

Canadian Churchman

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No. 36

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The baptism is reported of the physician to the leading chief of one of the Persian tribes. He is a Sayyid (direct descendant of the prophet Mohammed) and is considered to be by far the most distinguished and learned convert that has been baptized in the C.M.S. Mission. He owes his conversion to the influence of a Persian Christian doctor.

One of the most interesting of the enterprises connected with the Archbishops' Western Canada Fund is the Railway Mission, organized by the Rev. Douglas Ellison, founder of the South African Railway Mission whose excellent work is so well known. At present Mr. Ellison and his colleagues confine themselves to Qu'Appelle Diocese, working from Regina as a centre, and already they have made arrangements to build churches in no less than twenty places. This is a fair example of the vigour and courage with which the Archbishops' Mission has signalized its first year. Readers will rise from a perusal of its Report with thankful hearts for such a fair chapter in the romance of modern missions.

A great Mission of Help has been organized in order to send a body of mission preachers to the Province of Rupertsland—i.e., Western Canada. The campaign will be carried through in October and November of next year, and the list of missionaries includes the names of the Bishop of Edinburgh, Bishop Taylor Smith, the Dean of Belfast, the Rev. Paul Bull, and the Rev. T. Guy Rogers. A very strong London Committee has been nominated by the Province of Rupertsland, and great energy has been thrown into the organization by the Hon. Secretary, the Rev. G. F. Irwin. The mission is a natural sequel to the expansion of the Church in Canada and will do much to consolidate and extend the efforts of the men who have been working as pioneers of the Church. Canada needs the very best men to lay well and deep the foundations of the Church among a vigorous and progressive people. Those who see beneath the surface are concerned for the religious future and are especially anxious lest the Mother Church of England should lose its place of love and honour among the sons and daughters of the old country. Much has already been done, but much more must be carried through if the Anglican Church is to have influence in the religious development

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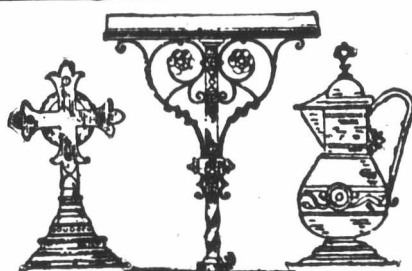
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Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

September 29—St. Michael & All Angels.
Morning.—Gen. 32; Acts 12:5—18.
Evening.—Dan. 10:4; Rev. 14:14.

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General: 22, 491, 535, 651.
Children: 710, 719, 731, 733.
Offertory: 556, 565, 627, 679.

THE THIRTEENTH SUNDAY AFTER TRINITY.

S. Luke 10:29 Part "Who is My Neighbour?"

The question of the lawyer is the question of mankind. For everyone would know the sphere and the limit of his responsibility. "No man liveth unto himself," writes S. Paul. How far then are we responsible for the welfare of others? That is the question we must answer, and answer in accordance with the teaching of Jesus if we are to get the best out of our earthly sojourn, and if we are to attain unto the heavenly promises. In His commissions to the Apostles and disciples Jesus shows us that the normal Christian life has a world-wide reference and influence. The responsibility of the believer is to preach the gospel to every creature, to be a witness unto Jesus in Jerusalem and Judaea, in Samaria, and unto the uttermost parts of the earth. More and more are we coming to realize that unless we are conscious of this universal neighbourhood our lives are dominated by selfish interests and are accordingly limited and dwarfed. To narrow down neighbourhood is to restrain and ultimately to destroy the noblest impulses and activities of our being. Whereas to witness as Jesus bids us, is to do true and laudable service. The larger the sense of responsibility the greater the power and influence. To narrow that sense is to make ourselves impotent. Who are the leaders in the world's philanthropic efforts (e.g., rescue and relief work in China)? The men and the women who have asked Jesus the question "Who is my neighbour?" and now are living in accordance with His answer. How are we to discharge this universal responsibility? Today we may note two ways. (1) Prayer. Consider the universal reference of the Lord's Prayer, the Model Prayer, "Hallowed be Thy Name, Thy Kingdom come, Thy will be done, in earth as in Heaven." Call to mind again how beautifully all are remembered in the prayer for all sorts and conditions of men. Think how much love, mercy, and compassion are possible in intercessions. In the heartfelt prayer there is no possibility of cruel indifference. It is hard for the man who really prays to rise from his knees. And for that reason he is always praying wherever he may be. The world scorns prayers and asks for doughty deeds. And our reply is:—"The effectual fervent prayer of a righteous man availeth much." (2) "I become all things to all men, that I may by all means save some" (1 Cor. 9:22). What does S. Paul mean? To practice hypocrisy? To be a Mr. Facing-both-ways? Does he not mean that the widening of sympathies is the hall mark of true manhood? The deeper the spirituality the wider the relation. And the ideal given by Jesus both in His life and in His teaching is this:—"All ye are brethren." In the Christian life we shall labour towards the ideal by reaching out and touching as many as we possibly can, giving the help, the encouragement, the vision, suggested and required by present crisis and condition. The gospel for to-day sets the example. Jesus says:—"Go and do thou likewise." Prejudices on either side are broken down in the light of Jesus' supreme revelation. We cannot withhold our influence, our willingness to help and to give. And those whom we approach will soon perceive the sincerity of our purposes and will on their part help to establish that which will cure all earth's troubles, viz.:—the principle of universal neighbourhood.

Our Migrants.

We have two letters before us, one by Dean Paget of Calgary, bemoaning the overwhelming calls upon him and others from the stream of

letters which pours in twice a day in this (after Winnipeg) the principal centre of immigration to the North-West. "Scarcely a day passes but from two to six different parties 'just landed from the Old Country' call seeking information as to lodgings, work, etc." The other is from Ireland, where the writer dwells on the need of these letters, saying that probably three-fourths of the new arrivals have no letter as message from their former pastor. "A stranger feels more strange in a new place where there is no friendly hand at once stretched forth to him, no brotherly or fatherly welcome given him in the name of the Lord." This writer suggests more letters from layman to layman or cleric to layman. As to the newer centres in our West a leaf might be taken from the experience of the Y.M.C.A. and the clergy of the various parishes have a central office, a secretary and voluntary assistance. There is a world of difference between the needs of an overworked centre and a quiet Irish town.

The Franchise.

A singular proof, but none the less convincing, of the unworldly and spiritual character of the Church of England the world over may be found in the fact that it refrains directly or indirectly from interfering with politics. Its aim is to promote the pure worship of God on earth and the formation of upright and manly character amongst its members. The principles of the Franchise it constantly and consistently calls upon its members to exercise will invariably be found in the golden maxims taught its children in the Catechism in their duty towards their God and their neighbour. And the marvellous influence of the due exercise of this Franchise is well described by Maurice: "The kingdom of God begins within, but it is to make itself manifest without. It is to penetrate the feelings, habits, thoughts, words, acts, of him who is the subject of it. At last it is to penetrate our whole social existence, to mould all things according to its laws."

Church at Its Best.

Our Church is seen at its best in the life work of such men as the late Primate of Scotland—Bishop Wilkinson. In reading the sermons or addresses of this saintly man one cannot fail to be deeply impressed by their beauty, simplicity and spirituality. There is no attempt at compromise between the world and the Kingdom of God in the world. There is no search for or straining after novelties in the way of a new religion of a modern character adapted to the tastes and demands of men of the present day. The lessons of the Old Testament are clearly and constantly aligned with those of the New, and the absolute need of a vital and consistent Christianity is pressed with an affectionate and unwonted fervour. To men of the stamp of Bishop Wilkinson, Bishop King and other saintly men and women, the Bible contains the Word of God, and the Holy Spirit through the Church expounds the Word to the World.

Recruits for the Ministry

Is a subject of perennial importance, so we have read with interest a paper contributed by the Rev. Dr. Isaac Crook to the N.Y. Christian Advocate, not a Church paper. The writer begins by stating that throughout the entire nation and the world there is great call for recruits to the ministry. He states that the recruits are falling out for the time at least. During the last fifty years the growth of church membership has been about 300 per cent., but that of the ministerial force 188 per cent. An army of a hundred thousand may be commanded by the same num-

ber of officers as one of ten thousand, provided it is not covering too large a field, but if the advance is made north, south, east and west more officers are necessary. This is the case now, and all Christian denominations are calling for ministerial recruits. The writer proceeds to say that he has inquired in all bodies as to the causes deterring young men from entering the ministry and found a few statements often repeated.

Hindrances in the Way.

Dr. Cook enumerates fourteen; first and chiefly poor financial support, indifference of clergy, the lack of home religion, the lack of the mother's influence, and strangely enough the lay brotherhoods and missionary associations. "Openings are thus placed before the finest young men of the churches to do work for God as honest and earnest as that of the ministry while they still continue in some secular calling." The appeals of the learned professions—military life. Biographies of men such as Havelock captivate many. And at last we come to the strongest of all—remember Dr. Crook is writing of the States, where conditions may be worse than in Canada, but they are similar: "A powerful preventive is found in the influence of the day schools. The moulding power of the school-teacher often excels that of the parent. Most teachers are religious, and positively so. Some are not, and often, as a sort of self-vindication, pose as skeptics. This may be vanity. They may claim to be neutral in religion. That is impossible. The silent life is felt. Sometimes it comes out in a sneer. Children are great readers of character. They understand the teacher's attitude even when it is not stated. One such may have more influence to prevent the boys from thinking of entering the ministry than the great majority who are decided Christians."

School Teaching.

Thus we come to school teaching, and to vary the locality let us take England. In a recent letter to the Church Times, the Rev. J. P. Lewis commenting on a statement by the Minister of Education shows that in Church schools no privilege is extended to Church people not enjoyed by Wesleyans in their schools, and which is not offered on equal terms to every sect in the land; that the religious teaching preferred by Church people is not permitted even at Church cost, while Undenominationalism, preferred by Nonconformists, is given at the public cost. Mr. Birrell's bill, which the House of Lords amended, proposed to give preference to secularists by forbidding all religious teaching in school hours, to give preference to Roman Catholics outside of school hours, and to inflict disabilities on Church people both in and out of school hours. Mr. Lewis wants equal treatment. John Bunyan makes his Pilgrim come upon the remains of victims of Giants, Pope and Pagan. The first, of his followers we know, but was Bunyan right in saying that Giant Pagan was dead?

Brotherhood.

What a vague idea many Churchmen have of the true meaning of this rich old word, a word that has its counterpart in many languages and in most of them carries the same meaning. "In Scripture," the Imperial Dictionary tells us, "the term brother is applied to a kinsman by blood more remote than a son of the same parents." "Kings," says the same authority, "give to each other the title of brother." And it continues: "Clergymen address their congregations by the title of 'Brethren.'" Now-a-days some of our clergymen seem to think that their congregations might prefer a more modern term, such for instance as "my dear people." For our part these novel forms of address grate upon the ear. As well call a rose, or a lily, by some other name. No! the old terms "Brother," "Brethren," "Brother-

hood" have lost nothing of their richness and fullness of meaning through the lapse of time. But it is a question whether many of our Churchmen and women have not forgotten the strong, deep spiritual bond which actually binds them together, and to which these old-time honoured words constantly bear witness. There is life in the old words yet, and we may devoutly thank our Heavenly Father that the modern disciples of St. Andrew have stood in the ways and seen and asked for "the old paths, where is the good way," and are walking therein.

Close up the Ranks.

Only those who have been intimately associated with them know how great the loss is to the Church in the death of her veteran soldiers. When men who have for many years held prominent positions on committees, and been actively engaged in other branches of Church work are called away, it behooves those earnest workers who remain to "close up the ranks," to keep the line in battle array and never falter in the onward march. Young blood and youthful energy have their own proper place in the field of action, but let us never attempt to belittle or ignore the work that has been or is being done by the Church's honoured veterans.

Our Missionaries.

Nothing is more gratifying to the staff of the Canadian Churchman than the response of the Churches of England and Ireland to our calls. We regret that we cannot add the Church in the United States, though doubtless there has been help given us which we have not known of. One unexpected ally is the Dean of Belfast, the Very Rev. J. J. Robinson, M.A., who in his letter to the congregation of Belfast Cathedral deals with his reasons for resignation. In the forefront he places his conviction that the Cathedral might be "the better for a new Dean. He confesses his powers as a beggar are inadequate. The Dean thinks that he has done well for the Cathedral in asking the members to exchange a somewhat tired man who has put in eight strenuous years, for one who comes with unbreathed vigour to the work. Again, it has been the Dean's lifelong wish to be a missionary. The work before him among the young men, far from their homes, in Canada is the nearest thing he can now obtain to his ideal. Family reasons are also mentioned as helping to induce the Dean and Mrs. Robinson to make the change.

The Domiciled Community

Is the name, a very good one, given to the descendants of English parents to whom India is home. We have read an interesting letter by the Rev. Joshua Brookes, Chaplain of Rawalpindi, who suggests several ways in which their abilities could be turned to excellent account. Without a friend who could so speak for them the natural endowments of this class do not have a fair chance. It is chiefly in connection with the education of Europeans and Eurasians that the writer is concerned. He says among other things which do not so much affect us: "Both Anglicans and Nonconformists are now face to face with a very serious danger in the portentous activity of the Church of Rome in the sphere of education. During the last decade it has given unmistakable signs that the Roman policy is to get the ascendancy over the minds of the coming generation; and to this end they are putting forth a vast amount of concentrated effort, and spending large sums of money. All over India new Roman Catholic schools are continually being built, and that too, alas, too often from the money of Protestants. Dances, concerts, and bazaars are arranged by a few zealous Romanists with the aid of good-natured but thoughtless Protestants, and all alike are freely patronized and subsidized from the pockets of Protest-

ants." But ask a Romanist to help a Protestant school! The answer you will receive will as a rule teach you something of the rank intolerance of Rome, the same yesterday, to-day, and for ever. With priests and nuns as teachers, who accept no salaries, and aided by funds from Europe they enter into an uneven competition with the Anglican Chaplain, who finds it ever more difficult to obtain efficient teachers for the very inadequate salaries that he is able to offer."

Insurance of Churches.

Churchmen throughout Canada must have been shocked at the partial burning of the Cathedral of Fredericton not long ago, one of the finest specimens, as it is, or rather was, of Ecclesiastical architecture in Canada. But one of the most regrettable features of the event was that the Cathedral building was only insured for a comparatively small proportion of its cost. When one thinks of the enormous difficulty of getting together the money needed to build an ordinary church, the length of time in completing it and the sacred purpose to which it is devoted, one can readily see the great and almost irreparable loss occasioned by fire where there has been inadequate insurance. It has been wisely suggested that where a congregation is not in a position to rebuild a church in case of destruction by fire, that a special fund should be established before a fire can possibly occur, for the express purpose of paying the premiums necessary for a reasonable and businesslike insurance of the church building. Much more should this be the case where a cathedral is concerned. It is a pity and a shame that these noble devotional buildings should not be adequately protected against total or partial loss by fire.

THE BISHOP OF MOOSENEE'S APPEAL FOR THE CHURCH IN COCHRANE.

Dear Mr. Wooten,—I beg to acknowledge the following additional subscriptions towards the rebuilding of the Cochrane and Porcupine churches, namely:—Previously acknowledged, \$121.10; Mrs. E. J. Selby, Toronto, \$10; Lucy Johnson, Stratford, \$2; Miss M. Julyan, Owen Sound, \$25; Miss H. F. Walker, Ottawa, \$25; "A friend in England," per Lord Bishop of Algoma, \$50.98; Lord Bishop of Algoma, \$10; Mrs. Boomer, London, Ont., \$5; "A friend in Ontario," \$5.

Yours sincerely,

John G. Moosonee.

Chapleau, Ont., August 29th, 1911.

A LAST WORD ON PRAYER BOOK REVISION.

It is often difficult to account for certain changes, except on the vaguest general principles. One can understand, here and there, the causes that have operated to bring about some of the historic revolutions in history. They have been the direct result of certain manifestly intolerable conditions, and they have come as naturally and inevitably as the liberating of some of the pent up forces of nature. They have simply been the consummation of some long anterior train of causes, whose various stages have been all along visible. These revolutions, so-called, have not been sudden reversals. They have been the culmination, apparently sudden, of what has been going on before our eyes for generations, and in the deeper sense for centuries. Again there is a great deal of change which comes apparently from no anterior cause, which satisfies no demand and meets no "long-felt want," and which arouses no enthusiasm in those who advocate it, and not bitterness in those who deprecate or oppose it. Somehow or other it imposes itself upon us by its own dead weight. We have a vague feeling that it has to come, that it is in accord with what for want of a better name we call "pro-

gress," that it is the outcome of some occult but irresistible law. How often changes come in this way. Nobody is calling out for them, no one is suffering for the lack of them, and yet they come almost automatically, and of their own force and momentum. This is very largely the case in the matter of Prayer Book revision. There has been no general demand for it in the Church at large, it has never been a burning question at our Synods, the Church is not suffering for the want of it. It has been languidly advocated, and languidly opposed. Nevertheless every one of us has the deep-seated conviction that it is bound to come in some shape or form, and that at the General Synod the Church in Canada will be definitely and irrevocably committed to the compilation of a Canadian Prayer Book. A similar movement on the part of the Australian Church (which includes the Church in New Zealand) is also from all indications imminent. This revision or readaptation of the Prayer Book, it will, we think, be very generally conceded, is beyond all comparison the most important work undertaken in the history of our Church in Canada. The South African Church, we see, has declined to revise the Prayer Book without the concurrence of the whole Anglican Communion. But it is too late for us to shelter ourselves behind this plea. The Mother Church is bestirring herself in the matter of revision. She is not consulting us or any of her great daughter Communion, and so the "parting of the ways" has finally come. To continue to cling blindly to the old book, after it has been repudiated by the Mother Church, would be conservatism gone mad. Widespread as the indifference on the matter undoubtedly is, and well content as the average parson and layman is "to let well alone," this matter of revision is in a sense forced upon us. In a few years, it seems probable, that the present book will cease to be the book of the Mother Church. For us to rigidly stand by it, therefore, is to be "more loyal than the King," and we have got to do something in spite of ourselves, although, as already pointed out here and it may be added in England, there is no agitation in favor of change. The Synod in dealing with this great question will, we feel assured, not err on the side of precipitancy. There is abundance of time. A book that has served us for three centuries and a half, may certainly be endured for a few years longer without any serious disadvantage. Of all calamities a hurried or "snap" revision is to be devoutly deprecated. If the thing must come, let it come slowly and with every precaution against rash and ill-considered changes. The very thought of revision, to a large number of our more conservative Church people, comes in the nature of a shock. All this will have to be considered and met. And some attempt should be made to ascertain the feeling of the Church as a whole, by the remission of the question to the various diocesan Synods to vote on, and so indirectly to the congregations, as was done by the Presbyterians and Methodists on the question of Union.

