

# Canadian Churchman

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The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 26, 1901.

[No. 37.]

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- Holy Communion: 208, 213, 260, 321.
- Processional: 2, 36, 161, 242.
- Offertory: 212, 235, 366, 423.
- Children's Hymns: 330, 332, 571, 573.
- General Hymns: 6, 12, 162, 379.

**EIGHTEENTH SUNDAY AFTER TRINITY.**

- Holy Communion: 178, 311, 315, 379.
- Processional: 179, 215, 217, 478.
- Offertory: 212, 235, 366, 432.
- Children's Hymns: 240, 329, 334, 473.
- General Hymns: 220, 259, 384, 477.

## Divorce.

For the better understanding of the position of the Church with regard to divorce, we give 107 of Canons Ecclesiastical, entitled: "In all sentences for divorce, bond to be taken, for not marrying during each other's life." In all sentences pronounced only for divorce and separation, a thorough mensa, there shall be a caution and restraint inserted in the Act of the said sentence; that the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And for the better observing of this last clause, the said sentence of divorce shall not be pronounced until the party or parties requiring the same have

given good and sufficient caution and security into the court, that they will not in any way break or transgress the said restraint or prohibition.

## Church Finance.

The subject of Christian giving is one upon which there is great diversity of opinion, and practice. There is, however, one point of agreement, all parties are careful not to give too much. Christian giving should be like Christian living, the outpouring of the cornucopia of love, rather than the weighing out by beam and scales of a written law of percentage. The expedients to which some congregations have to resort (or rather do resort), to maintain Church fabrics and the externals of religion, are neither edifying nor instructive. The instruction of St. Paul cannot very well be improved upon. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

## Unmistakable Evidence.

The smallness of modern givers was aptly illustrated in the Police Court of a neighbouring city a short time ago. A young man was on his defence (and testifying on his own behalf), on a charge of receiving money, knowing the same to be stolen. He put the last nail in his own coffin by saying he suspected the money had been stolen from a church, as it contained so many coppers and five-cent pieces. It was proved by an officer of the Church that the money was the Sunday collection of a fashionable and wealthy congregation. No wonder the crowd smiled audibly.

## Chaplaincies.

The Church of Ireland Gazette recently published an interesting article, showing how the chaplaincies on the continent of Europe came under the jurisdiction of the Bishop of London, and a short historical sketch of their supervision during the last two hundred years. The Earl of Leicester, who had been sent by Charles I. to negotiate with the King of Denmark, and Anstruther, the ambassador at the court of the Emperor, were to meet at Hamburg, and then to be escorted home by the fleet, under Admiral Pennington. The English merchants trading at Hamburg were allowed by the magistrates all the privileges of an English Church. The ships not having come, the elders of the Church desired the ambassadors to attend service at the English Church. The invitation being accepted, the Earl of Leicester's chaplain, after a short Psalm, delivered a less short sermon after Genevan fashion. Anstruther's chaplain followed the same course, but Admiral Pennington, who had no chaplain, requested that the services of his friend and relative, Dr. Ambrose, should be availed of. The request being granted, Ambrose, instead of proceeding to the sermon, as

usual, made a request for a Bible and Prayer-book. The latter not being forthcoming, he took a small Prayer-book from his pocket, and read the sentences and exhortation, but before he finished the whole assembly was in an uproar. Ambrose insisted that as they were English Churchmen they must have an English service; put the book into his pocket and left the church. Laud being apprised of what had happened, used his influence with the result that henceforth all such continental congregations were placed under the supervision and authority of the "Lord Bishop of London." The supervision thus acquired by Laud remained as a peculiar prerogative of the See of London till in 1842, when the number of chaplaincies was growing apace, the bishopric of Gibraltar was constituted by letters patent. This superintendency was at first limited to English churches in Gibraltar and Malta, and within the islands and countries within and around the Mediterranean. But in 1869, the Bishop of Gibraltar was invested with a jurisdiction over Spain and Portugal, Morocco, Italy, the shores of the Black Sea, and the Lower Danube to the "Iron Gates." Even this proved insufficient, and the Scotch bishops, hampered by no legal restrictions, consecrated a Bishop to perform episcopal functions for such chaplains and congregations as would "willingly submit to his authority." This episcopate lasted for twenty years, but the form of jurisdiction was not altogether satisfactory, and the experiment was not repeated. Now with increased facilities for travelling, continental chaplaincies having increased, a Bishop with the cumbersome title of North Central Europe has to exercise supervision over some, but still by an anomaly as patent as it is absurd, the ultimate authority with regard to English continental churches rests with the Bishop of London. It is scarcely necessary to draw attention to the inevitable result. This supervision being merely nominal is and must be unsatisfactory, and there is little doubt that while Englishmen are making their homes in largely increasing numbers on the continent, some more adaptable and elastic system of real episcopal supervision is needed.

## Assisting Missionary Dioceses.

Following up this narrative, the Gazette desires an extension of the supervision, pointing out that the Bishop of London has recently formulated a plan whereby the diocese of Madras is to be brought into close touch with the diocese of London, and adding: "We do not see why the principle should not be indefinitely extended to other dioceses, and to continental as well as colonial congregations." Why, asks the Gazette, should not some other of our home prelates have for his own pastoral jurisdiction a portion of the field? This supervision might be real in spite of the pressing claims upon the attention of our bishops at home,

but the supervision of the Bishop of London can never be otherwise than merely nominal. The importance of the whole matter is obvious. It would be well worth trying the experiment begun in Madras in some of our poor missionary dioceses in the North-West. A slight and friendly intercourse, perhaps an occasional exchange of missionaries, would create a special knowledge and greater interest, and that would be much. More is not needed at first. But a beginning would be gladly hailed, and would prevent the recurrence of some very harsh and erroneous comments on our North-West, which we noticed in the Gazette some months ago. The want of Irish interest in Canada did not always exist. In the later days of the Establishment, the interest and intercourse was very real; without mentioning those who survive, we recall, among our recent losses, Bishop Sullivan, Archbishop Lewis and Archdeacon Bedford-Jones.

#### Naming the Baby

Is nothing to the thought expended on the name of the Church in the United States. The letters continue in an unabated swarm, and the contents are, we regret to say, monotonous. It is not the fault of the sponsors, their misfortune it is that they are more than a century too late. It is difficult to change a child's name; it is still more difficult, and we might humbly suggest, impolitic to change the name of the Church. We suggested that it was already known by one, and however undesirable, it was the one by which it would continue to be called by the people. Drop the Protestant as unnecessary, and call it the Episcopal Church of the United States. Whether we like it or not, we are Episcopalians, the wide world over.

#### Devotion.

It is often asserted that devotion is a lost art. That there is ground for such an assertion no honest observer of the trend of much of the modern popular religion will care to deny. The idea of objective worship has never dawned upon the minds of some of the most prominent workers in the Church, and in the religious bodies by which she is to-day surrounded and sometimes supplanted. It is when the knowledge of a personal God, holy and just, is borne in upon the mind, and the soul realizes its own helplessness and accepts the offer of a Redeemer, mighty to save, that devotion is awakened. The whole being is henceforth prostrated before the throne of God and of the Lamb. The life becomes one act of devotion and active service. God is all and in all. Devotion is a grace once found, is not easily lost.

#### CRITICISMS ON FOREIGN MISSIONS.

The Bishop of Tinnevely, preaching in St. Paul's Church, Toronto, on Sunday morning, the 15th inst., referred to our article on the above subject in our issue of 12th inst., in which we quoted some of the objections made to missions in an English paper. It is objected that vast sums are spent with inadequate returns. The whole sum spent

yearly on missions would only meet the expenses of the present war for less than a week. Nor can we measure spiritual work by dollars. It is life, not dollars, was given for the world. The money is given to support those who tell the good news. The Bishop said that if he had only his pay as a missionary Bishop, he could not afford to get home from India, much less to visit Canada. Many workers are honorary. Reckless charges are made against missionaries. The Bishop was told that when a sick European on one occasion was brought into the station, no one went to see him. On enquiry it was found a missionary had gone as soon as he heard of the sick man, who forbade the missionary to speak about religion to him. People are ready to swallow what careless travellers tell them, and how little some care for missions was illustrated by the case of a lady who called on a missionary and took up his time in asking various questions to help her in her travelling, but when he mentioned his work said she did not want to see any work but only heathen temples. It is often remarked that Christianity has turned the people from their old religion. Secular education does this equally, but Christianity has something to offer instead, whereas secular education has at the best a cold morality; and nominal Christians, some of whom lead inconsistent lives, are hindrances. Not a few Hindoos have become Christians through seeing the godly lives of their teachers. And as to the confidence placed in the missionaries, only a few months ago, after long quarrelling over some matter by Mahomedans and Hindus, it was agreed by the contending parties to go to the Christian missionary and ask him to arbitrate. His decision completely satisfied both parties. The Bishop also quoted the words of Lord Cranborne, Under Secretary of State for foreign affairs: "The extension of the Empire could only be defended on the ground that we believe that by the genius of our people and the blessing of our religion, we are able to confer benefits upon the people we subdue, which no other nation could do. . . . He did not care what they might do in the countries they conquered, what secular colleges they might found; unless they carried along with those institutions the definite teaching of Christianity, they had done nothing at all." Missionaries and converts have faults like other people, and need the prayers and help of Christian men and women. Bishop Morley left Toronto on Monday, the 16th inst., to take part in the great missionary meeting at Montreal on Tuesday, the 17th, and sails for England on the 25th inst.

#### RESERVATION.

(Communicated).

[Continued.]

The rubric directing it was not inserted in the English Book, but it was inserted in the Latin Book. In the English Book, a rubric was inserted which directed the curate, "if any of the bread and wine remain, to have it to his own use." But in the Latin Book, which is still legal in college chapels,

and university churches, Reservation was provided for. In 1562, the Thirty-Nine Articles were drawn up, and in the Twenty-Eighth Article a clause was inserted which has been commonly understood to unreservedly condemn Reservation. The clause is as follows: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." At first sight this does seem to imply a mild reproof of the practice, but there are reasons which point to an opposite conclusion. The Latin Prayer-Book is, so far as the universities, at least, are concerned, as authoritative as the Articles, and it distinctly countenances Reservation. Is it credible that the reformers would have given or continued their authorization of a book which prescribed that which in the Articles they reprov'd? I do not think so. Either, then, the reformers were inconsistent in a measure beyond the common inconsistency of man, or the clause referred to is a statement of historical fact, rather than a rubrical direction. As an historical statement, it is unimpeachable, for Reservation is no more an outcome of the institution of Christ than the practice of kneeling to receive the elements. But just as kneeling may be defended on the grounds of reverence and Catholic custom, so may Reservation be justified on the grounds of fitness, antiquity, and universal consent. Besides, there are other reasons which point to the same conclusion. Ten thousand Marian clergy were in England when Elizabeth ascended the throne, and only a fraction of that number refused to conform. We have the testimony of Walsingham to the effect that Queen Elizabeth did not worry her clergy about ritual matters, provided they accepted the Prayer-Book and her supremacy. It cannot be doubtful that many, nay most of those conforming clergy carried out the services of the Book of 1559, with all the pomp and circumstance of the service in the days of Mary. There was nothing to prevent them in doing so, and few rubrics to guide them in doing otherwise. If the omission of the rubric directing Reservation and the clause of the 28th Article, already referred to, be taken as proof that the practice was prohibited, why is it that no hint of any trouble in enforcing the law comes to us. The whole ritual trouble of Elizabeth's reign arose out of the disobedience of the Puritans, and there is not a hint of coercion with a view to reducing the Catholic party to obedience. The only rational conclusion is that every rite, which was not expressly condemned, was tacitly permitted. In 1662, the final revision of the Prayer-Book took place, and the rubric, directing the consumption of the consecrated elements, took its present form. In 1559, the rubric simply provided that "if any of the Bread and Wine remain, the curate shall have it to his own use." The reader will observe that there is no distinction here between the consecrated and unconsecrated species. In 1662, the revisers added to the existing rubric the following words: "But if any remain of that which was consecrated, it shall not be carried out of the church, but the

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priest and such other of the communicants, as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." Now, this is not a new rubric, but simply an addition to an old one, and its logical construction is governed by the clause to which it is appended. The old rubric made no distinction between the consecrated and unconsecrated elements, and the curate, consequently, if a Puritan, was wont to take both home, and use them in one of those horrible orgies which disgraced the Puritan clergy in the reign of Elizabeth. The addition to the rubric was logically, therefore, aimed at Puritan profanation of the Sacraments, not at Reservation. The added clause does not touch the custom of Reservation. In no sense can the reserved portion of the Sacrament be described as "what remains," for the reserved portions were always set apart, immediately after consecration, and were in no sense "remains" of the common Sacrament. The above considerations go far to show that the Bishops of London and Salisbury have history, logic and consistency, on their side, when they permit the Reservation of the Sacrament for the communion of the sick.

