

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JUNE 22, 1905.

[No. 25.]



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If proof is given that it has been taken according to directions, the money will be refunded if it has not done what is claimed for it, when treatment is ended. Write for particulars—absolutely confidential.

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Managing Director.

The New Testament Pentateuch.

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

Everybody Ought to Read it.

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

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

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Piano Superiority



in every detail of their construction. They mark further progress toward the attainment of the ideal in piano-building, and are firmly established as the highest standard of piano excellence. Their acknowledged superiority has not been achieved merely by the use of the best materials, nor by the employment of the most skilled craftsman, necessary and important as these factors are. Beyond even these the underlying secrets of the success of the Gourlay have been:—

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- And a factory supervision that allows no consideration of cost to hinder this realization.

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The Perfect Communion Wine.

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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 2 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORRY

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 land are available for lease or purchase from railroad and other corporations and private farms in Western Canada.

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Year Book

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

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

All Church people will find the Year Book an indispensable guide to Church Work in Canada.

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

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Good going June 30th, July 1, 2 and 3rd, returning until July 4th. Between all stations in Canada, also to Suspension Bridge, and Buffalo, N. Y., Port Huron, and Detroit, Mich.

\$66.75 PORTLAND EXPOSITION

Good going daily returning within 90 days, Special Side Trips to California Point &

HOME SEEKERS' EXCURSIONS Rates, \$30.00 to \$40.50.

To points in Manitoba, Assiniboia, Saskatchewan and Alberta. Good going June 27th, and July 15th, returning within 60 days.

For tickets, and full information call on Agents G. T. R. J. D. McDONALD, District Passenger Agent, Toronto.

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TORONTO

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 22, 1905.

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

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

ADVERTISING RATES PER LINE - - 20 CENTS

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

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

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

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

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

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

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

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

June 25—First Sunday after Trinity.

Morning—Josh. 3, 7-4, 15; Acts 7, to 35.

Evening—Josh. 5, 13-6, 21, or 24; 1 John 1.

July 2—Second Sunday after Trinity.

Morning—Judges 4; Acts 10, to 24.

Evening—Judges 5 or 6, 11; 1 John 5.

July 9—Third Sunday after Trinity.

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

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

July 16—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 19, 21.

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

Appropriate Hymns for first and second 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:

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

Equitable Canons.

At the recent session of the Synod of Niagara diocese, two new canons were introduced, each of which is worthy of more than passing notice. One changed the old law by which, when a clergyman failed to make the yearly payment he forfeited all rights to the fund, but in the future, delinquents will be able to get their rights restored upon application and the payment of a small fine. More liberal terms were added in case a clergyman dies before making application for reinstatement, when his widow and orphans will not forfeit their claim to the fund, if, in the opinion of the standing committee they stand in need of it. A new canon with regard to the Aged and Disabled Clergy was also enacted. Formerly, all clergymen on the list of contributors have had to pay \$10 a year, but in the future they will pay according to their stipends, as follows: Those drawing \$1,000 and over, \$10 a

year; less than \$1,000, but more than \$600, \$5; less than \$600, \$1 a year. We gladly draw especial attention to these humane and equitable canons. If there is a class of men who from their self-denying and beneficent lives, and in most cases altogether inadequate stipends, deserve considerate, aye, and generous treatment at the hands of our Church legislatures, it is our clergy! We commend most heartily the exemplary spirit shown in this regard by the Synod of Niagara.

Business Methods.

A courageous and determined official in the service of the United States Government by his extraordinary vigilance and pertinacity, not only in the discharge of his own duty, but by his unceasing efforts to induce others scrupulously to perform their duties, some years ago, won for himself the soubriquet of the "watch dog of the treasury." Some wag has adapted and handed on this strenuous title to the Rev. J. P. Lewis, by way of compliment for his indomitable and vigorous efforts to compel the Executive Committee of the Synod of the diocese of Toronto to enforce the strict letter of the law with regard to the report of the Audit Committee of which he is chairman. The discussion of this vexed matter took up a very considerable portion of the time of the session of the Synod to which we have referred. One might fairly ask what practical benefit resulted to the Synod from the prolonged discussion of this subject for a day and a half, or so, of its session?

A Step in Advance.

It may be that the abnormal discussion with reference to a portion of the Audit Committee's report is the seventh, and last, of the succession of waves which for session after session perturbed the Synod to the accompaniment of the mellifluous name of "O'Neill," repeated in urgent and varying tones by that earnest advocate, Mr. Beverley Jones. It is to be hoped that the "O'Neill" drama, the tragic bonds, and the rehabilitated audit report, after many days of prolonged, elaborate and vexed debate have at last come to a peaceful, and, may we add, for all and sundry, a happy end.

Love and Humanity.

"Pleasantly situated on high elevation near Humber," as its printed matter points out, is one of those noble benefactions which are sometimes found in the suburbs of our large cities. That, to which we refer, is the "Toronto Free Hospital for Consumptives," supported by "voluntary contributions." It is indeed fitting that beside those great centres of population—our modern cities—where poverty and disease so often go hand in hand; where in factory, foundry, or workshop, thousands of toilers spend their lives in a brave struggle to make both ends meet, and where, when some disabling illness comes their way it brings in its train, not infrequently, helpless, hopeless misery, suffering and want; that the energy, enterprise and benevolence of their fellow-men should open a way to them for the recovery of health or the proper and scientific treatment of their disease, in pleasant and suitable surroundings and under conditions that are gratifying and satisfactory to all concerned.

The Nature of the Work.

"This work," writes Mr. H. C. Hammond, treasurer of the hospital, has been undertaken by the trustees, with the confidence that their fellow-citizens will co-operate with them in their endeavour to care for the consumptive poor of our city; those of the most needy class and in advanced stages of the disease, many who are incurable patients, who are refused admission to other hospitals." The able, medical health officer of Toronto, Dr. Charles Sheard, in an appreciative letter after inspection of

the hospital, has this to say: "The association has forty acres of land, near Weston, upon which some new buildings have been erected, and others are in contemplation. There are in the hospital at present thirty patients, who have been sent in on city orders by me. Most of them are bed-ridden consumptives, who have been refused admission to other hospitals."

Ideal Benefaction.

"What is the ideal form for a millionaire's gifts to take?" asks that influential Journal, the Farmers' Advocate, and in reply, it says: "The support of hospitals for the poor! The endowment of a hospital in centres of population is probably the best all-round method of distributing benefactions, without making such mere alms or charity. Large free hospitals mean a benefit to the whole of mankind, more than is obtained by direct relief of suffering. As hospitals are great chances for the embryo medico gaining that rich clinical experience so essential to successful practice. Not only so, but cases which are more or less hopeless, can be kept under continuous, thorough and skilled observation, and the observations made may be of use in suggesting new and more successful methods of treatment. The hospital is an essential for the study of such diseases as cancer and other malignant maladies, and its scrupulously clean operating rooms can hardly be dispensed with if success in surgery is to be obtained." What splendid succour would be brought to needy and suffering humanity were the citizens of each of our Canadian cities to imitate, or emulate, Toronto, in founding—it might be, at first, in a very humble way—in suitable suburban positions in each locality a free hospital for consumptives. The best founders, and truest supporters, of such benefactions are the men who are not mere millionaires in wealth, but men, whatever be their means, whose hearts are touched at the poverty and suffering of their fellow-men and whose pockets respond to the prompting of their hearts.

The Memorial to Colonial Troops.

The memorial in St. Paul's Cathedral "to the undying honour of 4,300 brave sons of Britain beyond the seas," was unveiled by the Prince of Wales on Empire Day. The aisles were lined by ten non-commissioned officers of each regiment in London with a squadron and a guard of honour of the King's Colonials. By a quarter to twelve the Cathedral was packed, and a large number of royal and distinguished persons were present, all officers being in levee dress. The Prince was received at the west door of the Cathedral by the Dean and Chapter, the Lord Mayor and Sheriffs, and conducted to his seat, the choir singing: "O God, Our Help in Ages Past." After prayers and the anthem: "Yea, Though I Walk Through the Valley of the Shadow of Death, I will Fear no Evil," the Prince, preceded by the Dean and Chapter, and accompanied by those taking part, crossed the transept, the guard of honour presenting arms, and unveiled the memorial, saying: "To the glory of God, and in honoured memory, etc., I unveil this memorial and commit it to the care of the Dean and Chapter of this Cathedral forever." As the Union Jack fell away, the guard presented arms, and the drums and bugles of the Foot Guard sounded the "Last Post;" then a short prayer, and the trumpets of the Household Cavalry sounded the reveille. Canon Scott Holland gave a short address, and the hymn: "On the Resurrection Morning," was sung; and after the final prayer and blessing the service closed with the National Anthem, the guard of honour presenting arms. A vast crowd had assembled outside the Cathedral, and as the Prince left he was cheered to the echo. The memorial is a beautiful cenotaph in bronze, designed by the Princess Louise, Duchess of Argyll, showing the Angel of the Passion with outstretched wings, uplifting from the Cross the crucified Christ, and has the legend prefixed by the

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names of the colonies: "To the glory of God, and to the undying honour of those 4,300 sons of Britain beyond the seas, who laid down their lives during the South African War for the Motherland and her cause."

Profession and Practice.

A writer in "The Hibbert Journal" commented on two lectures delivered by a high caste Hindu, Swami Dharmananda Mahayati, on "The Yogi and His Message." This Hindu writer after a quarter of a century's study of Jesus Christ, proclaims Him to his fellow-countrymen as "the Ideal Yogi." "God in Man and Man in God," an "Avatar of the Supreme," and the sovereign of an empire which is everywhere. His testimony, however, to the beauty of Christian character, as he has seen and studied it in the nature of Christ, is balanced by a scathing indictment of the conduct of the great majority of professing Christians in India and elsewhere. The English reviewer in "The Hibbert Journal," frankly says that: "Even whilst we recognize that allowance must be made for a very distinct difference in racial ideals, which must affect the manner of applying Christian ethics to life, and involves the entrance of what may be called a 'racial equation' into the determining of what is, and what is not, consistent with Christian ethics in the customs of each nation, yet enough remains which, by common consent, all followers of Christ must acknowledge with shame and sorrow is a disgraceful blot upon European Christianity, and the main hindrance to the acceptance of faith in Christ by other races." It is to be feared that there is only too much truth in this frank comment of the reviewer.

A Seasonable Battle.

Some of our readers who have been doing strenuous duty on some dusty Synod floor, may not be unthankful to us for presenting them with this graphic pen picture by Alexander Innes Shand, taken from the "Saturday," of a strife in lighter vein: "I remember one memorable fight on the Ross-shire Carron, where my heart was more than once in my mouth, and I should not have been sorry to have backed out of the business. It was only with a seven-pound grilse and I was glad he was not a seventeen-pound salmon. The water was low! I was fishing with fine gut and a small fly, and holding on with one hand while I cast with the other. He ran off with his fly, while I followed with many a trip and stumble, among mossy boulders and rotten tree roots, with involuntary loosening of the line and lowering of the rod. Brought up by a thicket, I had to let myself down to the riverbed, handing over the rod meantime to the gillie. Below in the depths, it became acrobatic work, balancing yourself on slippery projections, and sometimes betaking yourself to the stream like an otter. He tired and sulked, and neither gingery tugging nor casting of stones would persuade him to make a move. Then when I had grown de-pendent and careless, he rallied like a giant refreshed, and ran out the reel to within a yard or two. I was up to mid thigh, on a gravelly bottom, in a swirl that nearly swept me off my legs, and the case was desperate; there was nothing for it but to hold hard and trust to the strength of the feeble tackle. Then with one of the caprices, common to salmon, he came back with a rush to my fishing boots, and when I had hauled in, hand over hand, suddenly and most unexpectedly threw up the sponge. When he was gaffed and landed, the tiny hook was holding only by a shred of skin, and that is a fair sample of an ordinary episode in Highland salmon fishing."

European Religion.

The following interesting statistical information has been gathered by the New York Observer: The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously about as follows: Roman Catholics, 169,000,000; Protestants, 90,000,000; members of Oriental churches, 85,000,000; and about 5,000,000 each of

CANADIAN CHURCHMAN

[June 22, 1905.]

Jews and Mohammedans. Italy, with 31,000,000, as well as Spain and Portugal with 25,000,000, are almost wholly Catholic. Belgium, with 6,000,000, is papal about twelve to one. In France, out of 39,000,000, less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland, nearly two-thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants in a total of 48,000,000. Denmark, Sweden, Norway, and the Netherlands, with a combined population of 13,500,000, are almost solid against the papacy; the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000, against 5,640,000. Of the Catholics, 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two-thirds belong to the Greek Church. Mohammedans comprise about one-half of Turkey's 5,000,000.

BUSINESS METHODS.

A principle which cannot be too clearly stated and too strongly emphasized, and one which underlies the hope and assurance of success in the working of a parish or of a Synod is the application of business methods to such work. Some one may say: "That is all very well, where a person has had a business training, and where he is so situated that the matters to be dealt with by him are matters of business in the strict sense of the term." The same person will probably admit that the clergyman with business habits has an advantage over one without them, and that the Synod governed by business methods is more prompt, orderly and efficient in the discharge of its duty than one in which such methods are lacking. Order is indeed heaven's first law, and the great object lesson which is always before us in the marvellous round of natural law, applied without cessation or abatement to the most minute and varied details of life, cannot fail to impress upon the observant and reflecting mind the signal importance of orderly and systematic conduct in dealing with things both great and small. There is no class or calling exempt from the operation of the law, which, in its observance, produces results at once important and satisfactory, and in its neglect those of an opposite character. The tendency of human nature in regard to our own special imperfections is well indicated in Prior's true, if hackneyed, couplet:

"Be to her virtues very kind,
Be to her faults a little blind."

But though sympathy and charity should have their due exercise in dealing with the weaknesses and shortcomings of the individual, there is a limit to forbearance, and a boundary line before which even charity pauses, and beyond which justice asserts her sway. The great end at which we all are aiming is the good of our beloved Church and how best to attain it. To our mind one of the most effective instruments to that end is the cultivation and application to the work of the parish and of the Synod of wise, well-considered and progressive business methods. To the clergyman, who may demur to this proposition, we say: "It is your province and duty to teach and preach to your people increase in faith; in spiritual knowledge; in wisdom, and in the strengthening and upbuilding of moral character. How can these solemn lessons better be inculcated than by force of example? The pagan poet was profoundly conscious of this elementary truth when he made Aeneas utter those memorable words to Ascanius: "Learn, O youth, virtue from me and true labour." We hazard the statement that the spiritual teacher and leader, whose life exemplifies the lessons of exalted virtue and of intelligent, methodical, and persistent labour, taught by his lips, will have no ground of complaint of lack of appreciation, success or power, either in parish or in Synod. And no one will be more ready to admit than will he that one of the

chief contributing causes of his happy and successful life has been the increasing application of what are popularly called "business methods," to the discharge of his various and onerous duties. A man diligent and methodical in his business will have no occasion, with glib and unctuous tongue, to iterate and reiterate a dolorous tale of complaint and disappointment. No more desirable or effective combination can be found, we say, for the successful prosecution of the Church's work than that presented in the clergyman, layman, parish, or Synod, where with sincere and devout spirituality is happily combined those sterling business-like qualities which are the mainspring of success in the civilized world of to-day, and the best guarantee of the efficiency and progress of the Church.