CHILDREN'S DAY.

This great Sunday School Festival of the Church of England in Canada will be kept on the 18th Sunday after Trinity, October 15th, 1911. It and the following Monday are ordered to be observed as days of intercession for Sunday Schools. Every parish and Sunday School is expected, by direction of the General Synod of the Church, to do, at least, three things on these days, viz. :—

1. To hold Special Services of Intercession in behalf of the Sunday School work of the Church.
2. To see that the work of the Sunday School and of the Sunday School Commission is brought definitely before the people—young and old alike.

3. To have Special Offerings taken for the work of the Sunday School Commission, such offerings to be sent immediately to your own diocesan treasurer and designated for the commission. The diocesan treasurer will forward them to the honorary treasurer of the commission.

In connection with the above the commission would make the following announcements, viz. :—

1. A New Form of Service for use on Children's Day, arranged by his Grace the Archbishop of Ottawa, the Lord Bishop of Montreal, and the Rev. Principal Rexford, is being issued for the commission by the Institute Publications, Eglinton, Ontario, and the Church Record Sunday School Publications of Toronto. Copies of this service may be obtained from either of these publishing houses at 50 cents per hundred.

2. Special Envelopes, for use on this occasion, will be sent free of charge, to all who apply to the head office of the commission, 215 Confederation Life Building, Toronto. In making such application, please state the number of envelopes required and be sure to write plainly the name and address of the person to whom they should be sent.

3. A Special Letter has been issued to be read in every parish before Children's Day. A copy of this letter has been mailed to every clergyman in active service. If, for any cause, you have not received your copy, send a card to the general secretary, 215 Confederation Life Building, Toronto, and one will be forwarded at once.

4. In order to carry on satisfactorily the work for which the commission stands there will be required, at the very least, the sum of \$5,500 to be contributed this Children's Day. This will be a comparatively easy task if each parish and school determines to follow out the directions of the General Synod in this matter. Ascertain what the apportionment of your diocese is, decide what should be your share of this amount, and then determine to raise twice that sum for good measure.

5. If you desire information as to the work the Sunday School Commission is doing, secure a copy of the last annual report, together with a copy of the Commission Bulletin for June 1911—both of which may be obtained from the head office.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We have recently received a pamphlet entitled "Present Conditions in Canada," which contains in miniature the argument of Mr. Robert Sellar's book "The Tragedy of Quebec." It is a striking presentation of the onward march of the French-Canadians in Quebec and of the points of vantage won by the Roman Catholic Church in the Dominion of Canada. It dwells with emphasis upon the fact that the Treaty of

Paris had not a word to say about the preservation of the French language, nor were any special privileges granted to the Church. It is recalled that the representatives of France wanted the following article inserted: "That the British King's new Catholic subjects may profess the worship of their religion according to the rites of the Roman Church 'as they have done.'" The British representatives, however, insisted that instead of reading "as they have done," it should read, "as far as the laws of Great Britain permit." This point is therefore made that the special privileges which the Roman Church enjoys in Canada are not the result of international treaty but of imperial and national legislation. What has thus been given may be taken away by the same authority. We are then led through a series of samples of the methods of the Roman Church in gaining point by point her prestige from a merely tolerated faith to that of the proud mistress of Canada with her papal ablegate at Ottawa to pass upon the laws of our Dominion and put his foreign stamp of approval upon them, or else reject them as contrary to the will of the Pontiff at Rome. The persistent, tireless pushing forward wherever an advantage may be had for the Church, the taking of advantage of every political crisis by exchanging its support to a dominant party for some coveted concession, are all enlarged upon in an interesting and instructive manner. It is a pamphlet well worth reading and reflecting upon.

Throughout this pamphlet there seems to be perpetual surprise and resentment that the Roman Church should never be satisfied with a subordinate position in the State, that she must forever claim a hand in the direction of civil as well as ecclesiastical matters, and that somehow the King is not given the primacy over the Pope. In other words there seems to underlie the whole attitude of the author the complaint that the Roman Church will not acknowledge the supremacy of the State. We would like our readers to consider this carefully. To understand the Roman Church in all its movements and ambitions it is necessary to grasp its fundamental conception of itself. Everything springs out of that. It is an organization which has developed to its utmost logical conclusion all that flows from that wonderful belief in its divine character. What is it? It is simply this, that the Church is God upon earth. It is not merely a Divine institution, it is itself divinity. Christ founded the Church and on His withdrawal from the earth bestowed upon the Church His Divine qualities. He committed the mysteries, the revelations, the sacraments, the teachings, to it. So fully did God identify Himself with His Church, that whatsoever is bound on earth is bound in heaven. If the Church forgave on earth then God forgave in heaven. If the church denied then God denied. It must be so, for God and His Church are one. Errors may be made by individual officers of the Church, but when the Church speaks officially through its supreme officer it can never err, for it is Christ's vicar who speaks. Do our readers really lay hold of this? If so, then it is easy to understand the attitude of Rome. Those within the Church are in the kingdom. Those without are children of perdition. There is no half way about it. There can be no compromise about ministry or sacraments. Those who claim a valid ministry outside the Church of Rome are but thieves and robbers who seek to climb into the kingdom by another way. Kind hearted members of the Church may attempt to soften this stern doctrine, but that is the official position. How then can the Roman Church halt in her effort to bring all mankind under her sway when it is an alternative of the Church or gehenna? How can the Church submit to subordination to the State when

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she is divine? Can God submit Himself to man? According to her fundamental conception of herself she must be aggressive, masterful, tenacious, confident, tireless. She cannot separate State and Church. There is nothing really secular. Is it any wonder that she should relentlessly wage war against modernism? Modernism—the right of private judgment—cuts at the very foundation of the Church's position. It strikes at her vitals. To live she must trample upon it. It is this knowledge that has led her to exact oaths from her priests to eschew it. It seems to us that any one who gives under the methods of the Roman Church in Canada or elsewhere must first understand the impelling force that stands behind it. Grant a thoroughgoing belief in the fundamentals we have set forth and the Church is going to be no little organization within the State, receiving orders from her supposed Master. She may through necessity have to yield here and there and bide her time, but this earthly divinity must ultimately be supreme. The only alternative is to deny the basic principles upon which the whole fabric is reared. There are men in our own communion who make essentially the same fundamental claim for our Church, but they fail to carry out their claims to their logical and necessary conclusions. They stop half way in their course. Their practice in the end negates the logic of their beginning. But with Rome there is relentless logic to the very end. They do not blink at what really makes God to be a heartless, whimsical, and deceitful tyrant. Those who combat Rome, in our judgment, need never hope for more than a mere temporary, surface, success until the fundamental idea of the Church is replaced. The unrest in Italy, France, Spain and other countries ruled by Rome show that whether they know the real seat of the trouble or not, the people know that this divine institution negates their better conceptions of divinity and one or the other must go. No treatment of symptoms will suffice. It must be a transformation of the very constitution and charter that will bring about any real reformation. We certainly can only admire the tireless fidelity with which that Church passes her claims when we remember the primary obligations resting upon her—as she sees them.

We observe a notice of motion for the General Synod standing in the name of Dean Evans, of Montreal, in the following words: "That the General Synod make provision for the payment of the necessary expenses of all special committees appointed by it in carrying out its instructions through the assessments." We sincerely hope that that resolution will be adopted by the Synod. If the Church in Canada has business of sufficient importance to refer to a committee then the Church ought to bear the expenses of that committee while doing its work. It is really the only way of having committee work effectively and completely performed. Spectator has urged this for years and he is delighted to know that it will now be definitely brought before Synod. It is, of course, likely that some limit will have to be set upon the number of meetings of committees for which expenses will be paid. It has always seemed to us that the committees should all hold preliminary organizing meetings immediately on the close of Synod and outlined their programmes, started the lines of investigation, and so on, then perhaps two meetings of the more important committees between sessions would suffice. The typewriter and the printing press can do a great deal if properly and freely used. At all events the question ought not to be, will it cost forty or fifty dollars? but, can we do the work effectively? and then let us pay for it.

"Spectator."

The great secret of success in life is to be ready when your opportunity comes.—Lord Beaconsfield.

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

205. What form of words, in Baptism of Infants, is used, if "uncertain answers" are given to the Priest's questions about the validity of the child's baptism?

206. How does the priest take each adult, to be baptized?

207. Is sprinkling with water the correct form in baptism?

208. What is the correct way according to the rubric in the Prayer Book?

209. What does Excommunication mean?

210. How are such to be treated?

ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

187. The word "Use" refers to the Liturgy. That is the form of administering the Holy Communion, and the matter of the various offices of the Church. The Liturgy of the medieval Church seems to be derived from two models, the Roman and the Ephesine. From the Ephesine was derived the Galician, which was conveyed to the original British Church. In time each bishop for his own diocese ordained the forms of rites, ceremonies and prayers. The custom of a diocese in its ceremonial, arrangement of certain portions of its service, introduction of or omission of collects, etc., became a distinct use. Thus gradually arose the use of Salisbury Diocese. The use of Hereford Diocese, etc.

THE PRIMATE'S INAUGURAL ADDRESS, DELIVERED AT THE GENERAL SYNOD IN LONDON, ONT., ON SEPTEMBER 6th, 1911.

Right Reverend Brethren, Reverend Brethren and Brethren of the Laity:—I welcome you very heartily to the Sixth Session of our General Synod. It is to be hoped that as years go on this Synod will more and more justify its existence as the supreme council of our Church in Canada. With our Diocesan and Provincial Synods still carrying on their legislative work, it might have been thought at first that there would not have been much that was practical left for our General Synod to do, but the experience of the past few years has surely demonstrated the fact that there is very much for it to do and that the Church can only move in a large way in the furtherance of the bigger enterprises that are before it when it is backed by the momentum of the whole Church. There are matters which we can carry into effect more expeditiously and with a better appreciation of local needs in dioceses and provinces. That goes without saying. But there are larger problems to be solved and more far-reaching enterprises to be undertaken which call for not merely the separate forces of individual dioceses and provinces, but the united council, force and strength of the whole Church. Take for example, the problems which have been before the Church during the past few years, namely, that of coping with the situation created by the phenomenal development in the Canadian West and that of the Foreign Missionary policy of our Church in Canada. Far as we may have fallen short of what we might have done in respect of both of these, yet we thank God that we have been able to approach them as a Church federated in one united effort in the General Synod. I venture to say that we have thus been tenfold more effective as a Church than we would have been otherwise. In view of this, as I have already remarked, I trust that this General Synod of ours may as years go on more and more abundantly justify its existence as an organization not only for co-ordinating and collaborating the scattered dioceses in united energies and efforts, but also for initiating and carrying into success schemes for God and the

Church which are too large to be contemplated or undertaken by individual dioceses or provinces. If the Synod is to attain this ideal, it will be for us to decide at this meeting whether it is merely to affix its seal sexennially upon work done by organizations subordinate to it, or whether it is to be so constantly vital in its activities as to need to meet more frequently in order to keep in touch with the operations for God and for good which it sets in motion. It seems to me that at the present time we are making history so fast in this Canada of ours that any organization which claims to be in living co-operation with the progress that is going on, cannot afford to be dormant for six years and wake up after the likeness of the things around it. To those of us who were present at the preliminary conference leading up to the consolidation of the Church in Canada and the constitution of this Synod, the time seems very short since its first meeting, and yet, short as it seems what a period of marvellous transition and transformation and development it has been in the history of our Dominion. It has witnessed the opening up of the great North-West and the Pacific Coast to the world and the phenomenal expansion up there of railways, of cities and towns and villages, and the spreading of thousands and thousands of farms where eighteen years ago there was naught else but the lonely virgin prairies that had never known the touch of a ploughshare. The same period has witnessed a wonderful growth in Eastern Canada and the establishment of enterprises of colossal dimensions, the development of its towns and cities into immense manufacturing and commercial centres, the increase of wealth and the enormous expansion and consolidation of business. What changes, too, has the period recorded in the personnel of the men who have stood high in the Ecclesiastical life of Canada. Not to mention the other distinguished leaders, three Primates who in turn presided over our deliberations have responded to the Home call within the short history of the Federation of our Church in Canada. We miss from our meeting to-day the last of these three great leaders, Archbishop Sweatman. A man of sound scholarship, of wide ecclesiastical experience, of splendid executive ability, a presiding officer of rare tact and judgment, and thoroughly impartial, his place will be hard to fill in the councils of the Church. After a long period of excellent service to the Church generally, and to the great Diocese of Toronto in particular, Archbishop Sweatman has gone to his rest, leaving behind him a name which will be remembered with respect, esteem and affection. Within the present year, too, the Church in Canada has to confess itself much poorer by the loss of another distinguished leader. I refer to Dr. DuMoulin, the venerable and venerated Bishop of Niagara. Who that ever experienced the pleasure, the delight and the profit of listening to him can forget the profound impression made by that eloquent orator? Resonant in voice, wondrously graceful in the beauty of his diction, fervid and forceful in utterance, most apt in his choice of illustration and simile, matchlessly rich in his knowledge and use of Bible quotations, John Philip DuMoulin had few peers in Canada or anywhere in pulpit power. In public life, stern and resolute as he was in his rebuke of sin, intrepid in his devotion to what he thought was right, in private he was simple and gentle as a child, and possessed a fund of delicious Irish humour which made him a charming companion and drew around him a large circle of friends.

Since our last meeting we have also lost from the councils of the Church, Dr. Dart, Bishop of New Westminster. He served the Church on the Pacific Coast with great devotion for a long period, and though for several years prior to his death he was in very indifferent health, he remained at his post with a rare courage, and up to the last kept up his episcopal work in the large and difficult field under his charge. We thank God for lending to His Church on earth for so long these eminent servants of His.

Dr. Grisdale, after fifteen years of devoted and efficient service to the Church in the West, has recently retired from active work. It was his privilege to see the work of the Church expand in a most wonderful way during his able administration of the diocese, and I am sure that our best wishes follow him into his retirement that he may enjoy a long and refreshing rest after his fruitful labours. Time does not permit of my making reference to the members of the Lower House who have been taken away from us. Fitting tributes will be paid to them by the Memorial Committee. It is a pleasure to us to welcome the members of the Upper House who are with us for the first time to-day in their new capacity; namely, Bishops Harding, Anderson, Farthing,

Sweeny, de Pencier, and Clark. Dr. Farthing, after presiding for two sessions, as prolocutor for the House of Delegates, will be missed in that House, but he is the third, if not the fourth, prolocutor of whom the Lower House has taken leave with, shall I say the benediction or the valediction, "Friend, go up higher." While referring to changes that have taken place since our last meeting I cannot refrain from making mention of the resignation of the General Secretary of the Missionary Society, Canon Tucker. As the first man to occupy the position of executive officer of the society, the work of organization and of laying down the lines of policy devolved very largely upon him. The work of inspiring the Church from ocean to ocean, and of firing its members with a new enthusiasm in what to many of them was a new work also fell upon Dr. Tucker. To say that he did it all well is to say very little. His missionary campaigns were like spiritual crusades wherever he went. For the inauguration of the missionary enterprises of our Church in Canada, for the creation of interest of missions and the maintenance and increase of it during all the years of his brilliant occupancy of the position of general secretary, the Church owes to Canon Tucker a debt of gratitude that it can never fully discharge. It is not too much to say that his eloquent advocacy of missions in pulpit and on platform and the no less trenchant and arresting appeals that have fallen from his wonderfully facile pen in Church press and pamphlet have revolutionized the attitude and sentiment of the people of our Church in Canada towards missions. We trust that though he may no longer be connected with our Missionary Society as its accredited officer, he will continue to lend to it the weight of his strong personality and wide experience.