#### REVIEWS.

September Magazines.—The Expository Times is not quite as interesting as usual. An account of Dr. Sanday's sermon before the E. C. U. is given in the Editorial notes. An appreciation of Dr. Westcott's work as a writer and thinker, by Rev. E. R. Bernard, Canon of Salisbury, is inadequate and disappointing. Mrs. Lewis continues her series, "What have we gained in the Sinaitic Palimpsest?"

The Church Eclectic contains among other things, including a number of reprints from The Church Times, an article, severe and uncompromising, on Shelley's attitude to religion. Circumstances as well as character seem to have turned the poet towards Atheism or Pantheism. Dr. Brand pleads for reservation for adoration. The Rev. Richard Brome De Bary gives his reasons for joining the Church of England in an article entitled "From Rome to a greater Catholicism."

The International Monthly gives the place of honour to Edmund Gosse's appreciation of George Meredith and Thomas Hardy. Mr. Gosse singles out these two contemporary novelists for lasting fame. His study, while clear as to his estimate, is surprisingly unilluminating. We expect more light from the professional critic writing deliberately. Josiah Royce, of Harvard, writes on the work of Joseph Le Conte, a man whose work is too little known in Canada. Le Conte has been one of those writers who have devoted themselves to showing that evolution and theism are compatible. No one doubts this now. But once there was a great deal of what Dean Church described as "shortness of thought," in dealing with this matter. Growth is Nature's law. Is Nature therefore the creator of all that grows? The naturalist studies the growth of nature, the student of philosophy the growth of thought, the historian, the growth of society, the Biblical critic the growth of the Bible.

The Church member who coquettes with sin, and stains himself with wrong-doing until the air is full of rumors to his disadvantage, and the Church is compromised, and then seeks to withdraw without reformation or punishment, proposes to do what no secular organization would allow.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

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

Montreal.—Provincial Synod, Friday, September 13th.—At the afternoon session, the Bishop of Algoma presented his triennial report on the work in his diocese. It stated that during the three years he had performed 55 baptisms; held 130 confirmations, at which the rite was administered to 780 persons; celebrated Holy Communion 161 times; delivered 559 sermons and addresses, consecrated five churches and two cemeteries, held five ordinations, and admitted five candidates to the diaconate, and one to the priesthood; transferred six clergy and received four, made three complete visitations of the diocese and various partial ones, and travelled in the discharge of his various duties about 54,096 miles. The Church population, as shown by the clergy returns, was 10,760; communicants, 3,170; Sunday school scholars, 2,496; teachers, 300; baptisms, for three years, 75 adults and 1,419 children, a total of 1,494 persons; confirmed, 780; marriages, 306; burials, 500. There are 82 churches; 11 parish rooms, 30 parsonages, 36 clergy, of whom six are deacons, and there are seven catechists at work. One clergyman is superannuated.

The receipts of various objects during the three years had been \$61,851, and it was encouraging to note that the disbursements showed a decrease all along the line. The Church population had increased by 1,431 since his last report, Sunday school attendants by 80, baptisms by 61, persons confirmed by 71, communicants by 524, the number of churches by five, parish rooms by four, parsonages by six, amount raised in the diocese by \$7,072. The average stipend of the missionaries continued about the same, about \$625. Deacons were receiving from \$400 to \$500, two of the priests not much more than \$500, and the catechists, \$300. It might be said that they were employing too many agencies; but the contrary was the case, for they could not yet reach all their people. The principal investment funds were the Episcopal Endowment Fund, and Widows' and Orphans' Fund. There was also a small nucleus of a Superannuation Fund. The report then proceeded to speak of the development of the natural resources of Algoma, and said that confidence had been established in the permanence of these works, as a whole, and the opening up of such fields of enterprise must constitute a call and opportunity to which, as a Christian people, we had no right to be indifferent. The question was how were they, as a Church, to keep pace with the rapidly expanding population? It would be none too much for the new work if they received \$2,000 a year, over and above what they had been receiving. So long as the present rate of development continued, the needs of the diocese were likely to continue.

On the motion of the Bishop of Quebec, seconded by Dr. Davidson, it was decided that the various dioceses in the ecclesiastical province should be asked to continue their special contributions to the diocese of Algoma for another three years at least.

A communication was received from the Woman's Auxiliary, suggesting that their united thank-offering, amounting to \$2,909.13, might be devoted to the erection of a building for the Chinese in Vancouver. The suggestion was agreed to.

Mrs. Tilden and Mrs. Willoughby Cummings, of the Woman's Auxiliary, briefly addressed the meeting on the work of that organization.

Mr. C. A. Elliott, of Ottawa, was then re-elected treasurer of the D. F. M. S., and Canon Grout was requested to act as secretary pro tem., the election of a permanent secretary being, after

some discussion, left in the hands of the board of management.

Messrs. W. H. Riley, and C. E. Freer were re-elected auditors, and appreciation was expressed of the services of the treasurer, Mr. Elliott, which compliment was duly acknowledged.

It was resolved, on the motion of the Rev. E. P. Crawford, that a committee of the Board of the Domestic and Foreign Missionary Society be appointed to meet a similar committee of the Board of the C. C. M. A., to make such arrangement as may be possible for the unification of the work of the two societies, and report to the Board of Management.

Saturday.—A very impressive scene was witnessed at to-day's session, when the members of both the Upper and Lower Houses assembled in the Convocation Hall of the Diocesan College, for the purpose of paying a joint tribute to the memory of President McKinley. His Grace, the Archbishop and Metropolitan, referred to the President's death in very touching terms, and at times the emotion under which he was labouring became so great, that it was difficult to catch the words which fell from his lips. In appropriate terms he alluded to the worth of the deceased, both as a man and as the head of an influential commonwealth. He spoke with feeling of the anguish that filled the hearts of all Canadians to-day over the death of the President, and he asked the Lower House of the Synod to join with the Upper House in an expression of sympathy with the family of the deceased, and with the nation over which he had presided for five years as its Chief Magistrate. He also requested the House to join with him in prayer for the stricken ones, that they might be comforted and sustained in their affliction by the God of all consolation. The Bishops and members of the Lower House then knelt, while His Grace offered up a touching extemporaneous prayer on behalf of Mrs. McKinley, the relatives of the President, and the citizens of the United States. At the suggestion of His Grace, a committee consisting of the Bishops of Toronto and Nova Scotia, Dean Innes and Canon Pollard was appointed to draw up an appropriate resolution of sympathy. The following resolution was also passed before the Synod rose to-day:

Synod's Address to the King.—The address is as follows: "To His Most Excellent Majesty, our Most Gracious Sovereign, Edward, King of Great Britain and Ireland, Emperor of India, Defender of the Faith, etc.:

"May it please Your Majesty, we, the Archbishop, bishops, clergy and laity of the Church of England, representing the ten dioceses of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara, Ottawa, and Algoma, in Provincial Synod assembled, at this first meeting since the accession of Your Majesty to the throne, desire to humbly approach Your Majesty with the expression of our profound loyalty and attachment to your throne and person. It would be unnecessary to recall to Your Majesty how in the past the Church of England in the Mother Country has ever identified her interests with the principles of fidelity to the Royal line, but we may venture to assure Your Majesty that the Church in Canada is proud to have inherited the same spirit of attachment to the Crown of England. In the Providence of Almighty God, you have been called to the rule of a vast Empire, embracing nations and languages, a task of such appalling magnitude, that man by himself must stand helpless before it. We, therefore, pray, and will not cease to pray, that He, Who is the King of Kings, may ever guide and strengthen you with His Holy Spirit in the discharge of your high duties, and that He may vouchsafe His blessing upon your labours in the promotion of peace and prosperity among so "great a people," and that in your Sacred Person may be continued for many years a great and glorious reign founded upon the example and rule of Your Majesty's deeply venerated and beloved mother."

State of the Church.—The report of the committee on the state of the Church was presented

by the Rev. E. P. Crawford. This document went over the whole field of Church activity and effort during the triennial period. Regret was expressed that there had been no increase in the Episcopate, as the need for such increase was felt in Cape Breton and Ontario. The bishops were asked to insist upon complete returns being sent in from the several dioceses. This would make the returns more valuable and convincing. Sabbath desecration was referred to, and the falling off in family prayer was noticed, although no cause could be assigned. During the triennial there had been ordained to the diaconate, 90; priesthood, 95. There were now 991 clergy in the ecclesiastical province, an increase of six. In three years there had been 38,464 baptisms, a decrease of 384; confirmed, 35,030, a decrease of 15; communicants, 97,808, an increase of 7,121; souls, 341,801, an increase of 2,704; marriages, 10,005, an increase of 824; burials, 20,628, an increase of 1,799; Sunday schools, 1,261, an increase of 20; officers and teachers, 9,567, an increase of 43; pupils, 85,190, a decrease of 162. There had been given parochial contributions, \$2,668,569; for diocesan objects, \$300,022; for objects outside the diocese, \$170,759; for missionary objects, diocesan, \$241,668; for domestic missions, \$106,791; for foreign missions, \$52,509; a total of \$3,650,316. A communication was received from the Upper House to the effect that the Synod, following the Lambeth Conference of 1897, favoured the appointment of a committee of chosen representatives of the Church of England in Canada to take steps for the holding of meetings with representatives of the several bodies of Protestant Christians.

Relations Between the Provincial and General Synod.—The committee appointed to consider the memorials from the dioceses of Huron and Toronto, that portion of the Archbishop's address relating to the subject matter contained in the memorials, and the motion of which Mr. Matthew Wilson had given notice, all referring to the relations existing between the Provincial Synod and the General Synod, presented its report. It stated that the relation existing between the General and Provincial Synods was not now satisfactory; that it was not now expedient to abolish the Provincial Synod system that the canon proposed by the diocese of Huron, relating to the time of meeting of the Provincial Synod, should be adopted and passed; that the canon proposed by the Synod of the diocese of Huron to make the canons of the Provincial Synod conform to the requirements of the General Synod, should be adopted and passed, after certain amendments; and that the prayer of the Synod of the diocese of Toronto for consent to the erection of a new ecclesiastical province, coterminous with the civil of Ontario, be recommended to be granted, and that a petition to the General Synod be sent to that Synod, as prayed. The report was taken up clause by clause. There was considerable discussion over the clause referring to the status of the Provincial Synod, which was to be called in future at the direction of the General Synod. Some thought this meant the extinction of the Provincial Synod as a body, which was, in the opinion of Dr. Johnson and others, to be deprecated, seeing that the Provincial Synod was a large and representative body, while the General Synod was small and not yet so firmly established as to indicate its representative character. It was explained by Mr. Matthew Wilson, that the clause really meant that instead of the Synod being called every three years, as now, it would be called by the Metropolitan when required. This clause really protected the Provincial Synod system. Canon Von Iffland deprecated the proposed clause, while Mr. Mason favoured it. Dr. Davidson said he would endorse the proposition when the General Synod was duly constituted and ready to carry on the work of the Church. Up to the present, that body had been marked by hesitation and a lack of action, and it should show some symptoms of active life before it received the support of the Church in Canada.

On being put to the vote, the clause was adopted, and the house adjourned.

