

Canadian Churchman

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[No. 25.]

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 23, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Fourth Sunday after Trinity.
Morning—I Sam. 12; Acts 7, 35-8, 5.
Evening—I Sam. 13, or Ruth 1; 1 John 2, to 15.

Fifth Sunday after Trinity.
Morning—I Sam. 15, to 24; Acts 10, 24.
Evening—I Sam. 16, or 17; 2 John.

Sixth Sunday after Trinity.
Morning—II Sam. 1; Acts 15, 30-16, 16.
Evening—II Sam. 12, to 24, or 18; Mat. 4, 23-5, 13.

Seventh Sunday after Trinity.
Morning—I Chron. 21; Acts 20 to 17.
Evening—I Chron. 22, or 28, to 21; Mat. 8, 18.

Appropriate Hymns for Fifth and Sixth Sundays after Trinity, compiled by Dr. Albert Ham. F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 232, 270, 280.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 546.

Church Union for the Church's Sake.

We referred in a former issue to Chancellor P. V. Smith's letters on "Home Reunion," which appeared in the Church Family Newspaper. The second letter puts forward some striking facts which should appeal to the consciences of earnest Christians. A statement by the Bishop of Ripon at Bradford Church Congress was recalled, in which he declared that in the United Kingdom there were 40,000 ministers of all sorts—or, one for every 1,000 of the population—and 2,000,000 Christian workers—or, one for every twenty of the population. These numbers were enormously in excess of the needs of the nation, and yet the work was inadequately done. If

union came, many of these workers might be set free to grapple with Paganism and Islam. Then he refers to the two well-known societies—the "Liberation Society," which exists to attack the Church of England, and the "Church Defence Committee," which exists to repel the attack. The labour and money of such contending societies would in case of union be set free for the legitimate work of Christendom. If the expenditure that is now wasted in overlapping work, in controversy, in rival church building, rival Church newspapers, etc., could be prevented and turned into useful channels, the Church would be incalculably stronger to do battle with her real enemies, the world, the flesh, and the devil.

Church Union for the Sake of the Nation.

Chancellor P. V. Smith points out the peril to national righteousness from the present discords. When the Federal Parliament of Australia was opened in 1901, there were several ministers of religion present, but so jealous were they of each other's precedence, prayers would not have been said if Lord Hopetoun had not said them himself. Houses of Parliament, ships of war, national institutions and celebrations are likely, if the present discord goes on, to be deprived of any recognition of God. The National Free Church Council is severely criticized for agitating that all teachers of public elementary schools should receive a training, free from theological tests of any kind. It is appalling to think that our present dissensions have the direct tendency to produce a godless state.

Terms of Church Union.

The third and last of Chancellor P. V. Smith's letters on Church Union deals with some necessary features which will be found in any proposed scheme of union. Any true union will not involve identity of opinion, nor yet identity of ceremonial. This was clearly shown by the Lambeth Quadrilateral. That document, whatever acceptance it may meet with, was a great landmark in this discussion. The four things asked for were mostly simple and uncontentious—and many things that were mere matters of opinion were by that declaration removed from the arena of discussion. The four things asked for were: (1) The Word, (2) the Creeds, (3) the Sacraments, (4) the Ministry; and three-fourths of this scheme are almost universally accepted. The remaining subject of the Ministry is very widely accepted, and would be still more widely accepted if it were better understood. The Church puts forward no theory of Episcopacy, but says it is a "historic" system worthy of acceptance. There must be some one form of government adopted by all, or there is no union. Masons or Oddfellows could not work together if various lodges were under diverse systems of government. There must be one central system applicable to all or else the clash of authority would inevitably come. The fact that Episcopacy is accepted would not bar out Presbyterian and Congregational features of Government. The best of other systems could, therefore, be united with the best of our own. Here, then, a good platform of union is offered by the Lambeth Quadrilateral. It is a standing offer to other Christian bodies, none of whom have yet made a better offer. Three parts of this offer arouse little or no opposition, and the other part is put in such a form as to admit of being united with the best features of other systems.

The Fruits of Discord.

Archdeacon Sinclair, preaching in St. Paul's Cathedral on May 22nd, gave some striking in-

stances of the fruits of discordancy among Christians. He mentioned that some years ago a Japanese deputation was sent to England to investigate the merits of the Christian faith. Dissatisfied with Shintuism and Buddhism, they were prepared to adopt a new faith, but after consultation with Professor Max Muller and many others, and discovering the dissensions between Roman Catholics and Protestants and other religious differences, they dropped their enquiry. He gives another lamentable instance of religious discord. In the Church of the Nativity at Bethlehem, which he visited this year, he found the Bishop of the Eastern Church and his canons conducting an afternoon service on a week day. In the midst of this service came a procession of Armenian monks, chanting their psalms with deafening loudness, without any regard to the service they interrupted. They possess part of the Church, and take this plan to show their independence and contempt for the Greeks. There is only one cure for such evils, i.e., "the unity of the Spirit" (Eph. 4:3). The Christian in living union with Christ becomes Christ-like, and when this spirit prevails it banishes bigotry, censoriousness and pride.

Oxford Mission in Calcutta.

Among the annual meetings held in May special interest always attaches to the Oxford Mission in Calcutta. The deliberate, carefully-planned efforts of highly-educated University men to grapple with the wide and firmly-rooted civilization of the Hindoos deserves our close attention. The record of this Mission shows the same patient, plodding work that marks real progress in any path of life. Canon Liddon advised the first missionaries not to fix in their minds too clearly what they were going to do, but to watch the signs of the times. This they have done, and, little by little, their work grows. They have established schools for the children of native Christians; they edit a magazine, the "Epiphany," which circulates all over India. Hostels for the non-Christian students at Bishops' College were established, where they could be boarded and lodged and brought under Christian influences. These hostels have been extended from Calcutta to Barisal and Dacca. A sisterhood has been founded to reach the women, and so the Mission makes slow and steady progress in the mighty problem it has set out to solve.

Pilkington of Uganda.

It is proposed to found a "Pilkington Exhibition" in connection with the Cambridge C.M.S. Exhibition Fund, of which Bishop Moule is president. This exhibition will be a memorial to the Rev. G. L. Pilkington, and the aim is to produce an annual income of £50 from a capital of £1,800. Pilkington's life is one of the most fascinating stories in the records of the Uganda Mission. He went there in December, 1890, and after seven years' work was murdered at the early age of thirty-three. His success in acquiring and translating the native languages and his patience and tact with the natives were phenomenal. His name lives as one of the noblest of the African missionaries who laid down their lives for Christ, and the "Pilkington Exhibition" will keep his memory green in Cambridge.

Men Wanted.

Bishop Lang, at the annual meeting of the "Church of England Men's Society," deplored the lack of men at the Church services. He cited some noted exceptions to this statement, viz.: Mr. Watt's Ditchfield afternoon meetings in Bethnal Green, and Rev. F. Swainson's after-

noon classes at St. Barnabas', Holloway. This society was intended to include all men's societies, but it was not intended to slacken the definite rules of the society, which called for daily prayer, Holy Communion, and Christian work. The secretary hopes by good organization to have good meetings, at which the men themselves will speak and discuss the subjects of special interest to themselves. Wherever a branch exists care is taken to introduce any young man who is a stranger to that place, so that he may find associations of the right kind, and be saved from solitude and despair. The experience of this society seems to show clearly that some kind of organization for the men of the Church is needed everywhere.

A Regret.

It is a yearly occurrence that we have to lament the loss of so many young and promising men by drowning. It seems fated that the love of adventure and life in the open air shall doom year after year the flowers of our flock to an untimely death. Sad as the recurrence of these calamities are, the number can never reconcile us, nor unfortunately deter other young men. Some times, too, the losses happen where there seems no reasonable cause for alarm; an accident, a shift of wind, something wholly unexpected, and all is over. There have been already several of such fatalities this season, one of them which happened off Collingwood on Sunday, June 12th, is peculiarly sad, and deplored by many relatives and large circles of friends of the families of the deceased. The four young men who lost their lives on this occasion were Harvey Stephens, son of Mr. C. E. Stephens, secretary-treasurer of the Northern Navigation Company; Harry Andrews, son of Mr. S. D. Andrews, of the Collingwood Shipbuilding Company; Edmund Carroll, teller in the Bank of Toronto, son of the Rev. W. J. Carroll, rector of Bowmanville, and Gerald Mussen, son of the rector of Collingwood, the Rev. E. H. Mussen. We beg to extend our heartfelt sympathy to all the friends and relatives of the deceased.

To Our Readers.

Owing to the very full report which we give in our issue this week of the doings in connection with the celebration of the Centenary of St. James' Church, we are obliged to hold over reports of the doings of diocesan Synods as well as other diocesan news.

STRAWS.

It is proverbial that straws show how the wind blows, and the reasons assigned for the failure of The Pilot are significant of the hold which Mr. Chamberlain's fiscal policy has upon a large and highly intelligent constituency in the Mother Country. The Pilot was a journal ably conducted, and advocated High Church principles of the liberal Gladstonian school. It, however, took a strong stand against Mr. Chamberlain's Imperial trade policy, and uncompromisingly advocated free trade as it now exists in England. The consequence was such a large withdrawal of support, financial and moral, that it had to cease from publication. So far as the general objects of the paper were concerned that is to be regretted, but as an indication of the favour with which Mr. Chamberlain's policy is regarded by a large and influential class we welcome it as an encouraging sign, and an augury of his success at no very distant date. The Pilot's circulation was largely among the clergy, and it shows us where their sympathies are, and their conviction that preferential treatment of the colonies will be in the interests of England and the Empire at large. At present it is hard to gauge public opinion in England on this question, but The

Pilot's failure on this account is significant, and to some extent reveals its tendency and drift.

EARL DUNDONALD.

The Canadian public generally, regardless of political parties, will have learned with great regret of the faux pas which has deprived the country of the invaluable services of the capable and gallant officer who, for two years past, has been in command of the military forces of Canada. Earl Dundonald, of famous lineage, and famous also for the services he rendered to his King and country in the late war, will soon leave our shores, and under circumstances that all well-wishers of our country's welfare must deplore. That he acted wisely in all respects which led to the unfortunate denouement may be a matter on which there may be honest differences of opinion, but all must deplore the result. It may be that the utterances of Earl Dundonald, which incurred the displeasure of the Government, were contrary to constitutional usage, but it may also be that they were called forth by a series of acts of a similar kind, and led the commanding officer to believe that they were impairing the efficiency of the military forces of the country, and that it was his duty to draw attention to them. Nothing could be more destructive of our army's efficiency than that promotion in it was influenced by political considerations. And if this is so to any great extent, Lord Dundonald's remarks cannot be regarded as otherwise than timely and useful, even though it cost him his position. If constitutional usage stand in the way of needed reforms, then the breach of it will not be regarded as an unmitigated evil. That the general officer commanding our forces should be an experienced man, free from local political affinities, we regard as necessary, and this can only be secured by the services of one who has attained high rank in the Imperial service, and can act impartially as between political parties in Canada. It is to be regretted that the Prime Minister should have even seemed to have spoken of a distinguished citizen of the Empire as a foreigner, and no amount of explanation can altogether remove the impression that he regards those who are not Canadians somewhat in that light. We contend that no citizen of the Empire is a stranger, much less a foreigner, in this country, and that our citizenship is Imperial as well as local, and carries with it Imperial privileges and responsibilities. We think also that language as to dragooning, or that would imply that our local rights of self-government were being threatened or invaded are unnecessary and unbecoming when no one seeks to limit them, or in any way to deprive us of them. It may appeal to some little Canadians, but it will disgust the vast majority of the people of this country who are proud of the place she holds in the Empire, and which at all costs and hazards they intend to maintain and perpetuate. Earl Dundonald has the respect and affection of the force he has commanded, and will leave Canada under no cloud, but with universal esteem, and a feeling that in drawing attention to too much political influence in matters beyond its sphere he has rendered an invaluable service to the military force and to the country at large.

THE TUNNEL PROJECT.