A committee was appointed at our last meeting on the celebration of the Bicentenary of the establishing of the Church in Canada. I do not know whether there will be a report from that committee or not, but I would like to bear testimony to the splendid way in which the Bicentenary was carried out. Associated with the celebration were two events of absorbing interest: namely, the opening of the new cathedral in Halifax and a Church Congress. The function was thus three-fold in its nature, and all three parts of it were wisely arranged and most admirably carried out. The Bishop and Diocese of Nova Scotia are to be heartily congratulated, not only upon the courage of their large undertaking, but upon the splendid success of their achievement. The papers and addresses at the Congress were of a high order and maintained a high level from start to finish. The representatives of the various dioceses who were fortunate enough to be present at the Congress, all came away inspired with a wish that their dioceses could go and do likewise. Indeed, so imbued were all with the Congress spirit that I was asked, as Primate, to nominate a committee to be charged with the duty of preparing for a second Church Congress for Canada, to be held in the City of Toronto. The committee has been appointed and I understand is at work.

In the interval between this meeting and the last our Empire has been called to mourn the loss of one King and to hail the succession of another. King Edward, who, during his only too short reign, earned so well the name of the Peacemaker, filled his brief rule with deeds and words worthy of the best traditions of our British Monarchy. King George, his successor, has already given abundant promise of a wise and beneficent reign. He has had occasion during the past year, in reply to addresses, to manifest his attitude to three things in which as Churchmen we should be deeply interested; namely, the Church, the Bible and the value of religion in the home life. His words with regard to all three were clear, courageous, and of no uncertain sound. They were words which will live and be cherished in the minds and hearts of his Christian subjects as the words of a man of God who not only believes in God but believes in and honours the agencies which that God has provided for the care and governance of His people. The House of Bishops are grateful to the clergy and laity of the Church for the loyal way in which they responded to their Pastoral, in the observance of Coronation Day, June 22nd, by holding services in the various churches and thus joining in the great volume of prayer which wended its way on that day throughout the length and breadth of our Empire to the throne of the King of Kings for a blessing upon our newly crowned King. While it is not my intention to advert to the various matters which are to be brought before this meeting of Synod, yet there are two or three to which I desire to make

a brief reference. A Canon on the governing and management of Missionary Dioceses in foreign parts, will be brought before you. It is most important that it should be passed and become law as soon as possible. At our meeting three years ago this Synod in session as a Missionary Society arranged for the setting apart of a Missionary Diocese in China in connection with the Missionary Society of our Church in Canada. It also contemplated the appointment forthwith of a bishop to be set over that diocese, but it omitted to provide the method of the selection of that bishop and other regulations bearing on the connection of the new diocese with the Church in Canada. The consequence was that as Primate I felt considerable difficulty in proceeding with the consecration of the bishop, particularly in view of certain objections which were taken by prominent members of the Synod and presented to me. My caution and temporary hesitation produced a good deal of irritation among some of the friends of missions and called down upon me no little animadversion from some of my friends. Personally, with me all that is past and gone like the morning dew and the summer cloud, but I desire to explain to the Synod what happened. Upon submitting the question of the Assessors of the Synod, I received from a majority of those assessors decisions in favour of proceeding with the consecration. After, therefore, the candidate for the bishopric had been selected in the way that is proposed in the Canon now before the Synod and after provision had been assured of the financial support of the Bishop, I felt that his consecration would be a clear carrying out of the evident will of the Synod declared at its last meeting. The consecration was therefore proceeded with. The Rev. W. C. White, our trusted and efficient missionary in China, was consecrated as Missionary Bishop in Honan, China, on November 30th, 1910. If we desire any justification of our action in not delaying the consecration even at the expense of some irregularity through the absence of a Canon, surely we have ample justification in the distinct gain of time in the King's business which demands haste, and in the fresh impetus that has been given to the work of our missions in China, and in the distinctly encouraging advance in that work since the appointment of the bishop.

The other matter in the convening circular to which I shall briefly refer is the report of the Sunday School Commission and the recommendations embodied in it. I am sure that the whole Synod will join heartily in the deep gratification I feel at the splendid work which has been done by the commission and the results already achieved. There is no committee of this Synod that has been as aggressively active as this Sunday School Committee. It has been exhaustless in its researches into the methods of work of Sunday Schools everywhere, and its report both at this meeting and three years ago, gives evidence of tireless energy on the part of the chairman of the commission and his colleagues. I repeat that this ought to afford us the deepest possible gratification, for there is no department of the Church's work to-day that is more profoundly important than that of the Sunday School. In these days when there is little or no religious teaching in our day schools; in these days when in so many homes the sacred parental prerogative of teaching the children the things of God is entirely overlooked, the work of the Sunday School supplies us with the only substitute for what our age has lost. I trust, therefore, that the Synod

will back up in every way in its power, financially and otherwise, the progressive policy of the Sunday School Commission. There can be no better investment for the Church than that made in the interests of its children and its young people.

And here let me say one or two words on a subject germane to this, and one that lies very near my heart, and that is the question of some real effort on our part to restore to some extent at least some Bible reading, if not Bible teaching, into the public schools of our country. Where the School Act affords facilities, let us make an effort to use them to the full. Various bishops from time to time refer to the matter in their Diocesan Synod addresses. I have wondered whether this General Synod could not in some way back up the efforts of these bishops by making another pronouncement upon the subject as the united voice of the whole Church in Canada. We are not unaware of the great difficulties that surround the problem, especially from its political affiliation and on account of the unhappy divisions in our modern Christianity. But if as a Christian community we believe that the Christian religion and the lofty standards of moral teaching to be found in the Bible are at the base of the cultivation of a proper moral character, surely it is our duty to use every effort in our power to restore, if not the teaching, at all events the simple reading of portions of the Bible in our schools. As I stated at my Diocesan Synod, I believe this could be accomplished if the various leaders of Christian thought in our Dominion came to some agreement in passages of Scripture bearing on truths that are common to us all and which are the heritage of our common Christianity. If this Synod represents the thought of the Church of England on this subject, let it express that thought and also appoint a well selected committee to confer with the highest councils of other Christian bodies with a view to some joint action in a matter which concerns most vitally the whole future of our country.

At the General Convention of the Protestant Episcopal Church in the United States, held in October last, a resolution was unanimously passed looking towards the appointment of a Preliminary Commission by that body for the purpose of endeavouring to bring about a conference of all the Christian communions for the consideration of questions touching Faith and Order, with a view of furthering the growing desire among all Christian people for the fulfilment of our Lord's Prayer that all His disciples may be one and that the world may believe that God had sent Him. The Preliminary Commission, composed of seven bishops, seven presbyters, and seven laymen was subsequently appointed and the president of it, Bishop Anderson, of Chicago, has asked me to bring up the matter before this Synod. I do so with great pleasure, for anything that has in view the promotion of unity among the various portions of our dismembered modern Christianity has my cordial approval. If such a conference could be procured some important results might ensue and I believe would ensue. The action taken by the convention contemplates a conference for the purpose of study and discussion without power to legislate or adopt resolutions. The promoters were inspired with the "belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one." I leave the question in the hands of the Synod, to take any action that may be deemed wise upon it. Information as to the purpose and scope of the proposed conference may be obtained from the pamphlets which will be distributed in the room.

Before closing, permit me to hold up before you a picture of what to my mind stands before the Church of England in Canada to-day. It is a picture portraying a scene so pregnant with opportunity as to challenge the best that is in us to co-operate for God and the Church in the noblest, highest, and most self-denying effort. I could wish that I had the power of a master hand to paint that picture in a way to worthily enkindle our enthusiasm as a Church. There is first the critical demand to meet and provide for the wonderful expansion in our land. That expansion, as I have already stated, is in the East as well as in the West. Church extension is urgently called for in all the larger centres of Eastern Canada as well as in the West. Without specializing or individualizing as to east or west, north or south, look at Canada as a whole, with its area of nearly four millions of square miles, one-third that of the whole British Empire, each of its provinces the size of a kingdom, and the country itself continental in its dimensions. Look at the

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steady stream of settlers flowing into that vast area at the present time, coming in at the rate of nearly one-quarter of a million per year. There is nothing to indicate that this will stop until the country is filled up. Project yourself in vision into the future and forecast what this will mean in a quarter or half or a whole century. There is a mighty nation in the making in this Canada of ours and a mighty new nation, especially in the west and on the great Pacific Coast. To do our part in laying the foundations of the Church of England in that great nation—nay more, to do our part side by side with the other Christian agencies in laying the foundations of the rightness, the rectitude, the righteousness that alone exalteth a nation—is ours who have the awful but enviable responsibility of living in the infancy and schooltime of that nation that is to be. That is the picture of what is before us as a Church at home in Canada to-day. I feel that I do not exaggerate when I say, having with us the light of past experiences in the development of nations and countries, never has a country had a more luminously lighted up opportunity before it than Canada and the churches in it have to-day. The Archbishop of Canterbury in writing to me not long ago used these words: "I doubt whether the story of our Church's life furnishes in any century or in any part of the world a parallel record of so sudden and so difficult an access of new populations as does North-West Canada to-day." Such, my brethren, is the opportunity that is before our Church at home in Canada. How far we shall rise and buy up that opportunity, how far we shall lay strong foundations for the building of the Church and the great nation that is to be when the plains of our prairie provinces are peopled, the valleys of the farther west populated and our scores and hundreds of cities built and filled will depend upon the action now and in the near future of the General Synod and the organizations that will be under its direction. And then if we look in the second place from the home field to the foreign field, the call of opportunity is just as clamant to our Church in Canada. Whatever has been the case in the past, the heathen world to-day wants Christ. Evidence abounds to that effect and the doors of opportunity are open wide on every side and the door has been specially opened of late to Canada and to our Church in Canada. Not to mention other parts of the world, you know that a special invitation came to us from China at our last meeting to extend our work and place it under the supervision of a Canadian bishop. To that we have responded and have sent a bishop. The appeal to this meeting of our Synod has come to us from Japan, signed by six bishops representing the Nippon Seikokwai (Church of Japan) and it embodies the resolutions of the tenth General Synod held in Tokio in May last. I shall read these in full when we meet as a Missionary Society on Saturday. In the meantime, I wish to say that notwithstanding all that is demanded of us in the home field and nobody feels that more than I do as a western man, yet I am convinced that we cannot afford to unheed this call for the extension of our work in Japan. It is God's call—it is the call of the great Head of the Church, and if we are obedient to it our responding to it will redound to our greater ability in meeting the calls of our work at home. That is God's way and we can trust Him in reliance on the old word of promise: "Bring ye in all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." May God be with us in our meeting and give us a ready will to work in harmony and a right judgment to work wisely!

♦ ♦ ♦

A MISSIONARY TRIP UP THE NEPIGON.

The Bishop of Algoma's annual visit to the Church's stations on Nepigon Lake is an event which is looked forward to with eager anticipation by the Indians of Grand Bay, and which is welcomed by every community from Nepigon Station to Ombabika on the Transcontinental Railway. We fitted out at Nepigon on Thursday, August 10th, carrying tent and blankets as well as provide for ourselves and a somewhat uncertain number of guests, for a somewhat uncertain number of days, since we might be weatherbound at any point. "Ourselves" included the Bishop, Rev. L. A. Todd, Missionary, Albert Michael—a good Indian from Grand Bay trained by Rev. B. Fuller to be a most efficient master of the good

boat "Ellen Mary Williamson," and the writer. The brass plate on the boat reads as follows:—The "Ellen Mary Williamson" given by the Toronto Women's Auxiliary, in loving memory of their President, 1886-1903. "Always abounding in the work of the Lord." Prior to the advent of this good sea-boat with its auxiliary engine, journeying was a lengthy process by canoes, with much more portaging—more picturesque but far more laborious and uncertain. To be efficient a missionary on Lake Nepigon ought to be able to sail a boat, handle a gasoline engine, paddle a canoe and in winter run a dog-team. Stepping off the train at Nepigon one day, Mr. Fuller said to me, "Rennison has just got on board, he paddled from Hudson Bay." This was the trim Archdeacon whom I met in Ottawa a few months later, son of one of our first Indian missionaries and born and bred, I believe, in this mission. But to return to our log: We had evensong and sermon from the bishop in the little church at the station, and early Friday morning set off by the steamer and narrow gauge railway of the Nepigon Construction Company for South Bay, where, after luncheon in the hospitable boarding house, the bishop baptized the baby of Joseph Esquimau, formerly a catechist of the church. I baptized the mother and married them some years ago. He was her sponsor and gave her name "Altaterra" since he met her on the "Height of Land." At 3 p.m. we embarked, taking along with us two Indian boys for confirmation. At 6 p.m. we landed in a beautiful bay, in sight of Gros Cap, for tea, and when we reached our moorings in Grand Bay the exquisite afterglow of the sunset had long given away to the softness of full moonlight. All the folk had gone to sleep, but our arrival was heralded by the dogs, a very prominent feature of every Indian camp. In the morning (Saturday) the church bell rounded up the whole settlement, and so it was each morning and evening till we left. They were not many but they all came, sang lustily the hymns in Ojibeway and listened attentively and with more or less understanding to the bishop's loving addresses—he was unfortunately without his usual interpreter. Following morning service and a visit to the houses of the settlement, the next excitement was the bishop's luncheon party, at which also all were present. On Sunday three boys were presented for confirmation and we had, in all, fifteen communicants. The Jackmans had sailed over from South Bay, forty miles, to be present. The simple, earnest Christianity of this little band of Indians at Grand Bay is very striking. There is a constant reflection of the teaching and influence of Rev. B. Fuller, whose name is one to conjure with throughout the district. His quiet strength and unselfish life won him a place in all hearts and the Indians love to tell how he could beat them at their own game; when, for instance, he killed two cariboo with a small pocket knife; or journeyed across the big lake alone in midwinter, to relieve suffering. Sam Michael has a new sail boat with auxiliary engine, and the bow proudly bears the name "Ben Fuller." Another sacred memory in their hearts is the late Chief Oshkopikida, a devout and faithful servant of the Church and guide of his people in spiritual things, a man moreover who saw visions and spoke words of wisdom in poetic figure. Proceeding on Monday morning with Chief John's boat in tow and all his family, including the inevitable dogs, on board, we only made the mouth of the bay by noon, where we stopped for lunch, with the long sail of thirty miles to Nepigon House before us. Nepigon House is a Hudson Bay post with an ancient history, and situated in one of the most picturesque bits of the lake, a lovely reach sentinelled by two high bluffs to the north-west and a fine precipitous cliff, the Picture Rocks at the southern entrance. Here is a Roman Mission and here we met elemental opposition in a sharp thunderstorm, and our service at the post was only attended by some half dozen, including our kind host himself—Donald Murchison. All around us were the settlements of Indians, of whom some three hundred were for the time being in the neighbourhood, mainly in groups of wigwams on either shore. In the morning we visited a number of these and had some conference with Chief Wigwos and others, with the assistance of interpreters—none of them speak English, many of them are still pagan. The run up to Ombabika (forty miles) was a very pleasant one, broken by a mid-day feast in one of the innumerable bays of the innumerable islands of this wonderful lake. Our first call was at the camp of Mr. Bliss, chief fire-ranger, who commands a band of about sixty rangers over a district of three hundred miles. Their camp added two canoe-loads to our evening

service. Mr. Bliss is responsible for the protection of forest and game, and wherever we went we met his rangers, evidently doing their patrol work where it was most needed. It is a tremendous field to cover, and Mr. Bliss himself has to do some feats in the way of canoe trips. He boarded our steamer near Ombabika, six men in one canoe, at 3 p.m. one day, left us at 9 p.m. at Flat Rock, where they portaged over to the river and portaging and paddling all night, reached the station (thirty miles distant) at 7 o'clock next morning. Ombabika, though comparatively quiet, presented a lively scene on the arrival of the company's steamer. Half a dozen boats and as many canoes were gathered about the dock, men of many nationalities were on hand, on their way to or from the Transcontinental. An Indian camp was pitched nearby, Revillion's store was doing a large business, and in the midst of the melee the dinner-bell was vigorously rung for the Church's service in the open air. There was a fair congregation—upwards of thirty seated in impromptu seats, on rocks and on the convenient wood-pile, and all listened with fixed attention to a rattling sermon from the bishop on "This one thing I do, etc." It was very impressive and could not fail to have an effect upon the minds of the men. As we settled down in our several retreats for the night, some of the guests of the hospitable Macleods at Revillion's post, some on board the various boats, some in the bunk-house, and some, as the Archdeacon says, with the Province of Ontario for a bed. As I looked around in the fading light and the strains of a mandolin came across the water, it carried me back to a fishing village on the Atlantic coast, with the rugged bluffs overlooking the coast harbour. The next morning we ran across the bay to Transcontinental Camp No. 3, where was an hospital, with one patient and where we picked up Mr. Nicholson, a bright young student, tramping 500 miles of the railway in the service of the Navy Mission, who escorted us up the line where the steam shovel was making the grade through a big mudcut. It was a smart tramp of six miles on which the Bishop set the pace. Owing to pressure of time we were obliged to leave our good mission boat and take the company's steamer to South Bay—a delightful sail through sixty-five miles of lovely waters set with emerald isles which unfold as one moves through in an ever changing panorama of beauty. Here is a playground of rare loveliness which the Ontario Government has surely done well to set apart as a forest reserve, and future generations will no doubt be grateful for their foresight. To our regret, we arrived at South Bay too late to hold the service we had promised and the sleeping accommodation was taxed to the uttermost, but the ready hospitality which we met everywhere was particularly marked here, and a room for the Bishop and his party had been reserved at the "Royal George" where our last night was spent most comfortably and early in the morning we were off for the station or the C. P. R. Here the Bishop entrained for home after what he calls his "Annual Holiday". In the course of his "Annual Holiday" he preached seven times in six days, and was never seen idle between 7 a.m. and 11 p.m. The construction of the C. N. R. eastwards from Port Arthur will add several thousand temporarily to the population of this mission and there is already quite a cosmopolitan stir to the village of Nepigon itself.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Aylesford.—The Rural Deanery of Avon met in this parish last week. All the parochial clergy with two exceptions, were present, and included the Revs. T. C. Mellor, Cornwallis; R. F. Dixon, Horton; Rural Dean Wade, Newport; G. R. Martell, Windsor; I. Fraser, Rawdon; and the rector, the Rev. H. T. Parlee. A very pleasant and profitable time was spent. On Wednesday evening a most eloquent address was delivered by the Rev. G. R. Martell, on "Prayer." The clergy were all robed, and there was a very good attendance. The next morning the "Quiet Hour," which was to have been taken by the Rev. Chas. Delo White, was filled by a paper on "Luther and Erasmus," read by the Rev. R. F. Dixon. The

(Continued on Page 543.)