During the morning a message was received from the Upper House to the effect that it heartily concurred in the message of the Lower House on the subject of temperance, and would take it into most serious consideration. While it has not been the custom of the Upper House to issue a pastoral on the occasion of the meetings of the Provincial Synod, yet in view of the many great evils which afflict society, it will deem it its duty to issue a pastoral, in which these subjects will be dealt with, and among them that of temperance reform.

Monday.—There was a long discussion in regard to the alteration of canons, so as to make the canons of the Provincial Synod conform to the requirements of the General Synod. It was concluded by the report of the committee in regard thereto. The report also recommended that the prayer of the Synod of the diocese of Toronto for consent to the erection of a new ecclesiastical province, coterminous with the civil province of Ontario, be granted, and that a petition be sent to the General Synod, as prayed.

Mr. Matthew Wilson, in moving the adoption of the clause, pointed out that a portion of the diocese of Rupert's Land extended into Ontario, and over this the present Provincial Synod had no control. Whatever was done in the way of setting off the civil province of Ontario, as a separate ecclesiastical province, must be done with the consent of the present Provincial Synod, and the Provincial Synod of Rupert's Land, unless those interested in the scheme should waive that portion which lies in the extreme west of the proposed Synod, and allow it to remain in the diocese of Rupert's Land.

Mr. C. C. Hodgins seconded the motion. He said that this movement on the part of the diocese of Toronto had not arisen from any desire for separation from the ecclesiastical province of Canada, of which it had so long formed a part. It was born altogether, and in fact was the outcome of the expansion of the Dominion, and of the consequent expansion of the Church of England in Canada.

Lieut.-Colonel Matheson opposed the scheme, holding that such a step would be narrowing the whole system of governing the Church in the province.

The debate was continued in the evening, the Ven. Archdeacon Davidson moving an amendment to the effect that in the present state of the Church of England in Canada, such a step was inexpedient, and recommending the memorialists to promote their object before the General Synod.

Canon Low remarked that the idea was not to break up the Provincial Synod system, but to enlarge and make more effective the General Synod by dividing the Dominion into smaller and more workable provincial synods. He moved: "That the following clause be added to the report: 'That the General Synod be memorialized so to amend its constitution and canons, as to provide for a larger representation therein of delegates from the various dioceses, and for regular meetings thereof at least triennially.'"

The motion was seconded by Dr. Davidson.

Rural Dean Bliss opposed the creation of the new Synod, considering that it would be premature to take such a step before the General Synod had taken any action.

On the other hand, Mr. Mason strongly favoured the proposal, and said the General Synod would never have any weight or authority until it had increased representation.

The Rev. Dr. Langtry favoured the idea of waiting until they saw what action the General Synod would take.

The Rev. E. P. Crawford was opposed to the idea, which was not fair to the small dioceses in the east, which were poor, and which would be told that they might go off by themselves while Ontario pursued its own independent course.

The Ven. Archdeacon Evans urged that the great need was the development of the General Synod. The creation of a new Provincial Synod at the present time would infallibly hurt the inter-

ests of the General Synod, which all should strive to make influential. He urged that the General Synod should have a free and untrammelled chance, and in order thereto the Provincial Synod system should not be extended.

During the day a message was received from the Upper House stating that it had approved a resolution on divorce and marriage, agreeing to so much of the proposed addition to Canon 16, on marriage within the prohibited degrees, in the message from the Lower House, as was contained in the words: "No clergyman of this ecclesiastical province shall, during the lifetime of the other party to the first marriage, knowingly solemnize a marriage between persons either or both of whom have been previously married and have been divorced." The Upper House did not consent to the words "without reference to the ordinary," and substituted for the remaining words the following: "If a man and wife, who have procured divorce, desire to come together again, the clergyman may bestow a blessing upon such persons."

The Upper House also sent a message stating that it had adopted a resolution that His Grace be respectfully requested to appoint a committee of two bishops to act in conjunction with a committee of like number to be appointed by the Lower House for the purpose of considering the relation of Finnish and other Scandinavian residents in Canada to the Church, with a view to securing their general cohesion, and to report to this Synod, if possible, during its present session.

Tuesday.—Christ Church Cathedral.—A most impressive memorial service was held in this cathedral this morning, in honour of the late President McKinley. It was attended by all the bishops of the Church of England in the ecclesiastical province of Canada, and by upwards of two hundred clergy, the majority of whom took part in the processional and recessional around the church. All were robed in their priestly vestments, while the bishops were attired in the splendid robes of purple, white and scarlet. In addition to the bishops of the Canadian Church, His Lordship, the Bishop of Tinnevely, India, was present and occupied one of the stalls in the choir. The service consisted of the burial office of the Church of England, with appropriate hymns, psalms and prayers. The opening sentences were read by the Lord Bishop of Ontario, the lesson by the Lord Bishop of Nova Scotia, the prayers, before and after the committal, which was omitted, by His Grace, Archbishop of Montreal, and the final prayers and Benediction, by the Lord Bishop of Huron. The musical portion of the service was finely rendered by the choir of the church, and consisted of the hymns, "O God, Our Help in Ages Past," "Jesus Lives, No Longer Now Can Thy Terrors, Death, Appal Us," and "For All the Saints, Who from Their Labours Rest," which was sung without organ accompaniment, as a recessional. Before the service, Chopin's funeral march was played, while the Dead March in Saul was rendered before the recessional. The service was very largely attended, almost every portion of the cathedral being filled. Among the congregation were scores of American visitors to the city. The church was draped in black for the occasion, the sombreness of which was relieved, in so far as the reading desks, lectern, pulpit and altar were concerned, with the British and American flags, which were intertwined with mourning ribbons of black silk. No sermon or addresses were delivered at the service.

After a debate, which lasted almost two days, the Synod refused the prayer of the Toronto diocese for the erection of a new Synod for Ontario, to be coterminous with the bounds of the civil province.

Discussion on the subject began late in the session of Monday afternoon, occupied the entire evening of that day, was resumed this morning, and engaged practically the whole of the afternoon session before the House felt that the matter had been fully thrashed out and allowed the vote to be taken. The latter resulted in the decisive defeat of the main motion, and all the amendments. Con-

sequently, the matter remains just where it has been all along.

The General Synod, however, will be memorialized to so amend its constitution and canons as to provide for a larger representation of delegates from the several dioceses, and also to hold regular meetings at least every three years. At present it meets only quinquennially.

The Motion in Its Favour.—At the afternoon session, Canon Young moved that to the report of the committee recommending the adoption of the proposal of the Synod of Toronto diocese, be added the following words:

"Provided that if effect be given to the said petition by the General Synod, the erection of the new province shall not become effective until a date to be fixed by the General Synod, and assented to by this Provincial Synod, at its next following session."

In making this motion, Canon Young, while heartily concurring in the practical advantages of provincial synods, more manageable in extent, did not think that it would be opportune to complicate the present juncture by the erection of a new ecclesiastical province.

The amendment was supported by Mr. R. W. Biggar, who remarked that the idea of erecting the new ecclesiastical province was that it might make the voice of the Church in Ontario felt upon the Legislature of that province, and not for the purpose of passing canons and the like, which they could carry in their diocesan synods for each diocese. The Church of England was slow in dealing with matters, and it had been losing opportunities ever since he was born, opportunities which other denominations had taken advantage of. The Church of England did not handle a business thing in a business-like way.

Canon Welch favoured the adoption of the committee's recommendation, holding that it would make the Church stronger in Ontario in doing its work, and it would not weaken those who were in any other part of the present Provincial Synod. He also favoured the motion proposed by Canon Young.

The Rev. D. Williams referred to some of the questions, such as temperance, Sabbath observance, prison reform, which could be dealt with by the Synod of Ontario, by which the voice of the Church would be heard most effectively. These, he thought, were sufficient to justify the erection of a Synod there. It had been the curse of the Church in this country that it had failed to adapt itself to the growing population, and the result was that it had been left behind in the race in the ministration of the Gospel to the people.

The Rev. J. P. Lewis spoke in opposition to the scheme.

The Rev. H. Montgomery pointed out that the erection of the new ecclesiastical province would take away from the present Synod 126 delegates, leaving 96; and this he said would weaken and retard the progress of the Church, as far as Eastern Canada was concerned. Who, he asked, was going to help on the Church in Quebec and the Maritime Provinces if the majority of the Provincial Synod's strength was taken away?

Archdeacon Allan spoke strongly in favour of the motion, while Archdeacon Bogart spoke forcibly against it, insisting that it would not be fair to their eastern brethren, who had done so much to build up the Provincial Synod.

Mr. Jenkins, perhaps, made the most telling speech against the proposal. He argued that until the General Synod was well under way, the Provincial Synod must keep all its powers intact. He especially deprecated the idea of the Church in Ontario descending into the political arena in order to obtain material advantage. The Master said His kingdom was not of this world, and that if it were, His servants would have fought. They had been twelve years erecting the General Synod, which was not properly organized yet. They were in a transition state, and he held that nothing should be done which would weaken the present position.

The Ven. Archdeacon Worrell made a strong

speech against the motion; the Rev. Mr. Farthing supported the resolution, disclaiming all intention of separating from their brethren in the east.

Mr. Kerwin Martin, Chancellor Walkem, and Mr. Hodgins also spoke.

The deputy-prolocutor the Very Rev. Dean Innes, of London, remarked that the dioceses of Montreal, Quebec, Nova Scotia, and Fredericton would be left in a very unhappy condition, if the proposed reparation took place.

Upon the vote being taken, it was found that the house was equally opposed to the amendment and the main proposition, so that the prayer of the Toronto diocese was refused, and the Provincial Synod remains intact.

On the motion of Canon Low, it was decided to add to the report: "That the General Synod be memorialized to so amend its constitution and canons as to provide for a larger representation therein of delegates from the various dioceses, and for regular meetings at least triennially."

A resolution was passed sincerely regretting the absence of the prolocutor, Dean Carmichael, from the meetings, sympathizing with him in his illness, and praying that the Great Head of the Church might soon restore him to health and preserve him to preside over the House for many years.

In connection with the message sent down from the Upper House on Monday with reference to divorce and marriage, it was decided that the message be not concurred in, and that a committee composed of the Rev. E. P. Crawford, convener; Rural Dean Armitage, Canon Welch, Chancellor Walkem, Mr. Matthew Wilson and Dr. Davidson, should confer with the bishops on this subject.

A missionary meeting was held in the Windsor Hall, this evening, which was well filled; it was presided over by Archbishop Bond, who in a short speech remarked that all mothers should be home missionaries, and elder brothers, too.

The Bishop of Tinnevely, India, then told of the great growth of the Church's work there. Till 1813, there was no Bishop in India, and it was feared in England that the sending out of one would be the signal for an uprising of the natives, and the massacre of Europeans. Nothing of the kind, however, happened. At that time the diocese of Calcutta included not only India and Ceylon, but also Australia! Now there are sixteen bishops in Australia, and ten in India, and it is hoped that there will soon be one for the Central Provinces, and another for Anam. He also described a meeting of the Society for the Propagation of the Gospel, held in a jungle village. It was attended by five thousand natives, many from villages two or three days' journey away, by native methods of travel. At this meeting, £500 was raised by the people, most of them very poor, to be sent to the society in London. He also spoke of the progress made in female education, and concluded with the statement that the city of London has more ordained preachers of all denominations than the whole of India.

Rev. F. W. Kennedy spoke of the work in Japan. As the missionaries found it was very different from the Japan of the tourists. The tourist had money to spend, and the Japanese knew it, so they were shown only the best sides of Japanese life, and provided with all the comfort the country afforded. The missionary saw the country in its nakedness and found a great work to be done. This country was making extensive preparations for the visit of Prince George, but the Church was not making a corresponding effort for the coming of the Prince of Heaven. A call had been made for additional men to go to Japan, and not one application had been received.