The tunnel project between England and France, which a quarter of a century since caused so much discussion and excitement, has been again revived, and though likely to be more calmly contemplated is no more certainly to be carried out than it was then. The mutually improved relations of the two nations, and the

change, owing to increased education and communication and intercourse, from the time when a Frenchman was regarded as a traditional enemy has awakened a desire in the minds of some to unite the two countries yet more closely, both socially and commercially. The initiative has been on the part of the French, and in response to an appeal from the French Chamber of Commerce of London, the Paris Chamber of Commerce has approved the report of one of its members, M. Pettereau, the conclusions of which are as follows: "Considering that the establishment of a railway between France and England appears feasible; considering that this natural bond of union would be greatly to the economic interest of both countries; considering that this great enterprise, drawing still closer ties of friendship between the two peoples, would become a work fruitful in good results for the peace and well-being of the world, expresses the hope that land communication by rail will be established across the Channel." The report shows that it is over a century since the project was first broached, and that in 1802 a mining engineer first mooted the idea of a submarine passage between France and England. The report claims that the work is perfectly feasible, and indicates the zone available for the work, viz., in France, from Calais to Cape Gris-Nez, and in England, from the South Foreland to Folkestone, and in M. Pettereau's opinion it can now be carried out within a reasonable time, "unless there be insurmountable material obstacles." A bridge, it is said, is also scientifically practical, but would be more costly, and would create dangerous obstacles for navigation. It is intimated that the tunnel would be financially successful, and earn a revenue of 12,000,000 francs. This is based on a probable passenger and goods traffic, the number of passengers between the two countries in 1903 being 200,000. In M. Pettereau's judgment the present moment is a particularly happy one for attempting to diminish the distance between London and Paris, the two great "centres of production, light and civilization." Enthusiastic as some of the French advocates of the tunnel are, it is not likely to awaken any corresponding feeling on the English side of the Channel, and if the project is more calmly viewed it will be none the less firmly opposed, as Englishmen of to-day value their insular position and national security quite as much now as in the past. The Times, discussing the subject editorially, speaks of the opposition in 1883, led not only by professional experts, but by patriotic men on patriotic grounds, among them being Lord Tennyson, Cardinal Newman, Goldwin Smith and a host of others. It was urged that the construction of a tunnel "would involve this country in military dangers and liabilities from which as an island it has hitherto been free." England will hesitate long before she will sacrifice her insularity and consequent safety, so highly prized by the present as well as by past generations, and of which Shakespeare expressed the advantages:

"That England, hedged in with the main,
That water-walled bulwark, still secure
And confident from foreign purposes."

The Times says, in speaking of the risks which would be taken were the tunnel constructed, which it regards as far from imaginary, or the mere fears of alarmists: "In exchange for these risks we are promised some comfort for the seasick who are afraid of an hour's crossing by steamer, and some facilities for goods traffic." All will concur in the conclusions of the Times: "We earnestly trust that our pleasant relations with our French neighbours will be steadily strengthened and developed. It is necessary for prudent men, however, to bear in mind that we live, not in Plato's Republic, but in a world of shifting passions and competitive ambitions."

FROM WEEK TO WEEK.

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

It is extremely gratifying to note that public sentiment within the Church has at last been aroused to the absolute necessity of doing something to relieve the country clergy of financial pressure. At each meeting of Synod in turn throughout the country the question is taken up, and but one opinion prevails. The situation as it stands is intolerable to those primarily affected, and discreditable to the Church that has allowed it to be possible. It is beyond thought that the discussions, which have been such conspicuous features of these assemblies, should prove empty utterances, with no serious attempt to give them effect. It is deeds, not words, that the occasion calls for, and calls for loudly. Gentlemen, let us get to business. Mr. Blake, in a speech upon the subject in Toronto, expressed an obvious truth, and expressed it strikingly. He said that he had no doubt that the foreign mission work was more agreeable than work on the country concession line—the dull work in the trenches. David of old established the precedent of paying the men who tarried with the stuff on equal terms with those who went down to battle, because all were attending to the king's business. We all know that the city populations are constantly recruited from the country, and if the men are not Churchmen in the country they are not likely to be Churchmen when they come up to the city. We must, therefore, as a primary principle of public policy, keep up our country missions in a state of efficiency, and cheer the men who are watching-in the trenches.

What is the line of action that will meet the conditions of the crisis? It is organization and downright hard work here in our own eastern dioceses on behalf of the men and the work for which we are directly responsible. If the work lags, if the missionaries grow disheartened in the Dioceses of Toronto or Montreal or elsewhere, who will come to the rescue? They have no general fund to draw from; the situation must be faced by the diocese affected, and by no one else. The Church has had an awakening in the matter of its duty to the West and the lands beyond the seas. It now requires a vigorous awakening to the necessities of its own work right at its very doorstep. It is not necessary for Spectator to emphasize his sense of the importance of the work that is before the General Missionary Society, or express his gratification at the measure of success that has accompanied their efforts. The suggestions he

has made have been made purely in what he believes to be the public interest. He has reason to know that this is quite understood by the Board of Management, and in no sense resented. In any case, he does not propose to bottle up his opinions from any fear of being misunderstood. Now, what is the condition that confronts us? Have we been doing too much in forwarding the Church in the outposts of our Dominion? Certainly not, but we have been doing far too little for the work under our very eyes; a work for which we, and we only, are responsible. We seem to be sitting on the bank and watching the stream flow by our own missions without stirring ourselves to see that they are at least decently provided for. Why, the General Missionary Society has demonstrated to us the ineffectiveness and inertness of our diocesan organizations for their own mission work. Take a few examples to illustrate what is meant. The Diocese of Ottawa contributed last year \$7,758.49 to the General Missionary Society, and, if correctly reported, it expects to raise in voluntary subscriptions for its own diocesan missions—the men in the trenches—only \$6,500 for the coming year. In Toronto and Montreal and other dioceses, if we mistake not, the actual contributions, apart from interest or endowments, for diocesan missions fall below what is given to Western and foreign work. And yet there is absolute knowledge of the privations of our own clergy. The difference lies in lack of organization and energy at home. A diocese, if properly canvassed, ought to be able to raise at least half as much more for its own needs as for outside purposes. Let us raise \$100,000 by all means for Canadian and foreign missions, but let us not, for heaven's sake, begin to congratulate ourselves until we have provided for the necessities of our own diocesan household.

We notice that the Committee on the Missionary Society reported to the Diocesan Synod of Toronto the disbursements of that body last year as follows: Canadian missions, \$40,828.23; foreign, \$23,213.80, and charges \$7,511.39, leaving a small balance on hand. We confess that the official financial statement does not seem to carry its own explanation with it, but here is the analysis Spectator makes of it, and he desires correction if he is in error. The total revenue of the society during the fourteen months covered in the statement was \$81,951.16, made up as follows: Balance from preceding year, \$5,827.12; Woman's Auxiliary, Japan superannuations and Jews, \$3,359.98; collections, \$72,764.06. The disbursements were as follows: Canadian Missions, \$40,828.23; outside of Canada, \$29,663.67; charges, \$7,511.39; balance in bank, \$3,947.87. It was on this interpretation we called attention to what seemed to be an excessive proportion being spent on foreign work. But, assuming that the sum of \$3,359.98 was received for a special purpose, and so disbursed, the expenditure outside of Canada would still be \$26,303.69. We notice a statement, purporting to be the foreign general account, which includes two sums, \$8,188.79 and \$13,870.11, but the exact significance of these we confess not to understand. It would appear to Spectator that in future three distinct accounts should be rendered, covering Canadian missions, foreign missions and superannuations, with a general balance sheet summarizing all. Explanations by the treasurer might also be included where helpful. The board requires some explanations when the statement is presented, and naturally the general public, less familiar with the details, would appreciate still fuller explanations. It is entirely in the interests of the society to have its financial transactions as widely read and understood as possible.

The Church boarding school has developed within recent years into an institution of very great significance. In various parts of Canada we find these schools enjoying a patronage and success that was quite impossible not so long

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ago. Girls' schools, we imagine, outnumber those for boys, and yet Trinity School, Port Hope, and Ridley College, St. Catharines, are evidence that a very considerable demand is visible for boarding schools for boys under Anglican auspices. Among the more successful schools for girls may be mentioned Bishop Strachan School, Miss Veals' and Havergal College, Toronto; King's School, Compton; Edgehill, Windsor, and Dunham Ladies' College. We have not been unfamiliar with the position taken by many good citizens, that the public schools should receive our first consideration. Loyalty to the State, they urge, demands that we should support the State school. With this as a principle Spectator cordially agrees, but there are many circumstances that tend to modify such a principle. The absence of proper guardianship at home through the death or absence of one of the parents, the desire to break up undesirable associations, the need of removal from the social attractions which are interfering very perceptibly with the proper application of our young people to their school work—these and other causes make the boarding-school more sought after. The Church school is not, and ought not to be, in our opinion, a rival to the public school, or tend in any way to withdraw our sympathy from it. It is but a special provision for a special need, and it is gratifying to know that they are proving successful and maintaining a high educational standard. It would be cruel and unfair to induce our young people into institutions that did not fully justify their existence by the quality of their educational training. Spectator wishes teachers and pupils of our Church schools a holiday happy in the conviction that they have done their best, and knit in love to the Church, into whose membership they have been baptized.

PERIODS OF DEPRESSION.

Addressing his Diocesan Conference recently, the Bishop of Norwich said that it appeared to him that there was not at the present time the same bright and hopeful feeling which, until recently, was discernible among Churchmen. There was a feeling of despondency amongst the clergy, consequent upon the idea that the cause of religion was suffering, that there was a loss of faith in the Bible, and that the labours of the ministry were not appreciated. They were profoundly disappointed and grieved at the present attitude of Nonconformity in connection with the education question. At the same time there was reason to believe that if only time be given to allow animosities, misapprehensions, and groundless alarms to subside, the Act would be found to work well. These periods of depression, the Bishop went on to say, have constantly recurred, and will recur, in the life of the Church. It is the foretold lot of the Church to have difficulties and trials, to live a life of struggle and effort. The only remedy is faith. The barque of the Church must expect to be tossed on the waves of this troublesome world, but the Lord sitteth above the waterflood, the Lord remaineth a King for ever."

English Lever Watches

The average Canadian watchmaker does not know much about repairing English Lever Watches. The advent of Yankee watches about 25 years ago turned most apprentices to the study of the American watch. Our head watchmaker is an Englishman who knows all about watches and is quite competent to repair them properly. Your watch is safe in our hands.

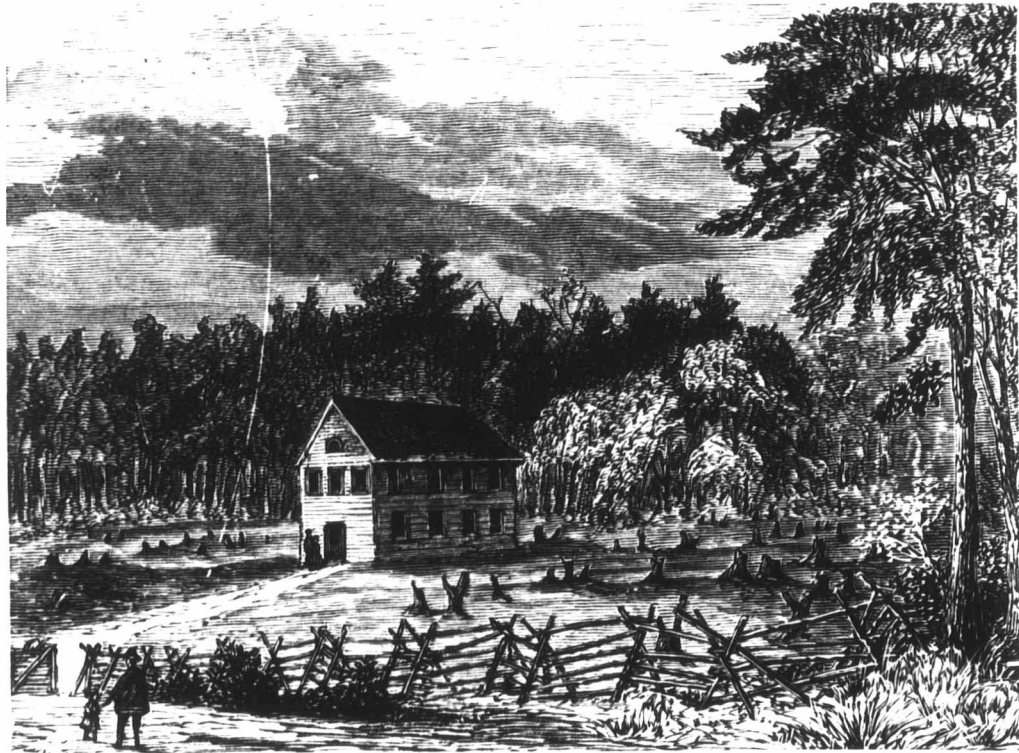
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ST. JAMES', TORONTO, CENTENARY.