CATHEDRAL OF ST. ALBAN THE MARTYR, TORONTO.

In connection with the educational and financial campaign which is about to be begun by the Chapter on behalf of St. Alban's Cathedral the following architectural sketch of the building will be of interest to our readers:—

The present chancel has been retained intact; the only alteration will be that the floor will be lowered some seven steps. Provision will be made on the north or south of the chancel for a chapel. Immediately west of the chancel will be placed the central tower, forty-five feet square. To the south of the tower runs the transept to the boundary of the lot, and is balanced on the north by a similar transept. The nave will extend west from the tower to the boundary of the lot, and will consist of six lofty and imposing bays of arches, with aisles on the north and south, thus creating an interior effect of great dignity and impressiveness. A porch will extend across the whole west end of the nave, and will serve as a terminal to the plan at the west end. The main entrance, placed at the west front, will have minor entrances into the porch on the north and south of it. An imposing entrance on the south will give admission to the south entrances. Clergy entrances will be arranged at the north transept, and also through the north chapel, providing access to present and future vestries for clergy and choir. Thus it will be seen that the plan is typically cathedral in all its arrangements, consisting of chancel, crossing and nave, with transepts on the north and south of the crossing, the whole being cruciform in design. The exterior will be treated with great simplicity and dignity. The west front will contain the main doorway, above which there will be a wall arcade, and above this again a large and beautiful rose window. The corners will be marked by buttresses, terminating in low pinnacles. The general effect of the west front will be one of quiet strength and restraint. The north and south elevation are to be in conformity with the front, the low walls of the aisles being pierced with lancet windows, and the main walls of the nave rising above the roof of the aisles to be pierced with decorated tracery. The eaves of the transept will be on the same level as those of the nave, and the elevation of the transept is to be treated in harmony with that of the west front, though kept subordinate to it in importance. The simple treatment of the main body of the church acts as a foil to the great central tower. This will rise to a height above the roof practically equal to the height of the peak of the roof above the ground. It will form the great characteristic feature of the building, crowning the cathedral itself, and being the dominating feature in the whole district of the city. It is hoped that building will be begun in October of the present year, and the whole structure finished in 1914, the seventy-fifth anniversary of the diocese. The financial

part of the great undertaking is in the hands of a strong committee of laymen appointed by the Chapter, with Sir Henry Pellatt as chairman, and Rev. Canon Morley as secretary. The architects for the completion of the Cathedral are Cham. Goodhue & Ferguson, of Boston and New York, who are represented in Toronto by Symons &

confidence, born of the faith in you, beloved brethren of the clergy and laity, unhesitatingly I affirm we can, I say we shall, God helping us. But all must be workers together with Him to accomplish it, remembering it is His House we are striving to build in this great Church. His cause we are striving to extend in this

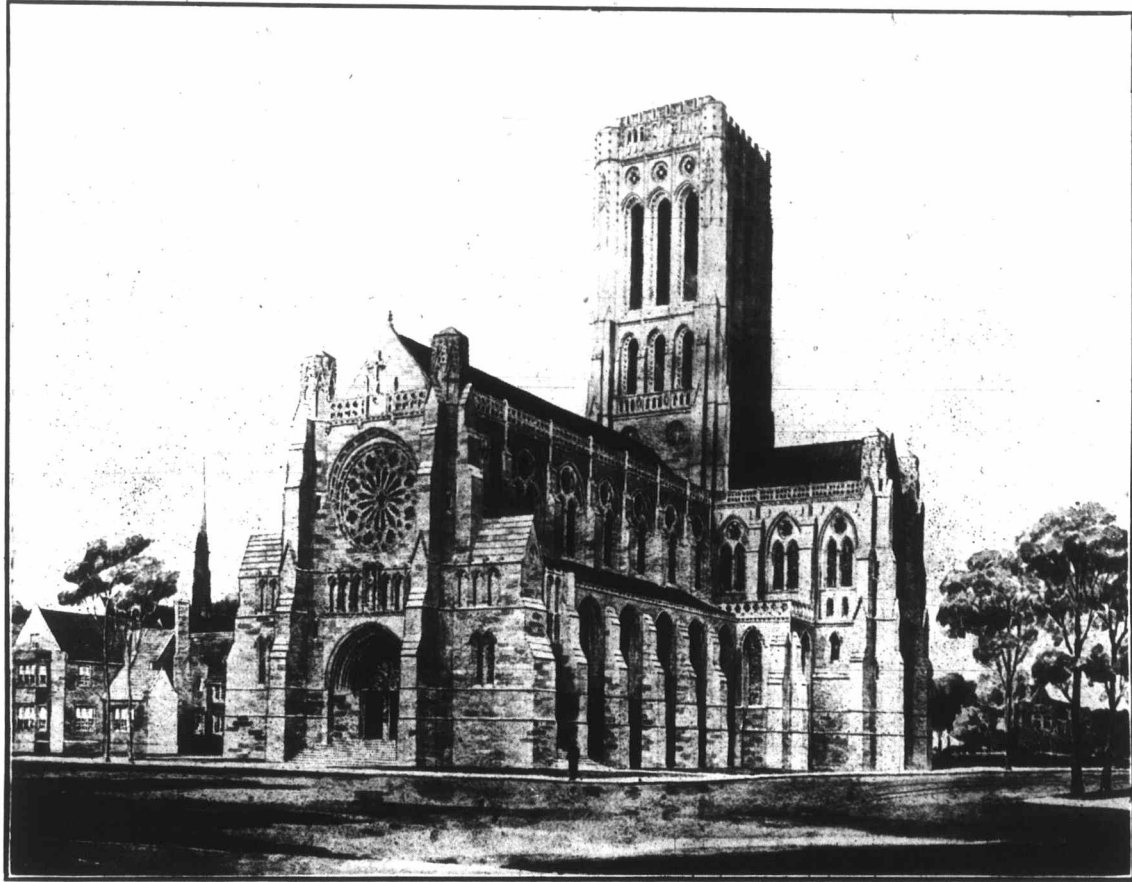
Congress, and His people we desire to strengthen and unify throughout the ten thousand square miles of the diocese by a permanent Cathedral system in our midst. All must catch the spirit of the enthusiasm of the leaders in these matters. All must strive together for their accomplishment, securing it by prayer, by effort, by open-handed giving. No note of pessimism must anywhere be heard; let it not once be uttered among you, as becometh the sons of God. No grudging gift must ever be proffered, but as into a living, conscious relationship with God in this matter must each soul enter, and, having entered, with conscientious earnestness and steadfast purpose, let him discharge his responsibility herein. And the results? May I forecast them? A Congress embodying the best and ripest thought of the day, sparkling with the brilliancy of

the brightest intellects of a great Church as represented by her best exponents at home and abroad, glowing with the fervour of her missionary spirit, throbbing with the new life of fresh impulse which such a gathering alone can give. A Cathedral worthy to be so called in its structural beauty and churchly appointments. A great House of God for all people, of cities and country, to worship in and regard as their own, setting a standard of reverent, dignified congregational worship for the diocese, and making provision by its staff of clergy to help the brethren in their educative campaigns throughout the diocese as to the true place and position of the Anglican Faith and practice in Christendom; to help them in their missionary undertakings for the cause of Christ's Kingdom, to help them by relieving them when broken down with hard travel and unremitting toil, and to thus cement into a common, holy, happy brotherhood, city and country clergy and laity, for the honour and glory of God, and the promotion of the Kingdom of His dear Son.

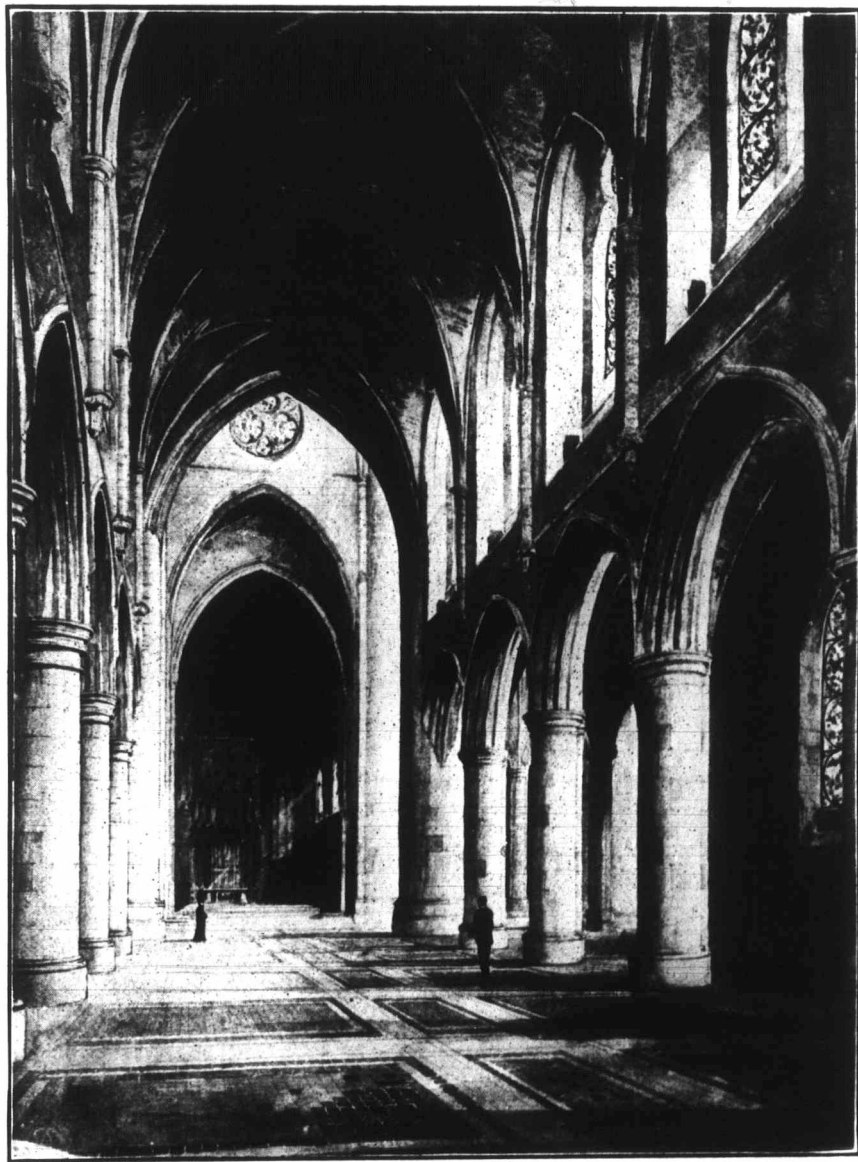
"This I foretell. This I foresee.
"May God grant us our heart's desire and fulfil all our mind. Amen."



God is too wise not to know all about us, and what is really best for us to be, and to have. And He is too good not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves; meanwhile, casting all our care upon Him, since He careth for us.



Cathedral of St. Alban the Martyr, Toronto. View from the South-West.

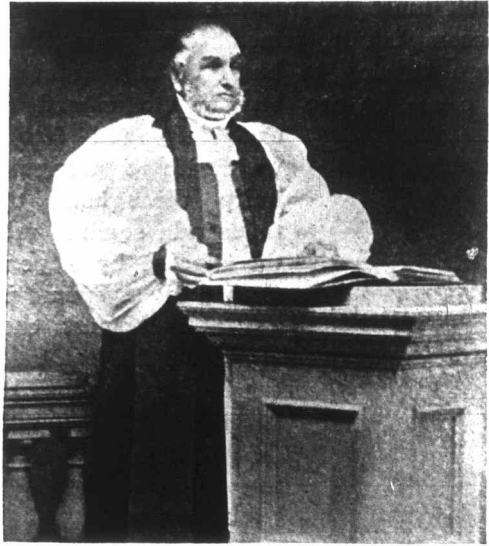


Cathedral of St. Alban the Martyr, Toronto. Interior View looking East.

Rae, architects. We append extracts from the pastoral of the Lord Bishop, just issued, in which, speaking about the proposed opening in 1914, and the Canadian Church Congress to be held in Toronto in the same year, he asks:—

"Can we realize these? With boldness and

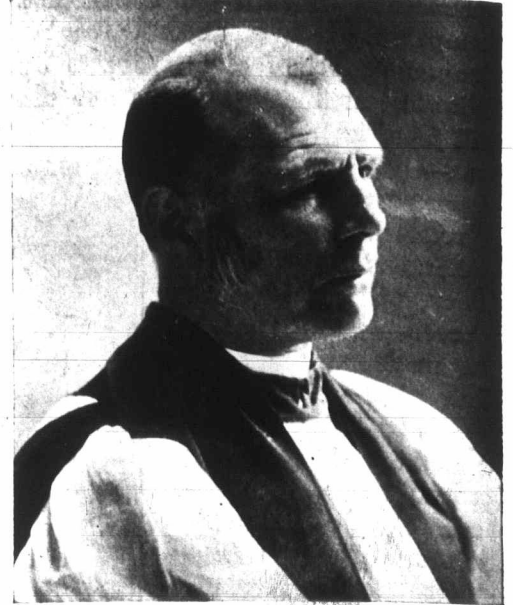
THE BISHOPS OF THE DIOCESE OF HURON AND



BISHOP GRONYN, 1857-71.



BISHOP WILLIAMS, 1905.



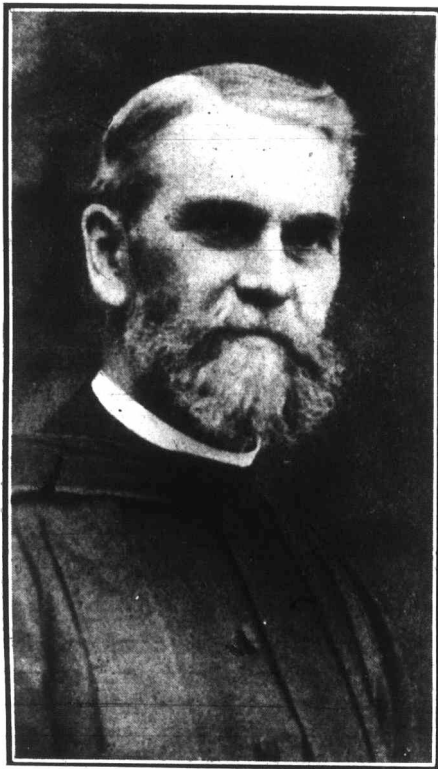
BISHOP BALDWIN, 1883-1904.



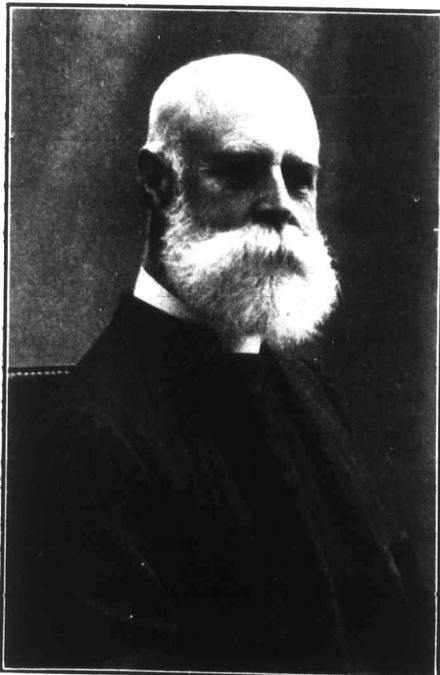
BISHOP HELLMUTH, 1871-83.