Rev. L. N. Tucker spoke on Domestic Missions, urging that the essential organic work of the Church was among the white settlers in Canada. The West, with its free and easy ways, was the place, above all others, to test the character of men, and clergymen and parents should not allow a family, much less a young man, to go West without linking him to some clergyman in that

country. It was not right to allow clergymen to go and lead a forlorn hope, stripped of all connection with the home Church. They did not come as beggars, however, and wished to be looked upon as junior members of the firm, and could give them a quid pro quo for every dollar they invested. He considered it a great pity that the Church in the West had been developing without the guiding hand of the united Church. The other denominations recognized the value of the field, and were sending out their strongest men with money to carry on the work, and the sooner we recognized the fact that it was our work the better. In the meantime, golden opportunities were slipping from their grasp, opportunities which only came once in a lifetime.

The last speaker was the Bishop of Nova Scotia, who recently returned from a trip to Australia and Japan. After cordially endorsing the Rev. Mr. Tucker's opinions, the Bishop spoke on foreign missions. "What," he asked, "would become of the world if the Church gave up missionary effort? and what would become of the Church at home, if she stopped trying to extend her boundaries?" He then described the great missionary convention at Sydney, Australia, in August, 1900, which he attended as representative from Canada. Passing on to Japan, he spoke of the difficulties of the language and the ludicrous slips sometimes made by missionaries, and gave a humorous description of Japanese ways and manners. He then referred to the methods of missionary work in that country, and of the small number of the missionaries in comparison with the enormous work to be done. He was, however, very hopeful of the future.

Wednesday.—Their Royal Highnesses reached the Diocesan College, where the sessions of the Provincial Synod are being held, at one o'clock sharp, and were received, in the absence of Archbishop Bond, by the Lord Bishop of Toronto and the Prolocutor.

The reception committee, composed of Dr. Davidson, Lieut.-Colonel Butler, Major E. L. Bond, Mr. Matthew Wilson, K.C.; Judge Senkler, Mr. Richard White, Mr. John Rainsford, Mr. W. M. Jarvis and Mr. Charles Jenkins, had taken the utmost precautions and had made the most elaborate arrangements for the reception of the royal visitors.

They were subsequently escorted to the Convocation Hall, where the members of both houses of Synod had already assembled, and where they were presented with an address.

The scene in the Convocation Hall, as the Duke and Duchess entered, was superb.

The walls and ceiling supports had been hung in the national colours, and palms and flowers covered the platform.

All of the bishops wore their magnificent festal habits of purple, white, and scarlet, while the clerical members of the Lower House were robed in cassocks and academic gowns. The hall was crowded to excess, and their Royal Highnesses received a most enthusiastic welcome from each one of the many hundreds present.

The address was read by the Lord Bishop of Toronto, and at its close it was supplemented by a few extempore remarks from Dean Innes, Deputy-Prolocutor of the Lower House.

The formal address was as follows: To His Royal Highness, the Duke of Cornwall and York, K.G., K.T., K.P., G.C.M.G., P.C., etc.

"May it please Your Royal Highness,

"We, the Archbishops, Bishops, clergy, and lay delegates of the Provincial Synod of Canada, representing in this Dominion the National Church of England, of which His Most Gracious Majesty King Edward VII. is the Supreme Governor, desire humbly to assure Your Royal Highness of the heartfelt pleasure with which we join with others in welcoming yourself and your gracious Consort to the loyal Dominion of Canada. Cherishing the best traditions of the Mother Church in England, we prize this opportunity of renewing our expressions of devotion to a throne which for more than

a thousand years has been identified with the nation's destinies. As the heir of that great throne, Your Royal Highness has been discharging a function of unwonted significance, the inauguration of the federal Commonwealth of Australia. Here in Canada began the movement of which that inauguration is the happy sequel. With thankfulness to the Divine Disposer of events, we are also permitted to recall that in the religious sphere the Anglican Church in Canada led the way in adapting an ancient polity to the needs of today, by the suggestion of an ascending series of synods, culminating in the triennial gathering at Lambeth. From the first president of the Provincial Synod, the Most Rev. Francis Fulford, Doctor of Divinity, came the proposal, and it was the same able prelate and "humble man of heart," who, on behalf of the Canadian Church, received our Gracious Sovereign, when, as Prince of Wales, His Majesty visited this part of his dominions.

"In our joyous hour there is but one shadow of our satisfaction—the thought that Victoria, the good, venerable mother of her people, shares not in this renewal of the pledges of our love. But the blessed memory of her long and beneficent life, and the unfailing sympathy which, from its fountain head in the royal household, spread in life-giving streams to the utmost bounds of the Empire, and embraced the very least of her subjects. That, Your Royal Highness, is our common heritage and undying solace. May it strengthen the bond between Sovereign and people through generations to come.

"With undiminished devotion we lay the tribute of our loyalty at the foot of the throne, and pray on behalf of Your Royal Highness, and your gracious Consort, for the blessing and support of Him Who is King of Kings, Lord of Lords, and the Only Ruler of Princes."

At the conclusion of the reading of the address, the Very Rev. Dean Innes, Prolocutor of the Lower House, addressed Their Royal Highnesses as follows:

"On behalf of the Lower House, Your Royal Highness, we have to thank you for the honour which you and your royal Consort have conferred upon us by visiting the Synod. I can only echo all that has been uttered by His Lordship, the Bishop of Toronto, and to assure you that this Church of England in Canada is bound in heart with the throne of England, and will forever sustain the history of the past by her conduct in the future."

The Duke replied to both addresses as follows:

"My Lord Bishop and the members of the Provincial Synod of Canada:

"The Duchess and I greatly appreciate the kind words of your address, and we heartily thank you for the loyal welcome to which they give expression. It will, I know, be gratifying to the King to receive from you, as representing in this part of the Dominion, the National Church of England, a renewal of your assurance of devotion to his throne, and to know that, by your zealous, self-sacrificing labours, is maintained in Canada, that grand tradition which is the noble tradition of the Anglican Church.

"Your sympathetic allusion to the over-whelming loss recently sustained by the Church and nation have deeply touched me. I feel, with you, the hope that the common sorrow evoked by the death of Her late beloved Majesty may draw closer the ties which have multiplied and waxed stronger through the bright example of her long and glorious reign.

"I earnestly trust that the Almighty may ever guide the councils and bless the labours of this Synod."

The Synod broke into cheers, repeated again and again, and, indeed, it was remarked that the demonstration was marked by the utmost heartiness.

Mrs. Tilton, president of the Women's Auxiliary, came forward and presented a beautiful bouquet of roses to the Duchess, who smiled her thanks.

His Royal Highness was introduced to all the

Bishops and the Prolocutor of the Lower House. Advantage was taken of the opportunity by Lady Lygon to renew an acquaintance which she made in Australia with the Lord Bishop of Nova Scotia, on the occasion of His Lordship's visit to Sydney last year.

As the royal party withdrew, the National Anthem was sung, and cheers were given.

Among those present were Sir Wilfrid and Lady Laurier, and the Bishop of Tinnevelly, India.

Thursday.—The Provincial Synod, after a session, extending over eight days, concluded its labours this afternoon, and was dissolved by the Lord Bishop of Toronto, in the absence of His Grace, the Lord Archbishop of Montreal and Metropolitan.

The report on the state of the Church, which was presented by the Rev. E. P. Crawford, was adopted, after some discussion, in which it was pointed out that the Bishop of Huron had failed to furnish the necessary statistics of his diocese, which was owing, it was explained, to his absence.

Canon Renaud moved the adoption of the report of immigration, to which the house assented. The house adopted a resolution to the effect that an honorary chaplain be appointed to represent its interests at St. John, and another at Halifax, and that the S.P.C.K. keep these chaplains informed of all immigrants coming out under its aegis.

The report of the joint committee on the relation of the Church of England in Canada to the Finlanders and members of other historic churches advised: 1. That the bishops and clergy would probably find men of good standing and some influence among their communities, who might be able to act as lay readers among them. 2. That the Board of Managers of the Domestic and Foreign Missionary Society might see their way to recognize work among such communities as foreign mission work in Canada, in the same way as they regarded work among the Chinese on the Pacific Coast. 3. That this aid, and that which the S.P.G. might be induced to give, might be extended to some suitable young man, to be found, for instance, in Finland, who could be brought out to minister to them, and, after due training, advanced to Holy Orders in the Church of England.

The report was adopted.

From the Upper House was received a message on the resolution passed some days ago by the Lower House on divorce and marriage. The message stated that it was the opinion of that house that it was desirable that there should be a uniform law of the Church of England throughout Canada on the subject of marriage and divorce; and, therefore, it seemed best to refer the question to the General Synod for consideration and judgment.

Marriage Question.—At yesterday's session a message from the Upper House was received on the resolution passed some days ago by the Lower House on divorce and marriage. The message stated that it was the opinion of that house that it was desirable there should be a uniform law of the Church of England throughout Canada on the subject of marriage and divorce; and, therefore, it seemed best to refer the question to the General Synod for consideration and judgment.

On motion of Rev. James Simpson, seconded by Rev. E. P. Crawford, the following was agreed to: "That this house protest against the regulations and restrictions made by the provinces of Canterbury and York, with regard to clergy in colonial orders taking temporary duty within those provinces, and, therefore, petitions the Upper House to take the necessary steps for the removal of the said regulations and restrictions as reflecting upon the bona fides of all bishops of colonial dioceses."

The Upper House communicated a message to the effect that these regulations and restrictions were framed by the Archbishops of Canterbury and York, in order to carry out the provisions of the Colonial Clergy Act, and regarding these, the Upper House had no reliable information, and, therefore, could not at present suggest any alteration therein.

Bishop Whipple's Death.—The Ven. Archdeacon Evans moved, seconded by Dr. L. H. Davidson:

"That the Provincial Synod of Canada, having learned of the death of that venerable prelate of the sister Church in the United States, the Right Reverend W. B. Whipple, D.D., Bishop of Minnesota, desires to express its sincere sorrow, and also to place on record its profound admiration of his noble, consecrated and truly apostolic life and labours, devoutly thanking God for all His servant was permitted to do for the advancement of His Church."

It was carried unanimously by a standing vote.

The Upper House communicated a message concurring in the resolution of the Lower House as to maintaining the sanctity of the Lord's Day, and stating that the bishops would gladly take such steps as might conduce to the same.

Message to India.—On the motion of Rev. Dr. Langtry, seconded by Rev. E. P. Crawford, a resolution was unanimously adopted, conveying to the Bishop of Tinnevelly the love and sympathy of the house with their brethren in the various dioceses of the great Indian Empire.

Thanks were accorded the committee who had made the arrangements for the reception of royalty, and the same was acknowledged by Dr. Davidson, convener.

Major Bond moved that the thanks of the Synod be accorded Chief of Police Legault, for the efficient maintenance of order during the royal visit. In making the motion, he remarked that we had been passing through a stage in Montreal where we had not had sufficient police protection. We now had a new Chief of Police, and what he had done had been entirely satisfactory. He (Major Bond), had never seen more efficient, prompt, or better service than had been given that day and Wednesday. He thought that a recognition from that house would be appreciated and be an encouragement to go on.

During the eight days the following work has been accomplished:

1. Appointment of Board of Preliminary Enquiry.
2. Appointment of assessors in the Court of the Metropolitan.
3. Recasting of Canon 21 on degrees in divinity.
4. Adoption of an address to His Majesty, the King.
5. Adoption of a canon to alter the constitution in regard to the time of meeting of the Provincial Synod.
6. Adoption of a canon making the canons of the Provincial Synod conform to the requirements of the General Synod.
7. Adoption of an address to His Royal Highness, the Duke of Cornwall and York.
8. Appointment of a joint committee on relation of Finlanders and others to the Church of England in Canada.
9. The adoption of a resolution favouring the establishment of diocesan branches in the Church of Canada, affiliated to the English Society of Sacred Studies.

Votes of thanks were passed to the city press, the deputy prolocutor, the clerical and lay secretaries of the Lower House, Principal Hackett, and the authorities of the Diocesan Theological College for entertaining the delegates, to citizens for their hospitality, and to Canon Renaud and the Andrews Home, for hospitality to a number of clergymen attending the Synod.