A hundred years, as the Bishop of Niagara most truly said in his sermon on 12th June, count for a great deal in the life of a young country like ours; and it is, therefore, eminently fitting that the congregation of St. James' should commemorate in a festal manner their hundredth anniversary. It was in 1803 that the first steps were taken towards the erection of a church in York, and soon after that date—the exact time being apparently undiscoverable—a frame church was built on the ground where now the cathedral stands. The first incumbent

represent the whole inhabitants of the township or parish." The first proceedings under this Act were taken as regards the town of York in 1807. The St. James' vestry book records that: "On Monday, the 1st day of March, 1807, a town meeting was held agreeably to the Act of Legislature at Gilbert's Tavern, in the town of York, when and where the following gentlemen, D'Arcy Boulton, Esq., and William Allan, Esq., were nominated and appointed churchwardens, to serve in that office for the year 1807. The former was nominated and appointed by the Rev. George Okill Stuart, and the latter by the inhabitant-householders assembled on the occa-

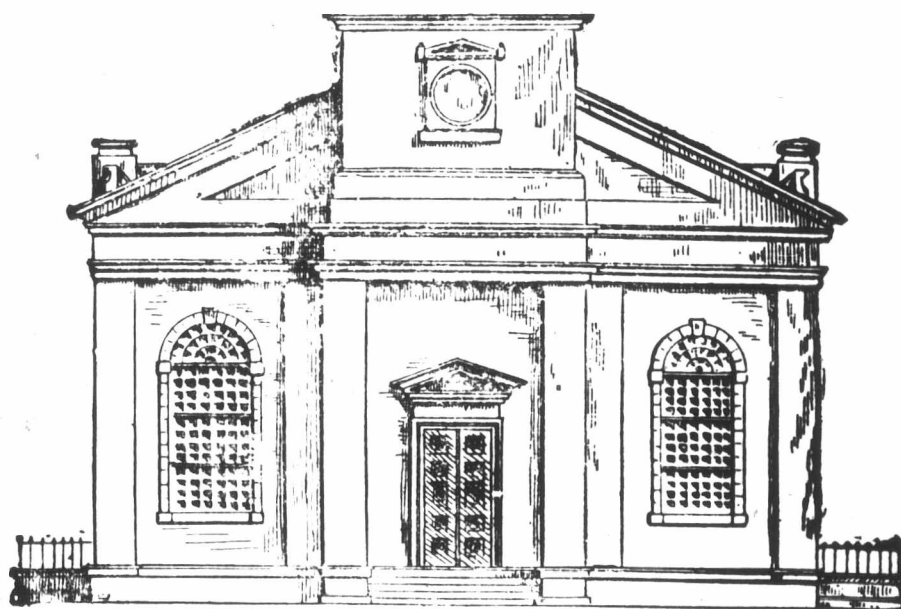
business connected with St. James' in which he took part, which relates to the appointment of a sexton "for the purpose of digging the graves, attending upon the door of the church at all times during service, and to keep out dogs and all other matter, to do and perform which belong to the office of sexton." On Easter Monday, 1813, Dr. Strachan seems to have presided for the first time at a vestry meeting, and nominated as churchwarden John B. Robinson, Esq., who, we are told, "was qualified by taking the necessary oath of office." It would be interesting to find out how long the practice of administering an oath of office to churchwardens survived. Curiously enough the vestry book contains no reference to the rebuilding of the



The First St. James' Church, Toronto, 1804.

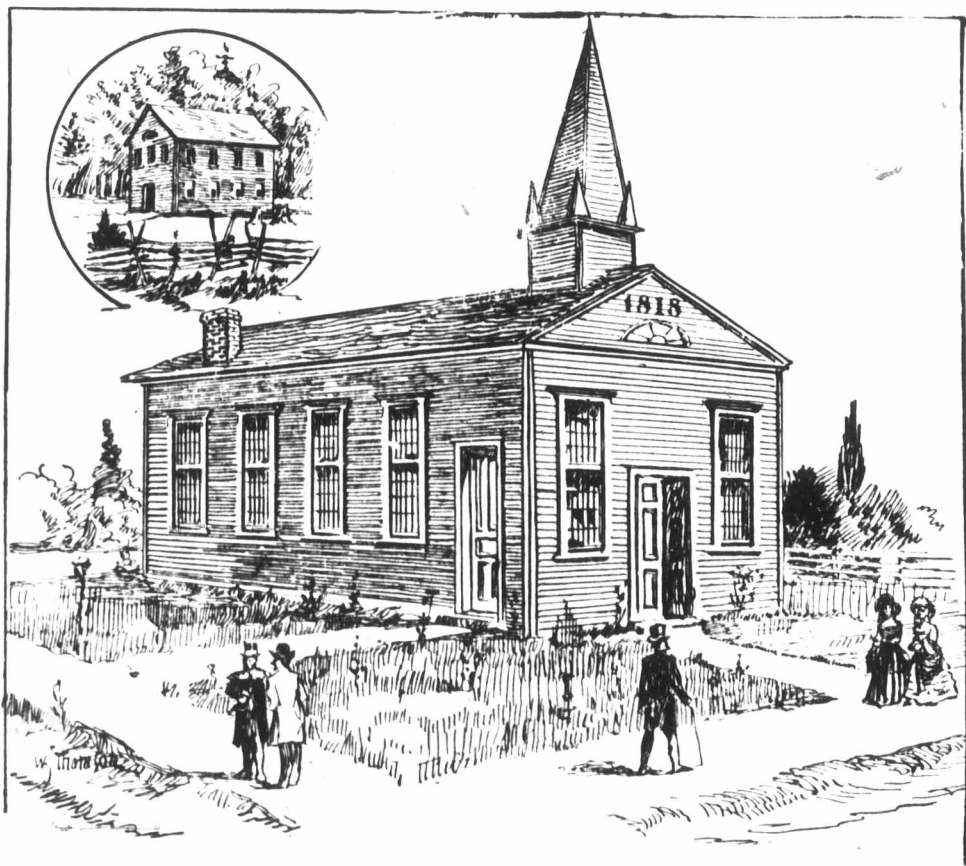
was George Okill Stuart, who was appointed as rector about 1804, and with his appointment and the erection of the church the municipal life of the place began. An Act of the Legislature of the Province of Upper Canada, passed a few years before, had provided that as soon as there should be any church built for the performance of Divine service, according to the use of the Church of England, with a parson or minister

sion." There is no record of a town meeting for 1808. This fact does not, however, imply that none was held; for in the next year the notice of the meeting, at which wardens—Mr. William Allan and Mr. Thomas Ridout—were appointed is inserted after the records of trans-



EXTERIOR OF ST. JAMES CHURCH AS REBUILT, 1831—(THE FIRST CATHEDRAL).

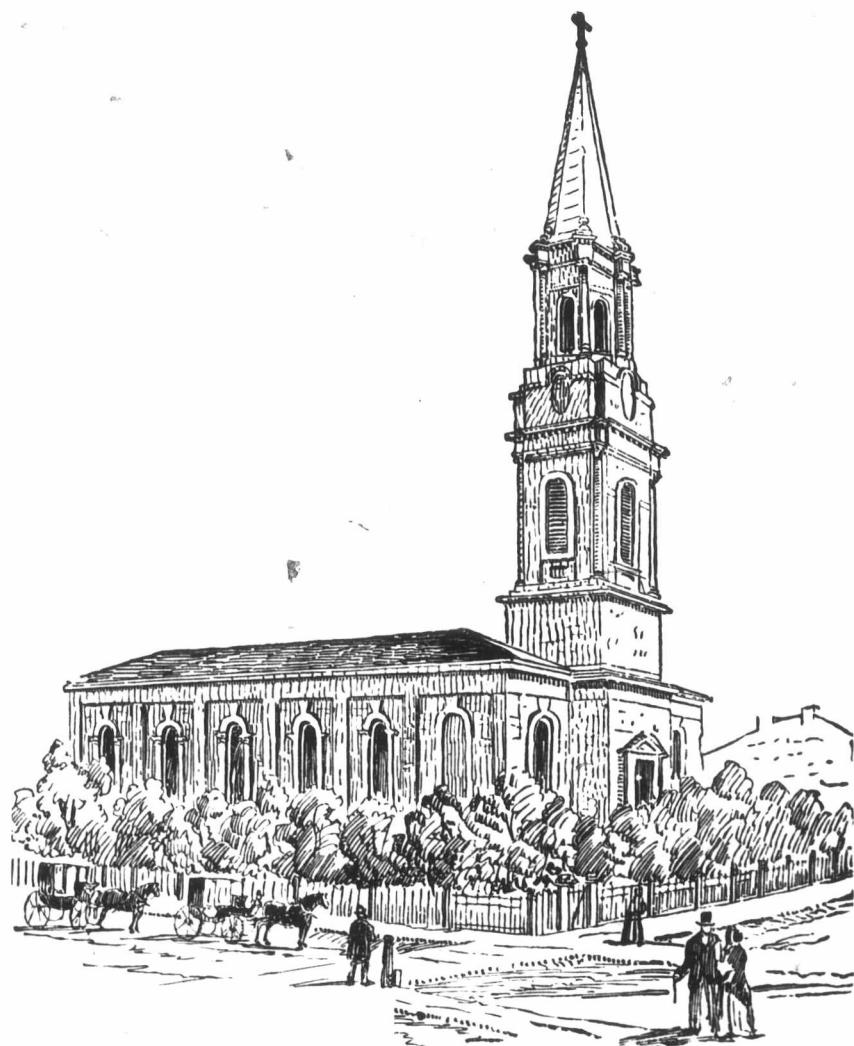
church in 1818, there being no entry relating to that year except a statement of current expenses. But from other sources we learn what was done. For example, *The Christian Recorder*—a monthly magazine, which had a life of about two years' duration—in an article published in August, 1819, states that "a very respectable church was built in York . . .



FIRST ANGLICAN CHURCH, AS RECONSTRUCTED 1818.

duly appointed thereto, then the inhabitant householders were to choose and nominate one person, and the parson or minister was to nominate one other person; and "such town wardens or churchwardens and their successors, duly appointed, shall be as a corporation to

actions which occurred later, and which refer chiefly to the payment of expenses connected with the church. The duties of a sexton were as varied in those early times as they are to-day. There is an entry, apparently in Dr. Strachan's handwriting, and if so, it is the first item of



The Third Church, 1839-1849.

many years ago, which at that time accommodated all the inhabitants, but for some years past it has been found too small, and several attempts were made to enlarge and repair it. At length, in April, 1818, in a meeting of the whole con-

gregation, it was resolved to enlarge the church. The work was completed in January, 1819, though not to the entire satisfaction of all con-



George Okill Stuart, First Rector.

cerned; for at the Easter vestry meeting of that year the churchwardens were desired to make such alterations in the hanging of the doors of the church as may prevent noise in their opening and shutting; and it was further agreed that a meeting of the parishioners should be held for the purpose of devising a more convenient arrangement for warming the church. At the same meeting it was resolved "that the annual stipend of £20 be paid to Mr. Navington, at present conducting a school for teaching sacred music, to commence from the time he began to sing in church, and that the churchwardens be authorized to repay out of the church funds any sums hitherto advanced by Dr. Strachan to singers." When the meeting above referred to was held its scope was enlarged, and a committee was appointed "to devise and submit for the approbation of the next general meeting of the parishioners a plan of a proposed alteration of the position of the altar and pulpit," as well as "for the more uniformly warming of the church." The church so enlarged served its purpose till 1829, in which year at the Easter vestry it was "resolved (with one dissentient voice) that it is expedient to build a new church." The one unnamed dissentient, whose protest is recorded in faded ink, had no heed paid to him, and in 1831 the second St. James' was built. The vestry book records here that it was decided to petition His Majesty's Government for assistance in building the church. What the result was does not appear, for with this entry the contents of the book come abruptly to an end, and probably the next book was burned in the fire of 1839. The church certainly possesses no records of the kind between 1830 and 1842. The church of 1831 had

a very short life; but the period was marked by two important events. In 1832, and again in 1834, an epidemic of cholera broke out in Canada, and the town of York suffered severely. Dr. Strachan, as an almost contemporary history relates, was foremost in the work of the visitation of the victims of the plague, and "so distinguished himself by his indefatigable and fearless attendance on the sick and dying in the hospital and in private houses that after the cessation of the plague he was presented by the principal parishioners with a handsome token of their affectionate remembrance of the fortitude, the energy, the unwearied perseverance and benevolence with which he discharged his duties when surrounded, by affliction, danger, and despondency." This is not the place in which to attempt a sketch of this remarkable man, who, for upwards of half a century, played so large a part in the life of Upper Canada; but it may be noticed that his ecclesiastical activities, even while he was still rector of St. James', were by no means confined to his parish. Ten years after his removal to York a new archdeaconry was formed for the Diocese of Quebec, which at that date included Upper as well as Lower Canada; and Dr. Strachan became the first Archdeacon of York. In that capacity he travelled over the greater part of the Province, and so became familiar with the region over which he was afterwards to preside as Bishop. Nor were his activities only ecclesiastical; he