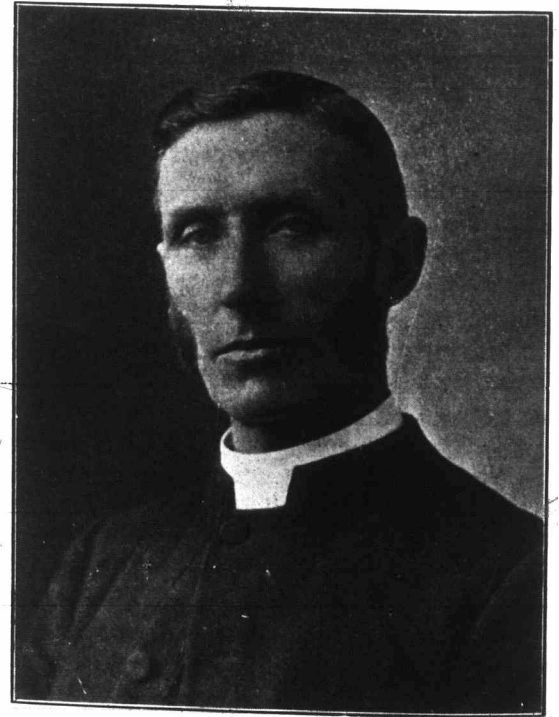
REV. PRINCIPAL WALLER.



THE VERY REV. DEAN DAVIS.



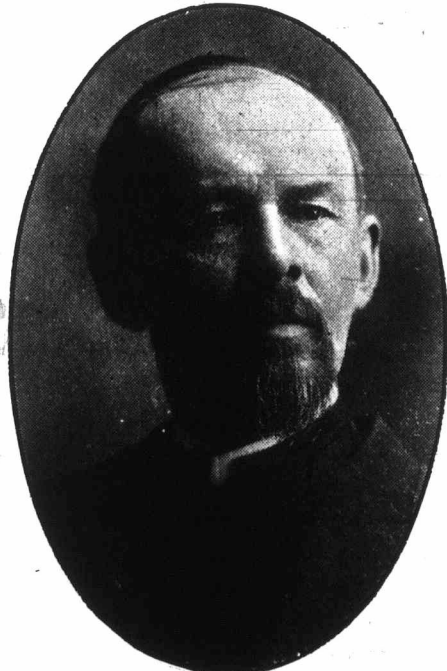
THE VEN. ARCHDEACON RICHARDSON.



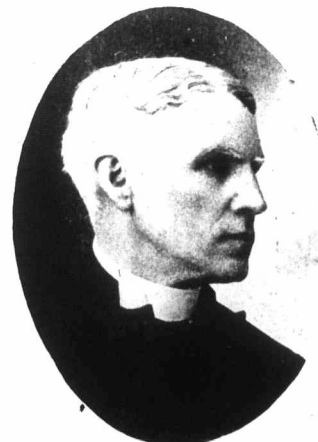
REV. CANON TUCKER.



THE REV. CANON HAGUE.

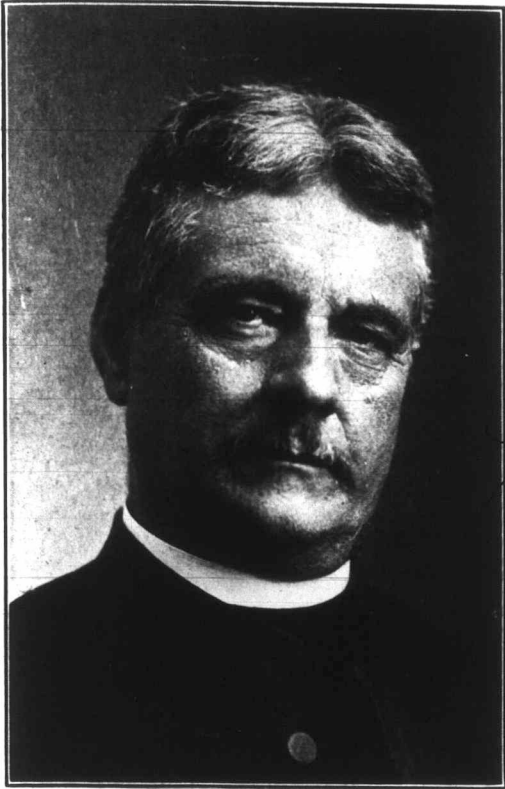


REV. CANON SMITH.

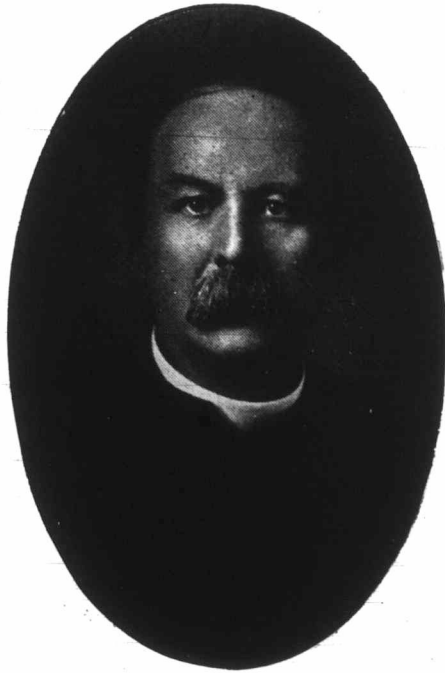


REV. CANON CRAIG.

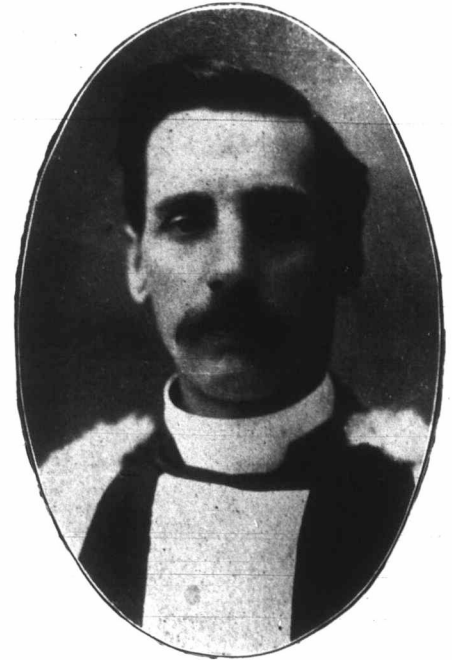
THE CLERGY AND CHURCHES OF THE CITY OF LONDON



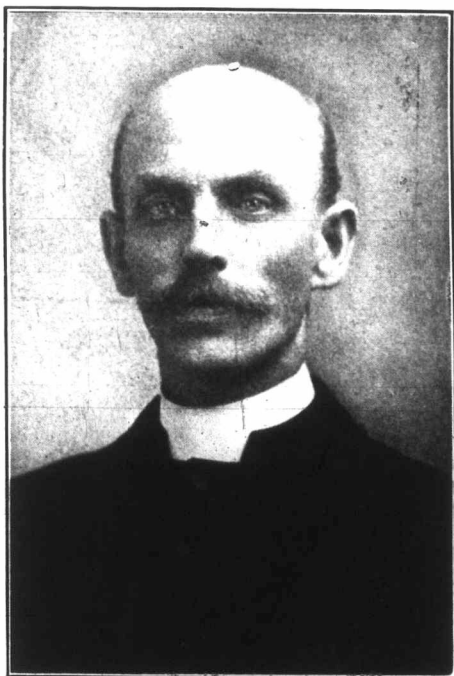
REV. DR. SAGE.



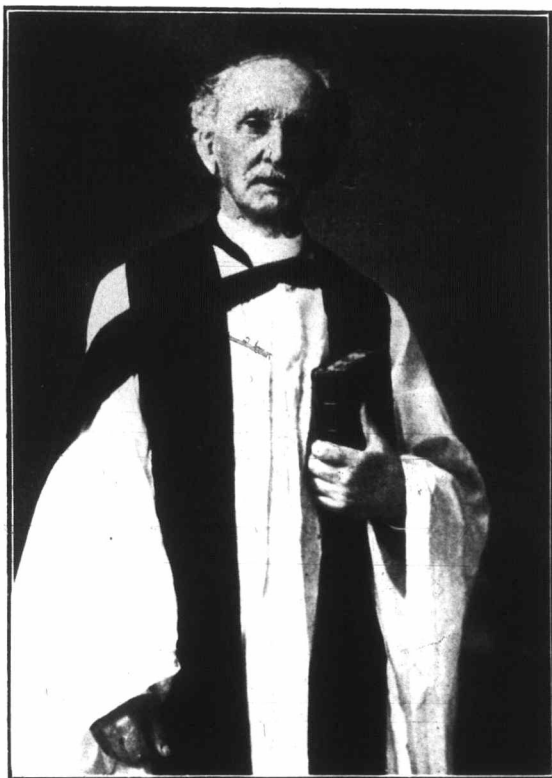
REV. C. R. GUNNE.



REV. E. A. APLEYARD.



REV. PROFESSOR WRIGHT.



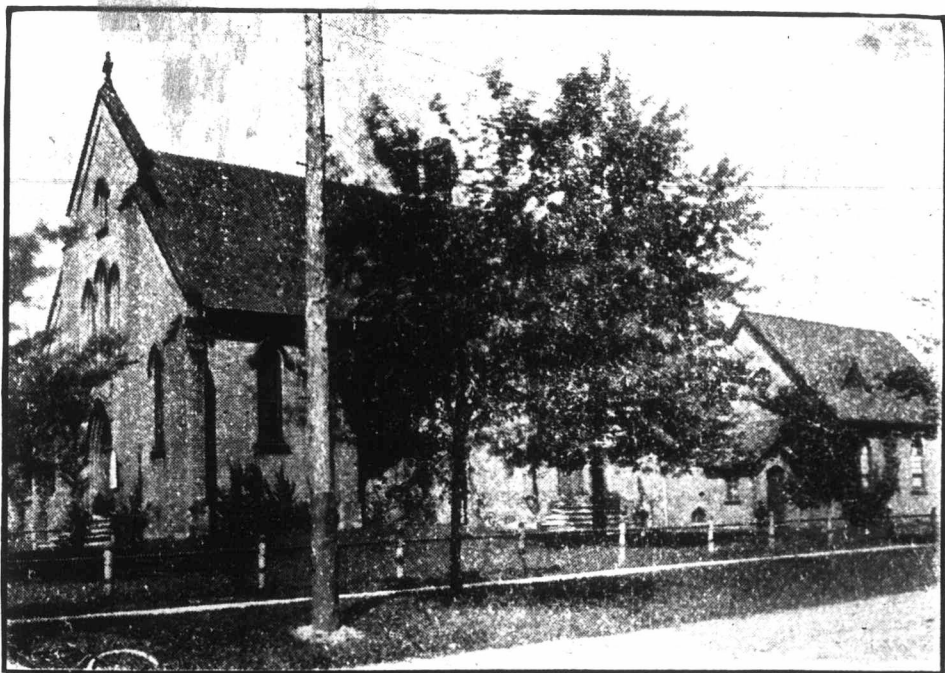
REV. DR. BEAUMONT.



ST. PAUL'S CATHEDRAL AND CRONYN HALL.



HURON COLLEGE.



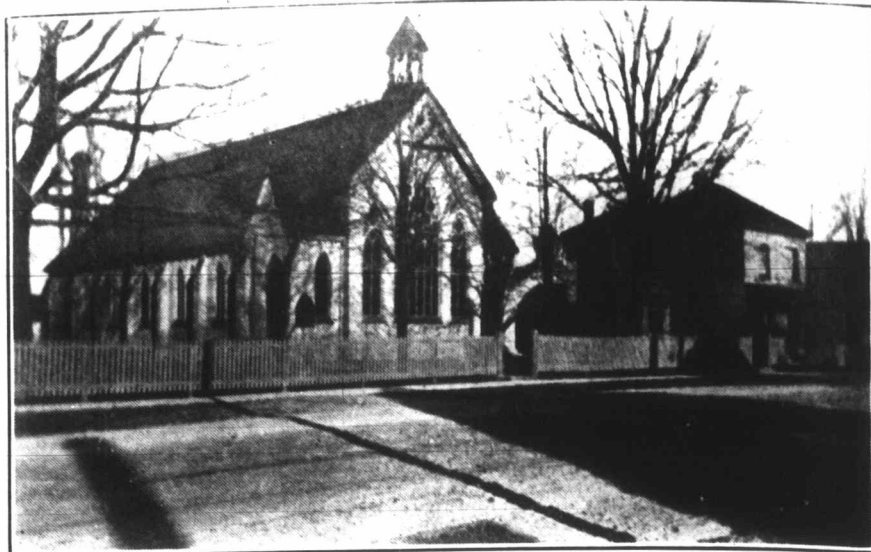
CHRIST CHURCH.



MEMORIAL CHURCH.



ST. JAMES' CHURCH.



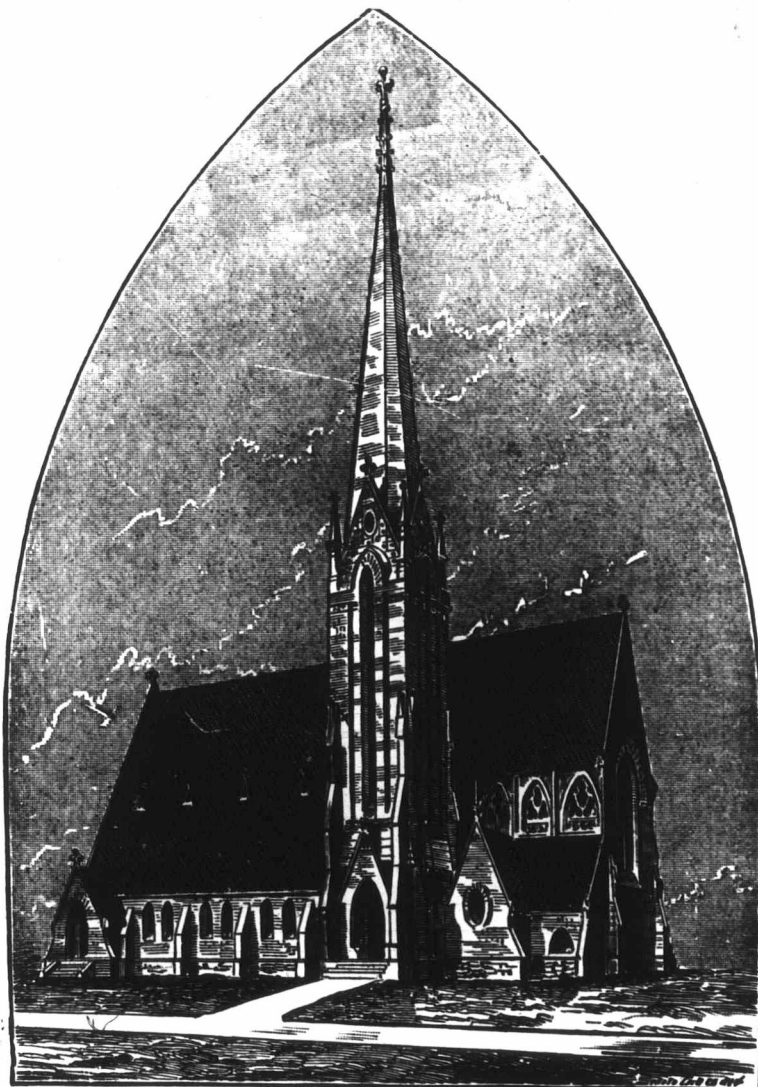
ST. GEORGE'S CHURCH.

LONDON: ITS CLERGY AND CHURCHES.

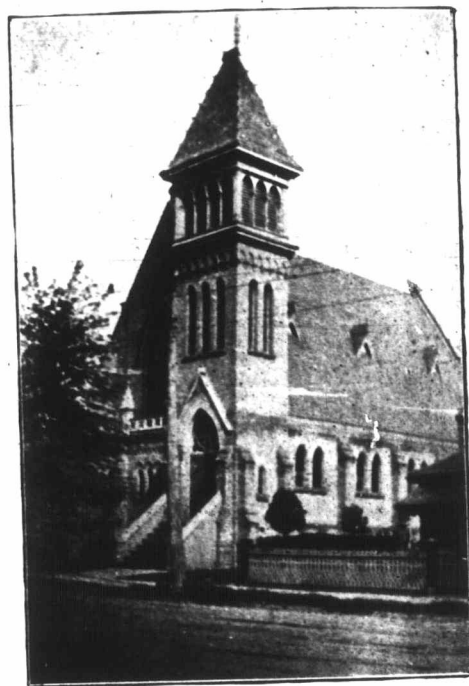
London, the forest city, is to be congratulated in having the General Synod meet there this year. It is a growing city of nearly 50,000 people, and the centre of Western Ontario, a populous and prosperous agricultural region, through all the towns of which a great quickening is now being felt by the transmission of Niagara power. London is fast rising into prominence as an educational city. Western University under the guidance of Dr. N. C. James, an educationist of ripe learning and large experience—Huron College, under the efficient management of the Rev. Principal Waller, whose nine years on the college staff has made him a well-known figure in Canadian church life—Western Medical College, long associated with the name of Dr. Moorhouse, brother of the late beloved rector of Christ Church, London—The Normal School, the Collegiate Institute, with its 700 or more pupils—schools for young ladies—Public schools, etc., all proclaim London to be a hive of sound learning and establish a strong claim on the Ontario Government for generous treatment to the Western University which is the crown and apex of all the educational work in the city and is now owned and controlled by the city of London. The Mayor of London, Mr. J. H. A. Beattie, is a distinguished Churchman, and Hon. Adam Beck, one of the Ontario Cabinet, is an honoured citizen of London and a loyal son of the Church. London is greatly honoured in having a visit from the General Synod and the members of the General Synod will enjoy every moment of their stay among the enterprising and hospitable Churchmen of London. Huron diocese has been the nursery of bishops and the cradle of many distinguished Churchmen, and the Synod will find the diocese at its best in its cathedral city.