SOCIABILITY.

We are convinced that one of the chief reasons of the success of some of the denominations in obtaining and retaining members for their respective bodies is to be found in the cultivation and practice by their adherents of the art of sociability. In this matter there is no distinction between the minister and his people. Take the case of a Churchman who has just come to Canada from the Old Country, and who on the Sunday after his arrival goes to the Church of his fathers in the new land. He is formally shown to a seat. If he has not a Prayer Book, he may, or may not, be handed one. The service over, the air of formality which he found on entering the church surrounds him as he departs from it. No friendly voice salutes his ear with the tone of Christian brotherhood. No hand clasp stirs his heart with the warmth of friendly recognition. No one cheers him, greets him, or takes any more interest in him—stranger though he be—than if he were a mere unknown passer-by on the street to be regarded perhaps with a look of curiosity, a well-bred stare, or no look at all. On the next Sunday the new-comer, having, it may be during the week, heard of the warm reception given by denominational people to their visitors, wends his way to one of their places of worship, and what is the result? What is popularly termed the "glad hand" greets him at the door, guides him to a seat, hands him the requisites for worship and not only that, but after the worship is over in all probability he is greeted with attractive friendliness; invited to come again; it may be is further invited to come to some social, musical or literary entertainment to be held in the school-room during the week or to attend a meeting for prayer. Furthermore it has not seldom happened that kind enquiries have been made, which have led to the visitor getting, what he may be seeking, employment, and contracting, even at that first visit, friendship which may prove a source of comfort and happiness to him throughout his life. If any reader thinks this contrast is drawn with too free a hand, it is open for him, as he has opportunity, to ask a few frank questions to some of the many people in our country who were members of the Church in the Old Land, and who have been calmly and complacently allowed to drift, and be drafted, into the denominational armies. There the authorities do not content themselves with saying: "We provide the means of worship; having done so, we have done our duty; if people do not come it is their fault, not ours." Nor do they say: "When our people come to worship, it is an act of religion, a spiritual matter, and social considerations have to stand aside." No; these good people take quite another view of the matter! To it they apply the rule of conduct which makes for success in politics, in business, in any worldly calling. In fact, they are worldly wise. They bring their worldly wisdom with them to their places of worship, and it operates there precisely as it does in a political contest and in the promotion of business enterprises. We are not arguing for any levelling process by which the coarse and the rude shall be forced upon the cultivated and refined. Let us remember that the denominations by no means lack

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the latter class, nor have they a monopoly of the former. What we wish to impress upon our people is the fact that there is in a very real and vital sense a brotherhood within the Church; a brotherhood which is intended to embrace one and all, rich and poor; that the key-note to that brotherhood is sincere, unassumed, and constant sympathy, which, like the masonic sign of recognition, should be used, understood and welcomed wherever a church rears its heavenward spire and whenever and wherever Christians meet together. The spirit of modest, true, and ever-active sociability is no foe to the Church, but on the contrary, one of the strongest, most stimulating and helpful forces within its pale.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The power to be generated at the next session of the General Synod will depend not only upon the temperament, zeal and information of its members, but also upon their sense of proportion. The agenda will no doubt present a great variety of subjects for consideration, which will differ widely in importance, and differ also in the amount of time that may usefully be devoted to them. A wise discernment between what is primary and what is secondary in the proposed legislation will go a long way towards begetting power that will propel the Church forward. The early days of Synod are usually remarkable for excessive loquacity in which the merits of the case seem to make very little difference. There are scores of delegates who do not appear to be at pains to restrain themselves to limited utterances upon subordinate matters, and as a result greater issues have to suffer. If the Synod be seized of the great and pressing work that has to be done, then it will receive that consideration which its importance demands.

Spectator has already expressed his views on several subjects which he deems of great importance, and deserving of very full consideration at the approaching session of Synod. He would now like to call attention to a few subjects that might in his judgment be omitted altogether from the agenda paper, for the present at least. The first of these is the question of divorce. We do not pretend to say that this may not be an important subject for the Church to deal with under certain circumstances, but we are certainly of the opinion that it is not pressing for consideration just now. Three years ago it occupied the attention of the General Synod for a couple of days, and we would hardly like to say how often it was discussed in the Provincial Synod of Canada, in years past. It is not difficult, we imagine to find more profitable topics upon which to pour out our wisdom just now. Let it rest for the present. Then, again, we think that no advantage for the Church will be gained by introducing a resolution on what is known as the "Higher Criticism." A subject like this cannot be dealt with by resolution of Synod. It will consume time, cause bitterness of feeling, and convince only those who are already convinced. A problem like this can only work itself out in time by patient and honest enquiry. No one, we think, would feel constrained to alter his position because a majority of Synod declares one way or the other. The argument that can take place on the floor of Synod cannot possibly be conclusive. We had a slight indication of what a resolution of this kind would mean at the last meeting of the Provincial Synod. There is honesty and intelligence on both sides of this question, and the Church in Canada requires our united gifts and zeal in the promotion of its extension, and developing its spiritual leadership.

There is still another subject that might profitably be laid with tenderness on the shelf. We refer to the "Colonial Clergy Act." So far as we can judge, the conditions imposed by the Church in England upon clergyman ordained in the domin-

ions beyond the seas, when asked to officiate in that country, are childish and insulting. We understand that appeals and protests have been made to the English Church and nothing has come of them. It seems to us that the time has come when the Church in Canada should stand on its dignity and cease to bother its head about the matter. It is for the mother Church to right this wrong and place the clergy of the British dominions on the same footing as those of foreign nations. If the bishops and priests who visit England would decline to officiate so long as that Act is in force, whether they have English orders or not, we think our own self-respect would stand higher, and it would do more than all our appeals. Certainly no self-respecting Canadian should submit to an examination instituted to ascertain whether he is intellectually qualified to address an English congregation. What we want to get into our heads is that the ministry of the Church is just as honourable on this side of the Atlantic as on the other. Let us hold up our heads and cease to appear with hat in hand asking as a favour something which if we cannot get as a right we will certainly do without.

Dr. Peterson, of McGill, has recently been addressing the students and faculty of Chicago University. The report that comes to us of his address would suggest that he had lately been reading Spectator—ahem—on the ideals and functions of a university. His statements that "the universities shall supply not merely the training required by scholars and specialists, but also the liberal culture proper for the ordinary citizen," and again "the university is no longer a thing apart from the life of the people, it exists no longer for the scholar and the recluse," are precisely in line with what we have said in these columns. Dr. Peterson has caught the New World ideal of higher education and presumably he will become an important agent in extending the influence of the university among our citizens. Truth and life should ever be linked together. We rather think that Dr. Peterson did not always hold the views to which he gave such eloquent utterance at Chicago a few days ago. A ten years' residence in this country has led him to think of the citizen as well as the student and scholar in considering the scope of the university. If the learned Doctor would now set himself to promoting the development of a native-born race of university professors, he would take a long step in the direction of uniting the university with the life and occupation of our Canadian people.

The report given in the Toronto News of the reception accorded by the Congregational Union to a simple, and one would think, harmless request of the Synod of Ontario, asking that body to co-operate with the Anglican Church in securing adequate Bible instruction in the Public Schools, makes very interesting reading. At once some one scented "Church and State" in the proposition and would have none of it. It developed, however, that all were not of one mind on the subject, and what seems to us wiser counsel prevailed. What a wonderful thing is the potency of a phrase. There are hundreds of people who only need to be shown that a proposition represents some form of "Church and State," and nothing on earth will induce them to have anything to do with it. What an extraordinary thing the "State" is in the minds of some people, that it can never mingle with the Church in safety! But "the State" seems to consist of nothing more wonderful than ordinary citizens, including ourselves. We elect representatives to act for us in the making of laws and the execution of the same. Among other things these representatives—who are we, the citizens, and we the dreadful "State"—do is to make provision for the education of our children. Now if you and I and the other good citizens of this or that Province come to the conclusion we would like to have a knowledge of the contents of the Bible included in the education of our children, who may say us nay? And yet this is the state approaching somewhere in the

neighbourhood of the "Church." It is in fact the citizens honouring through the week what the same citizens pronounce to be good on Sunday. We do not want Anglican, Presbyterian, Methodist or Congregationalist dogma introduced into the day school, but surely we may have the book from which all Christian teaching issues, the book that is the source of so much of our everyday wisdom and the inspiration of our literary culture, made familiar to our young people. This is a form of "Church and State" that seems to us to be not merely harmless, but most desirable.

This seems to be an age of fraternal organizations. It would be difficult to say just how many of these societies are in operation in Canada, but the list is certainly a long one. Almost everywhere, in the West perhaps more than the East, the effect of these societies is being felt by the churches. It is not unusual to find men members of two, three and even four different orders, each claiming an evening a week of his time, and no inconsiderable part of his income for monthly dues. The craze for secret organizations has laid hold of the women also, and they, too, devote much time to these matters. The result of all this is that it is affecting the attendance at Church meetings and limiting the contributions to Church support. We are not making any charge against these societies, as such, but we do think that there is much valuable time lost and much money thrown away without any adequate return by men who ally themselves with a number of societies at once. If this sort of thing is considered necessary to the happiness of any one, we would plead for moderation.

A rather remarkable celebration was held in Montreal a short time ago, when the congregation of the Church of St. John the Evangelist observed the jubilee of their rector, Rev. Edmund Wood. A reception was tendered the venerable priest, a very affectionate address was read by an officer of the church on behalf of the whole congregation, and a clear title to church property was presented. This latter gift was felt to be the form which would most please Mr. Wood in observing his fifty years of service. For forty-seven years Mr. Wood has toiled as rector of the parish over which he presides. He has always been known as a man of singular devotion to his work. The poor of his parish always received of his best, and wherever there was need there he was content to be. He was ever known as exceptionally unselfish, retaining only what was barely necessary for his maintenance, and even that would go if a demand were made upon him for assistance. He has always commanded the respect of his brother clergy, however they may have differed from him in Churchmanship. The Primate, a co-worker with Mr. Wood through all these years and usually stoutly opposed to him in many a warm diocesan conflict, bore this remarkable testimony: "I yield to no one in my sense of your value to the Church." The power of the man was his life. Honours, or possessions were nothing to him, Christ and the Church were all in all.

SPECTATOR.

The Churchwoman.

ONTARIO.

Napanee.—The annual meeting of the Woman's Auxiliary of the diocese of Ontario began on Wednesday, June 7th, by a celebration of the Holy Communion in St. Mary Magdalene's Church here, and sermon by the Bishop of Ontario from the text, "Go work to-day in My vineyard." The business part of the meeting was begun at the board meeting in the church hall, on Tuesday evening, when committees were struck, and reports had a preliminary hearing. The thank-offering presented at Wednesday morning's service totalled \$615, and several amounts came in later bringing it up to \$676. The chief

feature of the Wednesday afternoon session was the address of Miss Wilgress, missionary at Hay River, diocese of Mackenzie River, now home on furlough. Her story of the largest diocese in the world was simply told, and deeply interested her hearers. The reports of all diocesan officers were most satisfactory, increased membership, generous contributions in money, bales large and numerous, and leaflet subscriptions largely increased. Great pleasure is felt that Mrs. Buxton Smith will retain the presidency. The missionary meeting in the evening was presided over by the Bishop, who is such a warm friend of the W.A., and who made a brief speech full of inspiration to the auxiliary workers, and congratulating them on results. A most fascinating address was given by Mr. Ben-Oliel, Wycliffe College, Toronto. He is the son of a Jew, converted to Christianity, who later led his whole family to embrace the faith. His accent has all the culture of Oxford, and his diction the grace of the East. His address was given in Bedouin costume and was an illumination of the various parts of the Bible upon which he touched. A number of boys and girls were dressed by him in the costumes of the natives of Palestine, and added to the interest of the address. Miss Wilgress supplemented her address of the afternoon by a short talk, which was much appreciated and called forth the highest praise from the Bishop.

Thursday, always the heaviest day of the annual meeting, was this year, more than usually full. Mr. Ben-Oliel gave an address on the women of Jerusalem, both Jewesses and Moslems. The diocesan organizing secretary announced the formation of two new branches, Athens and Westport. Archdeacon Tims' report of the Piegan Homes was most favorable, and Miss Collins, the new missionary at Onion Lake, reported very briefly and satisfactorily of the work there. Miss Omelia, reporting for the work done among the Japanese in Vancouver, spoke of its hopefulness. One of the recent converts, a young man, has been ordered back to his own land to join the army. Deputations from Kingston, Newburgh, Picton, Deseronto, and Cataragui, arriving, were cordially welcomed by the president. Mrs. Lennox Mills read a most valuable paper on missions, referring to the responsibility resting on each member of the Church to further the cause of missions. The Church that obeys the command to "Go into all the world and preach," lives, the Church that disobeys, dies. In many a parish where there is no missionary work, the rector feels the effects in the deadness of his parishioners. Zeal must be backed by knowledge. She herself reads the Letter Leaflet from cover to cover. After an address by Miss Wilgress, the sum of \$25 was voted her; this she gave over to the fund for the sawmill being built by Rev. Mr. Marsh, Hay River. Miss Annie Muckleston led the conference on Dorcas work in her own clear and comprehensive way, giving advice as to contents of bales, and packing of the same, and urging branches to devote their energies chiefly to making outfits for the children in the Indian schools. Several branches have undertaken the work. Mrs. Roberts, Adolphustown; Mrs. Dargavel, Elgin, both good workers, spoke on the subject. Mrs. Dargavel spoke of the need for outlying parishes to be visited by missionaries and members of the board. Many branches are languishing all for a little sympathy and encouragement from headquarters. This subject was fully gone into at the Friday morning board meeting, and will receive careful attention. A Bible reading was given by Canon Jarvis at the noon hour. Immediately after the opening of the afternoon session the Bishop of Ontario asked leave to interrupt the proceedings, and then entered upon a glowing eulogy of the work done by Mrs. Buxton Smith, in her most difficult office as diocesan president, mentioning expressions of deep regret he had heard throughout the diocese, when her contemplated resignation had become known. He also spoke of the

pressure he as Bishop, and his wife, as honorary president of the W.A. had brought to bear upon her to persuade her to continue in office. He then handed her \$50 in gold, the life membership fee for the general board, and Mrs. Mills pinned on the gold bar, which was given her by Miss Orford, on behalf of the Cathedral Juniors. Mrs. Mills then remarked that all the surprises were not over, and after making a few highly appreciative remarks about the work done by Miss Annie Daly, who for nine years has been corresponding secretary, gave her a life membership on the Ontario board, her gold cross denoting the same coming from the C.C.M.G. branches in the diocese. Mrs. Hawley, on behalf of Napanee, read an address to that branch's splendid president, Mrs. Wilson, and gave her also a life membership. All the recipients were so entirely surprised that little beyond a few words of thanks was possible to them. The thank-offering next year will be devoted to the widows' and orphans. Rev. Mr. Weaver, Wapuskow, was voted \$30 of the E. C. a D. fund, and \$25 will be sent to the mission at Weyburn, N.W.T. The superintendent of the Cathedral Juniors, Miss F. Macaulay, gave a demonstration of a model missionary study, which all found most helpful, the report of the J.W.A. secretary, Miss Lewin, was read by her, and Mrs. Woodcock, Brockville; Mrs. Reeve, Kemptville; Miss Macdonald, St. Thomas', Belleville, and Miss Evans, Trenton, gave their experience with junior work. Mrs. Buxton Smith invited the delegates to Kingston for the annual of 1906, and Canon Jarvis after expressing his pleasure at having the meeting in Napanee, and with the designation of next year's thank-offering, closed the meeting with the blessing. The officers and delegates were entertained by the Napanee auxiliary at a very pleasant garden party at Mrs. Herrington's, and in the evening Canon and Mrs. Jarvis gave a reception at the rectory. At the Friday board all the old pledges were taken up, as also were three new ones, and many mite boxes. The number of delegates was large, and all were enthusiastic, and very grateful for the warm reception given them by the hospitable people of Napanee.