John Strachan, Second Rector and First Bishop of Toronto, 1813-1847.

took a large share both in the government of the country and in the education of its youth. It was also during the life of the second church, in the year 1837, that the Rev. H. J. Grasett be-

came assistant to Dr. Strachan at St. James'. His ministry, which extended over a period of forty-five years, is the longest and in many



Henry James Grasett, Third Rector, 1847-1882.

respects the most important of all those which have been served at St. James'. In less than two years after he began his work in Toronto the church as already indicated was burnt down. This calamity occurred in January, 1839. Before the end of the year the third St. James' had been built, and either then or very soon afterwards elevated to the dignity of a cathedral. In 1839 the vast diocese was divided and the Diocese of Toronto formed. On 4th August Dr. Strachan was consecrated as Bishop, and set up his "stool" in the church, of which he was still rector; and, though he held both offices together for eight years, yet from this time onward the interest of the work at St. James' centred chiefly in Mr. Grasett, who was gazetted as rector—the appointment then being in the hands of the Crown—in 1847. The church records are resumed in a book which dates from Easter, 1842, and which contains items of very varying interest. Many of them are merely dry figures, without any particular significance, while some are indications of the condition of things ecclesiastical, and are interesting as showing how in all human things there is unceasing movement, and "the old order changeth, yielding place to new." For example, there is more than a folio page devoted to a careful statement of the duties to be performed by the clerk and the beadle, two officers whose places in these days know them no more. The payment of pew rents seems to have been a constant difficulty with many members of the congregation from the earliest days, and for many years; and the vestry was apparently not in the least averse to heroic measures. Threats of legal proceedings are found from time to time, and occasionally, when they proved ineffective, the proceedings were

actually taken. In the early morning of April 7th, 1840, which was Easter Eve, the great fire occurred which consumed the church built ten years before. The church was all of stone, with the exception of the spire; the fire found the vulnerable spot, and the curious sight was witnessed of a building burning from above downwards. It was entirely destroyed and the entry for the Easter Vestry Meeting, held in due course two days later, runs thus: "April 9th, 1849, being Easter Monday. . . . the meeting was held in the rooms of the central district school house, in consequence of the church having been burnt on the morning of Saturday last, the 7th instant." At this meeting it was proposed to appoint a committee "to consider the best means to be adopted for the re-erection of the Cathedral Church of St. James," and the building of the Parochial Day and Sunday school to be attached to the same." This suggestion, however, did not meet with the approval of the vestry, and at a subsequent meeting a few days later it was decided to enter at once upon the consideration of the rebuilding of the church, while the matter of the school-house was, apparently, left in abeyance for the time being. It is interesting to find that at this meeting resolutions were passed thanking the vestries of St. James', Kingston, and St. George's, Guelph, for the Christian sympathy manifested by them on the occasion of the fire, and also presenting the thanks of the vestry to the minister and churchwardens of the church of the Holy Trinity for the very kind manner in which they gave the use of their church for the congregation of St. James'.

It would seem that controversy raged fierce and long before the site and size of the new church was finally decided. There was apparently one party which held the view that all that was needed was a parish church of about the same dimensions as the former, and indeed built on the old foundations; while others held that, as a motion made at one of the numerous vestry meetings held at this time, puts it, "It is greatly to be desired that the Parish Church of St. James' should continue to be as it has hitherto been the Cathedral Church of the diocese." The larger ideas prevailed, and the present church with its noble proportions was erected and opened for worship on 19th June, 1853, so that the concluding ceremonies of the centenary last Sunday fell on the 51st anniversary of the existing church.

It is not proposed here to carry the history of St. James' any further. It is understood that a memorial volume of the centenary will be compiled, in which no doubt the history of the church and parish down to the present day will be fully narrated. The present sketch may fitly be concluded with some quotations from Dr. Scadding's most interesting book, "Toronto of Old," in which he gives many of his own personal recollections, and which is probably not in the hands of all our readers. In the church as enlarged in 1818, "with great regularity was to be seen, passing to and from the place of honour assigned him, Sir Peregrine Maitland, Governor of Upper Canada."

"The successor of Sir Peregrine Maitland . . . was another distinguished military officer, Sir John Colborne. . . . We remember his first passing up the central aisle of St. James' Church. He had arrived early, in an unostentatious way; and on coming within the building he quietly inquired, . . . Which was the Governor's pew? The gentleman addressed, recognising the inquirer, stood up and extended his right hand in the direction of the canopy pew, over which was suspended the tablet bearing the Royal Arms. Sir John then passed on to the place indicated."

"At the southern end of the church . . . was the pew of the Chief Justice Powell. . . . The Chief's own particular place in the pew was its central point. There . . . he calmly sat, . . . and the spectator on look-

ing up and recognizing the presence of the Chief Justice thus seated, . . . involuntarily imagined himself, for the moment, to be in court. In truth, in an absent moment, the Judge himself might experience some confusion as to his whereabouts. For below him, on his right and left, he would see many of the barristers, attorneys, jurors and witnesses, . . . who on week days were to be seen or heard before him in different compartments of the court-room."

"It is certain that there were to be moving up the aisles of the old wooden St. James', at York, every Sunday, a striking number of venerable and dignified forms. For one thing, their costume helped to render them picturesque and interesting. The person of our immediate ancestors was well set off by their dress. Recall their easy, partially cut-away black coats and upright collars; their so-called small clothes and buckled shoes; the frilled shirt-bosoms and white cravats, not apologies for cravats, but real envelopes for the neck. And then remember the cut and arrangement of their hair, generally milky white, either from age or by the aid of powder; their smoothly shaven cheek and chin; and the peculiar expression superinduced in the eye and the whole countenance, by the governing ideas of the period, ideas which we are wont to style old-fashioned, but which furnished, nevertheless, for the time being, very useful and definite rules of conduct."

"From amongst the venerable heads and ancestral forms which recur to us, as we gaze down in imagination from the galleries of the old wooden St. James', of York, we will single out, in addition to those already spoken of, that of Mr. Ridout, sometime Surveyor-General of the Province, father of a numerous progeny, and tribal head, so to speak, of more than one family of connections settled here, bearing the same name."

"Then there was Mr. Small, Clerk of the Crown; . . . Mr. Justice Boulton, Col. Smith, sometime President of the Province; Mr. Allan, Mr. McGill, Mr. Crookshank, Colonel Givins, Major Heward, Colonel Wells, Colonel Fitz-Gibbon, Mr. Dunn, Dr. Macaulay, Dr. Baldwin, Dr. Lee, Mr. Samuel Ridout, Mr. Chewett, Mr. McNab (Sir Allan's father), Mr. Stephen Jarvis, who retained to the last, the ancient fashion of tying the hair in a queue."

"We might go on with several others, also founders of families, that still largely people York and its vicinity; we might mention old Captain Playter, Captain Denison, Mr. Scarlett, Captain Brooke and others. Altogether, it was a very complete little world, this assemblage within the walls of the old wooden church at York. There were present, so to speak, king, lords, and commons; gentle, and simple, in due proportion, with their wives and little ones; judges, magistrates and gentry; representatives of governmental departments, with their employees; legislators, merchants, tradespeople, handicraftsmen; soldiers and sailors; a great variety of class and character."

Such was the life of which one of the chief centres was the little wooden church built on a clearing at the corner of Church and King Sts. It was eminently fitting that so interesting an occasion as the one-hundredth anniversary of its beginning should not pass unnoticed. Arrangements were accordingly made to observe the centenary and to connect it as closely as might be with the completion and occupation of the new rectory, built on the site of an old house which had become unsuited for its purpose. The programme included special services on Sundays, June 12th and 19th, a service on Thursday, June 16th, to which all the clergy of the city were invited, a service on June 17th, for representatives of all the Sunday schools of the deanery of Toronto, and a social gathering for past and present members of the congregation on 14th June.

Some account of each of these functions follows below. Here it may not be out of place to give some account of the old rectory which outlived three churches, and was demolished only two years ago in order to make way for a house better suited to modern requirements. The house faced on Adelaide Street East, and is said to have been the third brick building erected in the city. The exact date at which it was built is as impossible to determine as the date of the earliest church. 1825 is given as a possible, or at least an approximate date. For some years it was occupied by one Fenton, who figures in the church records as an official. In 1837 Mr. Grasett took possession and lived there till the time of his death in 1882. His successor, Canon Du Moulin, occupied the house for several years, and during his incumbency it was enlarged by the congregation. He subsequently left the rectory and rented it after it had been vacant for some considerable time to the Children's Aid Society as a shelter. In this capacity it continued to exist till towards the end of the year 1902, when it was torn down, the vestry having decided to build a new house on the site, so that the rector might again be able to be near the centre of his work. In April, 1903, work was begun on the new house according to designs made by Messrs. Darling and Pearson; and a year later the house was ready for occupation. A very interesting part of the Centenary Commemoration was the dedication of the house as the Centenary Offering of the congregation.

St. James' Centenary.—The centenary celebrations in connection with St. James' were commenced last Sunday. The services were hearty and enthusiastic, and befitting the occasion. In the morning the Bishop of Niagara preached in his usual eloquent manner.

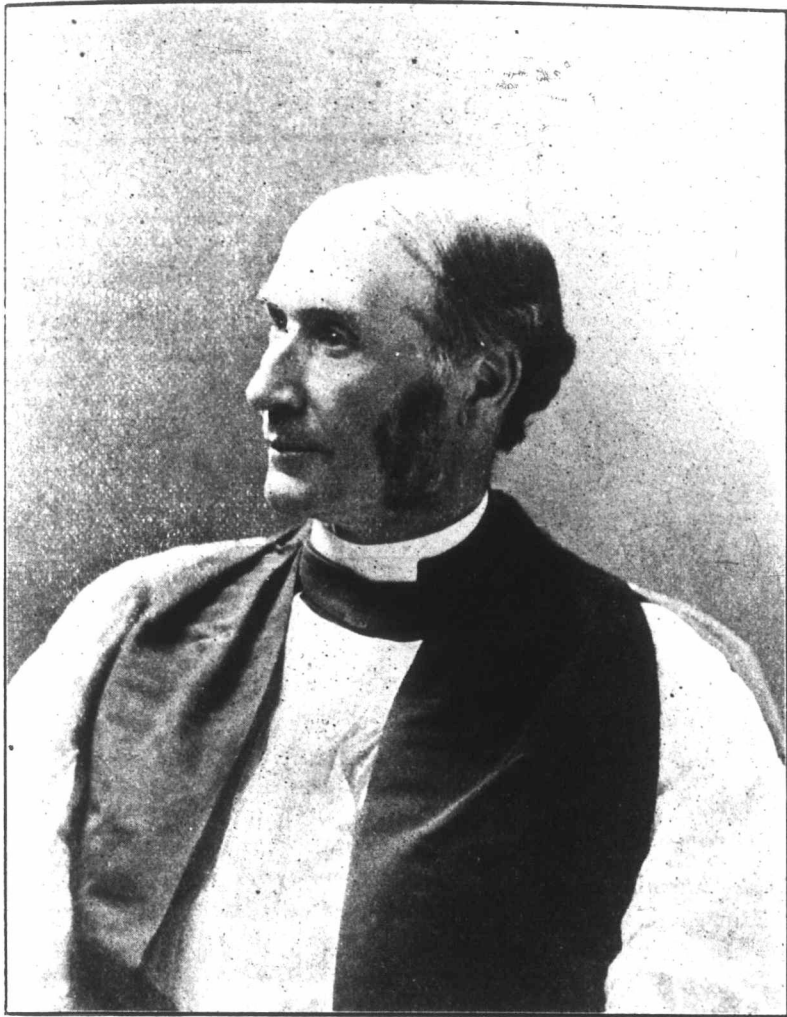
Taking his text from Deuteronomy 32:7, he dwelt on the past, present and future of the parish; showing how from small beginnings the present large edifice and congregation had been built up. His Lordship spoke in feeling terms of the past rector's work, the difficulties they had met and overcome, and the present happy and prosperous conditions. Passing on to a contemplation of the future, the Bishop drew a bright picture of the parish as a great centre of spiritual life, the church of the people, ministering to an ever-growing congregation. The preacher concluded with some suggestions for future undertakings, and an earnest appeal for the realizations of many privileges and great responsibilities.