THE RIGHT REV. DAVID WILLIAMS, D.D., BISHOP.

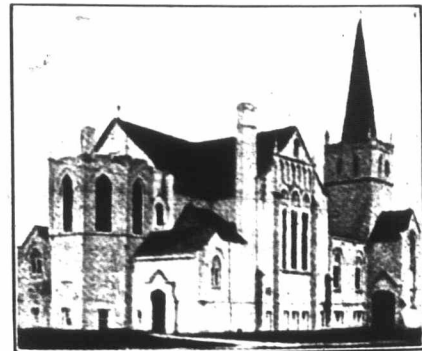
David Williams, fourth Bishop of Huron, was born on March 14th, 1859, at Silian, Cardiganshire, South Wales. He graduated from St. David's College, Lampeter, in 1883, received his B.A. degree from the University of Oxford in 1885 and the degree of M.A. in 1903. He came to Canada in March, 1887, and became associated with the Rev. Principal Fowell and afterward with the Rev. Principal Miller on the professional staff of Huron College, London. He was appointed rector of St. James' Church, Stratford, in 1892, where he has to his credit more than twelve years of successful parish work, whilst during the same period of time he devoted his conspicuous abilities in the Synod and in the diocese to the best interests of the Church. It was mainly in recognition of his diocesan executive services that Mr. Williams was honoured by his Bishop in 1903 and raised to the dignity of Archdeacon and one year later became Bishop of Huron in succession to Right Rev. M. S. Baldwin. His election took place in Bishop Cronyn Hall on 29th November, 1904. Arch-



ST. JOHN THE EVANGELIST CHURCH.



ST. MATTHIAS' CHURCH.



ALL SAINTS' CHURCH.

deacon Williams' consecration took place in St. Paul's Cathedral, London, Ont., on the Epiphany, 1905. The Most Rev. Wm. B. Bond, Archbishop of Montreal and Primate of Canada, was consecrator, assisted by Right Revs. A. Sweatman, Bishop of Toronto; J. P. DuMoulin of Niagara, W. L. Mills, of Ontario, and James Carmichael, Coadjutor-Bishop of Montreal. Bishop Williams at once on his elevation to the Episcopate, grasped the weighty demands and vast possibilities of his office and has impressed himself upon all his clergy as a considerate, skilful and able administrator and "a workman who needeth not to be ashamed." He has devoted more than ordinary attention to the pastoral side of his office. He has already placed the educational concerns of his diocese, as represented by the Western University and Huron College, on a more satisfactory basis than they ever occupied before; and through the systematic parochial work of a paid diocesan agent in the person of Archdeacon Young, he has wisely planned for the augmentation of the stipends of the missionary clergy of the diocese, the self-support of parishes, and the reduction of demands made upon the Diocesan Mission Fund. There is prospect for many good things for the diocese of Huron through the labours of the present Bishop.

VERY REVEREND EVANS DAVIS, M.A., D.D., DEAN OF THE DIOCESE OF HURON, FIRST AND ONLY RECTOR OF ST. JAMES' CHURCH, SOUTH LONDON.

Dean Davis is the son of the late Rev. William Davis and brother of the Rev. Canon Davis of Sarnia. He was born in Ireland, and educated in Quebec, Toronto and London. He graduated from Huron College in 1871, was made deacon June 4th, 1871, and priested November 5th of the same year. After a short pastorate of three years (during which he became M.A. in 1873) he was appointed on March 22nd, 1874, to London South and Petersville. When these two stations were separated, Dean Davis had already secured a lot and had the brick on the ground for a new church at Petersville, which is now known as London West. He continued on in charge of London South to the present time. He has good reason to be proud of the beautiful buildings that have arisen in his time there—the fine church, the spacious well-arranged schoolroom beside the church, and the comfortable rectory near it. The young rector rose rapidly in his Bishop's favour, being made canon in 1888, Archdeacon in 1894, and Dean in 1903.

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He has been a member of Executive Committee 30 years, a member of Provincial Synod 25 years, and a member of General Synod since its formation. He has served on many important committees, acted as Bishop's commissary, and is now chairman of the Land and Investment Committee—one of the most onerous and responsible of the Synod's committees. His manifold activities have not been confined to his parish. He has always evinced a keen interest in the Bible society, has conducted Bible classes in the Normal School, and lectured on pastoral theology at Huron College. He is a representative of Huron Synod on the mission board and is a zealous member of the Canadian Church Missionary Society. His eldest son, the Reverend Llewellyn Evans Davis, is an M.A. of Toronto University and a graduate of Wycliffe College, Toronto, and also studied at Oxford and Cambridge. On his return to Canada he became curate at All Saints' Church, Toronto, and resident tutor at Wycliffe College. The pastorate of Dean Davis at St. James' Church is the longest in the history of the diocese and during that time his ministry has influenced succeeding generations of London's citizens and touched more or less closely many of the important developments of the Church's life in that time.

THE VENERABLE JAMES BANNING RICHARDSON, M.A., D.C.L., ARCHDEACON OF LONDON.

Born in 1843 at Halifax, Mr. Richardson was educated at King's College, Windsor, N.S., from which he received the degrees of B.A. in 1865, M.A. in 1874, and D.C.L. in 1904. He was admitted deacon in 1866, and priest in 1868, and in that year was appointed rector of Dartmouth, N.S. In 1874, he succeeded Bishop DuMoulin as rector of St. Thomas' Church, Hamilton. In 1877 he became rector of Memorial Church, London, succeeding the Rev. W. H. Tilley, and served in that parish 22 years. During that time All Saints' Mission was established and has since grown into a vigorous, independent parish. In 1899 he became rector of St. John's Church, London Township, in succession to Archdeacon Marsh, and in 1906, built the beautiful new church, St. Luke's, Broughdale. He was for 25 years clerical secretary of Huron Synod, and examining chaplain to Bishops Hellmuth and Baldwin for a period of 22 years. For 28 years he lectured on the staff of Western University and Huron College. He was appointed a Canon, first by Bishop McLean of Saskatchewan, in 1886, and again by Bishop Baldwin in 1889, and became Archdeacon of London in 1903. As Archdeacon he has inducted several of the clergy in Middlesex, Lambton, and Huron counties, which make up his field, and has held three archidiaconal conferences at Glencoe, Sarnia and Exeter, and has announced a fourth conference at Strathroy this fall. These conferences have been largely attended and have aroused a widespread interest in their respective localities. At his first Synod in Huron diocese he was elected a member of the executive committee and has been a member ever since. He is also a member of the Provincial and General Synods and was one of four delegates from Huron diocese to the Pan-Anglican Congress in 1908. In addition to heavy pastoral, professorial and archidiaconal duties, he is in frequent demand to preach at church festivals and anniversaries; is an active member of various synod committees and has also entered the field of literature. His first booklet, "Concerning the Church" is well known; his Jubilee memorial volume of Huron Diocese, published in 1907, involved considerable research and was an important contribution to the Diocesan Jubilee. In company with Revs. John Ridley and T. G. Wallace, he published this year an interesting booklet entitled, "Addresses on the Ordinal." These details give a very inadequate record of a busy energetic life which is still in full vigour and ever ready to take up the fresh burdens and responsibilities that fall to every standard-bearer in the Church of God.

THE VENERABLE WILLIAM ARTHUR YOUNG, D.D., ARCHDEACON OF NORFOLK, and SECRETARY-TREASURER OF THE SYNOD OF HURON.

Born at Ryde, in the Isle of Wight, in 1839, he received his early education in England, and his theological training in Huron College, London, from which he graduated in 1868. He was admitted deacon in 1868, and priest in 1870. West-

ern University later conferred on him the degrees of B.D. in 1884, and D.D. in 1900. He was made a Canon in 1892, and Archdeacon in 1903. After ordination he served successively as chaplain of Hellmuth College, London, six years, then rector of Huntingford, eight years; then rector of St. Jude's, Brantford, three years; Bishop's Commissioner for the next two years; then rector of Goderich, five years, and lastly, rector of Woodhouse, six years. He was called from Woodhouse to London in 1908 to act as Bishop's Commissioner and secretary-treasurer of Synod, which offices he still holds. He was re-elected to these offices in 1911 by a unanimous vote amid many tributes by leading members of Synod to his long and valued services in the diocese. While engaged in pastoral work, he was ever prominent in Synod and committee work, and developed a remarkable parliamentary skill in presenting and forwarding the heavy and sometimes tangled business of Synod. There is scarcely a corner of the diocese which he has not visited, and his knowledge of parochial affairs is encyclopaedic, and all this rich experience was his providential preparation for the onerous and responsible duties now devolving on him as Synod Secretary. When Bishop Baldwin divided his diocese into four archdeaconries, the archdeaconry of Norfolk was entrusted to Canon Young, but while he still holds that office his principal life work has been the building up and consolidating of the financial interests of Huron College, and of the various diocesan funds, and the reorganization and watchful oversight over such parishes as call for attention from Diocesan headquarters.

REV. CANON L. NORMAN TUCKER, M.A., D.C.L., RECTOR OF ST. PAUL'S CATHEDRAL, LONDON.

In 1832 a young Irish clergyman, the Rev. Benjamin Cronyn, arrived at London, then a village of 400 people, and became pastor of London and the surrounding district. In three years (1835) St. Paul's Church was built. That young clergyman became twenty-five years later, the first Bishop of Huron, and that church was in time replaced by the present St. Paul's Cathedral. St. Paul's Church remained the only Anglican church in London for thirty years; then Christ Church, and the first St. John's Chapel were erected in 1863, then St. James' Church and the Memorial Church were erected in 1873, and the original St. George's Church in 1876. The present rector of St. Paul's Cathedral is Dr. Tucker. He was born in Quebec and graduated in Arts with Mathematical honours from Bishop's College, Lennoxville, and in theology from Montreal Diocesan College. He was admitted deacon, 1876, and priest in 1878. He became principal of Sabrevois College, and had it removed to Montreal. His next positions were these:—Assistant at St. George's, Montreal, to Dean Carmichael, then secretary of Provincial Synod, then rector of Christ Church, Vancouver, and then secretary of the Missionary Society of the Canadian Church. As soon as he obtained that appointment in 1902, the offerings of the Church began at once to go up by leaps and bounds. The story of the expanding West was told at thousands of centres, both at home and abroad. He awakened the whole Church to the magnitude of the problem that had arisen, and his nine years as secretary were a veritable triumphal progress. Dr. Tucker has lectured, times without number, at all kinds of conferences

and conventions on many phases of the great missionary problem. He visited many church colleges, and deanery meetings, and in this way has given an impetus to clergy and laity over a wide field. He attended the Pan-Anglican Congress in 1908, and delivered three notable addresses on "Marriage," "The Training of the Young," and "Missions." He was one of the Canadian Church's representatives at the Edinburgh Missionary Conference, and not only helped to prepare its programme but served on the continuation committee afterwards. He spoke also at the great Halifax Congress. He was one of the contributors to the well-known work, "Church and Empire," and his numerous reports, speeches, and books have helped to make Canada well known. At the Canadian Missionary Congress in 1909, his address on "Canada's Debt to the Missionary" was indeed a brilliant one. With all this wealth of experience he has come to London and is now rector of the mother church of the diocese. He attended his first Huron Synod as a member this year, and it was evident that he was an alert, watchful observer of all that transpired. He is a member of Executive Committee, and General and Provincial Synods, and his unique experience qualifies him to be a strong, capable leader in a diocese which has been a nursery of Bishops and distinguished Churchmen.

REV. CANON DYSON HAGUE, M.A., RECTOR OF MEMORIAL CHURCH, LONDON.

Canon Hague was born at Toronto, and is the third son of Mr. George Hague, now of Montreal. He was educated at Upper Canada College, Toronto University, and Wycliffe College. Ordained deacon in 1882, and priest in 1883, he first served as curate to Canon DuMoulin at St. James' Cathedral, Toronto. He next became first rector of St. Paul's, Brockville, for five years, then seventh rector of St. Paul's, Halifax, for eight years. That church is not only the oldest church in Canada, but the largest church of the Church of England, having a seating capacity of 2,000. He next became Professor of Apologetics, Liturgics, and Practical Theology at Wycliffe College, Toronto, and at the same time special preacher at the Church of the Redeemer there. He next went to Montreal as assistant to Bishop Carmichael in St. George's Church, Montreal, and from there came to Memorial Church, London. This church was built in memory of Bishop Cronyn, first Bishop of Huron, by the Cronyn family, and has been generously supported ever since by Chancellor Cronyn and others. In London, Canon Hague had as curates the Revs. Arthur Carlyle, G. W. Andrew, John Morris, and E. Hawkins, and the present curate is the Rev. H. A. B. Harrison. Canon Hague's father, Mr. George Hague, is not only a prominent banker, but a writer of repute. His treatise, "Some Practical Studies in the Old Testament" in two volumes is strongly commended by the late Bishop Carmichael. Canon Hague has followed his father's example, and entered the field of literature. "The Protestantism of the Prayer Book," "The Church of England Before the Reformation," "Confirmation," "Ways to Win," "The Church of England the Centre of Unity," "The Life Worth Living," are some of his best known writings, and are valued contributions on their respective subjects. In addition to Canon Hague's pastoral work, and his lectures in Wycliffe College, and his literary labours, he is in ceaseless demand to speak at conventions, conferences, and anniversaries of every sort. He is moreover a member of many committees, (such as A.Y.P.A., S.S., M.S.C.C., etc.), a member of Executive Committee and of General and Provincial Synods, and one of the examining chaplains of the Bishop. He is one of the contributors to the series of articles called "The Fundamentals" now being published in defence of God's Word. He is a strenuous worker, a well-informed and gifted speaker, and a courageous antagonist of all forms of error and unbelief.

REVEREND GEORGE BLOOMFIELD SAGE, M.A., D.D., RECTOR OF ST. GEORGE'S CHURCH, LONDON.

The Rev. Dr. Sage is a graduate in Arts and Divinity of Trinity University, Toronto, where he obtained no less than four degrees B.A., M.A., B.D., D.D. He was made deacon in 1881 and priest in 1882. But university honours are not the only laurels he has won in the stress of life's battle. He was appointed a teacher in Hellmuth Ladies' College, and later lectured on the staff of

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Huron College, and Western University. He has at present charge of the important subject of Apologetics and Comparative Religion at Huron College, that being the department in which he took his D.D. degree in 1909. He also lectures on Psychology and Ethics at Western University. On the death of Canon Newman he became in 1885 rector of Petersville and Hyde Park. The latter congregation became independent, and the former became known as St. George's, West London. The present church was enlarged, the organ added, and a schoolroom built in Dr. Sage's time, and his name is a synonym for diligent, consecrated, unremitting pastoral effort. He is a member of many church committees, Domestic and Examining Chaplain to the Bishop, member of Executive Committee and General and Provincial Synods. He is deservedly popular with his brethren, and always stands near the head of the list at Synod elections. He is moreover interested in many city movements, having been chairman of the Public Library Board, and of the Clerical Association of London. Mrs. Sage is as zealous in good works as her busy husband. When Mrs. Baldwin, widow of the late revered head of the diocese, withdrew from the presidency of the Woman's Auxiliary Missionary Society, Mrs. Sage succeeded to that office, and has discharged its important duties with the utmost acceptance to all concerned. Dr. Sage is a hard worker, a good organizer, a man of strong, definite convictions, and an alert, well-informed, capable leader in God's Church.

**REV. CHARLES ROBERT GUNNE, M.A.,
RECTOR OF CHRIST CHURCH, LONDON.**

The Rev. C. R. Gunne is the son of the late Rev. John Gunne, who came to Canada from Ireland in 1845, and was licensed in that year by Bishop Strachan to the "Dawn Travelling Mission," which included Wardsville, Glencoe, Newbury, Kent Bridge, Alvinston, and other points, with headquarters at Zone Mills, now Florence, where Mr. Gunne is buried. Mr. C. R. Gunne received his early education in the Public school, and in Hellmuth College, London. He entered Trinity University in 1873, where he won the Dickson scholarship and other distinctions, and graduated B.A. in 1878 and M.A. in 1891. The father was a keen and competent educationist, and was appointed superintendent of common schools in 1850 in the Townships of Camden, Euphemia, Mosa, etc. On leaving the University Mr. C. R. Gunne entered enthusiastically into educational work, becoming successively principal of Vienna High School, and Markham High School, Professor of English and History at the University of Southern California at Los Angeles, and principal of Dutton High School. He gave up educational work to enter the Christian ministry and was ordained deacon in 1893 and priest in 1894. After short pastorates at Millbank, Gorrie, and Parkhill, he became rector of Clinton, where he remained ten years, coming to London on January 1st, 1911. His brother, the Rev. J. M. Gunne, is rector of Wyoming, where he has spent more than 25 years, and his 25th anniversary there was fittingly celebrated last November by special services, a large banquet, and valuable gifts to Mr. and Mrs. Gunne. The Rev. C. R. Gunne was for years Rural Dean of Huron County, and chairman of Clinton School Board, and has devoted a great deal of his time to the office of treasurer of A.Y.P.A. He is a ready speaker, and an effective debater, and is at home on the lecture platform. He takes a keen interest in Synod and conference work, and in all the wider movements of Church life. Christ Church has a seating capacity of 500, and a comfortable rectory near the church. The successive rectors have been the Revs. G. M. Innes, James Smythe, Canon Smith, J. H. Moorhouse, and R. S. W. Howard. The church was erected in 1863, and stands near the General Hospital, in a railway section of the city, and the congregation is active in good works and well organized. A new church centre was established at Chelsea Green in this parish by the Rev. R. S. W. Howard, and it is rapidly growing into an important congregation, and is now joined to Lambeth.