INDIAN ORPHAN WORK.

Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, gratefully acknowledges the following contributions: Mrs. Smith, Ontario St., Toronto, \$5; St. James' Cathedral Bible Class, Toronto, for support of special child, \$15; Friend, Aurora, to complete year's payment of child, \$3; Friend, Greenwood, B.C., to support child for year, \$15. There is still opportunity for further offerings, if any one would like to help care for these poor little children. Their condition when uncared for is so pitiful sometimes when compared with many of the happy children of our land, that I suppose we can hardly do a kinder thing to children than to rescue some of these. So I shall still be most grateful to all who feel inclined to send any contribution towards their support. The missionaries and others in charge certainly ask as little as possible for their maintenance, \$15 a year, and are glad to send information to anyone who, by paying this amount yearly for a particular child, feel a special interest and are glad to have letters about their little charge. Kindly address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

—There is not one of us who is not dedicated and consecrated to a share in the kingship and priesthood by which Christ is to redeem the world and bring back this human nature of ours into the fellowship of God.—Canon Gore.

REVIEWS.

The Temporary and the Permanent in New Testament Revelation. By Harry Peirce Nichols, D.D., Holy Trinity Church, New York. 12mo., pp. 248; price, \$1.25. New York: Thomas Whittaker.

These "Bohlen Lectures for 1905" are clearly written, and the subject discussed is interesting. The Divine message has to be adapted to the necessities of those who receive it, but it belongs to all humanly, and, therefore, must embody eternal principles, which can be applied in any age. The aim of the lecturer is to give general principles, which will mark the temporary and the permanent, and allow us to make a difference in the interpretation of God's Word. The fourth and the fifth lectures upon Christ's teaching and St. Paul's theology go deeply into the matter, and their exposition of principles is most valuable. It has often been remarked that Jesus was the first to found His Church upon principles, but expositors are apt to forget it and make a fact out of a figure. Dr. Nichols is very judicious in handling his carefully developed scheme, and his treatment of different points is tentative rather than final. There is pleasure in perusing the lectures, and profit to any one.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. Johns.—The Church of England Temperance Society celebrated its Silver Jubilee Thursday evening, June 8th, by making a presentation to His Lordship the Bishop. At 8 o'clock the members assembled in the Synod Hall, and after the usual opening exercises the Rev. C. V. Cogan, Vice-President, on behalf of the Society, presented His Lordship with a gold medal. The Bishop was not taken by surprise and his speech was earnest and full of good counsel, and will long be remembered by all present. The Rev. Canon Dunfield also spoke. The concert consisted of an instrumental selection by the Misses Lyon; recitation, Miss Hamlyn; song, Rev. H. Uphill; reading, Mr. R. G. McDonald; song, Miss L. Read; reading, Mr. W. Smith; song, Mr. F. Seymour; after which refreshments were served. This morning at the Cathedral there will be a celebration of the Holy Communion at 7, and this evening at 7.30 evening prayers will be said and the Bishop will preach.

NOVA SCOTIA.

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

Sydney Mines.—Trinity Church.—This new church was opened for divine service on Sunday, June 12th. There was a large congregation, and the services were most heartily rendered. Special prayers for dedication were read by the Venerable Archdeacon Smith. An interesting and able sermon on "Worship and its Outward Expression," was preached by Rev. Wm. Driffield, of Londonderry, a brother-in-law of the rector. Shortened evensong was said by the rector at 2.30 p.m., and the following brief addresses given:—Archdeacon Smith, Historical Sketch of the Church in C.B.; Rev. C. W. Vernon, The Church the House of Forgiveness; Rev. W. Driffield, The Church the House of Blessing; Rev. A. P. Shatford, The Church the House of God. Special music was well rendered by the choir with Mrs. L. W. Johnstone as organist. The church was prettily decorated with flowers and plants. Rev. W. Driffield also preached at the evening services. His thoughtful and well delivered discourses were greatly appreciated. The "Sydney Mines Enterprise," says the new

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Arch News

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Bishop, Halifax,

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church is a free adaptation of early English Gothic with an apsidal sanctuary, however, which is rather a development of the French Gothic of the 12th century, as compared with the simpler English idea of a square chancel. The building occupies a commanding position on Queen Street, which in the future will possibly be the leading connecting thoroughfare between Sydney Mines and North Sydney. It stands on almost the highest land in the town. A square tower octagonal spire surmounted by a cross occupies the angle at the intersection of the two streets. The main side entrance is in the tower, the main entrance being in the centre of the gable on Queen Street. A simple continuous roof covers the nave and chancel terminating in the apsidal lines of the sanctuary, having its length well broken by the transept gable window. The side walls are diversified by buttresses that give an effect of strength and character to the building. The entrance porch to the basement forms in its simple treatment an effective feature in the general design of the exterior. The basement itself is effectively arranged and well lighted. In it will be found the general Sunday School, an infant department, men's and women's classrooms with lavatories and a kitchen. The entrance doors of the church connect with large corridors, from which are two direct entrances to the nave, and one through a beautifully arranged baptistry. The interior is treated with nave, narrow side aisles, two transepts, and chancel, and large organ chamber, having broad arched openings connecting with chancel and nave. The interior of the building is effectively lighted from windows placed in high positions in the walls, a beautiful arrangement of light being obtained in the choir from a series of high windows on one side, throwing a very effective light on the panelled surfaces around the apse, upon which mural paintings are to be placed. The interior is designed for a groined roof finish, which is to be carried out in the future. At present an effective color scheme is arranged by harmonizing the soft brown tints of the rough wood ceiling with the soft moss green and brownish yellow wall tints, and amber and yellowish green window glass, and deeper brown of the hardwood finish of chancel rails, furniture and pews, and very dark brown floor stains. The pulpit is a beautiful structure built of ash in the octagonal form with effective Gothic mouldings and panels. The chancel is of generous size, separated from the nave by a beautiful chancel rail, ample space being given for a large choir, which in mining districts is often splendidly developed, the floor area being arranged on correct ecclesiastical traditional lines, three steps, symbolical of the Trinity, leading from nave to chancel floor, and one step at which the communion rail is placed leading to the sanctuary floor from which the three steps for epistler, gospeler, and celebrant respectively rise to the altar, making the traditional approach of seven steps. The altar is of simple, chaste and beautiful design, and has a quiet effect of strength and dignity. The reredos treatment is also very effective, with a simple series of five arched niches for future statues of Christ in the centre, surrounded by the four evangelists. Above the reredos is a beautiful large memorial painting, 12 by 6 feet, of Christ as the Good Shepherd, by Robt. Harris, C.M.G., the well-known Canadian artist, which was given in memory of Rev. C. G. Abbott, a former rector, by his widow. The treatment of the picture is very effective, the figure of Christ carrying a lamb in His arms in the foreground, with a misty effect of wild mountain scenery in the distance. The acoustic properties are excellent, the apsidal shaped chancel aiding greatly in this necessary feature. This beautiful church was erected from designs by Harris and Horton, the well-known firm of architects, the builder being G. E. Farringer, of Sydney. The present rector, Rev. Albert Gale,

is an Englishman. He received his education for the ministry at St. Boniface College, Warminster, England, under Right Reverend Dr. Welsh, the present Bishop of Trinidad. On completing his course he received a first-class testamur and also obtained a first-class in the Archbishop's examination. He was ordained to the diaconate at Salisbury Cathedral by Bishop John Wordsworth in Advent, 1891. He came at once to Nova Scotia as curate to the Venerable Archdeacon Kaulback, of Truro, where he was ordained priest the following Advent. Mr. Gale's first parish was that of Granville. Thence he removed to Londonderry, from which charge he came to Sydney Mines in 1898. During his incumbency the parochial endowment has been increased to \$1,000, St. George's mission hall has been built at No 3 colliery, and the new church erected. Last year the parish raised over \$3,000 for all purposes. Mr. Gale was largely instrumental in bringing about the establishment of the Cape Breton Church Sunday School Association. He has also taken an active part in the work of the Society for the Prevention of Cruelty. He is an indefatigable parish worker, a regular visitor, an interesting preacher, and always full of zeal and enthusiasm. He has been ably assisted in the present work by the church-wardens, George Greenwell and James Dorsay, by the vestry clerk, R. Creighton, and by the parishioners generally.

MONTREAL.

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

Eardley.—The thirty-seventh annual deanery meeting of the deanery of Clarendon was held in this place on Tuesday and Wednesday of last week. Those present were the Ven. Archdeacon Naylor, Rev. Canon Smith, Rural Dean Taylor, Revs. D. Parker, A. W. Buckland, H. E. Mount, L. V. Lariviere, G. Ball. The deanery chapter assembled at 11 a.m. on Tuesday for the celebration of the Holy Communion, after which a very excellent and practical sermon was preached by the Rev. A. W. Buckland, rector of Quyon. After luncheon at the parsonage the session opened again at 2 p.m. The minister, financial statement, missionary deputation, the primate's visitation and other matters were considered. In the evening a missionary meeting was held and well attended, the speakers were the visiting clergymen of the deanery. **Wednesday 7th.**—The Archdeaconry meeting.—Holy Communion, 9 a.m. Reports and work among the shanties were taken up. The Rural Dean and the Rev. G. H. Gagnon will make a prolonged tour among the shanties this coming fall. After a very pleasant luncheon the afternoon session was continued, and very interesting papers were given. Ven. Archdeacon Naylor, The Jewish and Christian Church; the Rev. G. Gagnon, The Christian Ministry; Rev. G. Ball, The Sacraments; Rev. H. Mount, The Early Church; the Rev. A. Buckland, The Missionary Character of the Church in Canada; Rev. L. V. Lariviere, Roman Controversy; Rev. R. E. Taylor, The Office of a Priest. Needless to say that all the papers were well written, and were enjoyed by the large number of persons present.

ONTARIO.

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

Deseronto.—St. Mark's.—The Bishop held a Confirmation in this church on Thursday evening, June 8th. The rector, the Rev. Edward Costigan, presented the candidates for Confirmation. The Bishop gave an able, interesting and impressive address. The Rev. A. H. Creggan assisted in the service as Bishop's chaplain. The

musical portion of the service was well rendered, and a large congregation was present.

Wolfe Island.—The Bishop, accompanied by the Rev. Canon Starr as his chaplain, made his annual visitation of this parish on June 15th. An early start was made for Christ Church, where there was a celebration of the Holy Communion. The Bishop was celebrant, Canon Starr epistoler, and the rector, and gospeller. The Bishop's text was Is. 55:1. The sermon was a fine one, and was listened to with great attention. After the service was over Miss Annie Gillespie read the following address to the rector: "To the Rev. J. W. Forster, Rector of Wolfe Island Parish.—Rev. and Dear Sir,—We, the members of Christ Church, Wolfe Island, learn with regret that you have resigned this parish. We wish to take this opportunity of expressing to you our heartfelt sorrow at the loss this Island parish will sustain in your removal to another part of the diocese. You have endeared yourself to us, not only as a faithful teacher of the Gospel of Christ, but by kindness in times of sickness and trouble. We are sorry that the situation of the rectory, exposed as it is to the full sweep of the winds in winter, has affected Mrs. Forster's health. We pray that God may bless her with renewed health and strength. We wish to assure you that you are leaving many warm friends in our church, and we are pleased to know that you have won the respect and esteem of the entire community. Your friends will always take an interest in your clerical career, and will ever pray that God will abundantly bless your work as a faithful priest in the Church of God. Signed on behalf of the congregation by George Gillespie, Henry Halliday, Archie Berry and R. C. Irvine, Churchwardens." Mr. Forster made a suitable reply, heartily thanking the people on behalf of Mrs. Forster and himself. The church was nicely decorated with flowers. Miss Berry, Allen Post-office, entertained the Bishop and clergy at dinner. A pleasant drive brought the clerical party back to Marysville, where Mrs. W. Card entertained them and Mrs. Forster at tea. Trinity Church was profusely decorated with flowers. Evensong was at 7.30 p.m. The rector read the service, Canon Starr read the lessons. The Bishop again preached to a well-filled church. His text was St. John's Gospel 14:6. The musical part of the service was well rendered. The Calvin Company's kindness was again manifest in sending a steamer to take the Garden Island people to the service and the Bishop back to Kingston. Simcoe Island was well represented. The people are always glad to see their Bishop, and it is to be hoped that his impressive sermons will have an abiding effect upon them.

NIAGARA.

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

Hamilton.—St. Philip's.—On June 4th the Rev. H. J. Leake commenced his duties as rector of this new parish in the east end. It is a flourishing part of the city. At present they are holding services in a hall, but expect to complete a new church, costing \$7,000, by October. A strong committee, composed of influential Churchmen in the city outside the parish, organized by the Bishop, are directing building operations and rendering financial assistance.

St. Peter's.—The Rev. Thomas Geoghegan left on June 15th for a trip to Ireland. A number of the heads of families in Father Geoghegan's church met last night at his residence, Fairleigh Avenue, and handed him a beautiful suit case as a token of appreciation of his services as rector of St. Peter's Church. The presentation was made by W. G. Buchanan, William Hazell, Harry Taylor, William Lay and Mr. Perry said nice things about Mr. Geoghegan, and wished him a safe and pleasant trip. There were

also present W. McKinley, H. Oder, Messrs. McGinnis, Henshaw, Masland and others.

HURON.

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

Brantford.—Grace Church.—At the adjourned vestry meeting of this church it was decided to commence the building of the new rectory according to the specifications presented.

Stratford.—The May meeting of the Rural Deanery of Perth was held in the schoolroom of St. James' Church recently. All the clergy of the Deanery were present. The Rev. Dr. Tucker and the Rev. C. F. N. Jeffery, from Winnipeg, were present, and attended all the meetings. At 10.30 a.m. the business of the Deanery was transacted, the Rev. Rural Dean Taylor acting as chairman and the Rev. C. C. Purton as secretary. After the minutes had been read the Rev. D. Deacon moved a vote of welcome to Dr. Tucker, and the Rev. C. Buckland to Mr. Jeffery. Both motions were unanimously carried, and appropriate responses given. The matter of assessments, etc., was discussed. With regard to the appropriation for missions there was a general determination to do more, the Rural Dean remarking that while St. Mary's had not raised all its appropriation, it had given the largest sum in its history. The permanent supply for the Parish of Attwood was considered, and a motion passed asking the Bishop to permanently fill the vacancy as soon as possible. At the afternoon meeting the Rev. Dr. Tucker and the Rev. Mr. Jeffrey gave stirring addresses, especially suited to the representatives of the various parishes. The Rev. C. C. Purton read a helpful paper upon the missionary problem. The chairman said from his journey to the Coast two years ago he knew the vast importance of help for Manitoba, the North-West and British Columbia at once. A public meeting was held in the evening, and, while not largely attended, it was deeply interesting, the deputation again giving addresses full of information. Mrs. Mooney acted as pianist at both afternoon and evening meetings. The Rev. D. Deacon kindly closed the evening meeting, the chairman having to leave. The thanks of the Deanery are due to the King's Daughters, who kindly saw to the entertainment of the visitors.

