and the list could be made out with little trouble and in very short time. The work of arranging the hymns, being purely clerical, could be done by almost any intelligent person, and the principal part of the work, being so widely distributed, would bring toilsome work upon only a few persons, and these could be hired for the purpose.

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### CLERGYMEN AND LAY READERS WANTED.

Sir,—The season of harvest has again come round and again thousands of sturdy men are pouring into the West to assist our farmers to garner the ripened grain. The supply of men to take care of the material harvest will probably be equal to the demand, but not so is it with regard to the spiritual harvest which here awaits the reaping. In some cases we hear the complaint that the harvesters are late in coming and that much loss will consequently ensue. The lesson is obvious. The harvest will not wait. If when the grain is ripe it be not speedily gathered in very soon it begins to fall from the stalk, to shell as we say, and is lost. Our ears are weary of the complaint that owing to the Church's slowness in sending out missionaries many of our people have been or are being, absorbed by other religious bodies, or have become indifferent to all religion. In any event it is all too true that because of the inadequate supply of missionaries the Church has suffered, and is still suffering, grievous loss. Next month twenty-nine students, at present working in our vacant missions, will return to college and the prospective cessation of services which will then take place in many districts is most

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discouraging. Fifteen missions in this diocese in which we should have ministers permanently will then be vacant. In six of these at least the people have guaranteed the required amount towards the stipend of a clergyman, but no clergy are as yet procurable. In nine or ten other missions good lay readers would find useful and important work and would be well supported. We need at once six clergymen and nine lay readers. The clergy must be single men. In several of these missions parsonages will be built in a year or two, but until then married clergy could not make their families comfortable. The lay readers must also be single. They should be men desirous and capable of entering the ministry. We are not looking for geniuses, star preachers or sensation-alists, but only for earnest men of good average all-round ability. Such men will be gladly heard from. If accepted and put to work they will find splendid opportunities to serve God, and Church here, they will minister to an appreciative and generous people, and they will be encouraged and helped in their efforts to prepare themselves for Holy Orders.

(REV.) C. N. F. JEFFERY,  
General Missionary,  
Diocese of Rupert's Land,  
Winnipeg.

### LAI'D UP IN HIS HEAD.

Daniel Webster once told a good story in a speech, and was asked where he got it.

"I had it laid up in my head for fourteen years, and never got a chance to use it until to-day," said he.

Some little boy or girl wants to know what good it will do to learn

the "rule of three," or to commit a verse of the Bible. The answer is this:

"Sometimes you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place, but it will be just in place some time; then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."—Selected.

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CONFIRMATION NO NEW RESPONSIBILITY.

Sir,—In the Sunday School leaflet for September 24th, called "The Institute Leaflet," there is a rather serious mistake in the answer to question seven on the second page. The child is made to make a wrong statement to the effect that in Confirmation the Bishop "asks them if they are willing to take upon themselves their baptismal vow." Of course, this implies that before Confirmation their "Baptismal Vow," or responsibility, rested on somebody else. Was it on their godfathers and godmothers? Usually now the parents hold this position—rarely are others found to act. Now it seems to me if the baptismal obligation rested on some one else than the child before its Confirmation, there, to take an instance, if an unconfirmed boy stole apples his

sponsors should go to gaol. I know we read in the Bible that the sins of the fathers are visited upon the children, but I have not observed the opposite statement of visiting children's sins upon the fathers. Perhaps the leaflet author could tell us. Again, I don't know where the Church tells us that the reason for being able to say the Catechism is that a greater benefit may be received in Confirmation.

PERPLEXED.

CANADIAN HYMNAL.

Sir,—I have read with much interest the letters in your paper with regard to the compiling of a Canadian Hymnal. Clergy, as a rule, complain that the laity criticize them, but when asked for suggestions fail to do so. Here is a lay

idea: Would it be a feasible plan to invite Canadian Episcopalians generally to send in lists of hymns to a committee, or editor of the Canadian Churchman? It is the people that sing the hymns, and the organists that play them, so it seems only fair to put to the vote, of those most

interested, such a matter as a General Hymnal. If left to a committee only one fears the production of another curiosity like the latest edition of the S. P. C. K. Hymnal. Why did not they give the hymns in the original tongues as well? NORTH-WEST.

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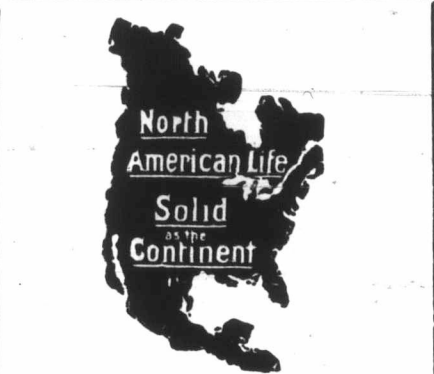
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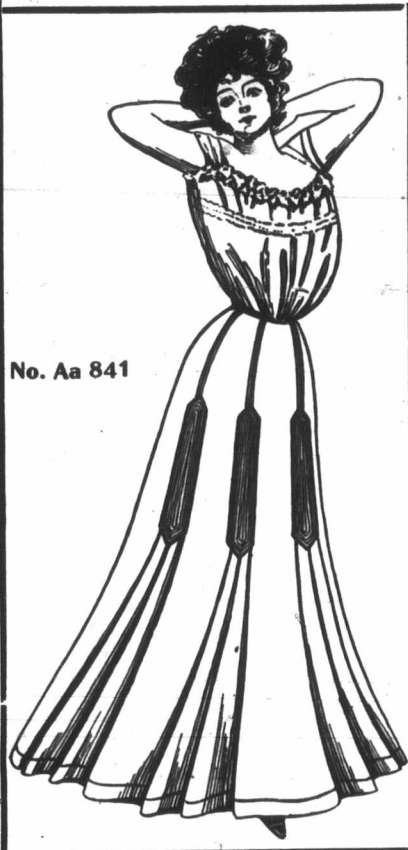
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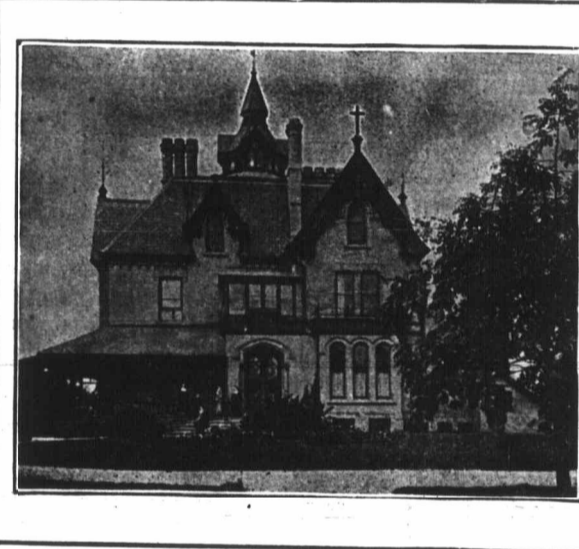
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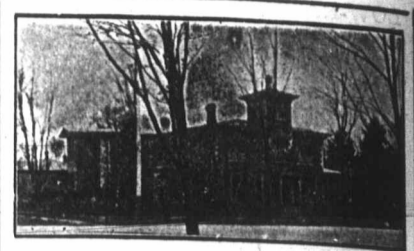
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