**REV. THOMAS BENJAMIN CLARKE, M.A.,
RECTOR OF ALL SAINTS' CHURCH,
LONDON.**

This congregation was an offshoot of Memorial Church, and was started by Archdeacon Richardson on All Saints' Day, 1887. The first rector of the independent congregation was the Rev. T. B.

Clarke, who is still in charge. He is a graduate of Cambridge University, and of Huron College, and the present spacious, and well appointed church was built by Mr. Clarke in 1907. He is a man of invincible energy, of victorious faith, and patiently and wisely directed the affairs of the congregation through all the worries of building a magnificent church with the scantiest resources. Being an entertaining and well-informed lecturer he gathered a considerable part of the purchase price by his lectures in England, and the debt is growing less and less while the congregation steadily improves. The railroad shops and many factories are in that part of the city, and this congregation may yet be one of the strongest in the diocese. Mr. Clarke has travelled widely for the Bible Society, and lectured frequently on the Old Country cathedrals and life in London. He is a strong, uncompromising Churchman, and also a capable missioner, and conducted the mission, in the recent General Mission in Toronto, for the Rev. Anthony Hart, of Dovecourt Road, Toronto. Mr. Clarke's mark on London Church life is deep and strong, and will yet be stronger.

**REV. CANON CRAIG, RECTOR OF THE
CHURCH OF ST. JOHN THE EVANGELIST,
LONDON.**

Rev. Canon William Craig was born in the County of Simcoe, where the Craig family of Craighurst have been a prominent county family for nearly 100 years. Educated at first at Barrie Grammar School, he became a Public school teacher. Entering Huron College, London, in 1860, he was admitted deacon in 1872, and priest in 1873. Twelve years later he obtained the degree of B.D. from Western University. After short pastorates at Seaforth, Trinity Church, Montreal, and Harriston, he was appointed to Clinton in 1881, where he remained eleven years, during which the parish schoolroom was built, and the church enlarged by the addition of a chancel and an organ chamber. In 1892 he was appointed to Christ Church, Petrolia, where he has been 19 years. During this period the debt was removed in 1906, and the church then consecrated, and later a fine chime of eleven bells, presented by Jacob Lewis Englehart, Esq., was introduced. Canon Craig has always been a diligent student, is keenly interested in liturgical study, and is a fearless advocate of any cause that is on his heart. He is very popular among his brother clergy, and usually stands first or second at the annual Synod elections, and he is a member of the Huron Executive Committee, the Provincial Synod, and the General Synod, and domestic chaplain to Bishop Williams. He never shirks the church's work, however humble or laborious it may be, and has been prominent and busy in church committees, Synods, and conferences, for many years. In Petrolia he took a deep interest in the public life of the town, and his departure will be widely regretted; but his learning, courage and zeal make him a valuable addition to the clerical forces of London. The congregation to which he will minister began its life in old St. John's chapel, on Huron College grounds, then passed to the Chapter House for 15 years, and finally settled down in the present location under the Rev. Principal Fowell. The Rev. W. T. Hill ministered faithfully to this congregation since November 11th, 1888, and is now followed by Canon Craig. This church is nearest to the college, and Canon Craig will have many opportunities of coming into close touch with his Alma Mater, in which he has ever taken a deep interest.

**REV. EDWARD APPELYARD, B.A., RECTOR
OF ST. MATTHEW'S CHURCH, LONDON.**

Born in Yorkshire, England, 1867. Mr. Appleyard, received his first education in Leeds Grammar School. The family moved to Canada in 1880. Mr. Appleyard's first thought was to become a physician, and he attended a medical college for two years. Becoming interested in Christian work, under the Rev. Canon Henderson, of Orangeville, he entered Huron College in 1896, and graduated in Arts and Theology in 1900. His first parish was the heavy scattered field of Euphrasia, Walter's Falls, and parts adjacent in Grey County, where he remained five years. During that time a new-church was built at Bognor, a church building purchased and moved to Beavertdale, and sheds erected at Beavertdale and Fairmount. The next five years were spent at Clarksburg and Thornbury, where Holy Trinity Church

was renovated and sheds built at a cost of \$1,600, and a \$1,000 debt paid off from St. George's, Clarksburg. Mr. Appleyard came to St. Matthew's, London, in January 1911. This congregation has been successively served by Revs. Robert Fletcher, Wm. Seaborn, G. M. Cox, Wm. Lowe; and the present church building was built by Rev. W. M. Seaborn. A small debt of \$400 remains, but is fast disappearing. Mr. Appleyard is a zealous visitor, a tireless worker and a convinced uncompromising churchman and his zeal has provoked, and will provoke, very many to live their lives as true children of God's Church. This parish, situated in the north-east section of the city, is sure to increase in population and importance as the city adds to her factories. Mr. Appleyard has also oversight over the new St. Mark's Church, Pottersburg, which is at present served by Mr. Henry Light, a student of Huron College. In that new parish there is already a good congregation and a large Sunday School. Mr. Appleyard is a brother of Rev. Benjamin Appleyard, the organizing secretary of the Society for the Propagation of the Gospel in the Diocese of Manchester, England, and his wife is a sister of the Rev. Herbert Gaviller, of Buffalo, N.Y., and a niece of the late Rev. Cunningham Geikie, and of Dean Geikie, of Trinity Medical School, Toronto.

REV. C. M. COX, LONDON.

Mr. Cox was for seven years rector of St. Matthew's Church, London, and is now actively interested in the prosperous Young Men's Club in the parish of St. John the Evangelist, known as "St. John's Athletic Club," which was for years managed by his late brother, Mr. Beverley Cox. Although now without pastoral ties, the Rev. G. M. Cox is always busy either assisting the rector of St. John the Evangelist, or more frequently preaching in parishes outside of London, to which he may be called. He began his life as a lawyer, being called to the bar in 1870, and having practised as a lawyer 14 years before entering Huron College to study for the ministry. He spent five years as a law student in the well-known office of Becher, Barker and Street, London. After his call to the bar, he practised for a year in the office of Harris, McMahon, and Gibbons, London, then three years at Windsor as the partner of the late Judge O'Connor, then nine years as partner in the firm of Harris, Magee and Clark, of London. During these nineteen years he was associated with four men who became High Court Judges, viz., Messrs. Street, McMahon, O'Connor, and Magee. He gave up law for the ministry, entered Huron College, and was ordained deacon in 1886, and priest in 1887. He was appointed to Onondaga at first, and in 1898 became rector of St. Matthew's, London. He resigned St. Matthew's in 1905, and became rector of Hanover in 1906. He is a ripe student, a thoughtful, edifying preacher, and often, at church conferences, pours out the results of years of study in a thoughtful and stimulating address. He has a quick eye to see where a helping hand may be extended with great benefit to the Church. In 1910 a club, known as "Huron Book Club," was formed to help needy students and others by free grants of books, and already in a year and a half some 400 volumes have been distributed in this way, a result chiefly due to the munificent liberality of Mr. Cox. He is not only patron of St. John's Athletic Club, but secretary of the Historical Society, and an enthusiastic supporter of the Baconian Club, London. In these ways, he has encouraged systematic reading and study, and also promoted the dissemination of good literature. He has unostentatiously, but nevertheless deeply marked the life of the Church in London and throughout the diocese.

**REV. C. F. B. DOHERTY, B.A., CURATE OF
ST. PAUL'S CATHEDRAL, LONDON.**

Mr. Doherty, the son of the well-known barrister of St. Thomas, Ont., is a graduate of Toronto University in Arts, and of Trinity College in Theology. He was made deacon in 1906 and priest in 1907. His first charge in Huron Diocese was Tillsonburg. There the church was freed from debt and consecrated in his time. He then became curate to Canon Dann shortly before Canon Dann's sudden death. He had charge of the parish during the interim preceding the next appointment, and is now curate to the Rev. Canon Tucker. Mr. Doherty has made many friends in and out of the diocese, and St. Paul's Cathedral, the mother church of the diocese, is

fortunate in having two such clergy as Dr. Tucker and Mr. Doherty in charge of its spiritual activities.

REV. CHARLES CAMERON WALLER, M.A.,
PRINCIPAL OF HURON COLLEGE,
LONDON.

The Rev. C. C. Waller is the son of the Rev. C. H. Waller, D.D., the late distinguished head of St. John's Hall, Highbury, in London, England. His brother, the Rev. A. H. Waller, is rector of St. Peter's, Chester, and another brother, Canon Waller, is in missionary work in India. Principal Waller graduated from St. John's College, Cambridge, with distinction in 1890, and in that year was appointed classical tutor and lecturer in Greek in Montreal Diocesan College. During his residence in Montreal, he assisted in St. Thomas Church, the Church of the Advent, St. Jude's Church, and Christ's Church Cathedral. Returning to England in 1897, the year of Queen Victoria's Diamond Jubilee, he became substitute for his father till Dr. Waller retired, and remained on the staff of St. John's Hall, Highbury, for two years, under the next principal. He then became chaplain to the British residents at Homberg, in Germany, where King Edward, as Prince of Wales, sometimes visited his sister, the Empress Frederic. Mr. Waller not only preached to his future King, but attended the funeral of the Empress Frederic by Royal command. He came to Huron College as principal in 1902, and his nine years have been years of steady, solid progress. In his earlier years he attended the church of the Rev. Henry Wright, secretary of the Church Missionary Society, and was closely associated with the great evangelical and missionary leaders of that period, and as a result missions have always held a foremost place in his teaching and preaching. Two members of the last graduating class of Huron College volunteered for missionary work in Yukon Diocese, and a strong missionary spirit pervades the college. The year 1913 is the jubilee year of Huron College, and strong efforts are being made, and will be made, to begin the second half-century with an endowment sufficient for the needs of the college. The college canvasser, the Rev. A. A. Bice, is meeting with good success, and the friends of the college should not let 1913 pass without providing generously for an institution which has so largely entered into the life and work of the diocese. Principal Waller's father was not only a great theologian, but a distinguished author, and the son is following in the father's footsteps, having already written an important work, entitled, "The Date of the Epistle to the Galatians." At the recent meeting of Huron Synod at Stratford, there was more than one token indicating the interest of the Synod in the college. Principal Waller was not only elected a member of the Executive Committee and a substitute for General Synod, but \$1,000 of the year's surplus was voted to the college, and a vigorous attempt was made to establish a separate diocesan college fund. The approach of the College Jubilee is a fitting time to concentrate attention on so worthy an object.

REV. CANON J. W. P. SMITH, SECRETARY
AND BURSAR OF HURON COLLEGE.

The story of London church life would be incomplete without a reference to the Rev. Canon Smith, now superannuated. Educated at Brantford High School, and Huron College, he was ordained in 1866, and appointed to Belmont in 1866, Strathroy in 1871, and Christ Church, London, in 1875, where he remained 20 years. He was Rural Dean of Middlesex from 1872 to 1907 (a period of 34 years), and president of Middlesex Sunday School Association for 20 years. He is a Canon of St. Paul's Cathedral, London, and is the only surviving member of the original chapter. He early saw the need of a university in London, and with the Rev. W. Logan, he helped to bring "Western University" into being at first; and again actively helped to revive it after the charter was in abeyance 12 years. He acted as bursar of Western University from 1879 to 1909, and has been bursar and secretary of Huron College since 1902. But the above details describe only part of a very busy life. Canon Smith has been much employed as Bishop's Commissioner, and as a member of various important committees, and still he retains a keen interest in all departments of the Church's work. His brother, the Rev. S. L. Smith, was for years in active service in Huron Diocese; his nephew, the Rev. Ernest Smith, is Rural Dean of Saskatoon, in Saskatchewan Diocese, and his son-in-law, the

Rev. Edwin Lee, was recently appointed to the pastoral oversight of the Cayuga and Tuscarora Indians in succession to the late Rev. I. Bearfoot.

SUPERANNUATED CLERGY RESIDENT IN
LONDON.

Two superannuated clergy now living in London have long and fruitful records of Christian work to their credit. The Rev. William Minter Seaborn, ordained deacon in 1861 and priest in 1862, has ministered in Ontario, Quebec, and England. He was a professor at Western University, London, and rector of various parishes, one of which was St. Matthew's, London. He built that commodious, well-arranged church, and remained there seven years, after which he became rector of Sorel, Que., from which he retired a few years ago. The Rev. J. W. Beaumont, M.D., D.D., was educated at Yorkshire College and University of London, England, and St. Andrew's University, Scotland, and ordained priest in 1872. He was rector successively of Petrolia, Berlin, St. Thomas, and Parkhill, and is now honorary assistant of the Rev. Canon Hague, of Memorial Church, London. Dr. Beaumont has made a name for himself in literature, having written "The Apostolic Origin, Church of England," "The Testimony of Science to the Credibility of the Book of Jonah," etc. He is and has been an ardent supporter and advocate of the Bible Society, and other kindred organizations.

THE NEW DIVINITY PROFESSOR IN HURON
COLLEGE, LONDON.

At a special meeting of Huron College Council, summoned to appoint a Divinity Professor for Huron College to succeed the Rev. C. E. Jenkins, the Rev. T. G. A. Wright, rector of St. John's Church, Sarnia, was chosen. There was a large attendance of members, the qualifications of several eligible clergymen were produced, and after the first ballot the Bishop, as chairman, declared Mr. Wright duly elected. Thomas George Alexander Wright, M.A., born near Alliston, Ont., received his early education in Collingwood Collegiate Institute, where at the age of 14 he obtained a third-class teacher's certificate, and at 15 a second-class certificate. At 18 he matriculated at Trinity University, Toronto, and accomplished a brilliant career. He stood head of his year, throughout, carried off the Bishop Strachan scholarship for general proficiency, also the Burnside, the Duke of Wellington, and modern languages scholarships, besides a prize for English essay, Governor-General's medal, and other prizes and honours. He graduated as B.A. in 1886. Leaving Trinity Mr. Wright was appointed mathematical master at Trinity College School, Port Hope. In 1887, he began the study of law and passed for barrister and solicitor in 1900, next among solicitors to the gold medalist of that year. He entered upon the practice of law, in partnership with Mr. H. Lennox, K.C., M.P., of Barrie. After two years he accepted a position with the West Publishing Company, of St. Paul, Minn., the largest law book house in the United States, and later became manager of their Chicago office. From there he entered Huron College as a student in Divinity, and after a complete course was made deacon in 1895, and ordained priest in the following year, coming out head of the list of candidates on each occasion. His parochial appointments have covered 16 years as rectors of Millbank, Thamesford, Walkerton and St. John's Church, Sarnia. As secretary, in succession, of the rural deaneries of Perth, Oxford, and Bruce, and more recently of the important Archdeaconry of London, as one of the founders of "the London meeting in Synod week," and for 12 years the active secretary and promoter thereof, as member of the Executive Committee, and at last Synod third on the list in order of election—in all these capacities he has been honoured by his peers, and brought honour to the Church he has so faithfully served. A few years ago he published by request a memorial volume of sermons by his father-in-law, the late Rural Dean Forster, of Creemore, entitled "The Kingdom of God." Besides all this he has taken time from his busy parochial life to conduct mission services with much attendant blessing in several parishes, and frequently engaged in lectures on the Prayer Book. Huron College is to be congratulated in securing a man like Mr. Wright, who is known out of the wide bounds of the Diocese of Huron. As a proof of this he was one of the men chosen to conduct the Mission recently held in Toronto, as the missionaries were called from England, United States, and all parts of Canada.

HOME AND FOREIGN CHURCH NEWS

(Continued from Page 536.)

regular service and celebration was held at 10.30 when the Rev. I. Fraser preached a short but very interesting sermon. The Chapter met immediately after the service, at the rectory, when Rural Dean Wade presided. The brethren returned home by the afternoon train. Aylesford is one of the historic parishes of Nova Scotia, and dates back to 1760, five years after the expulsion of the Acadians, and more than a quarter of a century before the coming of the Loyalists. The church was erected in 1790, and stands in an extensive burying ground, which was in use many years before its erection, a coffin having recently been dug up dated 1704. It is an interesting old edifice with galleries, and large windows with square panes, and at one time contained the Bishop's and the Governor's pew. The Bishop's coat of arms and the royal arms still hang over the sites of these two pews. Some two miles distant from the parish church is "Clairmont," the summer residence of Bishop Charles Inglis, who considerably over a century ago received a large grant of land from the Crown. The old house was demolished some years ago, with the exception of one end, now used as a woodshed. In the orchard are shown the original "Bishop's Pippin" apple trees, introduced by the Bishop into the province over a century ago, and now to be found in all the "valley" orchards. A large portion of the Bishop's extensive estate was willed by his son, Dr. Chas. Inglis, to the parish which still holds some 400 acres of "interval" and mountain land. Another moiety went to King's College. The parish of Aylesford comprises one of the most picturesque districts in the Dominion. It extends over about 100,000 acres from the "South Mountain," to the shores of the Bay of Fundy. The country though settled for at least a century and a half by English-speaking people, is still somewhat undeveloped, though there are here and there finely cultivated farms. Apples and other hardy fruits come to great perfection in the district. In the forests on the surrounding mountain still roam various kinds of "big game." Moose are occasionally seen in the valley, and a fawn, so the writer was informed by the rector's little daughter, was seen last autumn within a few hundred yards of the rectory. The rector, the Rev. H. T. Parlee, is a graduate of King's College, and a native of New Brunswick, in which province he served for several years before coming to his present parish. He is greatly beloved by his parishioners, and the church has markedly prospered under his care. His second son is a Rhodes scholar, and is now in residence at Oxford.