Professor Clark preached at the evening service from Nehemiah 6:3. He urged the congregations to remember that they were responsible for the successful continuation of the work of past years. Each man should remember that he was responsible for the advancement, the dignity, and the reality of religion in his own sphere. Dr. Clark pressed upon his hearers the necessity of loyal, regular, consistent devotion to the Church and her services, and that only in this way would the good work of past days go on, concluding with an earnest appeal that the work of the Church should be continued with greater zeal and self-denial than ever.

Both services were fully choral, the music being beautiful and appropriate. Dr. Ham and his efficient choir deserve the highest praise for their work. The organ accompaniments were supplemented by two trumpets, two trombones and two drums.

The congregations were very large at both services; and the opening day gave every intimation of successful celebration of the centenary of the parish.

On Tuesday evening, 14th June, the great social event of the centenary took place. Invitations were sent, as far as the names and addresses could be ascertained, to all past members of the congregation who were within reach.



John Philip DuMoulin, Fourth Rector, 1882-1896.



Edward Sullivan, Fifth Rector, 1896-1899.

and to all who now worship at St. James'. It is calculated that about 1,200 or 1,300 persons accepted the invitation. They were received at the entrance to the large room of the schoolhouse by the Rector and Mrs. Welch, Colonel Grasett, the Chairman of the Centenary Committee, who with his sisters represented the family of the third rector of St. James', Mrs. Hagarty, the wife of the churchwarden, and other ladies. The schoolhouse was very effectively decorated, and hung with portraits of former rectors. In one of the side rooms was a table containing certain interesting objects connected with the history of the Church—the verge which belonged to Bishop Strachan, and which was borne before him by his verger, the trowel presented to him when he laid the foundation-stone of the present church, the Royal Patent appointing Mr. Grasett to the incumbency, the vestry book which covers the years 1807 to 1830, and other things. Outside, the work of the Ladies' Committee was seen in the transformation of the church grounds, where by the light of Chinese lanterns and torches, hundreds moved about and talked of old times, and listened to the Grenadiers' Band. At 8.15 a move was made to the rectory; and as many as could be accommodated found their way into the hall, the drawing-room, and the study, while the Bishop of Toronto solemnly dedicated the house to the service of God in the parish of St. James', and prayed for a blessing upon it and all who now or at any time hereafter dwell within it. It is proposed to insert a small tablet into the wall of the rectory to record the fact that it was built as the Centenary Offering of the congregation. When this interesting ceremony was over and after the Bishop had briefly expressed his great satisfaction that the people of St. James' had made it possible for their rector to live once more beside the church, the schoolhouse was filled by all the guests who wished to hear the two short speeches which had been arranged for. The first speaker was Chief Justice Moss, who, on behalf of the present worshippers welcomed those who now belong to other parishes, but whose spiritual

home in former days had been at St. James'. He spoke kindly of the past and present, and hopefully of the future. He was followed by the Hon. S. H. Blake, who both in boyhood and in later years had been a member of the Cathedral congregation. Mr. Blake's address was mainly reminiscent. Some of his recollections were said by those whose memories carried them back as far as his to have been somewhat coloured by the distance which proverbially lends enchantment to the view. But he was as always

and the pronouncing of the Benediction by the Bishop. It was in many ways a remarkable gathering. Every variety of social grade was represented, as was every variety of Churchmanship, and for once rich and poor, high and low—in more than one sense of those words—found themselves all at home together under the sheltering arms of Mother Church.

On Thursday, 16th June, there was a service intended primarily for others than those of St. James' congregation who might naturally wish to take part in the commemoration of the beginning of the Mother Church of the city, but who would not be absent from their own churches on a Sunday. All the clergy of the deanery of Toronto were invited, and they were all asked to give an invitation to their congregations. The result was that at the end of the procession of choristers marched about forty of the clergy, while there were others in the congregation which was made up of representatives from many parishes. The service was sung by the precentor of the diocese, Canon Cayley, and the Rev. R. Ashcroft, a former assistant at St. James'; the lessons were read by the Rev. A. J. Broughall, and the Rev. Canon Tremayne, two of the senior clergy present, and the preacher was the Rev. Dr. Roper, formerly of Toronto, and now of the General Theological Seminary, New York. The sermon was a very remarkable one, full of intellectual force, and spiritual depth. The text was part of 1 Peter 11:9, which the preacher rendered, "Ye are a chosen generation. . . a purchased people." Beginning with words expressive of the sincere satisfaction which he and others felt at taking a share in so interesting a commemoration as the Centenary of the Mother Church of Toronto, and the hopes he entertained for the future of St. James', he emphasised the spiritual loss that must inevitably follow from the neglect of a doctrine so prominent in the New Testament as the doctrine of election. That doctrine, he thought, by a not unnatural process of reaction from the rude Calvinism of an earlier day had been far too much lost sight of. Dr. Roper then expounded it as meaning not merely elec-



Arthur Sweatman, the present Bishop of Toronto.

most interesting, and the interest was enhanced by the spice of humour which usually forms an ingredient of this eminent Churchman's public utterances. The proceedings were brought to an end by the singing of the National Anthem

tion to ecclesiastical privilege, still less to final salvation, but to service and to the development of character. The preacher worked out this thought with great care, and applied it forcibly in relation to the lives of all Christians in general, and especially to those who were in a position of privilege and corresponding responsibility, as were the members of St. James' congregation.

The next evening saw a large and very orderly gathering of Sunday school scholars from most of the Sunday schools of the deanery of Toronto assembled to take their part in the centenary commemorations. The places assigned to the various schools had been determined by the drawing of lots, so that no school was favoured at the expense of another. Cards were placed to indicate the pews assigned to the representatives sent by the different parishes, and all was arranged in the most satisfactory manner by the exertions of Mr. Stanton, the Superintendent of St. James' school, and Mr. Barber, the untiring Secretary of the Sunday School Association of Toronto. A suitable form of service had been prepared, and the children sang the hymns with great fervour. The officiating clergy were the Rev. C. L. Ingles, and the Rev. Canon Sweeny, the addresses being given by the Rev. Dr. Hare and the Provost of Trinity College. A very interesting feature of the service was the offering by St. James' school and Chinese class of a ewer for use at the administration of Holy Baptism. This was brought to the rector at the chancel step by two of the youngest children in the school, and by him carried to the Bishop who solemnly presented it on the Holy Table. The ewer is of brass, of fine design, and of the excellent workmanship always turned out by the Keith & Fitzsimons firm.

The festival was brought to a close on Sunday, 19th June, the exact anniversary of the holding of the first service in the present church 51 years ago. The preacher in the morning was the Bishop of Ontario. His text was 1 Cor. 3:16, and he spoke of Christians, individually and collectively, as the Temple of the Holy Spirit, pointing out that the purpose of a temple is service and sacrifice. At this service the Bishop of Toronto was the celebrant. In the congregation were the Lieutenant-Governor, the mayor of Toronto and some members of the City Council who had been invited to attend in view of the fact that the municipal life of the town of York had its beginning in connection with St. James' Cathedral in the year 1807.

The last service of the festival was Evensong on Sunday, when again the church was filled. The rector preached on the contribution of the Anglican Church to the religious life of the nation and of the Empire. He drew attention to the fact that in early days the influence of the Church had helped to secure the Great Charter, and that there was a sense in which the Church had always stood, not only for civil, but also for religious liberty. He mentioned also the contribution of the Church in the way of education, and the value of the writings of Anglican theologians, showing how all he said was applicable to Canada as well as to the Old Country. To Dr. Ham, organist and choir-master, and to the choir the greatest credit is due for the pains and trouble and time devoted to securing that the worship offered on this great occasion should be worthy of Him to whom it was offered. From a musical point of view all was as it should be, and, better still, was reverent and devotional. So ended a celebration which, from its almost unique character, its inherent interest, and the manner in which it brought together old friends of St. James' to meet with those of a newer generation will long live in the memories of all who took part in it, and upon which they will look back with thankfulness and satisfaction.

The Musical Portions of the Services.

The principal items, such as Anthems, the Te Deum, Magnificat and Nunc Dimittis, were drawn from the best-recognized sources of Anglican music. The services were bright and dignified,

without that unhealthy excitement which so frequently pervades the musical services of our Church. The choir sang splendidly. In St. James', music is, indeed, "the handmaid of religion." During the six and a half years Dr. Ham has been connected with St. James' the choir has made remarkable progress. Five years ago it was decided to make the choir a purely male voice one. The splendid results are now well known, and highly appreciated. The members of the choir display remarkable fidelity to their leader, and are more and more interested in their good work, and, therefore, are becoming true factors in the Church's life. Only by the hard and persistent efforts of Dr. Ham could this "esprit de corps" have been established. Whilst the influence of Dr. Ham has been felt generally by the active part he has taken in the advancement of music in the city of Toronto, it is in Church music particularly that he has done so much, and in so comparatively short a time, that it has given him a reputation throughout the Dominion of Canada.

TORONTO.

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

Wednesday.—At the opening of the morning session of the Synod, the Rev. J. P. Lewis, M.A., chairman of the Billeting Committee, complained of the difficulty in providing for delegates. So far, no laymen had opened his house to the delegates, though many of the clergy had. The Rev. A. H. Baldwin said the country delegates ought to send their names in sooner. Many of them had to be sent to hotels the previous night. The Rev. Dr. Tucker, general secretary of the Church Missionary Society, outlined the apportionment scheme, by which the sum to be raised for missions is divided among the dioceses. Each diocese in turn divides its amount among the deaneries, which make a final division among the parishes. In 1903 the Board of Management decided to raise \$75,000, though a great many members of the Board feared that the sum asked for was too large, and many bishops were most pessimistic about the matter, declaring: "It cannot be done." But in spite of this, the work was pushed in all parts of Canada, and as a consequence many dioceses gave more than their share; the diocese of Nova Scotia, composed chiefly of fishermen, exceeding their amount by \$1,000. The diocese of Toronto, however, had come out short of its apportionment, but he felt sure, if every man made the matter a personal one and did his duty, that during the present year the \$25,000 allotted to the diocese would be easily subscribed.

During the past year every foreign missionary had been paid in full, besides which large contributions had been given to the home missions. The small sums of \$200 and \$300, which at one time were given to the North-West missions, were more an aggravation than a help, but last year the smallest sum given to the western diocese was \$1,500, and he was glad to say that Archbishop Machray, before his death, was allowed to see the Eastern Church waking up and giving the sum of \$8,500 to aid the diocese of Rupert's Land.

Dr. Tucker would have nothing to say about the truth of the statement that the Church is losing rural Ontario, yet the Anglicans should not allow the other denominations to take possession of the West. The Church must build up a strong body in Canada in order to help evangelize the world. The Rev. F. H. Du Vernet suggested that mention be made of the deputation work done by three missionaries, home on leave of absence, and with this alteration, the report of the Board of Management of the Church Mission Society was adopted. The report of the Mission Board was then presented by the Rev. Charles Ingles. In moving its adoption, Dr. N. W. Hoyles called attention to the falling off in the number of candidates for the ministry, and pointed to the vacancy of ten missions as a lamentable feature of the report arising from this cause. The Rev.