Kirkton.—On Wednesday evening, June 7th, the ladies of St. Paul's Church held an anniversary festival. Notwithstanding very unfavourable weather a good crowd assembled and partook of the delicacies furnished by the ladies in the basement of the church. After the inner man had been appeased, the intellectual and artistic were appealed to in an entertainment held in Aberdeen Hall. The Rev. Rural Dean Taylor gave an eloquent and instructive address on "Habit; or, What Dress Shall We Wear," which was listened to with the greatest attention, punctuated by applause and laughter at its many witty truths. Mr. S. M. Morrow, of Crediton, also delighted those present with his able rendering of a number of choice solos. Mr. Morrow has a voice not so cultured as to become monotonous, and yet well enough cultured to be able to give to his selections the expression and delivery which goes so far to make a song thoroughly enjoyable. The chair was occupied by the rector, the Rev. G. W. Racey. Proceeds amounted to about \$65.

ALGOMA.

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

Sundridge.—The Deaneries of Muskoka and Parry Sound had a joint meeting here on Tuesday in Whitsun Week, June 13th, the Rev. A. H. Allman, of Burk's Falls, Rural Dean of Parry Sound, presiding. The following resolution was

moved by the Rev. C. W. Balfour, of Huntsville, and seconded by the Rev. E. McKittrick, of Sundridge, and unanimously carried: "The joint Deaneries of Muskoka and Parry Sound, now in session, desire to put on record their entire sympathy with the propositions now before Churchmen of having a Hymnal compiled and the Prayer Book adapted to meet the requirements of the Church in Canada, and they trust that steps shall be taken at the coming General Synod to bring these propositions to some successful issue." Mr. McKittrick thought that in compiling a Hymnal due regard should be given to retaining old tunes, especially for the more familiar hymns; that new tunes should be printed as alternatives, and also that the first verse of each hymn should be printed with the music, each word being placed under its respective note or notes. A very interesting paper, and one most fruitful of discussion, was read by Rev. L. Sinclair, of Aspdin, on the book, "In Relief of Doubt," by R. E. Welsh, M.A. A little time was devoted to Greek Testament study, which was found very enjoyable. The clergy were the guests of Mr. and Mrs. McKittrick at tea. In the evening a missionary service was held in St. Paul's Church, when short addresses were given by Rural Dean Allman, Reverends French, Sinclair, Balfour, Simpson and Mr. Phillips. All the clergy felt that this gathering of themselves together for study and exchange of thought had been most profitable.

KOOTENAY.

The Synod of the Diocese of Kootenay met in the city of Nelson on June 7th and 8th. All the clergy were present, with the exception of one, who was detained by sickness in his family. There was also a good representation of lay delegates. The Synod sermon was preached by the Rev. T. Greene, B.A., of Kelowna. There was a large congregation, and what with the eloquent sermon, the first class music rendered by the choir of St. Saviour's Church, Nelson, and the presence of so large a number of clergy in their vestments, made altogether a service that will be long remembered by those privileged to take part in this act of worship. The business of the Synod was transacted with dispatch and the utmost harmony, and the delegates left for home on Thursday evening feeling satisfied with the work accomplished and with a very grateful sense of the kindness and hospitality of the congregation of St. Saviour's, Nelson. One resolution passed in the Synod ought to find room in this brief account. It was moved, seconded and carried by a standing vote that the Synod congratulate the Bishop on having attained to the tenth year of his consecration to the Dioceses of New Westminster and Kootenay. Monday, June 5th, His Lordship Bishop Dart ordained the Rev. E. A. St. George Smythe to the priesthood at Revelstoke. On Sunday, June 11th, the Bishop will consecrate the church at Cranbrook. He will also while on the Crow's Nest line visit the Missions of Michel and Elko. His Lordship will then go to Kelowna, on the Okanagan Lake, for the purpose of Confirmation.

CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

Metlakatla.—The clergy of the Diocese of Caledonia, which includes all the northern part of British Columbia, met in conference at Metlakatla on May 31st last and two following days under the presidency of their new Bishop, Dr. F. H. Du Vernet. The meetings were held in the vestry of St. Paul's Church, where the following assembled, the Bishop of Caledonia presiding: The Ven. Archdeacon Collison, Kincolith; Revs. J. H. Keen, Metlakatla; J. Field, Hazelton; J. B. McCullagh, Ayansh; R. W. Gurd, Kitkatla; W. Hogan, Port Simpson, and W. E. Collison, Massett. The following were also pre-

sent as visitors. Revs. A. J. Hall (from Alert Bay) and H. Collison, Messrs. G. W. Morrow (Industrial agent), and J. R. Scott (principal of Industrial School), Mrs. Keen, Mrs. Gurd, Mrs. W. E. Collison, and the Misses West, Jackson, Davies, and Soal. A letter was read from the Rev. F. L. Stephenson (Atlin) stating his inability to attend. The Rev. A. E. Price (Giwung-gak) was absent on furlough. The conference opened with a service in St. Paul's Church, after which the company assembled to hear the Bishop's charge. The Bishop began by stating that at his consecration he had taken the oath of canonical obedience not, as was formerly the case, to the Archbishop of Canterbury, but to the Archbishop of Montreal, and he expressed the hope that his diocese would soon be incorporated into the Canadian Church. The Church Missionary Society and the Society for the Propagation of the Gospel, which had hitherto supported all the missions in the diocese, were now gradually withdrawing their support, and they would have to look to the Church of Canada for help until they were in a position to become self-supporting. The advent of the new transcontinental railway, which would have its western terminus within the diocese, would materially change its conditions. The Indian population must be prepared to take their stand side by side with the white man, with whom they would soon be in close contact. The Bishop said there were eight thousand Indians in the diocese, 2,300 of whom belonged to the Church of England, and 4,000 whites. During his six months' tenure of office the Bishop had travelled 1,600 miles within the diocese, visiting all the stations except Atlin and the Stikine, and had confirmed 131 persons. Mr. Agent Morrow, in the name of the people of Metlakatla, welcomed the conference. The Ven. Archdeacon Collison thanked the Bishop for his charge, and expressed the pleasure with which the clergy of the diocese welcomed him as their leader. Business was then proceeded with. It was resolved unanimously to take immediate steps towards the affiliation of the diocese with the Canadian Church, and a draft of a constitution for a Diocesan Synod was provisionally adopted. Archdeacon Collison and Mr. G. H. Cowan, of Vancouver, were appointed by the Bishop as clerical and lay delegates respectively to the next general Synod, which will meet in Quebec in September next. Under the head of finance it was resolved to establish a fund, to be called the Mission Fund of the Diocese, to be administered by an executive committee consisting of the following gentlemen: The Bishop (chairman ex-officio), Archdeacon Collison, Revs. J. H. Keen, W. Hogan, R. W. Gurd, and Mr. J. P. Scott (secretary-treasurer). On Sunday, June 3rd, the conference attended services in St. Paul's Church. In the morning the Rev. J. B. McCullagh (Ayansh) was the preacher, at the afternoon children's service, the Rev. R. W. Gurd (Kitkatla), and in the evening Archdeacon Collison. The offertories during the day, which were in aid of the Canadian Church Missionary Society, amounted to \$45.70.

ATHABASCA.

G. Holmes, D.D., Bishop, Athabasca Landing.

The Bishop of Mackenzie River, who has this diocese under his charge, as well as the more northern one, and who resides at Athabasca Landing, has recently started on a tour through the western part of the diocese. At St. Peter's Mission, Lesser Slave Lake, he appointed the Rev. Malcolm Scott, who is in charge of this important Mission, to be Archdeacon of Athabasca in place of Archdeacon Holmes, who is now the Bishop of Moosonee. From Lesser Slave Lake the Bishop goes on to the Peace River district, and hopes to visit The Crossing, Shaftesbury, Dunvegan, St. John's, Vermilion, and, if possible, Chipewyan. He hopes (D.V.) to be back at Athabasca Landing some time in July.

Arthur

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TORONTO.

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

The Diocesan Cathedral of St. Alban-the-Martyr.—Three notable services have lately been held here, and the large crowds of people attending them emphasized the need of Cathedral extension to provide adequate accommodation. We understand that a strong committee has been appointed by the congregation of St. Alban's to construct a temporary extension, as also to provide for the permanent continuation of the Cathedral building. The annual Synod service on the 13th inst. was much better attended than in previous years, probably in measure owing to the fact that it was a service of special thanksgiving on the part of the diocese for the Lord Bishop's recovery to health after his serious illness. The large body of clergy, about seventy in number, in their robes, formed a splendid procession as they filed into the chancel, and occupied the canon's stalls and special seats provided for them. Nearly a hundred Synod delegates also attended, and had special seats assigned to them. At a rough estimate the congregation numbered over five hundred. The musical part of the service was excellently rendered by the Cathedral choir under the leadership of Mr. David Kemp, who for many years has devotedly carried on this work as a labour of love, and whose services cannot be too highly appreciated. The sermon preached by Canon Sprague, M.A., of Cobourg, from Acts 2:42, was a strong and definite exposition of Apostolic doctrine and Primitive Church practice, especially in regard to the Holy Communion. The Canon also made feeling reference to the Bishop's recent illness, and the fervent prayers offered on his behalf throughout the diocese; which, "Thank God," he said, "were heard and answered; and they were gathered that night in the Diocesan Cathedral to give public thanks to God for the Bishop's restoration to health." Rev. Precentor Cayley sang the first part of the service, Canon Macnab intoning the concluding prayers with the special thanksgiving. The lessons were read by Rev. Dr. Langtry and Canon Macklem. The Bishop occupied his throne in the sanctuary, and gave the final Benediction. On Thursday, 15th inst., the Bishop, accompanied by Mrs. Sweatman and their two daughters, left town for two months' visit to England. A number of friends accompanied them to the Union Station to bid them Good-bye on their journey; among whom we noticed Revs. Canon Sweeney, Canon Macnab, Canon Dixon, J. C. Robinson, also Mr. and Mrs. W. H. Cross, Miss Playter, Messrs. F. Wootten, C. E. Clarke, C. Ricketts, C. H. Green, R. Farthing, Mr. J. Sweatman, Mr. S. Sweatman, and several others.

Confirmation.—On Saturday, St. Alban's Day, confirmation service was held in the Cathedral by the Lord Bishop of Niagara acting for His Lordship of Toronto. An immense congregation filled the spacious chancel to its utmost capacity, notwithstanding which every thing was conducted in a most orderly and reverent manner. One hundred and fifty candidates were presented for confirmation, of these 44 were of St. Alban's Cathedral, 25 from St. Cyprian's, 24 from St. Mary's, Dovercourt, 18 from St. Peter's, 19 from St. Matthias, 10 from St. Thomas, 12 from St. Barnabas, also several individual candidates from St. Mark's, Parkdale, Church of Redeemer and St. John's, Toronto Junction, and St. Martin's. The Bishop gave a short but most impressive address, and the candidates were presented in order by Canon Macnab, assisted by Rev. H. T. Archbold. The offertory was for the Cathedral Debt Fund. Among the clergy occupying seats in the sanctuary were Canon Ingles, Revs. J. M. Davenport, W. H. Clarke, A. Hart, F. Wilkinson, F. Hartley, C. A. Seager, W. E. Cooper.

Ordination.—On Trinity Sunday an ordination service was held in St. Alban's Cathedral by the Bishop of Niagara. The sermon by Canon Sweeney, D.D., of St. Philip's Church was an admirable and stirring presentment of the duties and obligations of those called to the ministry in the Church of God. Rev. Dr. Broughall, Examining Chaplain, presented the six candidates who were to be ordered deacons, and the five deacons admitted to the order of priests, who were as follows:—Deacons, Thomas A. Fawcett, B.A., and Clarence R. Spencer, B.A., to parish of Cardiff and Monmouth; Andrew M. I. Durnford, to parish of Duntroon and Batteau; Chas. Edward d'Arcy, A.C.P., to parish of Warkworth and Wooler; John Bennett Anderson, to parish of Brooklyn and Columbus; Frederick Louis Barber, to parish of Stouffville.

Priests.—Rev. William H. Vance, B.A., to locum tenens of Ascension Church, Toronto; Rev. Robert M. Millman, M.A., curate of St. Anne's Church, Toronto; Rev. Edward A. McIntyre, B.A., curate of St. Paul's Church, Toronto; Rev. Charles A. Sparling, M.A., to parish of Caledon East; Rev. Henry R. Young, L.Th., to parish of Elmvale. The service throughout was most impressive and interesting to the large congregation that filled the building.

The Synod of Toronto met on Tuesday morning, the 13th. Service was held in St. James'. After the service the Synod opened in the school-house at 11:30; the Bishop in the chair. In his address he referred to the death during the past year of clergymen who were at their death or some time before connected with the diocese. He also referred feelingly to the death of Bishop Baldwin. He said there are now in the diocese 146 clergymen in active work, 18 engaged in tuition and chaplaincies, 12 retired and 5 superannuated. Three new parishes had been established,

namely, St. Jude's, Toronto; St. Barnabas, Chester, and St. Augustine, on Parliament and Spruce Streets, Toronto. The Church schools in the diocese were prosperous, St. Alban's now having 130 boys. Trinity School, Port Hope, was never more prosperous. There had been 11 removals of clergymen from the diocese, and 15 others had been received into the diocese. Three churches have been consecrated in the diocese, namely, Victoria Road, in the Coboconk mission; St. John the Evangelist, at Havelock, and St. Jude's, Toronto. Fitting reference was made to the visit of the Archbishop of Canterbury and to the blessing such a visit was to the Church and the country. The Bishop referred to his severe illness during the winter, and expressed a feeling of gratitude for all the kindness shown him by members of the Church and those outside the Anglican communion. He was going to England on Thursday for a two months' trip, and had to thank several prominent laymen for a gift that covered all his expenses. While he was absent his office duties would be looked after by Rev. Canon Sweeney, and he had appointed Rev. Dr. Langtry to conduct the deliberations of the Synod. Rev. Charles Ingles was appointed honorary clerical secretary of the Synod. Mr. D. Kemp was re-elected by acclamation and, amidst much applause, Secretary-Treasurer of the diocese. Mr. W. S. Battin was elected Secretary of the meeting. Hon. S. H. Blake made a motion that an honorarium of \$100 be given to each of the honorary secretaries. He was aware that these gentlemen were willing and anxious to give their ability to the advancement of the Church but at the same time he felt that the small amount should be given to show that their services were not passed over as nothing. The motion was adopted. Among visitors invited to seats in the Synod were Rev. Canon Leigh Bennett, of Lincoln, England; Rev. H. Grasset Baldwin, diocese of Gibraltar; and Rev. W. H. White, of the diocese of Athabasca. The question of temperance and the opium traffic were both referred to the Temperance Committee to bring in a report.