This concluded the business before the house, and later the bishops arrived for prorogation, His Lordship, the Bishop of Toronto, presiding. He spoke of the harmony and happiness which had characterized the meeting of Synod, and said that no doubt the work had been overshadowed by the coming meeting of the General Synod. Some progress had been made in facilitating the actual operation of the General Synod, and that, he thought, had been the most important part of the legislation which had been accomplished. That session of Synod would always be remembered as having been marked by an event of a most pleas-



ing character, in the gracious visit which had been paid by the heir to the throne.

His Lordship then offered up prayer, after which the Doxology was sung and the Bishop declared the Synod prorogued.

After the bishops had withdrawn, the deputy prolocutor pronounced the Benediction.

#### ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Lansdowne Front.—The Rev. C. J. H. Hutton has completed the canvass of this mission, and received subscriptions to the amount of \$2,050, placing it thus far at the head of the country parishes and second in the diocese.

#### OTTAWA.

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

Morrisburg and Williamsburg.—For the past ten years the Rev. G. S. Anderson, rector of Morrisburg, has been laboring faithfully and successfully in this parish. St. James' church, a large and beautiful stone building, and one of the finest in the diocese, stands as a glorious monument to his industry and faithful work. Though costing in the neighbourhood of \$17,000, it was all paid for and consecrated on the day it was opened, the money having been received by the voluntary subscriptions of the congregation. During the past three months Mr. Anderson has been assisted by Mr. C. F. Clarke, a student of Trinity College. All the services are kept up, and well attended during the summer months. The Sunday work consists of early celebration of Holy Communion, morning and evening prayer, and Sunday school at St. James' church, Morrisburg, Sunday school and evening prayer at Trinity church, Williamsburg at 3 o'clock in the afternoon. Twice in the month celebration in St. James' church is at 11 o'clock, and once at 9, thus enabling the rector to drive to Williamsburg in time for the monthly celebration at 10.30 a.m. The number of communicants at Morrisburg averages about 20, at the early celebration, about 50 at the mid-day, and at Williamsburg about 45. Since last Easter Mr. Anderson has been holding daily services at St. James', with the exception of Monday and Friday, with a celebration on Thursday morning and on Saints' days. Two week-day mission services, besides evening prayer on Friday at Trinity church, are also conducted fortnightly, in the outlying parts of the parish, for the purpose of awakening new life among the people. One is held in a private house about 5 miles away, and the other in a schoolhouse which necessitates a drive of 10 miles each way. These daily week-day services are all well attended. Some three years ago the Bishop asked the rector of Morrisburg to take charge of the parish of Williamsburg, and since that time Mr. Anderson, in addition to his work in Morrisburg, has been attending faithfully to the spiritual needs of the congregation of this parish. Trinity church, Williamsburg, one of the old historic churches of Canada, is situated on a prominent site on the bank of the St. Lawrence river, three miles east of the town of Morrisburg, and within a mile of the scene of the famous battle of "Crysler's Farm." This ancient church, however, has become unfit for use, and a new one is to be erected to take its place. Work has already begun on the new church, which is to be a beautiful stone edifice, costing about \$5,000. It is to be a memorial church, the generous gift of Mr. E. C. Whitney, of Ottawa, brother of Mr. J. P. Whitney, K.C., M.P.P., of Morrisburg, in memory of the Whitney and Crysler families. The architect, Mr. Chas. J. Gibson, of Toronto, has paid several visits to the parish in connection with the work, and it is hoped that the building will be completed and ready for use by Christmas. The congregation, though paying nothing toward the

erection of the church, have subscribed the necessary funds to provide a substantial stone and iron fence to surround the entire church lot and adjoining cemetery. This, when completed, will cost about \$2,000, and will enclose one of the finest church properties in Canada.

Iroquois.—We are pleased to learn that the Rev. A. H. Whalley has been appointed by the Lord Bishop of the diocese to this parish. Mr. Whalley has done a good pioneer work in the county of Glengarry, and rightly deserves the promotion conferred upon him. Some two or three years ago Mr. Whalley preached the "Three Hours" service on Good Friday in St. John's church, Iroquois, and no doubt it was from recollection of his ability as a preacher that the parishioners asked for him when they knew that the parish would shortly be vacant. As a worker and organizer Mr. Whalley is well known among us, as I think the following facts and figures will prove. There was no Anglican church in the county until Mr. Whalley built one. Now the Church of St. John the Evangelist is one of the prettiest and best equipped churches of any country church in the diocese, and surpasses many of our town churches in beauty and design. It is a building of wood upon a substantial stone foundation, and was designed by Mr. W. H. Watts, of Ottawa. It has been beautifully decorated inside by Spence and Sons, of Montreal, whose artistic work is too well known to need any comment. There is a beautiful reredos with painted panels, altar cloths, etc., of the proper colours; a surpliced (mixed) choir, full choral services, well rendered. Looking over our Synod Journals we find only 6 communicants when Mr. Whalley entered on his work there; now there are 56; 32 persons have been confirmed, 17 being converts to the Church. The sum of \$5,700 has been raised for Church, Sunday school and sheds, besides the sum of \$609.86 for other parochial objects, and \$943 for objects outside the parish. Mr. Whalley was appointed to Lancaster in 1898, and so in a little more than three years we have this most creditable showing of Church work and growth. The above we think is a good indication of the ability of the new rector of Iroquois, and shows the wisdom of the parishioners of that parish in asking for Mr. Whalley as their future priest. They are to be congratulated on securing his appointment, and we are sure that the work there will not languish under his administration.

#### TORONTO.

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

Chester.—On Sept. 19th the parishioners of St. Barnabas' assembled in Danforth Hall to bid farewell to the Rev. R. J. Coleman, who leaves to assist the rector of Grace church, Toronto. A testimonial containing nearly a hundred signatures, together with a handsome silver communion set, was presented by the rector, Rev. W. L. Baines-Reid, to Mr. Coleman, in recognition of his three or four years' faithful work in the parish.

#### NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Acton.—The annual harvest festival service took place in St. Alban's church, on Thursday evening, 12th inst. The church was beautifully decorated for the occasion, with fruits, flowers and vegetables artistically arranged by the many workers who very zealously assisted in the work. The chancel was robed in white, the festival colour, and that with various emblems and wreaths made it look very beautiful, especially under the electric lights of the evening. The Rev. G. F. Davidson, M.A., of St. George's, Guelph, was the special preacher, and delivered a sermon full of practical lessons; Rev. J. G. Wallace, M.A., of Georgetown, assisted in the service; whilst the choir rendered most able assistance by their special music

provided for the occasion. The evening happened to be very wet, still a very good congregation turned out, and enjoyed the service, which was extremely hearty and bright. The festival services were continued on Sunday, the 15th, and conducted throughout by the incumbent, Rev. J. K. Godden, M. A.

Rockwood.—The annual harvest festival service was held in St. John's church on Sunday afternoon, 15th inst. Many earnest workers turned out to help decorate the church and certainly succeeded in making it look beautiful with its harvest dress and white frontals and altar cloth, texts and banners, suitable for the festival occasion. The choir lent their able assistance and helped to make the service very hearty and bright. The incumbent, Rev. J. K. Godden, M.A., read the service, whilst Rev. E. A. Vesey, of St. James', Guelph, was the special preacher, and delivered a beautiful sermon. There was a very large congregation present, and the thankoffering very good.

Nassagaweya.—St. John's.—This church has been thoroughly renovated and a new carpet placed in the chancel. The re-opening services held last Sunday, Sept. 15, were largely attended, and the combined offertories, amounting to \$28.85 with the funds on hand, leaves only a small deficit to be met. The incumbent preached in the morning from "Worship the Lord in the beauty of holiness," and in the evening from "Ye know the grace of our Lord Jesus Christ," etc. The church now presents a bright and comely appearance. The congregation from the sister church at Lowville gave up their service to attend.

#### HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Thamesford.—Thanksgiving services were conducted and appropriate sermons preached here on Sunday, Sept. 1st, by the Rev. R. S. Howard, Thorndale.

Mitchell.—The vestry resolved to fix the stipend of incoming rector at \$800 and a house. Dublin's contribution will be additional to this. The new rector will be appointed on the bishop's return from Provincial Synod.

Alvinston.—The Rev. W. E. Scott, who has been an invalid for some years, has recommenced pastoral work in this parish.

Berlin.—This parish becomes vacant by departure of Rev. Carl Smith to Washington. This is one of a number of good parishes that have become vacant about the same time.

#### ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

The Rev. C. J. Machin sails to-morrow, the 27th inst., on the steamship Lake Megantic from Montreal, to take up his usual winter's work in pleading the cause of S.P.G. throughout England; expecting to return in May next to resume his duties as summer chaplain at Beaumaris on Lake Muskoka. His address for the next few months will be 19 Delahay street, Westminster, England.

#### RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Brandon.—St. Matthew's.—The corner stone of the new Sunday school building was laid with Masonic honors on Friday afternoon, Sept. 6th, by Past Grand Master Jas. A. Ovas. P.G.M. Ovas opened the proceedings by expressing his regret at the unavoidable absence of the Grand Master, who was to have presided, and remarked that in the absence of the Grand Master it had

fallen on him to officiate on this notable occasion. Mr. Ovas then gave an eloquent address in which he showed that the teaching of the Masonic craft exemplified the precepts of the Great Architect of the universe. The different forms of the ceremony were explained, and the moral teachings that they symbolized were shown by the speaker in clear and concise language. In all ceremonies of this nature it is customary for Masons to invoke the Divine blessing, the Past Grand Master continued, and calling on the Grand Chaplain he asked him to lead in prayer. Rev. MacAdam Harding, the Grand Chaplain, then led in prayer. The Past Grand Master handed the working tools to be used to the proper officers, and with his trowel spread the cement over the surface of the resting place. The Mason's hymn was then sung as the stone was lowered, with three distinct stops, into its proper resting place. The acting Deputy Grand Master applied his square to the stone, the Grand Senior Warden the level, the Grand Junior Warden the plumb, and all reported to the Past Grand Master, who then said: "This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have skilfully and faithfully performed their duty, and I declare the stone to be well formed, true and trusty, and correctly laid according to the rules of our Ancient Craft." The elements of consecration, consisting of corn, wine, and oil, were presented, and then poured upon the stone. After the Grand Chaplain had asked the blessing of the Most High, the Past Grand Master struck the stone three times with his gavel and the public grand honours were given. Short and bright speeches were then made by Senator Kirchhoffer, Dr. S. W. McInnis, Mayor Fraser and Rev. MacAdam Harding, and the ceremony was brought to a close by all singing, "God Save the King."

The new building will be a handsome one of white brick, built in the Gothic style, and surmounted with a small belfry. The basement will contain a large ladies' parlour, young men's room, kitchen and dressing rooms. The main hall will be a splendid auditorium, 40 by 80 feet, and will have seating room for nearly 500 people. Mr. W. H. Shillinglaw is the architect. The estimated cost is \$6,000.

### British and Foreign.

The Christians, in connection with the Church Missionary Society in Tinnevely, South India, number, according to the latest returns, 53,640, of whom 49,753 are baptized. They are gathered into over a thousand congregations.

The resignation of the Rev. Gerald Blunt, rector of Chelsea, is announced, after a ministry extending over half a century. The benefice is in the gift of Lord Cadogan.

That distinguished administrator, Sir Robert Hart, proclaims to the world his conviction that the Christianization of the Chinese would solve all problems as to their future welfare and their peaceful relations with the rest of the world.

Bishop Graves has been on an extended journey in the province Kiang-Su. Four large cities invited the beginning of missionary work, and the Bishop expects to send two foreign missionaries to one of them in autumn.

The new secretary of the Society for the Propagation of the Gospel, the Bishop of Tasmania, will not take up his duties till Christmas. He was expected earlier, possibly in October, but his wife's illness, among other things, has detained him.