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Rural Dean Thompson, of Shanty Bay, also dwelt on this feature of the report. He attributed it to the fact that the stipends in the country districts were too small for a man to expect to live on and do his best work on, so that young clergymen sought the large towns and cities. Hon. S. H. Blake said that there was no doubt that the foreign mission work was much more pleasurable than on the country concession line, the dull work in the trenches. It required a man of great zeal and earnestness to make a success of the work, and the least the Synod could do would be to see that these hard working clergy should get a living stipend. He advocated a scale of increases for ten years. It was always the case that the beginners had hard work at little pay. He and his brother, when for the first year they were in law, had made just \$520 between them. He advocated a special committee to report on what these country ministers thought would be reasonable for a first year, a third year, a fifth year and a tenth year. In the course of his address, Mr. Blake referred to the carelessness of the country districts in regard to the Episcopal Endowment Fund. In six years the 35,000 members outside of the city of Toronto had contributed \$1,200, or about one-half cent each per annum. After the adoption of the report, it was resolved

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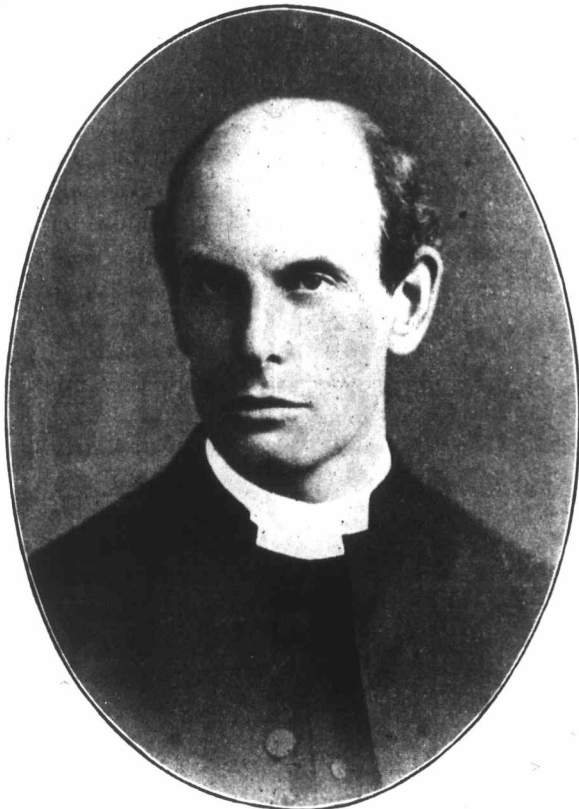
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Edward Ashurst Welch, Sixth Rector, 1899.

on a motion of the Rev. W. Creswick, seconded by Hon. S. H. Blake, that a committee of five missionary clergymen, together with Col. O'Brien and Capt. Whish, be appointed to report to the Synod on the stipends of the missionary clergymen. The Rev. Canon Farncomb moved, seconded by Mr. W. D. Gwynne, that the publication of the Diocesan Gazette be resumed, which will give a full account of all diocesan work. The expense could be defrayed by advertisements. This was not approved of by the Synod.

At the afternoon session, the Synod approved of the formation of a Diocesan Sunday School Association, a draft form of constitution of which was submitted. The first annual meeting is to be held on the evening of Thursday, during the time of the quarterly meeting in November of this

clergy, teachers and office-bearers of the Church Sunday schools of the diocese for the purpose of communicating information as to the best methods of conducting Sunday schools; assisting teachers in the instruction, training, and government of their scholars; and for such other purposes connected with Sunday school work as may be deemed necessary, including the employment of a travelling Sunday school agent for the diocese, when practicable. Instruction was given to the S. S. Committee to arrange for the holding in Toronto of a Sunday school convention for the diocese on Tuesday and Wednesday of the week in which the quarterly meetings are held in November next.

On the motion of Mr. T. B. Kirkpatrick, seconded by the Rev. A. Hart, it was decided to request the General Synod to undertake the responsibility of preparing a uniform scheme of lessons, for the Sunday schools of the Church in the Dominion of Canada.

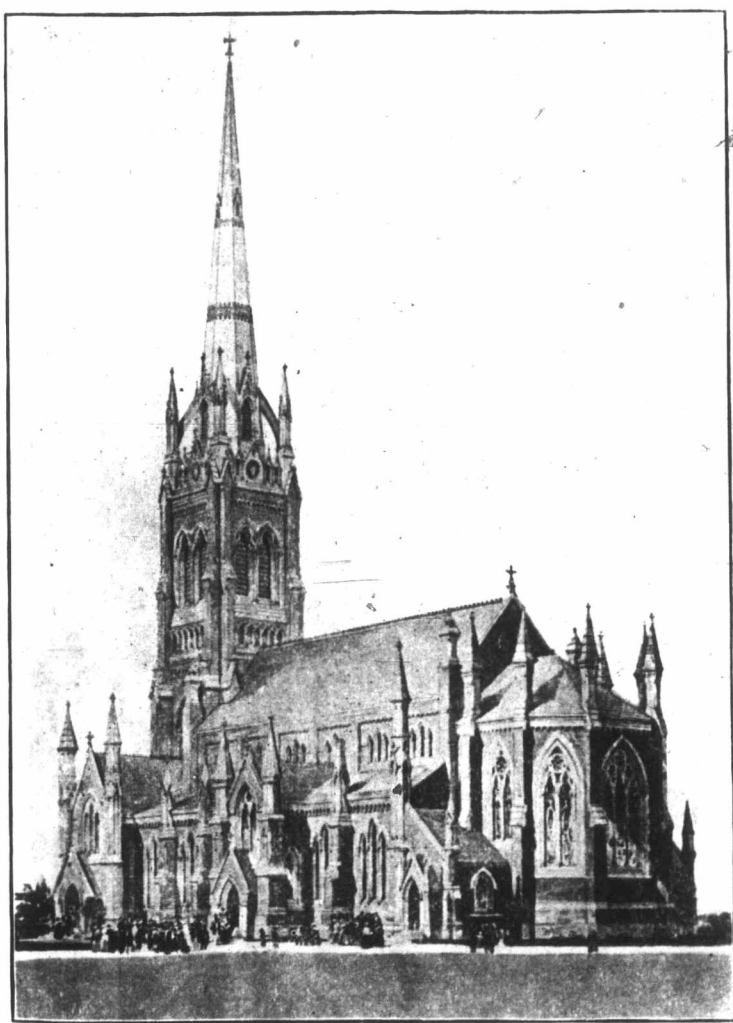
The report of the Widows' and Orphans' Fund showed that there would be a small balance towards the payment of \$1,475, the amount due on October 1st. The Divinity Students' Fund has a balance to its credit of \$626.05.

There was an animated discussion in respect to the recommendation of the Superannuation Fund Committee that the amount of the income a superannuated clergyman was to receive should be placed at \$600, providing the sum invested warranted it. Hon. S. H. Blake was of the opinion that the Clergy Commutation Trust Fund should be separated entirely from the Superannuation Fund. The Synod adjourned without reaching a decision in respect to the matter at 4 p.m., when the delegates went to the See House, in order to attend an "At Home," which was tendered to them by the Bishop and Mrs. Sweatman. A very large number of guests were present, and a most enjoyable time was spent by those who were present. St. James' school-room was filled in the evening by an appreciative missionary audience. The members of the Toronto Synod attended in good numbers. The Bishop of Toronto presided. The event of the evening was an ad-

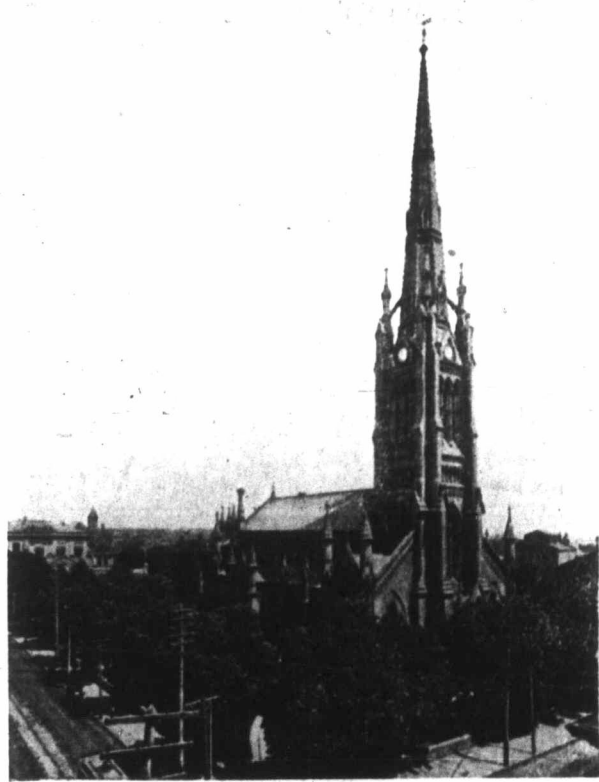


Rev. D. T. Owen, Assistant Curate.

the Christian tree planted by the Canadian Church in Japan, and in his record in college he had taken first-class standing in part of his examinations, and creditable in all. Mr. Iwai expressed his gratitude to the Church for its work in his country. Christianity had influenced for good the whole life and character of the people of Japan. Racial prejudice had been reduced, hospitality increased, the status of women raised, and the Buddhists made more active and charitable. Missionary work had been the greatest factor in Europeanizing Japan. Christianity was radical and inward in its influence, and through it the seeds of true civilization had been sown. Of the 150,000 Christian believers in Japan 11,000 were in communion with the Holy Catholic Church of Japan, with which the Church of England in Canada was related. They had six bishops and 117 priests and deacons, 54 of whom were Japanese. Japan keenly felt her pre-eminence in the East, but was conscious of the need of spiritual culture and moral training. The present was the best time to help. "The yellow peril," if there be any, could best be



The Present St. James' Church, Toronto.



The Present St. James' Church, Toronto.

year. The members of the association will comprise the bishop and other clergy of the diocese, and the office-bearers and teachers, and members of the adult Bible classes, of all Sunday schools of the diocese of Toronto subscribing to the association. The objects are to bring together the

dress by Mr. Iwai, a Japanese student in Divinity at Trinity College. Mr. Iwai is a good reproduction in appearance of the Marquis Ito, and his address indicated that he has some of that statesman's qualities. Provost Macklem, in introducing the speaker, said Mr. Iwai was the first fruit of

averted by enlightenment. Mr. Iwai's address was followed with loud and prolonged applause. The Rev. E. L. King, of Trinity College, who spent some years in the Northwest, spoke on the work there. His remarks were illustrated by a map of the dioceses of all Canada. He said the

western Bishops were appalled by the task that confronted them. It became an apostolic Church to be a missionary Church. They should be zealous and jealous for a position of priority in missionary work. Mr. W. D. Gwynne said that not panaceas but men were needed in the present crisis. The missionary clergy must have increased stipends. Public opinion in the diocese ought not to permit the present low salaries. There should also be some system of systematic promotion, so that the country clergymen could hope for a change. The Rev. Canon Dixon was warmly received, and dealt with his work in the Toronto diocese. He believed that a spiritual revival was sweeping over the land, as was evidenced in the increasing interest in missions. He urged the Toronto diocese to raise its full apportionment for the coming year. He suggested a clergyman's holiday fund, especially for the rural clergy. (To be continued.)

HURON.