Hon. S. H. Blake's recommendation that a committee be appointed to investigate and report as to a better plan for the distribution of the Toronto Rectory Endowment Fund. He claimed that the manner in which the fund was now being apportioned was simply putting a premium on congregations to contribute nothing to the general work of the Church. Mr. Blake instanced several churches which each received \$600 a year from the Rectory Fund and \$400 from the Commutation Fund, and therefore thought it was not incumbent upon them to do anything. Under this system parishes had been taught to believe that it was more blessed to receive than to give. Mr. Blake referred to the number of new districts which were springing up, and in which there was much pressing need for the ministrations of the Church. The point he wished to bring about was the fund being administered to the best advantage of the Church. He referred to one church that last year received \$916 from the fund and paid the missions the munificent sum of \$750. Another received \$560 from the fund and contributed to missions \$561. Of seven churches which received \$4,000 from the fund, \$350 was the amount of their mission fund offerings. It would be a good day for the Church, he thought, when the rectory fund was abolished, and they would have one mission fund for the opening and extension of new fields. He would favour a superannuation fund also. Let one-half the money go to a superannuation fund and the other one-half to an extension fund. The present system was encouraging stagnation and death in the Church. Speaking to a question of privilege at the afternoon meeting, Rev. J. Pitt Lewis, chairman of the Audit Committee, objected to the action of the Executive Committee in declining to print the first two clauses of the report of the committee. He moved a resolution that the Executive Committee be instructed to print that portion of the audit report which has been left out of the convening circular, so that the report as a whole might come properly before the Synod. After a long and acrimonious discussion the resolution was voted down by 83 to 85. The clauses in the report, which the Executive objected to deal with the condition of the funds and the administration of the finances of the Synod. It was directed more especially to certain bonds, which Mr. Lewis contended were irregular and valueless, although Hon. S. H. Blake declared he was prepared to accept them at their face value. This whole question was thrashed out at the meeting of the Synod last year, when the contention of Mr. Lewis and the Audit Committee was negatived. Although routed then, Mr. Lewis was not cast down, and he returned to the attack with renewed vigor. He held that it was the duty of the Executive Committee, under the canons, to receive all reports and motions of committees and bring them before the Synod. The view put forward by the Executive Committee, as expressed by Dr. J. A. Worrell, Hon. S. H. Blake, Dr. Hoyles, Mr. Frank E. Hodgins, and others, was that under the canon the committee was enjoined to receive the reports and submit them to the Synod. They were also to print the reports and motions in the convening circular, leaving out such parts as they deemed inexpedient. Dr. Langtry, Chairman, read a written opinion from the solicitor, in which he said that while it was the duty of the Executive Committee to submit all reports to the Synod, they had authority to print only such parts of reports as in their discretion they deemed proper and expedient. Rev. Mr. Lewis made quite an impassioned speech in support of his resolution. He declared that owing to the incompetent handling of the funds and property of the Synod there had been a loss during the past four years of from \$160,000 to \$170,000. There was

not any of the land, he alleged, which paid more than 5 per cent. on the valuation of \$250 per foot, whereas the assessed value of the property was about \$1,200 per foot. The bonds which Mr. Lewis declared were irregular amount to about \$5,500, and he desired the Synod to guarantee them. It was pointed out by Dr. Worrell that the Executive Committee had not attempted to revise or in any way alter the report of the Audit Committee. They had simply refused to print some of the rash and inexpedient statements it contained. The report had been brought down, and there was nothing to prevent Mr. Lewis, the chairman, from submitting the report in its entirety to the Synod. Mr. Frank Hodgins thought the Executive Committee had acted wisely in refusing to print in the convening circular the statements made by Mr. Lewis. Some of them had no foundation, either in fact or in law. He said in view of the Chairman's statement, he thought the matter should be laid over for further consideration. The Synod refused to accept Mr. Hodgins' suggestion, and divided on the resolution submitted by Rev. J. P. Lewis, which was defeated by a majority of two, those voting for it being 83, and those against 85. Messrs. B. W. Murray, Barlow Cumberland, N. F. Davidson, Prof. Clark, and Rev. C. Ingles, took part in the discussion. The report of the Clergy Commutation Trust Fund Committee, which was presented by Dr. Worrell, showed that the amount paid out totalled \$18,676.93. Mr. H. T. Beck presented the report of the See Endowment and Lands Committee. The capital of the See Endowment at present stands at \$37,030.79, and there is a further sum to its credit in the Synod account of \$15,742. These totals show an increase of \$3,374 over last year. The capital belonging to the various trusts under the committee's management now amounts to \$525,286, on which the committee is distributing interest at the rate of 4 per cent. The sum of \$29,062 has during the past year been added to the capital account. A further sum of \$23,850 had been invested in real estate, which had reverted under mortgage to the Synod. The Rectory Endowment Committee report was presented, showing how the interest on the capital account of \$336,808 had been distributed.

Wednesday.—A resolution introduced by Canon Sweeney was carried by a large majority, requesting the General Synod at its next session in September to take action in the matter of appointing a field secretary for Sunday Schools for the Dominion. His duty will be to superintend and advance the Sunday School work of the Church. To be, in effect, to the organization of the Sunday School what the General Secretary of the M.S.C.C. is to the missionary work of the Church. The Synod Investment Committee report, read by Mr. H. T. Beck, showed that the invested capital now amounted to \$873,339.10, which was an addition of \$44,326.21 to the investments of last year. During the year the committee realized the sum of \$43,062.97 on sales of real estate, which reverted to the Synod on default of mortgages. From rentals a further sum of \$8,711.97 was received. The mortgaged properties yielded a gross rental of \$3,585.30. During the year there had been repayments to the capital account from debentures redeemed of \$29,452.95, and from mortgage accounts of \$24,715, while loans had been made on mortgages to the amount of \$68,500. The bank balance at the close of the year was \$27,525.91. On the whole the committee was pleased to report that the interest bearing capital had risen over \$43,000 in excess of last year. Rev. J. Pitt Lewis made a motion that the full report of the Audit Committee be printed, and the contention was raised that the motion was out of order. Rev. Dr. Langtry said that he had received the opinion of the Synod's solicitor regarding the printing of the report, and in accordance with it he thought that the motion was in order. Chancellor Worrell appealed against the chairman's decision. He did not think that the opinion of a man outside the Synod should be sought with reference to the procedure of the assemblage, but on division the chairman's decision was upheld. Mr. F. E. Hodgins spoke at some length against the printing of the portions of the audit report to which exception had been taken. He did not think that a private opinion should be made official by publication. The Synod decided to have the clauses printed by a vote of 105 to 80. During the morning Rev. Mr. Matsin, tutor in the C.M.S. College, Osaka, and Mr. Yamasaki, both of the Diocese of South Tokio, were introduced to the Synod. The report of the Diocesan Mission Board showed a credit balance of \$5,863.14, an increase over that of the previous year of \$3,900.81. The total contributions from all sources amounted to \$19,054.03, as against \$14,995.79 for the previous year; the expenditure has been \$13,190.89, and for the year before \$13,033.46, showing that the gain last year has been entirely due to increased receipts. Pursuant to the resolution passed by the Synod last year, the board has set apart a sum of \$2,000 out of the surplus at present at the credit of the Mission Fund, with the view of increasing as far as possible all stipends from the first of January last. The board asked for \$17,000 for the ensuing year, as heretofore. Should this sum be given in full, there is nothing to stand in the way of the long-deferred organization of more associate missions, which is part of the aggressive policy of the board. The work of the Organizing Secretary, Canon H. C. Dixon, was warmly commended. During the year he travelled 13,716 miles, and delivered 355 addresses and sermons on Sundays and week-nights. As the week-evening missionary meetings were followed by limelight lectures, he had been enabled to reach many thousands. Rev. H. V. Thompson, in speaking on the report, said he did not want to throw discord into the meeting, but wished to call

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attention to a few figures he had made up. During the past only one country parish in four had paid its assessment, and he was of the opinion if there were not so many vacancies in the missions on account of clergy flocking to the cities, a much better showing could be made. In the cities only half the assessments had been made in full, so that the Synod had no reason to be too self-satisfied with the report. In conclusion he asked when the missionaries were to receive the increases promised, which they had been expecting ever since April. He thought action should be quicker. Hon. Mr. Blake suggested that the \$2,000 should be distributed at once. The missionaries had been so long cheered with the assurance "live horse and you'll get hay," that it was about time the Synod did something for them. A resolution by Mr. Blake was adopted providing for the immediate division of the \$2,000 among the missionaries entitled to rank upon it. On motion of Canon Cayley, seconded by Hon. Mr. Blake, the amount to be asked for this year was placed at \$20,000 instead of \$17,000, as recommended in the report which was adopted. The missions of West Mulmur and Creemore have become self-supporting during the year. The report of the parochial mission collection undertaken by the Diocesan Woman's Association showed that the receipts for the year from 63 parishes amounted to \$4,722.40, of which the sum of \$4,025.14 was given for diocesan missions and \$697.26 for the M.S.C.C. This closes the tenth year that the W.A. have had charge of these parochial collections, and during that time the W.A. have been instrumental in collecting for the mission cause over \$44,000. The report of the Sunday School Committee, which was presented by Canon Cayley, was comprehensive in character. The appointment of a field secretary to superintend the work throughout the Dominion was recommended, and was, on a motion by Canon Sweeney, subsequently endorsed. Canon Ingles, Rev. Mr. Powell, and others spoke eloquently on the importance of Sunday School work. Rev. Canon Dixon and G. B. Kirkpatrick were appointed delegates to the Inter-Diocesan Sunday School Convention. The report of the Widows' and Orphans' Fund showed a balance of \$740.65. It was suggested that as the cost of living has so increased, some action should be taken to increase the stipend given to the widows and orphans. This was implemented by Hon. Mr. Blake's resolution, which was adopted, increasing the grant by 25 per cent. The election of the committee then followed. Executive Committee:—Rev. Dr. Langtry, Rev. Provost Macklem, Rev. Canon Welch, Rev. Canon Baldwin, Rev. Canon Cody, Hon. S. H. Blake, and Messrs. F. E. Hodgins, H. T. Beck, Dr. J. A. Worrell, and G. B. Kirkpatrick. General Synod:—The election of delegates to the General Synod resulted as follows:—Clerical—Rev. Dr. Langtry, Rev. Canon Cody, Rev. Canon Spragge, Rev. Canon Welch, Rev. Canon Ingles, Prof. Clark, Rev. J. Pitt Lewis, and Rev. Canon Dixon. Provost Macklem and Canon Dixon were tied, but the former retired in favour of Mr. Dixon. The lay delegates elected were:—Hon. S. H. Blake, Hon. Judge Benson, Dr. N. W. Hoyles, Stapleton Caldecott, F. E. Hodgins, J. E. Jones, G. B. Kirkpatrick, and J. A. Worrell. The following were elected as the Board of Management of the M.S.C.C.:—Rev. Provost Macklem, Rev. Canon Ingles, Hon. S. H. Blake and Dr. N. W. Hoyles.

Missionary Meeting.—In the evening in St. James' school-house, there was a large attendance. Rev. Dr. Langtry presided. The speaker was Rev. W. G. White, of the diocese of Athabasca. He gave an interesting but brief sketch of the work among the Indians, particularly those in that large see. He said the opening for boarding schools, where useful work was taught, was exceedingly good and hopeful. Rev. Dr. Tucker, General Secretary of the Church Missionary Society, spoke of the great opening for missions in all parts of the world. Canada was growing, but it was not railways, not insurance companies, not banks, not splendid wheat farms, valuable as all these were, which made a nation great, or which would bind it indissolubly together, but it was the love of God. This Dominion had in the great West a country developing with amazing rapidity. "Our good friends at Ottawa," he said, "are forging fetters and chains for the necks of Alberta and Saskatchewan. In another 25 years these provinces will be forging fetters and chains for the necks of Ontario and Quebec." He spoke of the success of the great missionary movement which had been launched in Montreal over two years ago. When it was proposed to raise \$73,000 two years ago, many of the Bishops had thrown cold water on the project, and declared it was impossible of accomplishment. The work went on and \$72,500 was raised. Last year \$90,000 was asked for, despite the misgivings of the Bishops, and \$90,000 had been contributed. This year \$100,000 was the amount aimed at, and he was convinced that amount would be forthcoming. Hon. S. H. Blake spoke of the work that had been accomplished in missionary endeavour by the Diocese of Toronto. He referred to the beneficial effect of the spread of the Gospel among the Indians in British Columbia. Last year the earnings of the Indians of that province amounted to \$1,200,000. In passing, Mr. Blake said that a gentleman who had recently come to these shores from Italy would find a greater field for his efforts in his own country or in Spain (where six men had been thrown in jail for reading copies of the self-same Bible that had been presented to King Alfonso on his visit to England), or in checking the spread of infidelity in France which the operations of his Church had engendered, rather than interfering in the internal affairs of this country.

Thursday.—This morning Rural Dean Davidson read the

report on the state of the Church. It referred to the success of the Mission Fund, and urged further efforts to bring the claims of the mission field prominently before the young. In clause 5, the one over which the discussion waged all the morning, the committee said: "We find that one reason which deters men from going into the diocesan mission field is the fear that they may be forgotten in their posts of isolation and difficulty. We recommend that enquiry may be made into this apparent injustice, and if found to be based on fact that steps be taken to remedy it." It was also recommended that an effort be made to secure missionaries and other clergy the full amount of salary the Synod aims at. Mission services in each parish were recommended and it was also suggested that an Anglican Young People's Association be formed, and that a Synod Hall should be secured for the proper transaction of the business of the Church. Rural Dean Davidson thought that men feared being buried in outside posts. If missionaries were occasionally brought into the cities to conduct services they would be encouraged, and when a man was able and devoted he should be brought to a better post after some years in the outside fields. Hon. S. H. Blake proposed that clause 5 be struck out. Mr. N. F. Davidson proposed that the clause he referred back. Mr. Cumberland was sure that the men in the isolated places were not considering themselves if they wanted to leave the charges, but were thinking of their wives and children. The clergy in comfortable situations should think of those who were working in the open field. "Who is there who would not rather live in the country than in the city?" asked Rev. C. H. Marsh, of Lindsay. There was a danger of making a mistake in considering the report, for the men in the country parishes did not consider themselves lost. If they were better paid, he ventured to say not one of them would exchange his church for the cathedral with its smoke, noise, and confusion. Dr. Millman suggested that every man entering the ministry should be well educated. Poor men should be supported while they went to university, then when they were well equipped, higher positions would be open to them. The colleges would give them the knowledge necessary to take any church. "What about common sense?" asked Rev. G. B. Morley. "There is no institution in the land which will do more towards knocking common sense into men than the university," replied Dr. Millman. Rev. F. J. Lynch, of Weston, blamed the laymen for the present state of affairs. Anglicans would not go to church if a layman was going to take the service, so the clergymen could not take a holiday to visit the city churches. He asked the city clergy to allow their country brothers to have their pulpits while visiting the Synod. He thought that the congregations would put up with them for one Sunday. "They would be tickled to death to have a change," added a voice. Rev. J. Pitt Lewis believed the country clergy had the best of it. Almost two-thirds of a city rector's week was mortgaged before Sunday dawned, and if exchanges were arranged between clergy the machinery of the parishes would be continually put out of order. Rev. Prof. Clark feared that there were too many men entering the ministry without university degrees. In the past the clergy of the Church of England had been noted as the most learned body in the world, and he hoped that time had not gone by. Canon Spragge said there were dozens of men in the Synod who were dissatisfied with things as they were, but who would not get up and complain. During the past year there had been about ten vacancies in Toronto parishes; people should notice how many men had been brought from the country to fill them. Rev. Canon Welch gave a list of Toronto clergy who came from the country. He named a number and in closing said, "Dr. Langtry came from the country—many years ago; the rector of St. James' is an immigrant; and the rector of the Church of the Redeemer came from Hamilton." Rural Dean Thompson, of Shanty Bay, took up the point of the rural parsons. Had he been in Toronto he would have protested not once but a dozen times against the action of the Bishop and his rulings. "I'm in the country and I expect to stay there," he said pointedly. The average missionary had a hard time of it; as many as 250 services in a year; sermons to prepare, horse to get ready, wood and coal to get, often after a hard Sunday's driving and preaching, home at a or 2 o'clock on Monday morning. He would appeal against the Bishop a dozen times in favour of justice for the country parson and against the contemptible system of appointing over his head men from Vancouver and Halifax, or from Hamilton and Niagara. These men who are so favoured are brought from other dioceses in all parts of the country. With the influence and the pull which city clergymen and laymen had with the Bishop, the rural clergymen had no chance of a call to city churches. Rural Dean Thompson had never raised his voice in complaint in public before. He gave an account of the difficult work done by a missionary, and asked that they receive more consideration. Canon Ingles suggested that missionaries should go out two and two to different parishes, so that they would have companionship in their work. Rev. H. M. Little took the ground, there should be no division between country and the city men. One difficulty rectors in the country had was dealing with aggrieved parishioners. In the city they could be passed on to another parish, but in the country they had to be dealt with and conciliated by their clergymen, whose lives were frequently made miserable by such people. Rev. C. N. Allan, Rural Dean Dreyer, and Mr. N. F. Davidson spoke on the subject, and the clause dealing with the isola-