A new organ is to be erected at the expense of the Chinese Government in the chapel at St. Augustine's College, Canterbury. The instrument is to be a memorial of the Rev. Sydney M. W. Brooks, formerly a student at St. Augustine's, who was killed in China last year.

In poverty and other misfortunes of life men think friends to be their only refuge. The young they keep out of mischief, to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds.

It is announced that the Bishop of Oxford has in contemplation the practice of occasionally residing in the largest town in the diocese, and becoming personally acquainted with the work of the Church in the eastern portion of the See by taking a residence in Reading.

There is a movement in England to enlist Christian laymen in an effort to establish themselves in business in foreign lands where they may be of special service in the cause of good morals as well as Christian faith, especially as the influence of most foreigners in the open ports of the world is notoriously against both.

The Rev. Dr. Rainsford, rector of St. George's church, New York city, is reported to have said in a recent interview: "We hear it said that the people want sensation. Truth is the greatest sensation which any paper could print to-day. A paper which had the backbone to start at once printing only truth, written in the best style, would in ten years, to my mind, be the leading journal of the city."

In the course of some excavations, which were being made in the river Lea the other day, the old hulk of a ship, supposed to belong to the Anglo-Saxon period, was discovered sunk in the bed of the stream. From its resemblance to an old picture in the House of Commons, it is thought that the hulk may have belonged to a fleet with which King Alfred fought the Danes. It has now been removed to the British Museum, together with some other curios, all found at the same time.

The Archbishop of Canterbury and the Bishop of London have sent messages of greeting to the Methodist Ecumenical Conference. The latter said: "While we recognize with admiration the zeal and fervent love displayed by your body in good works throughout the world, and the noble generosity which has contributed well-nigh a million pounds to your special Commemoration Fund, it is still our hope and prayer that in the Providence of God it may one day be reunited to the old Church from which you and we equally recognize that it sprung."

The Rev. J. C. Bates, vicar of Castleton, Lancashire, received an address and purse of £50 on the completion of his jubilee in holy orders, forty-three years of which he has laboured at Castleton. During that time he has married 775 couples, christened 1,600 infants, and buried 1,406 persons. The building of the beautiful parish church, vicarage, purchase of St. Martin's School, and erection of St. Edward's School have all been effected during his vicariate, and it stands as good testimony to his management and loyalty of his flock that to-day the church and her schools are free from debt.

The removal of the highly-coloured stained glass windows in the south transept of Westminster Abbey will effect a very definite improvement in the interior aspect of that building. This glass, which was inserted in 1847, was far too heavy in its tints and too aggressive in its character to fit properly with its surroundings, and its disappearance will not be regretted. The windows which are to be substituted have been designed by Mr. T. J. Grylls, under the supervision of Mr. G. F. Bodley; they are to serve as a memorial to the late Duke of Westminster. The old glass is now being taken out, and the new work will, it is expected, be finished before next summer.

An English missionary used to carry about with him a quotation from a sermon preached at Cambridge in 1573, and would offer it to any of his countrymen who criticized missionary enterprise. It ran as follows: "Before the preaching of the Gospel in Britain, no church existed but the temple of an idol; no priesthood but that of paganism; no God but the sun, the moon or some hideous image. To the savage rites of the Druidical worship succeeded the abominations of a degenerate Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; and at Westminster, where the abbey rears its venerable pile, a temple of Apollo."

### BISHOP WILMER OF ALABAMA.

By the Rev. James R. Winchester, D.D.

The Bishop was grieved because his friend, a prominent lawyer by the name of Lyon, absented himself from the worship of the Church. Mr. Lyon, in response to the Bishop's enquiry, excused himself upon the ground of his family, that he had to do work on Sunday, urging "he that provideth not for his own household hath denied the faith." The Bishop quietly answered: "The young lions do lack and suffer hunger; but they who wait on the Lord shall lack no manner of thing that is good."

When an egotistical man said to him one day: "Bishop, I would like to join your Church, but I can't swallow the Creed," Bishop Wilmer, reading him through and through; replied: "My friend, as there is nothing wrong with the Creed, the trouble must be in your swallow."

The Bishop having expressed himself as so fond of confirming coloured people, I asked him, why? He replied: "When I put my hands on their heads, their hair reminds me that they are sheep," and he was their faithful shepherd.

When the Rev. Robert Elliott was elected Bishop of Western Texas, someone objected on account of his youth. Bishop Wilmer ended all questioning by saying: "He is older than any of us."

He likened the sceptic to a man with cork and line, saying, when his line has run out: "I have struck bottom," whereas he should say: "I have come to the end of my line."

### DOES IT PAY TO BE A LOAFER?

Does the young man, who insists upon being a loafer, ever reflect how much less it would cost to be a decent, respectable man? Does he imagine that loafing is more economical than gentility? Anybody can be a gentleman, if he chooses to be, without much cost, but it is expensive to be a loafer. It costs time, in the first place—days, weeks and months of it; in fact, about all the time he has, for no man can afford to be a first-class loafer without devoting his entire time to it. The occupation, well followed, hardly affords time for eating, sleeping, drinking, had almost said drinking, but on reflection, we expect that the loafer can always find time to drink, whenever invited, at the cost of friends. It costs money, for though the loafer may not earn a cent, or have one for months, the time lost might have procured him much money if devoted to industry instead of sloth. It costs health, vigour, comfort, all the true pleasures of living, honour, dignity, self-respect, and the respect of the world when living, and finally all right consideration when dead. Be a gentleman then; it is cheaper.

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A BOY WHO WORKED WITH-  
OUT REGARD TO HOURS.

A boy of about 13 was employe  
in an office in which there was  
other-boy of about 15.

It was the duty of these two boys  
to sweep out the office and put every-  
thing to rights before they went  
home at night. There were four or  
five rooms in the office suite; but, as  
all the other employees left at 5  
o'clock, the boys could tidy up the  
office and start for home by 6 p.m.  
One night, when it was raining in  
torrents, the boys were ready to start  
home when a messenger boy came to  
the office with a telegram. Harry, the  
younger boy, receipted for it, and  
looked at the envelope reflectively,  
while he said:—

"This may be something of specia  
importance to Mr. Howard."

"Well, what if it is?" said Joe,  
the older boy.

"Then he ought to have it," said  
Harry, decidedly.

"Let him get it the best way he  
can then."

"But I would not like to have  
him wait until morning if it is some-  
thing he ought to have to-night."

"He gets telegrams right along,  
half of them amount to nothing.  
I'm going to the social league.  
Then he lives half a mile from the  
cars."

"I'm going all the same said  
Harry, firmly.

"You'll miss our affair and you  
know that there is to be a spread."

"Perhaps I can get around in  
time for that. But I am going to  
see that Mr. Howard gets this  
telegram, spread or no spread."

Joe shrugged his shoulders and  
said, contemptuously:—

"Well, you are more of a softy  
than I thought you were. Catch  
me chasing around in the rain with  
a old telegram, even if I know that  
it was important. I'm not hired to  
deliver telegrams."

Harry, dripping wet and with his  
last cent spent for car fare, reached  
Mr. Howard's house only to find  
that that gentleman had gone to a  
dinner party two miles distant; but  
Harry was a boy of pluck, and when  
he set out to do a thing he did it.  
Securing the address of the friend  
with whom Mr. Howard was dining,  
Harry set off on foot for the house,  
and reached it looking like a drowned  
rat. Mr. Howard was in the dining  
room of his friend's house, with the  
other guests, when his host came up  
to him and said:—

"One of the maids says there is a  
boy at the door with a message for  
you."

A moment later Mr. Howard was  
standing in the vestibule of the  
house, and Harry was saying:—

"This telegram came to the  
office after you had gone, sir, and I  
thought that it might be something  
you would like to know about to-  
night, so I brought it to you."

"Well, you are a good boy,  
whether the message is important  
or not," said Mr. Howard, as he tore  
open the envelope containing the  
telegram. The next moment he  
said:—

"Thank you for bringing me this.  
It is of the utmost importance and an  
answer must be sent to night. Had  
the reply been delayed until morn-  
ing it might have meant many thou-  
sand of dollars to me. You certainly

# GOURLAY, WINTER & LEEMING

188 YONGE STREET, TORONTO.

## We Sell Dominion Organs BY MAIL

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**WE ARE** doing an ever-increasing business in these Famous Organs **BY MAIL.**  
These Instruments charm by their intrinsic merit, and the prices and terms at  
which the volume of our business enables us to offer them serve to increase their favor  
with the public. We beg to call attention to the latest style of Dominion Organ,  
herewith illustrated and described. We can safely say that it is . . . . .

### The Handsomest Organ ever Made in this Country



**This Handsome New Six-Octave  
Piano-cased Organ . . . . . \$98.00**  
See Description Opposite.

#### Description and Prices.

The cases are what are known as "piano cases," and are  
of unusually attractive appearance, and are made in figured  
walnut, mahogany or fancy oak.

**DIMENSIONS.**

Height, 5 feet 11 inches; length, 4 feet 7 inches; depth 1 foot  
10 inches.  
Weight, boxed, 500 pounds.

**MUSICAL SPECIFICATIONS.**

Style A B. Six-octave, F scale, 4 sets of reeds, 11 stops, knee  
swell and grand organ. **Price, \$98.00**

Style A C. Six-octave, C scale, 5 sets of reeds, 12 stops, knee  
swell and grand organ. **Price, \$103.00**

Style A D. Six-octave, C scale, 6 sets of reeds, 12 stops, knee  
swell and grand organ. **Price, \$110.00**

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**TERMS OF SALE.**

1. We guarantee every instrument and agree to pay return freight if not satisfactory.
2. **A discount of 10 per cent. off above prices for cash.**
3. A stool accompanies each organ.
4. Every instrument safely packed without extra charge.

**TERMS.** —\$10.00 cash and \$4.00 per month until paid, without interest. If monthly pay-  
ments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain  
fixed dates. We wish to know what terms will suit you.

N. B.—Write AS SOON AS POSSIBLE after reading this advertisement if you  
wish to secure one of these beautiful instruments at above prices.

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## GOURLAY, WINTER & LEEMING, 188 YONGE STREET, TORONTO.

will not lose anything by serving my  
interests so faithfully, Harry. How  
wet you are! And you didn't have  
even an umbrella to protect you  
from the storm. I will order my  
carriage, and if you will ride to the  
nearest telegraph office with the  
reply I will give you to this telegram,  
the coachman shall take you home

afterwards. I shall not forget what  
you have done for me to-night."  
The last I heard of Joe he was a  
sort of roustabout in a market, with  
a salary of \$5 a week. The last I  
heard of Harry he had been ad-  
vanced by Mr. Howard to a salary  
of \$20 a week. It pays to be will-  
ing to serve.

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

PENNIES OR PROMISES.

"If I had heaps of yellow corn  
 And fields of waving wheat  
 I'd quickly send a cargo where  
 They've not enough to eat.  
 I'd load a ship myself alone  
 With grain of every kind,  
 And make my harvest offering  
 The best that I could find.  
 Or if I had just money, why,  
 That, too, would do much good,  
 For it should go to India  
 To buy the children food."

'Twas little Rob who said these words,  
 So generous and so bold,  
 What he would do when he was rich,  
 He very often told.  
 But, O, this same dear little boy,  
 When he had dimes to spend,  
 Bought something for himself alone—  
 Had none to give or lend.  
 But truly now, if Rob expects  
 To be a generous man,  
 He'd better practice when he's small  
 By giving what he can.

WHY SHE WAS POPULAR.

A queer old man once made a tea party for all the little girls in our town; and when they were all gathered in his front yard in white dresses and carefully tied sashes, he offered a doll to the most popular little girl in the crowd.

But half the children did not know what "most popular" meant. So he told them it was the best liked little girl. All the children voted, and Mary Blain got the doll. Mary Blain was not the prettiest nor the cleverest of the children, but she got the doll.

"Now," said the queer old man, "I will give another doll to the one that first tells me why you all like Mary the best."

Nobody answered at first. But presently Fanny Wilson said, "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that!'"

The old gentleman said that was the best reason he had ever heard, and he was going to try for the rest of his life to find out what other people wanted to play, and then say, "Let's play that!"