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

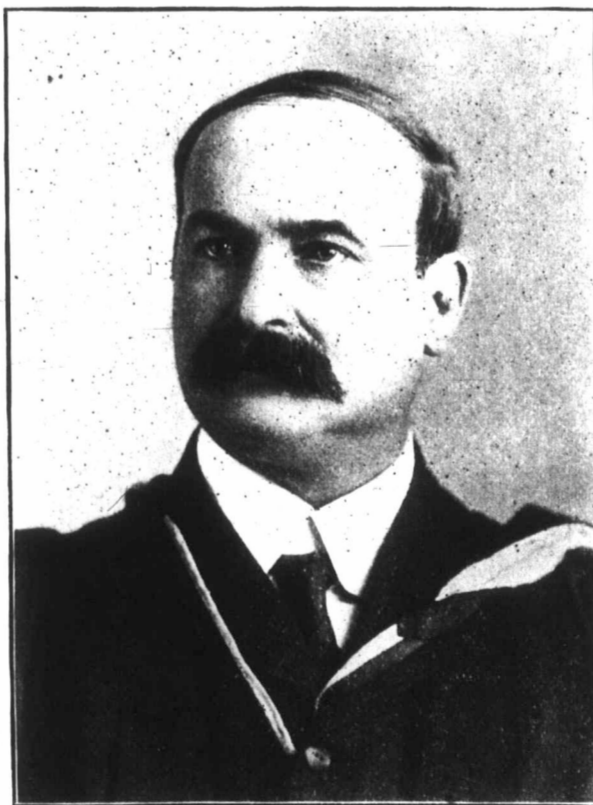
Wyoming.—St. John's.—A convention of the Sunday School teachers and lay workers of this rural deanery was held in the schoolroom on May 31st last, and was very successful in every respect. A large number of delegates were present from Forest, Sarnia, Watford, Courtright and other places. The Rev. Canon Davis, M.A., of Sarnia, rural dean, occupied the chair, and conducted the proceedings with much ability. At 11 a.m. the Holy Communion was partaken of in the church, and at 1.30 the business meeting of the chapter was begun. An interesting feature was the presentation of a petition from the Indians of Kettle Point, through a deputation of their brethren, asking for the establishment of Church services in that locality. The petition was referred to the Executive Committee of the diocese for their consideration and action. At 3.30 the Rev. Canon Downie, of Watford, introduced for adoption by the convention a new constitution with rules, under which the meetings of the Ruri-decanal Sunday School Association of Lambton will henceforth be held. The election of officers for the ensuing year was then proceeded with as follows: President, Mr. John B. Dale, Wyoming; vice-president, Mrs. H. M. Poussette, Sarnia; secretary, Rev. J. M. Gunne, Wyoming; treasurer, Miss Craig, Petrolca. A very able paper on the discouragements and difficulties met with by Sunday School teachers was read by Mrs. H. M. Poussette, of Sarnia, and a paper by Rev. T. L. Armstrong, of Florence, emphasized the value of "Perseverance" in all good works, but with special relation to the work of the teacher. At 5.30 Rev. Dyson Hague, M.A., rector of the Memorial Church, London, commenced an address on the Bible, which engaged the rapt attention of all present. He traced very briefly the history of the Bible, spoke of its composite and yet harmonious character, recalled the circumstances of its first introduction to the people of England, and pleaded for its reception by all as a true rendition of the mind of God; indeed, the very Word of God. At 8 p.m. the Convention reassembled. Miss Salter, of Sarnia, read a paper on "Music," with special reference to its use in the Sunday School services, showing how well adapted to all purposes is the Hymnal Companion now in use in most of our churches. Her paper was full of helpful hints and suggestions to the teachers for improvement of this very important part of our services. She was followed by Miss E. M. Fleming, B.A., of Sarnia, who gave an address on "The Sunday School as an Auxiliary to the Church," and for half an hour kept the close attention of her hearers by the very beautiful and skilful manner in which she placed her thoughts before them, impressing them with the beauty of the Christian life patterned upon the life of our Saviour, whose life was Love. The Rev. Dyson Hague then spoke

upon the subject, "Sunday School Teachers and their Responsibilities," and closed the proceedings of the Convention by one of those earnest and talented addresses for which the reverend gentleman is famous. His speech was full of information and inspiration, and could not fail to uplift the standard of Sunday School teaching amongst all who are engaged in the work, and who, feeling their own weakness and inefficiency, need the stimulating and energizing encouragement such counsels afford. In a few words the rural dean returned thanks to the friends in Wyoming for their kind hospitality, bespoke a general improvement in aims and methods as a result of the holding of this Convention, and hoped for as successful a meeting for next year, after which he pronounced the Benediction, and the Convention adjourned. A very novel feature of the Convention, and one that gave great pleasure and assistance was the Sunday School orchestra from Forest, under the leadership of L. A. Beverly. It was composed of first and second violins, bass viols, trombone, organ, and other instruments, and well deserved the praise that was generally accorded them. The next meeting of the association will be held in the town of Forest in May, 1905.



Interior view, St. James', Toronto.

London.—St. Paul's Cathedral.—A solemn service of ordination was held in this cathedral on St. Barnabas' Day, by the Right Reverend the



Albert Ham, Mus.-Doc., Trin. Coll., Dublin, F.R.C.O., Lic. Trin. Coll., London.

Bishop of Huron. The sermon was preached by the Rev. Rural Dean Taylor, rector of St. Mary's.

The reverend gentleman, after introductory remarks suited to the occasion, urged three thoughts upon the candidates: First, preaching; second, holiness of life; and third, visiting the flock. He advised that they should make much of the sermon, and make all their work converge to the pulpit. To very many the sermon was the chief opportunity for instructing the people. They should lose themselves in their message, preach the Atonement, preach Christ with sunny faces and with joy in their hearts. Personal holiness was derived only from Christ, and the minister should guard sacredly his secret devotions. They were to follow closely the example of Christ and the teaching of the Word of God. Very strongly the importance of constant study and writing was urged: reading making a full man, and writing making an accurate style. The duty of knowing the sheep of the flock by personal visiting and personal dealing was pointed out. They were to follow the example of Christ in being willing to perform lowly offices, and to keep close to Christ while striving to bring others to Him. The sermon was very impressive, and was listened to with closest attention throughout. The Very Rev. Dean Davis, D.D., had charge of the ordination services, and the candidates were presented by Ven. Archdeacon Richardson, M.A., as follows: For deacon's orders, Messrs. Horace W. Snell, B.A., of Huron College, and Chas. F. Westman, B.A., of Trinity College. For priests' orders, Rev. W. H. Snelgrove, B.A., of Delhi; Messrs. C. W. Saunders, B.A., of Port Rowan; T. B. Clarke, B.A., of All Saints', city, and H. M. Langford, of Wardsville. The usual service was then proceeded with by the Bishop, and was of a very solemn and impressive character. The Holy Communion was administered at the close. Amongst the clergy present were the examining chaplains, Revs. G. B. Sage, B.A., B.D., and Dyson Hague, M.A., Rev. Principal Waller, of Huron College, Canon Smith, Dr. Bethune, R. S. Howard, Geo. McQuillan, and G. M. Kilty.

South Sarnia.—The congregation in South Sarnia, who are under the pastoral care of the Rev. V. M. Durnford have done a graceful thing in presenting him with a certificate of life membership in the Western University Club, London, the price of which is \$25. This gives Mr. Durnford the unique distinction of first place on what will probably be a long list of life members. We heartily congratulate him, and trust that the excellent example of his congregation will be emulated by others.

Blenheim.—The Rev. George, McQuillan has been appointed to this parish, made vacant by the appointment of the Rev. D. W. Collins as diocesan agent. Mr. McQuillan has had a large and useful pastoral experience at Kirkton, Delhi, Courtright and Clandeboye. We bespeak him a warm welcome in his new parish.

Ripley.—St. Paul's.—The garden social, held at the residence of Mr. John Colling, 4th line, under the auspices of the Ladies' Guild of this parish, on Friday eve., the 3rd inst., proved a great success. The crowd was large and the evening turned out delightful. Everything was done to make everybody feel at home. Supper was served at 6 p.m. The Ripley brass band were on the grounds and enlivened the proceedings by several choice selections. A good programme of music, recitations, etc., added much to the pleasure of the evening. The Rev. C. L. Mills occupied the chair. The proceeds, (sufficient and over the amount required by the church guild to pay off their indebtedness incurred by introduction of piping and gas fixtures recently into the church), realized \$72.80.

Sombra.—Trinity.—Sunday, June 12th, was a red letter day for the little Church of England Mis-

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sion in Sombra. The Venerable I. B. Richardson, M.A., Archdeacon of London, gave two excellent discourses, morning and evening, at the re-opening of this church after very needful improvements and repairs costing in the neighbourhood of two hundred dollars. The present incumbent, the Rev. H. D. Steele, was appointed to this Mission in January last, since which time the interior of the church has been renovated with new pews and papering, while the outside has been newly sided and painted, as well as other improvements, giving to the building an attractive appearance besides largely increasing the seating capacity. The ordinary attendance has steadily increased, and a Sunday school started which is steadily growing in interest and numbers. A spirit of liberality has been displayed by the congregation which bids fair to make the church a success in the near future. Both services on Sunday last were well attended especially in the evening, when well nigh one hundred and fifty people were present. Altogether the prospect is bright with hope for the future, and the little band of twenty Church families are to be congratulated on the revived interest shown in the improvements already made after the long vacancy of a settled pastor.

Sandwich.—St. Stephen's.—The Sunday school convention held in this church on June 8th, was eminently successful, and very encouraging to those who started and carried out the programme. The convention opened at 10 a.m. with Holy Communion in the church, at which 77 delegates communicated. The clergy present were the Rev. J. Downie, B.D., of Watford; the Rev. Rural Dean Hind, the Rev. F. A. P. Chadwick, M.A., of Windsor; the Rev. W. H. Hartley, of Sandwich South, the Rev. W. H. Battersby, of Walkerville; the Rev. F. G. Newton, of Kingsville; the Rev. J. B. Ward, of Essex, and the Rev. J. Parke, of Amherstburg. The following papers were given, all of which were valuable and instructive, "The Catechism in the Sunday School," the Rev. J. B. Ward; "The Bible in the Sunday School," the Rev. F. G. Newton, "Juvenile Work," Miss Holton, of All Saints', Windsor; "The Pupil and the Teacher," the Rev. Canon Downie. Useful discussion followed each of these papers, and during the session it was decided that a Ruri-Decanal Sunday School Association be formed to meet annually. The following officers were elected: Hon. President, the Rev. Rural Dean Hind; President, the Rev. F. A. P. Chadwick, M.A.; Vice-President, Miss A. P. Holton. Treasurer, Miss Crompton; Secretary, Miss K. Hind. At the close of the convention the Rural Dean gave an admirable address on Canadian missions, and tracing the growth of the Church in Canada from the establishment of the Episcopate to the present day. He showed that there was much reason to be thankful for the state of the Church to-day, and urged that the energies of the Church should be thrown into the strong and central parishes rather than that new missions should be opened up in places where there was little hope of growth and development. The congregation of St. Stephen's church spared no pains to entertain the visiting delegates, and special votes of thanks were passed to Mr. and Mrs. Hartley for the excellent arrangements that had been made.

CALGARY.

William Cyprian Pinkham, D.D., Bishop,
Calgary.

Red Deer.—The new rector of Red Deer is the Rev. W. E. V. McMillen, a graduate of Huron College, and a B.A. of Western University, London, Ont. In his first parish (Milverton and Elma) he built a beautiful church, which was paid for within the first year. In his second parish

(Princeton) his work was equally zealous and fruitful, and he was beloved by his people. We wish him God-speed in his new field of labour in the West.

IS MOST CREDITABLE TO A CLERGYMAN

Sir,—In your issue of May 26th, there is a communication signed "Churchman," and headed, "It is not Creditable to a Clergyman," to which I most emphatically take exception. It is that in a town about forty-five miles from Toronto "a clergyman has been elected to the office of treasurer and collector of water taxes." Let Churchman inform your readers, of whom I am one, since your first issue, wherein comes the discredit of such an election? Churchman does not say that the incumbent of the thriving town about forty-five miles from Toronto either accepted the office of treasurer and collector of water taxes, or did not give all attention to his congregation by so doing, he simply repeats what a local paper says, i.e., he was elected to that office. If he was elected to that office in a thriving town, and did not take hold at once, the bigger fool he. He must be a man of some ability in keeping accounts and handling figures. He must have some reputation for honesty, or such a body would not have trusted him to handle their money. He must have been in touch with the people. He is likely to get straight pay from the municipality for services rendered, and that is more than he is likely to get from the ordinary congregation of persons, who like to sign themselves Churchmen. Is it not much more creditable for a presbyter to take an office under the authorities of a municipality and to collect taxes and water rates, than it is to preside at a Punch and Judy show, or a wax work entertainment, or a card party, or a fortune-telling fake, or a living picture display, or a Blue Beard exhibit, or a Church social for his benefit? The presbyters of the Church to-day are between the upper and under millstone. They must either take care of themselves by any and every honest and honourable means, or go into powder. The Lord Bishops are endowed, provided for, and correspondingly independent and out of touch with the working classes. The permanent diaconate is sought after that the prosperous business man may do a little ministerial work on the side, preaching in particular, without sacrificing the good things of this world, in order to give himself to the work of the ministry. For myself, I lift my hat to the man who was elected to the office of treasurer and collector of water rates.
RADICAL.

A CANON ON PATRONAGE.