tion of clergy was referred to the Executive Committee to report next year. The whole report was then adopted. In introducing the subject of a central Synod Hall, Hon. S. H. Blake said some central place was needed in which all the offices connected with Church work could be situated, and now that the Episcopal Endowment Fund was in a satisfactory condition, steps might be taken towards that end. A warm discussion arose between the mover and Mr. J. W. G. Boyd, as to whether the situation should be central or near the Cathedral, but the Synod expressed itself in favour of a site convenient for business men. The following committee was appointed to take up the matter: Bishop Sweetman, Canon Welch, Canon Sweeney, Hon. S. H. Blake, Messrs. A. R. Boswell, F. E. Hodgins, H. T. Beck, N. W. Hoyles, H. Pellatt, G. B. Kirkpatrick, G. Helliwell, and Chancellor Worrell, with power to add to their number. At the afternoon conference the attitude which should be adopted by the Church of England and its clergy toward the great social topic was the subject, ably handled by W. H. Hoyle, M.P.P., in his eloquent address during the conference held by the Synod in St. James' school-house during the afternoon. Mr. Hoyle, in beginning his remarks, particularly appealed to clergymen to interest themselves in those problems which in the present day were arising continually. As an instance, he referred to the good that might be done by the minister who was acquainted with the laws governing the relations between capital and labour. He remarked that Anglican clergymen stood too much aloof in the great works going on in the world. The attitude of the Church of England pastor toward his flock was also criticized by Mr. Hoyle. He said that they had not been taught the fundamental principles of sociology, and the sooner they learned them better for all concerned. "The glad hand," he ejaculated, "plays a much more important part than we think." Laymen, he added, appreciated and were loyal to their clergy, but the latter did not enter the homes of their flock as did the pastors of some other denominations. Perhaps the laity were also to blame. A few words of advice closed Mr. Hoyle's remarks. To the people he said, "make your churches democratic." Of the clergy he said that they were told to be as wise as serpents and as harmless as doves. The latter precept they had obeyed. He would not say as much of the former. "If they had half the worldly wisdom of the politician they would have a larger following than at present," asserted the member for North Ontario, with the confidence of one who knew. "I mean wisdom to be used in the right direction," he added when the laughter subsided. Rev. J. P. Lewis did not agree altogether with what Mr. Hoyle had said. His idea of the duty of the clergy was to educate the intelligence and conscience of laymen to go out in the world and do that part of the work. A clergyman had only a certain amount of vitality, and if he spent his week in fraternal societies and sociological work there would be but a poor sermon on Sunday. Clergymen in the United States had strayed into other spheres outside the teaching of righteousness, and as a result there had been an increase of the love of money and a falling off in righteousness. Rev. T. W. Patterson, Deer Park, was also at variance with Mr. Hoyle's views. He pointed out that most ministers did not understand the great economic questions. To understand the laws of capital and labour, and the minutiae of temperance and other sociological questions a man would have to take a special course of university study for each. In answer to a question by Rev. Canon Spragge, Cobourg, the leader of the debate, Mr. Hoyle stated that he had meant his remarks to refer to general principles. Where the clergy of the Church had directed their energies solely

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Executive Committee to was then adopted. In Synod Hall, Hon. S. needed in which all Fund was in a taken towards that between the mover and he situation should be the Synod expressed or business men. The take up the matter: Hon. Sweeney, Hon. S. E. Hodgins, H. T. B. Kirkpatrick, G. with power to add to reference the attitude of England and its was the subject, ably his eloquent address Synod in St. James' r. Hoyle, in beginning clergymen to interest in the present day tance, he referred to he minister who was the relations between at Anglican clergymen at orks going on in the Church of Eng- was also criticized had not been taught ogy, and the sooner neered. "The glad more important part appreciated and were d not enter the homes some other denomina- blame. A few words s. To the people he . Of the clergy he se as serpents and as ept they had obeyed. former. "If they had in they would have a erted the member for f one who knew, "I t direction," he added J. P. Lewis did not e had said. His idea ucate the intelligence in the world and do in had only a certain his week in fraternal would be but a poor he United States had teaching of righteous- in increase of the love usness. Rev. T. W. variance with Mr. it most ministers did questions. To under- and the minutiae of estions a man would iversity study for each. non Sprague, Cobourg, e stated that he had ral principles. Where d their energies solely

on the lines pointed out by Rev. Mr. Lewis, it had failed. A minister need not abandon his spiritual work, but he ought to have an idea of the problems of his day. He could not, however, go into details, as was requested by Rev. W. H. Clark, of St. Barnabas' Church. As he humorously remarked, he had been asked to diagnose the disease, not to prescribe the remedy. Mr. Lawrence Baldwin, in his short address, dwelt chiefly on a reference of Mr. Hoyle to the need of co-operation between Church and State. He thought that these two elements of civilization could not be separated entirely. Each had its separate duties, which should not conflict. At the same time, both should work in the closest harmony. The lines indicated by Mr. Baldwin were followed by Rev. Canon Welch, who held that the duty of the Church was to shape public opinion, while that of the State was to give effect to it. He advocated co-operation also with people of other denominations in movements of social value. Prof. William Clark, of Trinity, was received with great applause as he arose to close the debate on the address of the speaker. He turned to the early history of the Church, defending the dogmatic utterances of the third and fourth centuries, by which the Arian heresies were refuted. To abandon the Nicene creed would be to destroy Christianity. As to Unitarianism, it was not Christianity. Indeed, one clergyman of that denomination had said that they did not pretend to be Christians. Regarding the whole question, he approved of the idea of adhering to principles. He was certain that the regeneration of mankind would begin when the principle of love was introduced.

Prayer Book Revision.—Discussion on the second subject of the conference, that of the needs of the Church, to aid its growth in the rural districts, centred around the Book of Common Prayer. Rev. Canon Farthing, of Woodstock, who led the debate, made an eloquent plea for a revision of the services prescribed for use in the churches in the country. The present liturgy, he said, was the product of the highest inspiration of centuries. To use it, however, a congregation and choir trained to its use were necessary. This was difficult to obtain in country places. Moreover, he felt that the service of the Church must, to be effective, edify the whole people, and he was reluctantly led to the belief that this was not accomplished by the service in the Book of Common Prayer. Indeed, he was convinced that the drain of young people from the rural churches was largely due to the fact that the services were too long and too dull. He suggested the sanctioning of a simpler service, whose adoption might be optional. Canticles should be replaced by bright hymns, in which all might join, while prayers applicable to the Canadian conditions should be introduced. Another obstacle over which the Church in the country stumbled was the feeling of exclusiveness. It was sent to men, not only to the white Anglican lamb, but also to the black sheep. He advocated fellowship without desiring to proselytize, because it was easy to unsettle a man's opinion, but not so easy to settle them in a new environment. Aid should be refused to none, even were he a Mohammedan or a Turk. George Beamister, Haliburton, protested vehemently against any attempt to mutilate the beautiful prayer-book. Rev. Father Davenport, too, thought that revision could not be undertaken until action was initiated in England. He did, however, uphold the sanctioning by the General Synod of selections of collects, psalms, and special offices. Rev. Mr. Little, Dr. Millman, Rev. A. C. Miles, Creemore, and Mr. Evelyn Macrae, all concurred in the view that a revision was necessary for the benefit of rural congregations.

The Evening Session.—A heated discussion arose at the evening session over the report of the Superannuation Fund Committee, presented by Mr. George B. Kirkpatrick, Hon. S. H. Blake moved that a committee be appointed by the chairman and Chancellor Worrell to enquire into the workings of the commutation, trust, rectory, and superannuation funds, and to report specially whether the present disposition of the commutation and rectory funds is the best use to which the said funds can be put consistently with the object for which they were created, and to consider whether it is not in the best interests of the Church that the said funds should be gradually transferred to the church extension and superannuation funds. Mr. J. A. Worrell seconded the resolution, but Rev. J. Pitt Lewis strenuously objected. He said the commutation fund lay clean beyond the province of the Synod, and if they understood it, they would not think of meddling with such a sacred trust. Mr. Worrell replied that the statements were entirely erroneous, as the conditions of the trusts were that the funds should be dealt with for the benefit of the clergy, and the Synod had power to do this. Mr. Lewis looked up his authorities, but on his rising to speak again, Mr. N. W. Hoyles, K.C., took a point of order, but the chairman ruled that the speaker was just finishing his first speech. The decision of the chair was received with ill-grace, and when Rev. Mr. Lewis was able to be heard, he said that if the meeting could not be ruled by the little clique, the members of it proposed to prevent business going on. Chancellor Worrell interposed, and admonished the members that the ruling of the chair must be respected, and Mr. Lewis then proceeded with his speech. The question was argued from various standpoints, and Mr. Blake pointed out that his motion simply called for a committee of enquiry, without power to act. Dr. Langtry, in putting the question, held that this also carried with it the right to interfere with the fund. The motion was carried by a vote of 66 to 41, and the committee will be named to-day. Mr. Kirkpatrick, in presenting the report, said that

all pensions for the year had been paid and \$640.37 added to capital account, which now stood at \$13,197.32. The amount ought to be \$100,000, but the question was how to get the money. They had been 25 years getting what they now had, while the Methodists had added \$13,000 to their fund in one year out of the Book Room, and the Methodist Church was no richer except in business capacity. The laity should take the matter up, for if the Church had a decent superannuation fund there would not be the trouble with superannuating preachers. They now violated the canons of the Church by placing them on two funds. There were very few young clergymen subscribing to the fund, and there were rectors who refused to allow an agent to canvass for it. The only solution was to have an agent appointed by the Bishop. Rev. W. G. G. Dreyer said if the fund were inter-diocesan many clergymen would go on, and Mr. Worrell said this had been done in the Dioceses of Huron and Niagara, and Rev. Lawrence Skey advocated the appointment of a young man full of energy to fight the business men of the city, and there were none harder. The Synod should appoint a committee and allow it to appoint an agent. The report was adopted with the suspension for another year of the section restricting clergymen to the benefits of one fund only. The Committee on Church Extension, through Rev. W. H. Clarke, chairman, reported that the fund had reached on April 30th last the sum of \$12,005.01, an increase of \$578.67 over last year. The July collection amounted to \$402.45, and \$300 was granted to five churches. From the Burnside bequest \$100 was granted, leaving a balance of \$199.70, an increase of \$64.30. The report was adopted. When the report of the Audit Committee came up Mr. Frank E. Hodgins moved that clause two, which referred to the point of whether "the bonds in question are now of legal value or not," be struck out. This referred to the bonds of the O'Neill property. Rev. A. J. Reid, Campbellford, seconded the motion and said it was perfectly disgusting to have so much time of two days taken on the question. Rev. J. Pitt Lewis feared that the labour of two days would be thrown away if the motion were carried. The motion, however, did carry, and the Synod adopted the amended report.

Friday.—A motion was offered by Mr. J. Edmund Jones that the General Synod be memorialized to authorize and direct the compilation and publication by the Church of a hymnal for general use. Mr. Jones said that the matter had been under consideration for several years, but those who were anxious for the change thought it would be advisable to wait until the publication of the revised edition of Hymns Ancient and Modern, which appeared in England last year. Churchmen, however, had been disappointed in the book, and all agreed it was not suitable for Canadian use. The present moment was therefore opportune for action. The men behind the movement had approached all the churches in the diocese at Easter-time, and only two out of ninety answers suggested difficulties. Many of the Synods had endorsed the movement, and in nearly all others it was to be taken up. To those who feared that some of the hymns, dear to all Anglicans, might be lost, he wished to say it would not be the case. All clergy, choir-masters, and women's auxiliaries would be asked to give lists of the most popular hymns and those never used, which would guide compilers. What might be done in drawing up such a book could be seen in the Presbyterian Book of Praise, which had drawn largely on Hymns Ancient and Modern for material and which was a magnificent collection. Such a book would be a financial asset to the Church. There were two questions which would be considered. The music must be suitable for congregational singing. From a doctrinal point of view, there must be care taken that it would be acceptable to all, but the book would include hymns by Newman, a Roman Catholic; Bonar, a Presbyterian, and poets of other creeds, as well as the many hymn writers of the Church of England. He felt that such a movement should receive the unanimous support of the Synod. Rev. F. G. Plummer said that the great objection to the present system was the fact that the hymn books now used were in the hands of private corporations, who could alter them whenever they liked. There were many hymns which ought to be in the Anglican hymn book. He hoped no doctrinal difficulties would be raised in the matter, for what would be sacrificed to gain one hymn book was nothing to what was being sacrificed by having three books. Rev. J. M. Davenport suggested that representatives from every school of thought in the Church should be placed on any committee chosen, so that their compilation would be acceptable to all, and the use of the book would be general. Rev. Prof. Clark spoke on the hymns used in the Church. He said that there were many which could not be used in their original forms, but he thought the committee should decide on the most desirable wording in the different hymns chosen. The following committee was appointed to take the matter up and further it in the various dioceses throughout the Dominion as well as at the General Synod:—Revs. Canon Cayley, Dr. Clark, Canon Cody, Canon Dixon, Canon Welch, W. Mayor, J. M. Davenport, and F. G. Plummer; Messrs. D. Creighton, F. E. Hodgins, Thos. Langton, J. C. Morgan, and J. E. Jones. Mr. F. E. Hodgins, K.C., moved that a memorial be presented by the Synod to the General Synod of Canada, praying that any addition to the existing Book of Common Prayer for use in Canada should be printed in such form as to enable it to be bound up with the Prayer Books now in use, so that an edition might be issued for Canada similar to the standard editions now used in England, and that the copyright of the same be vested in the General Synod for