BETTER WHISTLE THAN WHINE.

Two little boys were on their way to school, the smaller one tumbled, and though not badly hurt, began to whine in a babyish way—a little cross whine.

The older boy took his hand in a fatherly way and said: "Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh that's because you haven't got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.

**FITS** Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from Epilepsy, Fits, St. Vitus' Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed. When writing mention this paper, and give full address to **THE LIGBY CO., 179 King Street West, Toronto.**

**CURED**



JEWELERS BY APPOINTMENT TO  
 HIS EXCELLENCY THE GOVERNOR-GENERAL

Diamond Hall

"The... Early English"

From the scores of different styles of fine papers in our Stationery Department—we single out the "Early English" as being worthy of special mention.

It is a fine, heavy vellum—pure white—square sheets which take but one fold to fit the narrow preferred envelope.

It is the perfection of good taste and costs from \$1.20 to \$1.60 a box, according to size.

Ryrie Bros.

Cor. Yonge and Adelaide Streets  
 TORONTO

NICE TO HAVE AROUND.

Among the summer visitors that thronged Primrose Farm, none were so popular as a maiden of fourteen.

"It is strange what makes everybody like May Stultz so; I am just as good as she is!" said Jennie Dine, enviously.

There was a smile in the eyes of the farmer's wife as she replied, "May is such a nice little body to have around."

"And why ain't I, too?" inquired Jennie, in an injured tone.

"Why, you are, certainly," smiled the farmer's wife; "but then May is extra nice. I am always sorry to see her go home. I miss her for months."

"She has such helpful little ways," spoke up grandma.

"And don't I help, too?" asked Jennie, with a frown.

"Why, yes, you are good, too," said grandma; "but there is a difference. Watch May, and see how it is."

So Jennie determined to study May, and when she awoke the next morning and saw her friend standing before the glass putting the finishing touches to a bit of lace about her throat, it was the first thing she thought of.

"What are you doing up so early?" she asked. "Isn't breakfast an hour later on Sunday morning?"

"Yes, I know it is, but I don't like to be in a hurry on God's day.

Advice to a Young Husband

Don't start out by giving your wife advice but bring her home a package of

MONSOON

INDO-CEYLON TEA



A MODEL OF SIMPLICITY.

In other words, a Model of a Pease Furnace.

Combined with Economy and Efficiency, these Heaters are noted for their Simplicity of Construction and Ease of Operation.

The latest pattern Pease Furnace has only one small cemented joint above the fire-pot. Think what that means—absolute security against the escape of gas and dust—Other constructions have from five to twenty joints.

Our Catalogue for the asking.—Why not send to-day?

J. F. PEASE FURNACE COMPANY, Limited,  
 TORONTO, Ont.

Now I shall have time to bring in a few flowers for the table, and some peppermint all wet with dew for poor Mrs. Mervil who has the dyspepsia so, and not keep anybody waiting, either;" and she glided out of the room.

Two hours latter, a half a dozen guests or more were flitting about the cool, airy bedrooms, getting ready for church.

There was quite a flutter for brushes, combs, shoe-hooks and glove-buttoners.

One young lady said her back hair looked like a fright; another was in such a hurry that two or three buttons broke from her shoes and went rolling off to one corner, and another was doing her best to draw on a pair of kid gloves.

May Stultz was ready and waiting, but as one after another made some complaint, she went about in a quiet way, helping all she could.

With another hairpin or two she gave entirely another look to Stella Wharton's back hair; she hunted up the lost buttons and brought out some patent fasteners for them; she arranged a lady's lace veil; she fastened up a skirt that was too long; she buttoned grandma's glove



Doctors Testify

In strong terms to the merits of SHREDDED WHOLE WHEAT BISCUIT in such words as the following:—  
 "Have advised its use in all forms of impaired nutrition and phosphatic deficiency."—Dr. Ora E. Castle, Lynn, Mass.  
 "We use it freely in our family to prevent sickness. Over-eating and eating improper food is the cause of one-third of the sickness in New England."—Dr. W. R. Dunham, Keene, N.H.  
 "The most perfect food yet offered to mankind. It has done wonders for me."—Dr. Charles A. Barnard, Centredale, N.Y.  
 "We are using Shredded Wheat regularly, and think it is an excellent food."—Dr. M. D. Berry, Vermont Insane Hospital, Waterbury, Vt.  
 A cook book, containing 263 recipes, mailed FREE to anyone sending name and address on post-al to

THE NATURAL FOOD CO.,  
 61 Front St. East, Toronto.

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FOOD CO.,

ast, Toronto.

and then left a kiss on the withered cheek, while a girl of twenty cried: "It is too bad to make such a lady's maid of May!" "Oh, I like it," smiled May. "It is such a comfort to see everybody contented." "We couldn't any of us get along without you," said the farmer's wife, with a meaning smile over to Jennie. Jennie blushed, for she now understood what made May popular.

JOHN'S REFERENCES.

John was fifteen years old when he applied for a place in the office of a well known lawyer who had advertised for a boy, but he had no references. "I am afraid I will stand a poor chance," he thought, "but I'll try."

The lawyer glanced him over from head to foot.

"A good face," he thought, "and pleasant ways." Then he noted the new suit—but other boys had appeared in new clothes—saw the well brushed hair and clean looking skin. Very well, but there had been others here quite as cleanly; another glance showed the finger nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid question which John answered as directly.

"Prompt," was the lawyer's thought; "he can speak up when necessary; let me see your writing," he added aloud.

John took the pen and wrote his name. "Very well; easy to read, and no flourishes. Now what references have you?"

The dreaded question came at last. John's face fell. He began to feel some hope of success, but this dashed it.

"I have not any," he said slowly; "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke a sudden thought cut a flush to John's cheek.

"I have no references," he said with hesitation, "but here is a letter from mother I just received."

The lawyer took it. It was a short letter:

"My Dear John,—I want to remind you that whenever you get work you must consider that work your own. Don't go into it as some boys do, with a feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go! You have been a good son to me. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over a second time, "that is pretty good advice! I rather think I'll try you, even without references."

John has been with him six years, and last spring was admitted to the

"Do you intend to take that young man into partnership?" asked a friend, lately.

"Yes," I do; I couldn't get along without John."

And John always says the best reference he ever had was a mother's good advice and honest praise.

KAY'S

"Canada's Greatest Carpet Store."

KAY'S

NEW CARPETS AND TEMPTING VALUES.

WE have been unloading bale after bale of beautiful Carpets in the last week. Our purchases are very heavy—reflecting the ideas of the best artists and the skill of the world's greatest carpet manufacturers. The creations in many instances possess a distinctive touch of originality—many designs made exclusively for ourselves by the world's best artists and designers. Carpets are found on the main floor as you enter the doors.

VICTORIAN AXMINSTER.

Made of the finest worsted, nine new styles and colourings, azure blue, rose pink, and Nile green, designed in Louis XVI. and Rococo, suitable for drawing and reception rooms, colours fast, per yard, \$3.25 and \$2.50.

ARISTO AND ALBERT AXMINSTER.

Made of heavy wool, in self colourings, rose, blue, green, suitable for drawing-rooms, also in special Persian and Indian designs, for drawing-rooms, libraries, dens and halls, 36-inch stairs to match, per yard, \$2.25 and \$1.75.

IMPERIAL AXMINSTER.

A special make only to be had in this store, in forty new patterns and colourings, designs and colourings to suit every taste, suitable for drawing-rooms, dens, halls, dining-rooms, and bedrooms, 36-inch star to match. The most durable and effective carpet made for the money, per yard, \$1.50.

THE EMPIRE AXMINSTER.

Same make as the Imperial, but not so heavy, suitable for parlours, bedrooms, etc., the cheapest carpet in the country, per yard, \$1.20.

WILTON CARPETS.

Extra super self-colour effects, in light blue, pink, and green and Rococo patterns, for drawing-rooms, specially made for this firm, per yard, \$2. Fine Persian and Yhordi designs, suitable for hard wear for halls, dining-rooms, libraries and dens, \$1.75 per yard. A special design which will be in shortly, fine, close make, in Rose du Barri, medium blue, and vert green, extra value at \$1.35 per yard.

"TEPRACK" CARPET.

Fine Persian medallion, colour sealing wax red, designed and coloured specially for ourselves, pattern well adapted for dining-rooms, halls, and public buildings, will stand the hardest wear, per yard, \$1.75.

BRUSSELS.

In extra fine yarn, eleven wires to the inch, weight two pounds six ounces to the yard. "Mecca" is the regular name, and it is the carpet par excellence for hard wear, twelve new patterns for halls, dining-rooms, etc., per yard, \$1.65.

The best makes of Brussels at \$1.35 and \$1.20, a variety of patterns and colours, we believe to be the largest collection of any carpet store in Canada. Large range Brussels at \$1.10, \$1, 90c., 75c., for rooms, halls, etc. A special job lot of Brussels just arrived, of our best maker, per yard, \$1.

VELVET CARPETS.

Always a large variety of crimson and small Indians for hotels, theatres, etc., a large quantity on hand of each pattern for large order, a special lot at \$1 per yard.

TAPISTRY CARPETS.

Windsor and Balmoral, two of the best makes, patterns for drawing and dining-rooms, halls, and bedrooms, special, 80c. Some wonderful effects in tapestry carpets at 45c., 50c., 60c., and 75c.

DURRYS.

In brown, olive, green, indigo, blue, reseda, for covering floors and surroundings a good foundation for Oriental rugs, at \$1.

WOOL CARPETS.

Super all-wool, 36 inches wide, English manufacture, patterns equal to the best Brussels, a good bedroom carpet, at \$1. A few, same quality, at 75c.

JAPANESE AND CHINA MATTINGS.

Extra heavy white, 35c. per yard, fine patent inlaid and self colour carpet effects. These we sell all the year, nice clean coverings for bedrooms, 35c. and 45c.

PARQUET SQUARES.

We hold the palm for our enterprise in size of selection. Having utilized the room where our offices stood, we are enabled by this addition to show these goods to advantage.

These squares are woven in one piece and some are perfect paintings; in light colour effects, with borders, corners, and medallions, making a most finished effect for any drawing, reception or dining-room.

Size 9 x 12 feet, \$35 and \$45.

Size 10 x 12 feet, \$40.

Size 10 x x 13.6 feet, \$45 and \$55.

We can have made in six weeks any of these patterns ANY LENGTH in 9, 10, 12, and 15 feet wide.

TURKISH RUGS.

A special lot of perfect colours and best quality at \$4.50 a square yard.

Sizes No. 428—11.9 x 10.6. No. 431—13.11 x 11.8.

Sizes No. 665—11.7 x 9.1. No. 672—13.9 x 11.5.

Sizes No. 670—11.9 x 9.3. No. 677—13.5 x 9.6.

Sizes No. 674—11.8 x 9.7. No. 449—14.11 x 13.1.

Sizes No. 666—12.11 x 8.5. No. 555—14.6 x 10.11.

Sizes No. 669—12.2 x 8.2. No. 671—14.2 x 11.7.

LINOLEUMS AND OIL CLOTHS.

We show the largest variety of Inlaid in Canada, having made a specialty of this desirable cloth for some years.

MAIL ORDERS.

Whilst doing a very large trade in Toronto, at the same time our business extends in large volume to all parts of Canada. Careful personal attention is given to orders reaching us by mail, and the smallest wants of out-of-town shoppers are carefully considered. Care and promptness are ruling features of this department.

JOHN KAY, SON & COMPANY, Limited,

36-38 King St. West, Toronto, Ont.

COME AND PRAY YE WEARY.

Come and pray ye weary,  
Tell Me all your woe,  
And get healing from Me,  
That My loved ones know,  
And I shall refresh you:  
Soften all your pains:  
Dry the tearful sorrow,  
Turn your woes to gains.