Sir,—Last year a Canon on Patronage was proposed at the Synod of Huron diocese, and I understand the same canon in a slightly modified form is to be reproduced at the next meeting of the Synod. Now I would like to add another clause to the amended form of the said proposed Canon, and would like to hear from some kind friend, who will second my amendment to the amended form of the proposed Canon on Patronage, and also I wish to request the clergy of Huron diocese to support my clause at the next meeting of the Synod. The following to be the wording of the added clause: "That in future the incumbents of missionary parishes shall receive their whole salary from the Mission and Commutation Funds of the diocese, and the churchwardens of the said missionary parishes shall pay their local assessments for clerical support to the secretary-treasurer of the diocese, and should the wardens fail to pay the full assessment, the Rural Dean and Missions' Committee shall visit all such parishes and investigate the causes of delinquency, and if the failure to collect the local assessments can be proved against the clergy in charge, they must forfeit the amount

lost to the diocese by their negligence, but in no case shall they be held responsible for the errors or mistakes of an assessing committee." This clause, if properly carried out, will give a great deal of protection to the missionary clergy, and deserves the support of the whole diocese for not only is the missionary incumbent paid the lowest minimum stipend, but the methods he is often compelled to adopt to raise his local assessment are anything but creditable, and if the money was raised for objects outside the parish, it would not seem quite so bad, but we must not blame those poor incumbents who only adopt those methods when driven to it by circumstances they cannot control, and then try to keep within the bounds of honour and honesty, but rather let us do something to relieve them of their oppression, and show they have the sympathy of the diocese. The above clause will act as a buffer between the pioneer missionary incumbent and the billows of chance, and we appeal to the intellectual philanthropists of Huron diocese to support it at the next meeting of the Synod.

H. J. CONDELL.

REVISION AND EXPANSION OF THE ORDINAL.

Sir,—Those who are interested in the work of the General Synod know that a movement has been in progress for years to widen out our diaconate so as to include those who would still follow secular callings. The leader of the movement is Mr. Charles Jenkins, of Petrolia. At the last General Synod, a joint committee of both houses was appointed to communicate with all the legislative bodies of the Church throughout the world. Canterbury Convocation has had a committee considering this and other kindred questions, and the Canterbury Committee has just recently reported against the Canadian "communication," and Convocation itself may be expected to take the same view. The chief ground of their adverse report is that "it is not expedient to alter the statute or common law on the subject." It is not surprising that this should be their answer, when we remember the delicate relations between Church and State. Years ago, when it was seriously proposed to adopt diocesan Synods, as we know them in the colonies, the mother Church shrank back on the same grounds on which she shrinks back now. The commonest rights of the Church, such as the Birmingham bishopric scheme, or a representative Church Council, are refused or withheld by a timorous government, alarmed at Nonconformist opposition. On account of the tremulous attitude of the mother Church, should not the Canadian Church go ahead independently? She is as completely independent as the American Church, and need not be deterred by the over-caution which paralyzes the English convocations. The communication of the Canadian Church has yet to come before the American Convention, and there the members of the Church are free from many of the fetters that bind them in the Motherland. We await with interest the American reply in this subject.

READER.

—Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.
—Alexander Maclaren.

—"The best remedy for the dislike we feel toward any one is to endeavour to try and do them a little good every day; the best cure for their dislike to us is to try and speak kindly to them."

—To forbear is to forget every night the little vexations of the past day; to say every morning: "To-day I shall be braver and calmer than yesterday." Forbearance even sometimes leads us to detect in ourselves a little want of good nature, condescension and charity.

ENGLISH AND JAPANESE.

Your children at home (in England) live in brick and stone houses; Japanese children live in houses made of wood, bamboo, and paper. You go to school with leather boots on; they patter along to school either in straw sandals or wooden clogs. You eat your dinner of beef and potatoes with a knife and fork; they eat their rice and fish, bits of seaweed, and ginger and vegetables with a pair of chopsticks. And so you might think that Japanese children were quite, quite different from us. But it is only because you don't know them; if you did, you would find out that they are very like ourselves.

We people at home often say that the Japanese are all "as alike as two peas." The Japanese say that English people have all got just the same face, "as alike as the two sides of a lemon," they say. And they very often find it difficult to tell which is a man and which is a woman.

Often as I pass through villages I hear the discussion going on, "Is it a man foreigner or is it a woman foreigner?" Not that I would look at all like a man to your eyes, but in this country, where the woman always goes bareheaded, though the men often wear hats, the very fact of seeing something on my head makes them think I am a man.

If you could live in Japan, and get accustomed to the language, and listen to the children talking to each other, the feeling that the Japanese are as "like as two peas" would soon pass away.

In my Sunday School I find the same naughty little boy who will poke his neighbour and look about, instead of attending to his lesson; only, whereas at home I spoke to him as "Tom" or "Dick," in Japan I call him "Mr. Sato" or "Mr. Yamada," because Japan is a very polite country, and one must not forget to say "Mr." even to children.

And in my Japanese Sunday School there is also the smart boy, who learns his verse, and always wants to say it first; and the girl, who as "Emily" or "Sarah" at home, is fond of finery, and likes to spend her money on feathers or ribbon bows, appears in Japan as "Miss Stork" or "Miss Waterfall," and wears wonderful hairpins ornamenting her hair, and a big sash round her waist.—From "Fairy Tales from Far Japan," by Susan Ballard.

"SHE WILL COME."

A lady went out one afternoon, leaving her little boy at his grandma's, and saying she would call for him when she returned home, which she expected would be by six o'clock.

The time passed till it was nearly six, and his grandmother said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came, and grandma said, "Well, I guess your mother will not come for you to-night."

"I know she will," replied the boy, confidently; and he watched patiently for her.

It was getting towards his bed-

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his mother would not come, and the time, and grandma was pretty sure would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by six o'clock she

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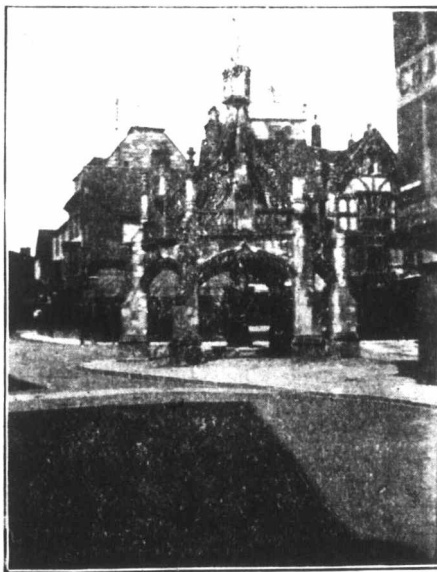
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would certainly come, and my mother never told me a lie."

In a few minutes his mother came and took him home.

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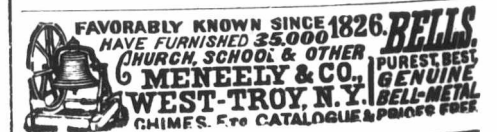
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the Lord seems "slack concerning His promise!" "He will come again." Our Saviour never told a lie.

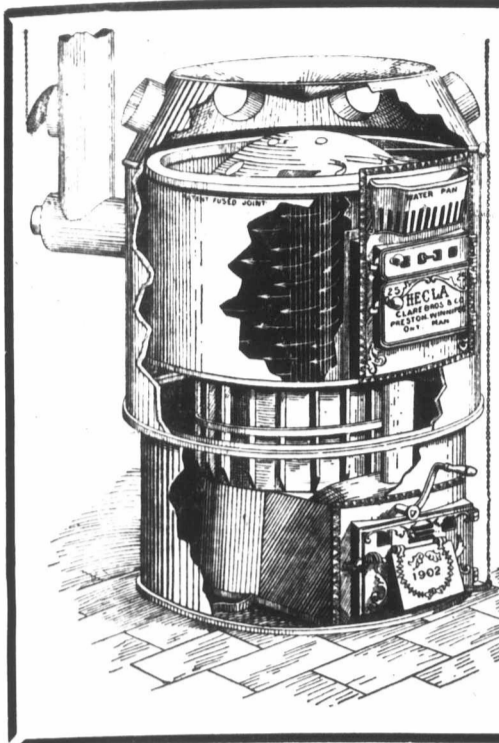
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and a sense of your shortcomings and errors.

Remember, that valuable as is the gift of speech, silence is often more valuable.

Do not expect too much from others, but remember that all have some ill nature, whose occasional outcropping we must expect, and that we must forbear and forgive, as we often desire forbearance and forgiveness ourselves.

Never retort a sharp or angry word. It is the second word that makes the quarrel.

Learn to say kind and pleasant things whenever the opportunity offers.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out brightly in the pattern of life.

A DOG WITH A WOODEN LEG.

I once knew a little woolly poodle in the Philippines which was a regimental mascot. During a fight near Cavite its left hind leg was shot off, and the little fellow was carried as tenderly to the rear as if he had been a human comrade. The surgeon dressed the stump. The dog was nursed by the surgeon's wife, and eventually recovered.

Being unfit for further campaigning it then became her pet. She had made for it an artificial hind leg, fitting neatly over the stump, with a laced glove top, and having a little rubber pad for a foot. On this the dog soon walked with ease, and by degrees learned to use it as readily as if it were an actual leg, even scratching fleas with it. One day, however, as he was scratching behind his left ear, the wooden leg hung in his hair and pulled off. The poor little fellow's perplexity, when his hind stump kept on swinging and no scratch came, was ludicrous. Finally, he violently shook his head and ears till the wooden leg flew off, then took

it in his mouth and hobbled on three legs to his mistress to have it put on again.

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Build Up the System and Strengthen the Nerves by the Use of

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Every person is more or less weakened and debilitated by the artificial life of winter, and few escape the depressing ill of spring. In the winter the blood gets thin and watery. It lacks the richness and vitality necessary to rebuild the tissues wasted by over-exertion and disease. The system is so weakened and enfeebled as to invite the germs of infection.

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- 2.—CLOUGH & WARREN, Detroit, low back, 5 octaves, 7 stops, 4 sets of reeds and vox humana stop, knee swell, Suitable for Sunday School..... \$32.00
- 3.—DANIEL BELL organ, medium high back with music rack, 3 sets of reeds, 9 stops, 5 octaves, vox humana stop, grand organ and knee swell..... \$39.00
- 4.—DOHERTY organ, high back, 5 octaves, 10 stops, 3 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$41.00
- 5.—DOMINION organ, high back containing music rack, 5 octaves, 9 stops, 3 sets of reeds, octave coupler. Special at..... \$43.00
- 6.—BELL organ, high back with music rack, 5 octaves, treble and bass couplers, 3 sets of reeds, 9 stops, mouse-proof pedals..... \$44.00
- 7.—GRIFFITH & WALRUND, high back with music rack, 5 octaves, 12 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$44.50
- 8.—DOMINION organ, high back with music rack, 10 stops, with vox humana stop, 3 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals..... \$45.00
- 9.—BELL organ, high back, with music rack, 5 octaves, 10 stops, 3 sets of reeds, vox humana stop, treble and bass couplers, grand organ and knee swell, mouse-proof pedals..... \$46.00
- 10.—BELL organ, high back, 11 stops, 4 sets of reeds, beautiful dark walnut case, 5 octaves, mouse-proof pedals, treble and bass couplers, grand organ and knee swell, vox humana stop. Special..... \$47.00
- 11.—DOMINION organ, high back, cylinder fall, extended ends, beautiful panelled case, 5 octaves, 4 sets of reeds, octave coupler, vox humana stop, grand organ and knee swell..... \$50.00
- 12.—THOMAS organ, high back, 5 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, top contains music rack..... \$51.00
- 13.—UXBRIDGE organ, high back, 6 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$59.00
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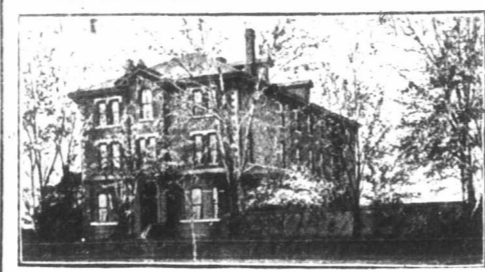
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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and
cultivation of the land in each year during the term of
three years.
- (2) If the father (or mother, if the father is de-
ceased) of any person who is eligible to make a home-
stead entry under the provisions of this Act, resides
upon a farm in the vicinity of the land entered for
by such person as a homestead, the requirements of
this Act as to residence prior to obtaining patent may
be satisfied by such person residing with the father
or mother.
- (3) If a settler has obtained a patent for his home-
stead, or a certificate for the issue of such patent,
countersigned in the manner prescribed by this Act
and has obtained entry for a second homestead, the
requirements of this Act as to residence prior to ob-
taining patent may be satisfied by residence upon the
first homestead, if the second homestead is in the
vicinity of the first homestead.
- (4) If the settler has his permanent residence upon
farming land owned by him in the vicinity of his
homestead, the requirements of this Act as to resi-
dence may be satisfied by residence upon the said
land.

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMART,
Deputy Minister of the Interior.

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

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