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the benefit of the General Missionary Society of the Church of England in Canada. He would not say anything in introducing the subject, as it had been fully dealt with in the address given by Canon Farthing during the conference. He desired it should be made plain that the Synod did not want any change in the present form of the Book of Common Prayer, but an addition might be put to it which could be used by a clergyman when he deemed it advisable. Rev. Dr. Langtry said he had been deeply pained when listening to the address given by Canon Farthing, for he feared an impression might go abroad that Anglicans were tired of the Prayer-Book. However, when the changes were outlined he found that alterations were not desired, but additions and enrichments suitable for Canada were proposed. He hoped that this was clearly understood. The memorial was unanimously adopted. Mr. F. E. Hodgins, K.C., moved the following resolution:—"That legislation be asked for to enable the Toronto Rectory Committee to declare in what proportions the accretions to the fund shall be treated, either as principal or interest, and enabling the committee to acquire and pay for permanent improvements in order to prevent the liquor traffic from being carried on on rectory lands." The motion was not passed, but was referred to the Executive Committee, with power to apply for the proposed legislation if in the opinion of the committee it was desirable to do so. The question of the disposition of the rectory surplus fund for the next year occupied the Synod for a considerable time. The estimated surplus was placed at \$13,722, divided into 390 shares. A motion was made by Mr. H. T. Beck calling for the distribution of the fund for the next year as at present, but that a special committee be appointed to draw up a new schedule and report to the next Synod. The motion carried. Rev. Dr. Langtry and Chancellor Worrell were empowered to nominate the committee. In future the Diocese of Toronto will be able to disestablish a parish which has come to the end of its usefulness. An addition was made to the canon whereby a parish will no longer be created for all time, but in cases where the vestry sees fit, it can be brought to an end and the land occupied divided among adjacent parishes. The matter was brought up by Chancellor Worrell, and the change was decided upon almost unanimously. Chancellor Worrell's motion so amended the canons of the Synod as to create machinery for winding up parishes, when they were no longer useful. According to the procedure he suggested, a vestry of any parish could decide by a two-third majority to have the parish disestablished. Upon the resolution being approved by the Bishop, the parish would pass out of existence, and the territory occupied by it would be allotted to adjacent parishes. Such an allotment would be made after consultation of the Bishop with the people interested. All business of a disestablished parish would be wound up by the officials and the books passed over to the Bishop. Rev. J. P. Lewis said there were several parishes in the centre of the city which must in course of time cease to exist, but he hoped provision would be made whereby they could be transferred to the suburbs. The Chancellor explained that the books of a disestablished parish were held in trust, and if transference of the church were made, the records would be kept to go with it. The additions to the canon were thereupon adopted. Rev. T. W. Paterson presented the report of the Prisoners' Aid Association. Owing to the political situation and pressure of other matters, said the report, little progress was made in prison reform last year, but the appointment of a parole system was a step in the right direction. Among the reforms advocated by the Prisoners' Aid Association the committee recommended the endorsement of the following: (a) The appointment of a special non-political board to deal with all matters in connection with the granting of parole; (b) the introduction of the indeterminate sentence; (c) the complete separation of youthful offenders from the contamination of association with older criminals; (d) the introduction of the probationary system. The only portion of the report which excited discussion was the following clause: "We also believe that the agitation in some quarters against prison labour is a mistake, which, if successful, would undo much that has been accomplished." The following amendment was then proposed: "While not expressing any opinion upon the present system of prison labour, the Synod expresses belief in the principle of compelling every man to occupy his time with some useful labour." This

"Weddings"

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& Co.,
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Toronto.

amendment was carried by a large vote. The committee for the ensuing year is as follows:—Rev. T. W. Paterson, Rev. L. H. Kirkby, Rev. W. H. Clarke, Rev. F. C. C. Heathcote, Rev. K. J. Moore, Rev. R. A. Sims, Rev. L. S. Skye, Rev. F. Vipond, Rev. H. C. Dixon, Dr. N. W. Hayes, S. R. Heakes, W. F. Summerhayes, T. C. Jarvis, R. C. Bickerstaff, J. W. G. Boyd, L. J. Blanch. The report of the committee on Temperance Reform, presented by the chairman, Rev. C. A. Ingles, set forth the statistics of crime and drunkenness in the Dominion, and said that the large increase from previous years showed a deplorable state of affairs. "Your committee," continued the report, "rejoice to notice the increased zeal of the license commissioners of the Province, and heartily commend them in their efforts to enforce the law. Especially would they commend the proposed improvement in the license law in making it an offence to sell to minors, even if accompanied by an order." The committee hoped that the Government would go further, and make it illegal for minors to enter bar rooms, make licenses forfeitable on the second conviction, and make the hour of closing 10 p.m. Rev. C. A. Ingles, in moving the adoption of the report, spoke of the appalling increase of drunkenness in Toronto. He also spoke of "the awful evil gambling and race-courses," and spoke of the case of a promising young man in his own parish who was being brought to ruin by legalized gambling on races, and the report was adopted, after Dr. Langtry had urged the members to carefully ponder the condition of affairs revealed by the report. Principal Sheraton read the report of the Committee on the Observance of the Lord's Day. While there had been a gratifying advance in the observance of the Lord's Day, the committee regretted that the legislation for the protection of the day remained in an unsettled condition. The Lord's Day Alliance of Canada and the Ontario Alliance had done valuable work. The committee regretted that members of the Church of England had not been liberal in supporting the work. In 1904 the Toronto branch of the alliance had raised \$1,400, but of this only \$29.75 was contributed by English Churchmen. The report was adopted and a resolution passed urging Churchmen to aid in sustaining the work of the Lord's Day Alliance. The report of the Committee on a Canadian Church Congress was adopted without discussion. It included the recommendations of the Inter-Diocesan Committee and the Montreal Synod that a congress be held at Toronto in September, 1906. Provost Macklem presented the report of Trinity University, which was adopted without comment, as the Synod has no jurisdiction over the college. The report said that the college's most serious need was increased endowment. Before federation with Toronto University the situation was disheartening, but now the task was well within the means of Churchmen. To place Trinity in the same strong financial position as Victoria College would require the addition of half a million dollars to the university's resources. Before the Synod closed, resolutions of sympathy with Archdeacon Allen, Rev. John Creighton and Rev. J. McLean Ballard, in their illness, were passed, also a resolution of condolence with the relations of the late Canon Boddy, together with other resolutions of a sympathetic nature, and the Synod adjourned.

DIVINITY EXAMINATIONS.

Following were the results of the examinations for degrees in Divinity held by the Board of Examiners of the Provincial Synod of the Church of England in Canada:—B.D.—Rev. F. G. Vial, Bishop's College, Lennoxville; Rev. J. J. Willis, Montreal Diocesan College, Montreal. First examination for B.D.—Rev. R. M. Millman, Wycliffe College, Toronto; Rev. W. T. Hallam, Wycliffe College. Preliminary examination—Class I.—H. R. Trumpour, Wycliffe College, Toronto. Class II.—Rev. J. E. Lindsay, Montreal Diocesan College. Rev. H. W. Snell, Huron College, has also completed the examination.

Correspondence.

CANADIAN CHURCH HYMNAL.

Sir,—Churchmen in Canada are indebted to the energetic members of our Synods, who are pressing in each Synod the agitation emanating from the Toronto diocese for the passing of memorials to the General Synod in favour of the Canadian hymnal. It is to be hoped that persons fitted for the task of a compilation committee will be chosen by the various Synods as their representatives at the coming session in the fall. Such men as Rev. Mr. Plummer and Mr. J. E. Jones are highly fitted for such work; I was much interested in seeing the name of the latter as taking an active interest in the movement; it would indeed be fortunate if the services of one so well posted could be obtained for the heavy honorary labours involved in such a compilation committee. That a Canadian production, whether it is a compilation of hymns or songs, or whatever it is, will be popular or profitable is certain, provided that the right men are in charge. The University of Toronto Song Book, of which Mr. Jones was convener of committee, and I may say Soul, in 1887, printed over 30,000 copies of the book, which had an unprecedented sale in those days of small markets. What Mr. Jones has achieved in one field proves his fitness for this work. Let us have men of affairs chosen who are not too

literary or too musical, and have a popular sympathy for those whose tastes may not quite coincide with the tastes of others. This is the quality which made the song book a success, and which is needed to make a Church Hymnal a success, or make it a helpful adjunct of a living Church.

CHAS. H. P. OWEN.

HOW MANY DELEGATES TO GENERAL SYNOD.

Sir,—Will you be kind enough to publish in your columns, your opinion as to the number of delegates, the small dioceses are entitled to General Synod next September. Some weeks ago you had some articles on this point, and my recollection is that you were of opinion that dioceses with less than 25 clergy were entitled to send two delegates of each order. I pass my papers on to others, so am not able to see what it was you said at that time, and I shall be greatly obliged if you will give us your interpretation of the mixed condition of the proceedings as contained in the Journal of the General Synod.

H. BEER.

EPISCOPAL CONTROL OF HYMNALS.

Sir,—Although you have courteously allowed me considerable space in your columns, I cannot forbear replying to an argument advanced by Mr. W. J. Walker, of New Westminster, last week. He says: "I don't see why the General Synod should interfere with the Christian liberty of Bishops in the question of choice of hymns for individual or common use." The letter is evidently from an earnest and loyal Churchman. But loyalty may be carried to extremes, especially when it supports practices that do not exist. No Canadian Bishop has, so far as I am aware, asserted a prerogative that belongs to Synods. Diocesan Synods, in the absence of concurrent legislation by superior synods, have the right to legislate as to the use of hymnals. See Canon of Huron "on Church Hymnals;" "That no hymnals shall be used in the public worship of God within this diocese except such as have received the sanction of the Synod." In June, 1875, the following resolution was carried, and has been complied with ever since:—"That this Synod, seeing the necessity for the adoption of a Hymnal for the diocese without delay, do recommend that the books known as "Bickersteth's Hymnal Companion," "Kemble's Hymn Book," and the "Hymnal published by the Society for Promoting Christian Knowledge," be recognized as suitable Hymnals for the diocese. The Diocese of Huron last year was the first to memorialize the General Synod in favour of a Canadian Hymnal in the compilation of which, as Rev. Dyson Hague has said, "no narrow church-type must predominate." Surely Mr. Walker does not represent the sentiments of the progressive West, where such prominent Churchmen as Archdeacon Pentreath, of Vancouver, himself a member of the General Synod, can be relied upon to support this great movement. In any case, can we not rely upon the Bishops themselves to conserve such episcopal prerogatives as may wisely be exercised in our new and united Canada. When a number of Bishops have already declared that they are willing to devote their best energies to a Canadian Hymnal, we can surely leave it to the House of Bishops to take the wisest course in the matter without any reference to supposed episcopal prerogative.

JAS. EDMUND JONES.

A NEW HYMN BOOK.

Sir,—Judging from your correspondence columns, it would seem that a new Hymn Book is the most important subject to be considered by the General Synod. Such questions as North-West Missions, Consolidation of Beneficiary Funds, the Aggressive Work of the Church, Divorce, Sunday Observance, Temperance, the Decreasing Birth-rate, etc., etc., find few advocates in the press, but one thing is evident, we must have Hymnal all to our own very selves. Is not this like people who knowing that the sewerage of their house is defective, and the water bad, spend all their money on a piano. When committees composed of expert hymnologists in England fail to produce a Hymn Book giving general satisfaction to the section of the Church for which they cater (see, for instance, the recent correspondence in the English Church Press on the new edition of Hymns Ancient and Modern), how are we to expect the acceptance of a book compiled by a committee of the General Synod, appointed as such committees usually are. We know the method followed, one member from each Diocese, so that there shall be no jealousy, and diocesan delegates taken in turn, so probably when the Hymn Book Committee is named, one-third of the members may not know "God Save the King" from "Yankee Doodle," and there need not be an hymnologist among the lot. Despite the present agitation, I believe that most of our people are well satisfied with the Hymn Book they now use, and those who are not, are unlikely to grow enthusiastic over a production of the General Synod which must necessarily be either quite colorless or rainbow-hued. Probably we shall be given alternative renderings, the last line of each verse of the well-known hymn,

"When our heads are bowed in woe," being printed, "Jesus, Son of (Mary, David, woman), hear." It is a very pretty idea all singing out of the same Hymn Book as we all pray out of the same Prayer Book, but unless we sing the same hymns at the same time where is the unity? Are we to have another committee to draw up a scheme of hymns allowable for each Sunday in the year? We have now a scheme to enable all our Sunday School scholars to learn the same lesson at the same time, and if we are all to sing the same hymns at the same time, in order to make the arrangement complete, the Synod ought to issue a book of Homilies annually so that the same sermon would be preached to every one of our congregations at the same time, and then to simplify matters, each parish might get a gramophone to rattle off service, hymns, and sermon without the intervention of a clergyman, and the difficulty about the dearth of candidates for the ministry would disappear. But is the Church's aim a dull, dead uniformity in all things, or so long as our Ordination vows are conformed to, are we to be allowed, as we always have been, a certain diversity of practice? In the face of the many weighty questions which ought to be dealt with by the Synod, let us not waste time over a Hymnal, which when compiled, in nine cases out of ten, would have to be forced upon our congregations if it is to be generally used.

JAMES SIMPSON.

MORNING HYMN.

Almighty Father, keep me safe to-day,
Nor from the path of duty let me stray;
Canst Thou not see the sorrow of my heart
Because so oft I from Thy laws depart?
Then I would ask Thee, Lord, this day to keep
From every thought of wrong Thy wandering sheep.

Let me in patience bear what Thou wouldst send
(Tis only good can come from such a Friend);
With resignation I would do Thy will—
Yea, though Thou slay me, would I trust Thee still;

Nor could I have misgiving of Thy love,
Who did so much Thy tenderness to prove,
And though at times the world seem very fair,
Attractive to my soul, yet, Lord, I dare
Not strive to walk alone; without Thine aid
To guide my feet I should be sore afraid.
Dear Saviour I would ask Thee, day by day,
To keep me ever in the narrow way
Till comes the time when I Thy face shall see
May I in Thee abide, and Thou in me.

—M.

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GRANDMOTHER'S REMEDY.

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

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

Bobby followed grandmother into the sitting-room. But when they got there both were surprised, for, sitting in the big rocker, was Beth, her eyes full of tears.

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

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

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

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

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

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

WHAT WAS IT?

"Hattie, dear, will you take care of baby for an hour I would like to finish these buttonholes before dark."

"Why, mother, I'm sorry, but I must go to the Reading Club at the church. It's so useful and benevolent, you know."

So fair Hattie trips off to read to a dozen poor children, who would have been just as well attended to by Miss Lawton or Mrs. Werner, or any of the other half-dozen ladies who were there, while her tired mother rocks the baby to sleep, and works a score of buttonholes by the wearying gas light.