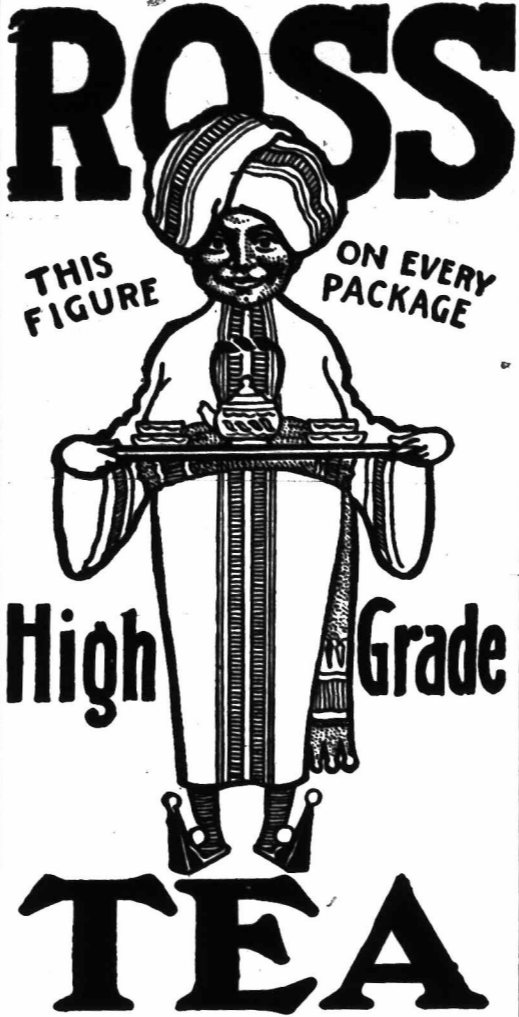
Like a brother's loving,  
Thoughtful care of thee,  
I will guide thy footsteps:  
Lean thou then on me,  
I will never leave thee,  
Nor forsake thee long:  
But will keep so near thee:  
Grief will turn to song.

If thou'lt only love Me,  
Trusting will be like  
Rivers flowing calmly,  
Onward to the sea  
Like their sparkling gladness,  
So thy heart shall be,  
And I will reward thee,  
With much love from Me.  
A. Graves, B.

COURAGE REWARDED.

An orphan boy sent away to boarding school was ordered by a half-dozen large boys to go by stealth in the evening to a forbidden store in the village and buy for them some forbidden luxuries. This he stoutly refused to do. They threatened if he did not yield to lock him up in a dark hole behind the stables and leave him all night. Though miserably afraid of the darkness, he remained firm, and they carried him by force to the "Dark Hole" and shut him in. It was an empty coal shed; but it had an opening on the further side of which the boys knew nothing. Within five minutes of the time when poor Charlie was shut in, one of the professors of the school came to the locked door on the other side, lantern in hand in search of something, found the trembling boy, and took him to his brightly lighted parlour. When the boys came to look for their prisoner, he was sitting by Professor Wilbur's parlour fire eating nuts and apples! By this means he found a friend who was like a father to him all his life. God has many ways of delivering His children who stand firmly to Him.

There is a man in our town and he is wondrous wise,  
'Bout everything on earth below and worlds up in the skies,  
His knowledge is amazing, and yet he said to me,  
With all my reading and research I've found nothing like ROSS TEA.



5, 10 and 25 cent. packages.  
The only pure Ceylon Tea on the market

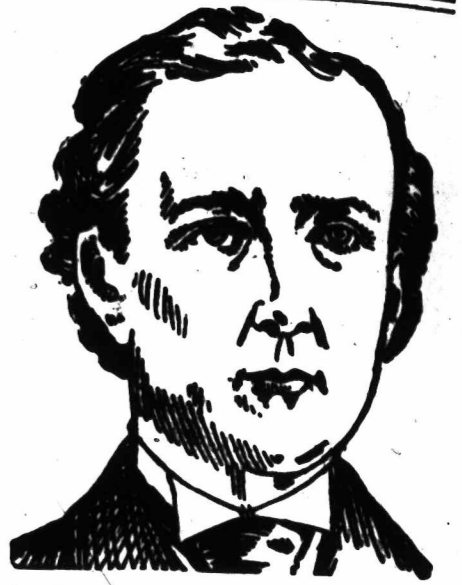
THE LITTLE BOOTBLACK.

"One step and then another," the song says. Once there was at Oxford, the great English university, a little bootblack named George. The boys liked him very much. At length one of them said: "A boy who can black shoes well can study well." The other boys agreed, and banded together to educate the little fellow. They soon found that the boy who had put all his heart into the humble work could do well whatever was given him. The bootblack became a learned man; and, better than that, a man of very beautiful character. Even had he stayed a bootblack, I think he would have been Jesus' faithful

servant, but the "growing in wisdom" made him a very useful one. He was George Whitefield, the great preacher. You have the same Master, dear boys and girls. Make yourselves ready to give Him your very best service. Your life shall be richer for all time because of faithfulness now in your daily tasks.

WHY HE WAS LOVED.

"I wonder why Samuel Darrow is so much loved?" said a visitor at the house of a friend of the Darrows. "I know," piped a little voice, "It's 'cause Sam loves everybody." "How do you know Sam loves everybody?" " 'cause I sees he does. Now, there's little Jim Blake, his father drinks, and sometimes Jim don't bring any lunch to school. Then Sam divides his lunch with little Jim always. And when the boys make fun of Tim Short because his elbows were out, Sam give 'em a look that they won't forget in a hurry." "A look! What would boys care for a look!" "Well, sir, if you'd seen Sam look you'd understand. It was just as if he'd said: 'Now, ain't you shamed of yourselves making fun of a poor little fellow who wears the best he's got?'" "Doesn't that look of Sam's make the boys angry?" "No, sir; it makes 'em ashamed, and they like Sam all the better for it." "What else does Sam do?" "Oh, I couldn't begin to tell you all he does, but he's forever doing something for somebody. That day tiny Dick Mills got hurt, Sam carried him all the way home in his arms, an' Dick just loves Sam. When Burt Brown broke his leg Sam went to see him every day, and when Billy Chester was sick you'd



WHOLESOME ADVICE.

For People Whose Stomachs Are Weak and Digestion Poor.

Dr. Harlandson, whose opinion on disease is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and general run down nervous condition I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal which supply just what the weak stomach lacks. I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing flesh in thin nervous patients, whose real trouble was dyspepsia, and as soon as the stomach was put to rights they did not know what sickness was. A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

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## ADVICE

### Stomachs Are Often Poor.

Opinion on diseases says when a man or woman complains of indigestion, stomach, belchings, headaches, sleepless nights, general run down, etc., they should take after Stuart's Dyspepsia Tablets to dissolve in the stomach with the food eaten. The food is speedily digested, the stomach is relieved, and the system is purified. It is a harmless digestive, and it does not apply just what the

tablets with great indigestion and to rearing flesh in thin skin. It is a real trouble as it is as the stomach did not know what

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ought to 've seen the nice things Sam took him."

"But what has Sam Darrow done for you?"

The little fellow's face flushed, then he said in a low voice, looking up depreciatingly: "You wouldn't think I came near being a thief and a liar once, but it's so. I found something I wanted, and no one knew but Sam. 'I'm going to keep it,' I told him, 'they won't know who's got it.' Sam gave me that look, then he said: 'But you will know and so will God.' So I took it back to the owner."

### AN ESSAY ON HABIT.

A story is told of an English schoolmaster who offered a prize to the boy who would write the best composition in five minutes on "How to Overcome Habit."

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. Following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'a bit.' If you take off another you still have a 'bit' left. If you take off still another, the whole of it remains; if you take off another it is not wholly used up; all of which goes to show that if you want to get rid of habit you must throw it off altogether."

### WILHELMINA'S DOLLS HAD THE MEASLES.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her majesty was not allowed to share dinner with the eldest members of the royal household, but was permitted to make her appearance at dessert, and place herself beside some particular favourite.

One day she sat by a courtly old general, and after eating some fruit the little girl turned and gazed up at him. Presently she exclaimed: "I wonder you're not afraid to sit next to me."

Everybody in the room turned at sound of her childish treble.

"On the contrary, I am but too pleased and honoured to sit next to my future queen," replied the general. "But why should I be afraid?"

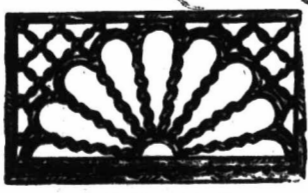
Assuming a woebegone expression the little girl replied: "Because all my dolls have the measles—they're all of them down with it."

### ONE GIRL'S SECRET.

"Mother, may I go out visiting this afternoon?" asked little Agnes Mayhew.

"Yes, you may. You may go to

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is the wish of every lady. Perhaps we can help you a little by improving some unightly arch, a nice piece over a bay window, a screen for a stairway, a cosy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, scroll or grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

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see Ella, or to see Louie, whichever you like."

"I'd rather go to Louie's," said Agnes, quickly.

"Why?" asked Aunt Esther, who was sewing at the window. "Hasn't Ella a great many dolls and beautiful toys? And then there is her pony cart."

"I know," said Agnes. "But it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she has something different, and it unsettles my mind so much. But when I play with Louie, if we want anything that we haven't got she can generally think of something else that will do as well, or else she says that we can do without it very nicely. She's lots cheerfuller about doing without things than Ella is, and it's much more fun to play with her."

Aunt Esther looked across Agnes at her mother and smiled. "The same old truth," she said. "It's the spirit within that makes the world without fair or dark."

"What is spirit, mother?" asked Agnes, presently.

Her mother thought a minute. "Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely. "Yes, mother, I believe that's just the truth. Louie's got a contented spirit, and she enjoys it a great deal more than Ella does all her dolls and her pony cart and everything. Besides, it makes her just lovely company for us other girls to play with."

### CHERISH YOUR GIRLHOOD.

Dear girls, don't be so often wishing you were grown-up women, that you will neglect your girlhood. In the rush and hurry of these fast times there is danger that you will reach and strain after "young ladyhood" too much. Be girls awhile yet. Be tender, joyous, loving, obedient, industrious. Womanhood with its privileges and power, its burdens and trials, will come soon enough.

On this point one has wisely said, "Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come you will meet them, I trust, as true women should. But oh! be not so unwise as to throw away your girlhood. Rob not yourself of this beautiful season, which, wisely spent, will brighten all your future life."

—There is always some one to smile at; somebody to whom a book, a flower, or even an old paper will be a boon.

Where the crowd was densest in Hyde Park England, a little gathering of ladies, dressed in deepest mourning, sang, as the Queen's coffin passed, the late Sir Arthur Sullivan's beautiful part song—

Go to thy dreamless bed,  
Where grief reposes;  
Thy book of toil is read,  
The long day closes."

Many who heard the simple sweetness of the words and melody were moved to tears.

### SORROW.

Sorrow teaches a wisdom that is priceless.

Sorrow leavens the lump of human pride and expands the body until the soul will fit into it.

After its softening, refining force has finished its work in man and woman, then are they large enough to live.

Sorrow is sweet when God has told us its meaning.

It gives to the heart what reason and knowledge cannot, and makes a deeper conviction than preaching or prayer.

Sorrow is the purifier, the divine absolution.

## Have You Sore Throat

### Hoarseness, Cold in the Head, Headache and Pains in the Limbs and Body?

If you are not suffering more or less from these symptoms you are one of the few. The majority of people realize that there is a mild form of la grippe going the rounds. Few escape it. You can be promptly relieved and cured by the use of Dr. Chase's Syrup of Linseed and Turpentine.

Many people know well enough that there is no cough and cold treatment to be compared with Dr. Chase's Syrup of Linseed and Turpentine, but they sometimes fail to insist on having Dr. Chase's and no other, and the druggist gives them some cheap substitute. You need not blame the druggist for making a larger profit on a substitute when you do not insist on getting what you ask for.

The next time you need medicines for coughs, colds, bronchitis and kindred ailments be sure you get Dr. Chase's Syrup of Linseed and Turpentine. It gets right down at the cause of the cold and removes it. It is more thorough and far-reaching than any cough medicine you ever used, and is wonderfully prompt in action.

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