What was it that blinded Hattie's judgment, dear children? Selfishness, surely. When we meet a distasteful duty, how often does temptation assume the form of a lighter task with which to drug our conscience and make us satisfied with ourselves. We need to pray the old deacon's prayer: "Lord, give us grace to know Thy will, and grit to do it?"

Sometimes in life we wonder why
The heart must ache, the lips must sigh!
Why disappointments cross our way,
To thwart the hopes we have to-day.
Ah, soul, the Father hath His plan,
Beneath His ways we cannot scan,
And ever shall His purpose be
Worked out for good to thee and me;
If we will wait.

HINDERING OTHERS.

Our tempers, our usual conversation, our usual practices are almost sure to be in some degree a help, in some degree a hindrance to each other. You may encourage and positively tempt another to very wrong language by habitually showing a weak complacency with it. You may tempt a man to downright wrong by good-naturedly seeming to approve of the wrong. You may make right quite disagreeable by always putting a sour face upon it. You may try to help a friend in such a way as to provoke him or perplex him. You may make demands on his friendship which are more than he can meet. You may say things

which you do not really mean, and give him altogether a false conception of your opinions. You may encourage him to treat serious matters lightly even when you do really wish it. We are bound up in each other, and our lives act and re-act one on another. And we may daily put stumbling-blocks in our way which a little thought, a little unselfishness, a little humility would remove. I quite grant that here we cannot, as in some other cases, speak of the duty on one side and the sin on the other as unmistakable. But the spirit which is to rule the life in this case is the same, and it is the application of it to details which alone is no longer so precise. The details of Christian duty in this as in all other cases, is expressed by St. Paul's words: "Bear ye one another's burdens, and so fulfil the law of Christ."—Archbishop Temple.

THE BRIGHT FACE.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.

OUR TROUBLES.

Whatever thy grief or trouble be, take every drop in thy cup from the hand of Almighty God. He with whom "the hairs of thy head are all numbered," knoweth every throb of thy brow, each hardly drawn breath, each shoot of pain, each beating of the fevered pulse, each sinking of the aching heart. Receive, then, what are trials to thee, not in the main only, but one by one, from His all-loving hands; thank His love for each; unite each with the sufferings of thy Redeemer; pray that He will thereby hallow them to thee. Thou wilt not know what He thereby will work in thee; yet, day by day, shalt thou receive the impress of the likeness of the ever-blessed Son, and in thee, too, while thou knowest it not, God shall be glorified.—E. B. Pusey.

FEAR FAILURE, NOT DUTY.

No duty, however hard and perilous, should be feared one-half so much as failure in the duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are really encountering a far more serious condition than that which they evade. It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us; but if we fall out of the line of obedience, and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's Providence, and cannot escape the consequences of our failure.—J. R. Miller.

"HE BELIEVES IN ME."

There is nothing which quite takes the place in a boy's life of the consciousness that somebody—his teacher, brother, sister, father, mother, or friend—believes in him.

One of the most discouraging things to a youth who is apparently dull, yet is conscious of real power and ability to succeed is to be depreciated

by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure.

When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement.

If you believe in a boy, if you see any real ability in him (and every human being is born with ability to do some one thing well), tell him so, tell him that you believe he has the making of a man in him. Such assurance has often proved of greater advantage to a youth than cash capital.

There is inspiration in "he believes in me."

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow, hear those words of wonder, look at the eternal Son humbling Himself there for you, and ask yourself as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?"—Bishop Wilberforce.

THE SHEEP THAT WAS LOST.

On the Aleutsch Glacier I saw a strange and beautiful sight—the parable of the "ninety and nine," repeated to the letter. One day we were making our way with ice axe and alpenstock down the glacier when we observed a flock of sheep following their shepherd over the intricate windings between the crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock had numbered two hundred all told.

Put on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately, one of the party had a field glass. With its aid we discovered the sheep up amid a tangle of brushwood on the rocky mountain side.

It was beautiful to see how the shepherd without a word left his hundred and ninety-nine sheep out in the glacier waste, knowing they would stand there perfectly still and safe, and went clambering back after the lost sheep until he found it; and he actually put it on his shoulders and returned "rejoicing."

Here was the Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—Leaves of Light.

being printed, "Jesu,
It is a very pretty
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SIMPSON.

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LOOK OUT FOR THE WOLVES.

You never need fear, little children, to meet
A wolf in the garden, the wood, or the street;
Red-Riding Hood's story is only a fable;
I'll give you its moral as well as I'm able;
Bad Temper's a wolf, we meet everywhere;
Beware of the wolf, little children, beware!

I know of a boy, neither gentle nor wise;
If you tell him a fault, he gives saucy replies.
Ah! Passion's the wolf with the very large eyes,
So ready to snap, to trample and tear;
Beware of this wolf, little children, beware!

I know of a girl always trying to learn
About things of which she should have no concern;
Such mean curiosity really appears
To me like the wolf with very large ears,
All pricked up to listen, each second to share;
Beware of this wolf, little children, beware!

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BELLS.

BELLS
Steel Alloy Church and School Bells. Send for
Catalogue. The C. S. BELL Co., Hillsboro, O.

A DOG AND A PARROT.

"That reminds me of a very clever compact which has been entered into between a dog and a parrot out in my neighbourhood," said a man who had listened to a story about a dog, "and I doubt if you could find a more forcible evidence of the dog's and the parrot's intelligence than in the compact I have in mind.

"They seem to have established a perfect understanding of each other. How they went about the matter I do not know. I only know that the results are achieved quite as satisfactorily as if the dog and parrot in question were human beings and capable of all the processes of reasoning.

"The parrot's cage is in the back yard. It is close to the ground where the dog can reach the sliding door by rearing up on his hind legs. Between the back yard and front yard there is a gate with a latch on the side toward the front part of the house. As a rule, the dog and parrot are kept in the back yard, and the little gate which crosses the alley way and opens into the front yard is generally kept latched. A little while ago the dog and the parrot were found out in the front yard together.

"The man of the house was not a little perplexed to know how they had managed to get out into the front yard. He made up his mind to watch them for the purpose of seeing how they overcame the difficulty. The first thing that attracted his attention was the call of the parrot.

"Promptly the dog, who understood the language, responded. He walked over to the parrot's cage, used his nose to root the slide door up, and let the bird out. The dog then let the door fall back to its place. The parrot flew over to the side gate, and the dog

Fruit-a-tives
OR "FRUIT LIVER TABLETS"
Positively made from fruit with tonics added. Absolute cure for
constipation, biliousness, headaches, kidney and skin diseases.
"I have been troubled lately with my back and kidneys, and
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Mrs. JOHN FOX, Cobourg, Ont.
At druggists—50c. a box.
Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

trotted across the yard in the same direction.

"In a few seconds the parrot was busy with the latch. Using his beak, he raised the latch, and the dog pushed the side gate open with his nose. Shortly they were both out in the front yard.

"Now, what do you think of that? If that isn't intelligence, what is it? It seems to me to be intelligence of a very high order, and I am willing to put this dog and his parrot bird against anything you can scrape up, for anything less complex than a combination lock of the most improved kind wouldn't count with them."

THE BOY CAME BACK.

James Whitcomb Riley, in his inimitable way, tells the story of a "much-aggravated and unappreciated lad," who made up his mind that he "could stand the tyranny of home no longer," and so early one morning he put a long-contemplated plan into execution, and ran away.

All day long he played down at the old "swimming hole" with the other boys, making a raid on an orchard at noon to stifle the pangs of hunger. At night, when his companions went home he was left alone, "with a lump in his throat that hurt worse when he didn't notice it than when he did." As it grew dark he "oozed toward home." He climbed the back fence into the big back yard, which had such a "homey" look that he had never noticed before. After roaming around getting acquainted with his home that he had left so long ago, about twelve hours since, he wandered into the sitting-room, where his father was reading the evening paper, and his mother was sewing. They took no notice of him, and he sat down on the remote edge of a chair, and waited to be recognized. He could hear the boys playing out on the commons their nightly games of "town-fox," but he didn't want to join them. He just wanted to stay right there at home forever. The clock ticked, oh, so loudly; but otherwise the silence was

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OTTAWA, - - - ONT.

so deep that it was painful. Finally, when it became more than he could bear, he cleared his throat and mustered up courage enough to say: "Well, I see you've got the same old cat."

God bless the boy who, finding he had made a mistake, in his valuation of home, is brave enough to go back and prove just how much the "same old cat" is worth, as compared with no cat and a homeless life.

HARRY TO THE RESCUE.

Harry, our eleven-year-old cat, is locally famous as a "life preserver." A few years ago, we had a large St. Bernard dog, called Ponto. One day we hired a man to shear his hair on

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THE RESCUE.

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THE SAVINGS of YEARS

Should never be risked in un-
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money and reasonable inter-
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account of the heat. Ponto did not
like the idea, and growled so that the
man would not continue.

"Let me try; Ponto likes me," said
my mother. "Better not," answered
the man. But mother took the shears
and commenced to clip. Harry sat
close by, looking on.

Ponto didn't want to be sheared, and
continued his growling. Still mother
worked on, talking coaxingly to him
while she worked. Finally Ponto
could stand it no longer. With a quick
turn and an angry growl he seized
mother's wrist between his teeth.

In an instant Harry sprang at Ponto's
face, scratching his nose until the blood
came. Ponto in his surprise let go
mother's hand, and Harry, not yet sat-
isfied chased him out of the yard. On
Harry's return, he jumped into mother's
lap and began to purr as much as to
say: "I wouldn't let him hurt you."—
Lucy M. Hutchins.

THE MAGIC OF SILENCE.

You have often heard "it takes two
to make a quarrel." Do you believe it?
I will tell you how one of my little
friends managed. Dolly never came to
see Marjorie without a quarrel. Mar-
jorie tried to speak gently, but no mat-
ter how hard she tried, Dolly finally
made her so angry that she would soon
speak sharp words, too.

"Oh, what shall I do?" cried poor
little Marjorie.

"Suppose you try this plan," said her
maamma. "The next time Dolly comes

in seat yourself in front of the fire and
take the tongs in your hand. When-
ever a sharp word comes from Dolly
gently snap the tongs, without speak-
ing a word."

Soon afterward in marched Dolly to
see her little friend.

It was not a quarter of an hour be-
fore Dolly's temper was ruffled and her
voice was raised, and as usual she be-
gan to find fault and scold. Marjorie
to the hearth and seized the tongs,
snapping them gently.

More angry words from Dolly.
Snap with the tongs.
"Why don't you speak?" screamed
Dolly, in a fury.

Snap went the tongs.
"Speak!" said she.

As snap was the only answer, Dolly
cried out: "I'll never, never come
again, never!"

Away she went. Did she keep her
promise? No, indeed! She came the
next day, but seeing Marjorie run for
the tongs, she solemnly said if she
would only let them alone they would
quarrel no more forever and ever.

WHEN GRANDMA SHUTS HER EYES.

Within the chimney corner snug
Dear grandma gently rocks,
And knits her daughter's baby boy
A tiny pair of socks.
But sometimes grandma shuts her
eyes
And sings the softest lullabies.

Across her face the happy smiles
All play at hide and seek,
And kiss the faint and faded rose
That lingers on her cheek.
While thoughts too sweet for words
arise
When dear old grandma shuts her
eyes.

Yet, sometimes, pictures in her face
Have just a shade of pain,
As golden April sunshine when
It mingles with the rain,
And then, perchance, she softly sighs,
Does grandma, when she shuts her
eyes.

She's growing younger every day,
She's quite a child again,
And those she knew in girlhood years
She speaks of now and then,
And sweet old love songs feebly tries,
Does grandma, when she shuts her
eyes.

I used to wonder why her eyes
She closed, but not in sleep,
The while the smiles would all about
Her wrinkled visage creep,
But I have guessed the truth at last:
She shuts her eyes to view the past.

HOW TO BE A GENTLEMAN.

Let no boy think he can be made a
gentleman by the clothes he wears,
horse he rides, the stick he carries, the

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can compare with WINDSOR SALT.
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is always the same perfect quality.**

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Men"*
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men's and wo-
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all varieties of cases.



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keeper*

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and Timekeep-
ers," an illus-
trated joint history
of the locomotive
and the watch, sent
free upon request to
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dog that trots after him, the house that
he lives in, or the money that he
spends. Not one, or all, of these things
do it, and yet every boy may be a
gentleman. He may wear an old hat,
cheap clothes, live in a poor house, and
spend but little money. But how? By
being true, manly, and honourable. By
keeping himself neat and respectable.
By being civil and courteous. By re-
specting himself and others. By doing
the best he knows how, and, finally, and
above all, by fearing God and keeping
His Commandments.

ELSIE'S BIRTHDAY PARTY.

When little Elsie was five years old,
her mother told her she could choose
what she would like to do on her birth-
day. She could choose between three
things: Going to spend the day at her
grandmother's, going to see the animals
in the park, or having a little tea party
at home. Which would you have chosen
if you had been Elsie? She knew
that she could go to see her grand-
mother some other day, and that the
animals would stay in the park, because
most of them were shut up in cages,
so she told her mother that she wanted
the party. Elsie lived in a big house
with a large lawn, and she asked her
mother if she might have the supper
under one of the trees. So her mother
took a round table out of the house and
set it on the grass close by the rose
bushes. A little bird sat up in a tree
while they were arranging the table and
chirped as though he wanted to be in-
vited.

"You shall have some nice crumbs
when we have finished," said Elsie.

The birthday cake was covered with
shiny white frosting and had five little
pink candles on it, with a big one in
the middle "to grow on." They put
the cake in the middle of the table, and
Elsie cut some lovely pink roses to lay
in a wreath around it. There was a
pink rosebud beside each plate, and
Elsie wore her new pink muslin dress.
Mother said they would have supper at
five o'clock, because Elsie was five years
old. The children were tired of play
by that time, and the table under the
tree looked very cool and pretty, with

the candles lighted on the cake. There
was a glass of creamy milk for each
child and a plate of bright strawberries.
Cook had made some cunning little bis-
cuits, and there was cold chicken and
jelly. Elsie blew out the candles and
cut the birthday cake herself.

After supper, Elsie's sister brought
some motto crackers. The children
pulled the little strings at the ends, and
—pop!—the cracker flew open and
there was a funny paper cap inside!
Then they joined hands and danced
around in a circle, wearing the paper
caps. When they said good-night, they
told Elsie that they wished she would
have two birthdays every year.

**Keep up Vigor
and Avoid Disease**

**It is the Run-down, Thin-
blooded Person Who Falls easy
Victim to Disease.**

Low vitality invites colds, fevers and
contagious disease.

When you hear a person say that he
takes cold easily depend on it his general
health is not good.

His blood is thin and watery, his nerves
are more or less exhausted, and his vigor is
at low ebb.

It is to such persons that Dr. Chase's
Nerve Food appeals most strongly.

This great food cure possesses restorative
and reconstruction powers which are not
to be found in any other preparation.

In this regard it is different to any medi-
cine you ever used. Instead of tearing
down the tissues it builds them up and
gives to the body the vigor which is re-
quired to throw off disease.

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Food by keeping a record of your increase
in weight while using it. Gradually and
certainly the wasting process is overcome,
and week by week new, firm flesh and
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Dr. Chase's Nerve Food, 50 cents a box,
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For Calendar apply to
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