Dartmouth.—The death took place at Adamsville, P.Q., on August 28th, of the Rev. Edward Lawlor, son of the late A. E. Lawlor, of this town. He had been rector of the Episcopal Church at Adamsville for the past two years, and previously he was at North Shore, Lake Superior, and other places, and was very highly esteemed. He left Dartmouth some eighteen years ago. His widow is a native of Pembroke. He was a graduate of King's College, and was ordained in St. Luke's Cathedral about twenty years ago. He is survived by one brother, Dr. Lawlor, of the Nova Scotia Hospital.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Compton.—The King's Hall.—A meeting of the shareholders of this well-known young ladies' school, was held at the Eastern Townships Bank, in Sherbrooke, recently. The Lord Bishop of Quebec, the Right Rev. Dr. Dunn, presided, and the Rev. Albert Stevens, M.A., of Coaticook, was secretary. The object of the meeting was to consider whether it would be advisable to move the school to a more favourable and central locality. Since Miss Laura Joll took charge of King's Hall, its prosperity has greatly grown, so much so that there is now always a waiting list of pupils anxious to enter the school, for whom there is no accommodation, and the profits on last year's working are over \$1,500. But against this there is the undoubted fact that the present building, even if it were large enough, is so defective that it has been found impossible to keep it sufficiently warm in cold weather to insure the health and comfort of the staff and pupils, and

the sum required to be expended to make it comfortable is so large that the trustees do not feel justified in expending it. They feel particularly that if a large sum of money must be spent on the school, it should be built somewhere else. The Corporation, after a careful consideration of the whole matter, decided to increase the capital to \$50,000, remove the school from Compton, and erect new buildings in some central locality, and a committee was appointed to select a suitable site. It is understood that already applications have been received from more than one town where a site is available, and invitations extended to the committee to visit these places and to examine the advantages which they have to offer.

ONTARIO.

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

Parham Mission.—Mountain Grove.—The ladies of St. John's Church, Olden, held a very successful social in this village. The threatening appearance of the weather did not hinder a large attendance. The grounds of Mr. Wm. Brown presented a gay appearance with many Chinese lanterns. There was an exhibition of fire-works. The girls were kept busy at the ice cream and candy booth. Speeches were made by Robert Flynn, Professor Benn, and the Rev. J. W. Forster, who thanked the people for their attendance and all who helped to make the social such a grand success. He referred in feeling terms to the late disastrous fire which caused such a sad loss to some of the villagers. The brave men and women who fought so hard that night to save life and property, deserve credit. When the proceeds, \$16.25, were announced, Miss Carrie Garrett, as treasurer, presented them to Mr. Forster. He heartily thanked the people for this modest token of their esteem and good will.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—St. Alban's Cathedral.—(The Cathedral of the Diocese.)—On Sunday morning last the Rev. Canon Morley, financial secretary of the Cathedral Building Fund, occupied the pulpit and preached on behalf of the Fund. Canon Morley took for his text these words of Nehemiah, "Then answered I to them and said unto them: the God of Heaven, He will prosper us; therefore we His servants will arise and build, but ye have no portion nor sight nor memorial in Jerusalem."—Nehemiah, 11-20. Canon Morley said that \$300,000 would be needed and that they expected to have this amount in sight by Easter Day of 1912. Regarding the plan for obtaining the fund, he said: "The finance committee have agreed on this plan: the city and county will be divided into districts, each district to have a chairman, secretary and seven committeemen, who will arrange for an individual appeal to every man, woman and child in their district. Subscriptions may extend over three or five years, thus a man giving two hundred dollars a year for five years would have a subscription of one thousand dollars. There will be five districts, north, south, centre, east and west. A public meeting will be held in some central building in each district. Addresses by laymen will be given at these meetings and allotment will be made to each district, the local board elected and the collecting of funds at once begun simultaneously throughout the city. Nehemiah completed the walls of Jerusalem in six months, the time allotted us is three years." The Right Rev. A. U. de Pencier, D.D., Lord Bishop of New Westminster, took part in the service. It is expected that H.R.H. the Duke of Connaught, K.G., the new Governor-General of Canada, will break the ground for the building of the main portion of the Cathedral in all probability some time during the coming autumn. In the evening the Rev. Canon Whittaker, of Truro, Cornwall, preached on the miraculous healing, by our Lord, of the man who was deaf and dumb and who also had an impediment in his speech.

St. Stephen's.—The Lord Bishop of Toronto has offered the rectorship of this church to the Rev. A. W. Mackay, R.D., rector of All Saints', Ottawa. The vacancy has been caused by the resignation of the Rev. Canon Broughall, who is retiring after a period of over half a century's long and honourable service as rector of the parish.

St. Luke's.—On Sunday last the Rev. H. Hunter-Dunn, the youngest son of the Lord Bishop of Quebec, preached in the morning and in the evening the lessons were read by the

Rev. H. Dunn and by the Lord Bishop of Quebec respectively, the service being sung and the sermon preached by the Rev. A. H. Dicker, A.K.C., the rector of the parish, and who is the son-in-law of the Bishop. At the conclusion of the service the Benediction was pronounced by the Lord Bishop of Quebec.

St. David's.—On Tuesday evening, the 29th ult., the congregation of this church, to the number of 300, tendered a reception to the Rev. H. A. Bracken and his bride in the basement of the new church. A programme was given and speeches by the Rev. J. Bushell, the Rev. W. L. Baynes-Reed, the Rev. P. M. Laird, and the Rev. J. F. Rounthwaite. An address of appreciation and welcome was read. Mrs. Bracken was presented with a bouquet of roses, and Mr. Bracken with \$100 in gold.

Chester.—St. Barnabas'.—The Lord Bishop of New Westminster has offered the parish of Salmon Arm, B.C., to the Rev. Frank Vipond, the rector of this church. Salmon Arm is one of the leading towns on the Fraser River.

HURON.

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

Parkhill.—The Rev. F. G. Newton, the rector of Parkhill, has been appointed rector of St. John's, Sarnia, in succession to the Rev. T. G. A. Wright. Mr. Newton's ministry here has been a fruitful one, and the beautiful new church at Greenway and the Parkhill parish hall, have been added in his time.

Amherstburg.—Christ Church.—On the evening before the Rev. J. F. Parke left for his new parish upwards of 100 of his parishioners and friends, of the town of Amherstburg, met in the Sunday School-room to bid him godspeed and say goodbye. After a splendid programme, introduced by Mr. Harding, Rev. A. M. Thompson, of the Methodist Church, expressed his regrets at Mr. Parke's departure. Their relationship had been most cordial, and he would miss Mr. Parke's co-operation, sympathy and assistance very much. The Rev. T. Nattress, of the Presbyterian Church, said he envied in a kindly way Mr. Parke's energy and ability in parish work. He said both Mr. and Mrs. Parke left behind them many monuments of their untiring zeal and energy, and the incoming rector would have to be active and devoted to keep up the work of the church to its high standard. When Mr. Parke took charge of the parish the rector received \$400 per annum. He now receives \$900. Over \$1,500 has been spent on the rectory, \$400 on the Sunday School and \$2,000 on the church, including a fine toned pipe organ. Besides this, a church has been opened for service, worth \$1,500, in Anderdon Township, all paid for, and a good congregation meets there every Sunday for worship. His successor, the Rev. A. B. Farney, entered upon his work on the 27th ult., and he has one of the best parishes in the diocese outside of the large centres.

ALCOMA.

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

Port Arthur.—On Thursday August 23rd, a garden party was held under the auspices of the St. Augarius Altar Guild, on the Church Club grounds, Banning Street. The girls are congratulating themselves on the success of their efforts. Six small tables were placed on the lawn and prettily decorated with bouquets of sweet peas. Many enjoyed a cup of tea and were capably waited upon by the Misses Cunningham, Ethel Walker, Edith Graham and Nellie Watson, members of the Altar Guild, assisted by Mrs. W. T. Weary. The candy and flower tables in charge of Mrs. Ogden, were greatly admired by all, and business was especially good at this table. Under a large tent ice cream and apple pie were served. Judging by the number of people who thronged the tent this special attraction proved a great success. The grounds were prettily decorated with flags and Chinese lanterns, presenting a gala appearance to the passerby. The young ladies realized the substantial sum of \$35.00.

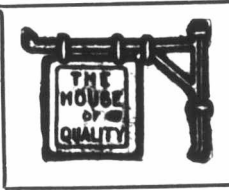
QU'APPELLE.

McAdam Harding, D.D., Bishop, Indian Head, Sask.

Regina.—The enthronement of the Bishop of Qu'Appelle took place on St. Bartholomew's Day,

in the Pro-Cathedral Church of St. Peter, South Qu'Appelle. A good gathering was present, both of residents and of those clergy and lay-readers who were not too far removed to make their presence impossible. No one who was present could fail to call to mind the many associations that gather round the Pro-Cathedral, memories of Bishop Anson and Bishop Burn now called to their rest, and of Bishop Grisdale, with whom we have so lately parted. It is true, as the Bishop reminded us in his sermon, that "the history of the Diocese of Qu'Appelle is an inspiration." The enthronement was performed by the Very Rev. Dean Sargent, who might almost be said in his own person, to sum up the history of the diocese. After the enthronement the Bishop proceeded with the celebration of the Holy Communion, and many clergy and laity communicated with the Bishop. The Bishop, in his sermon, after referring to the memories of the past, and the prayers both of the living and of the departed, which were going up for the diocese on that day, went on to allude briefly to the future, and impressed four points on the congregation:—1. The need of spirituality as the only sound basis for practical work. 2. The better support of the Christian ministry. 3. The need of stimulating vocations to the ministry among Canada's own sons, and in connection with this, 4. he commended very earnestly to the support of the diocese the new scheme for a group of buildings, especially a Theological College in Regina. A word must be said in acknowledgment of the great help the worshippers received from the singing of the choir.

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The Rev. A. W. Clampett, M.A., T.C.D., has been appointed by the Bishop of Adelaide to the vacant archdeaconry of Mt. Gambier.

As a Coronation gift Mr. A. W. Aston has presented to Epsom Parish Church an ancient and curious pewter Passover-dish for use as an alms-dish. The centre rim contains a summary in Hebrew of the Passover ceremony.

As Bishop Nickson's recovery is proceeding very favourably there is every hope that he will be able to return to the diocese of Durham in the coming autumn, and with due caution resume the work so admirably undertaken since the summer of 1906.

The Bishop of Harrisburg, Penn., recently confirmed the Rev. U. E. Sargent and the Rev. J. E. Parks, both of whom were formerly Methodist ministers. Mr. Sargent will serve for the present as lay reader at St. Andrew's, Shippensburg, and Mr. Parks will serve as lay reader at All Saints', Paradise.

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An address of congratulation from lay people in the diocese was presented to the Bishop of Adelaide on June 14th, in remembrance of his services as Diocesan during the past five years. It formed an artistic book illustrated with the Bishop's coat of arms, and photographs of St. Peter's Cathedral and Bishop's Court, and contained about 2,300 signatures. The presentation was made by Sir Lancelot Stirling on behalf of the Committee.

A remarkable service was held in the Nottinghamshire village of Sels-ton on a recent Sunday, when the inhabitants were celebrating their annual feast. The Vicar (the Rev. C. Harrison) conducted an open-air service and preached from the church-tower, whilst the choir led the singing from the roof of the south aisle, gaining access to this lofty position by climbing a ladder placed over the church porch.

The Annual Report of C.M.S. has been published, and it is a surprising document as an account of progress. Twenty years ago the stations occupied were 327, now they are 567, European agents have increased since 1890 from 655 to 1,360, native agents from 3,708 to 9,196. Communicants have grown from 50,005 to 110,220, native Christian adherents from 177,912 to 389,069, and yearly baptisms from 10,491 to 25,068. It is unnecessary to give the statistics relating to educational work and medical missions, which show an equally remarkable growth.

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Michaelmas Term opens Saturday, September 23rd, 1911. Matriculation and Supplemental Examinations the 28th. Lectures begin the 28th.

For information and Calendars apply to the Rev. Principal Parrock D.C.L. (address during July, Little Metis, P.Q.); or to

F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

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N.B.—In 1910 the School obtained FIRST PLACE in R.M.C. entrance, and passed all its Candidates. In 1911 four Candidates were sent in, and all obtained Cadetships.

For Calendar apply:

REV. GEO. P. WOOLLCOMBE, M.A. (Oxon.), Headmaster.

Mr. James Means of Columbus, Ohio, a vestryman for many years of St. Paul's Church, Steubenville, Ohio, has given a thank offering to St. Paul's of a generous check with which new choir stalls are to be purchased. Since the boy choir was introduced there have been temporary stalls in use, and the new stalls of walnut to correspond with the wood-work, ceiling, and other furnishings, which are all of walnut, will add great beauty to the chancel. Mr. Means makes this gift in "thanks to Almighty God and the prayers of the Church, for recovery from a recent sickness."

Grace Church, Manchester, N.H. (Rev. George R. Hazard, rec or), is to have a new parish house, the gift

of the Hon. Josiah Carpenter and Mrs. Carpenter in memory of their daughter, Georgia. Plans by Cram, Goodhue, & Ferguson have been accepted and work is to be begun immediately. Features of the building will be a large Sunday School-room, a guild hall, banquet hall, and kitchen, and the cost will be about \$25,000. The building committee consists of Judge Robert J. Peaslee, Judge George Bingham, and Mr. Sherman E. Burroughs, Mr. Carpenter, the donor, is junior warden of the parish and has been deputy to several General Conventions and holds many positions of trust in the diocese.

The Lord Bishop of Salisbury, the Right Rev. Dr. Wordsworth, died quite suddenly on August 16th at the Palace, Salisbury, in the 68th year of his age. By the death of Dr. Wordsworth the Church of England loses its most learned, and one of its most distinguished, prelates, a man who reflected lustre upon an Episcopate which for centuries has stood first among the Episcopates of the Universal Church for learning and literary accomplishment. The great-nephew of the poet Wordsworth, the son of Christopher Wordsworth, Bishop of Lincoln, the grandson of Christopher Wordsworth, Master of Trinity, the nephew of Charles Wordsworth, Bishop of St. Andrews, Dunkeld, and Dunblane, whose biographer he subsequently became, both letters and ecclesiasticism were born with him. Of a famous family he was, indeed, not the least famous member.

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The Western Morning News of Plymouth says that there has just been restored to Barnstaple Parish Church an exquisite chasuble, which formed part of the vestments of the church prior to 1562. Mr. Sydney Harper, whose researches into Barum history have proved most valuable, happened to show to Mrs. Peard, of Brookfield, Braunton, a specimen of old embroidery, and this induced Mrs. Peard to invite inspection of a beautiful piece of work which had belonged to her family for generations. This proved to be the chasuble which Mr. Harper has been able to demonstrate formed part of the ancient vestments of the church. A church inventory, made in 1562, mentioned the chasuble, and about that time there was a general sale of vestments by order of the Commissioners. One of the churchwardens in 1562 was John Peard. Mrs. Peard, of Brookfield, has generously presented the chasuble to the church, and it now occupies a case, placed below the Bremridge window. The embroidery is extremely rich.

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Be truly mourners, sorrow on account of the inner ground and first cause of all evil—sin!

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree are you ennobled yourself, and in that degree happy.—Ruskin.

Children's Department

A POOR BOY WHO BECAME A FAMOUS GENERAL.

The boy of small means who determined to get an education "by hook or by crook" grasped every opportunity to turn an honest penny to that end. Is very like every other boy bent on the same thing, regard-

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less of nationality. One of these ambitious youngsters was the now General Nogi, of Japan.

"My father," he says, "could not give me the education other boys in the clan were receiving. I had to stay at home. But one day I said to myself: 'Come what may, I must learn while I am young. Life without some sort of achievement is not worth the living.'

"So I pleaded with my father, and at last prevailed upon him to send



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me to a dormitory known as the Shudoba, from which I was able to attend the clan's school.

"My days at the dormitory were days of hardship. It was under the control of the clan government and sheltered about sixty boys, all under eighteen years of age, for in those days a boy was supposed to reach manhood at eighteen, and what 'man' would live in a dormitory?"

"Things have changed much since that time. In those days the boys brought their own unhulled rice to the dormitory and pounded it for themselves in the mortar provided for their use; there was not a shop in the place where you could buy hulled rice. The boys, too, had to cook their own rice for themselves and to collect their own fuel from the neighboring woods.

"There was also a stable attached to the dormitory, and it was the duty

of the boys to groom the horses. As the poorest lad in the dormitory, a great deal of this work fell upon my shoulders. I pounded rice for the others. I went into the woods to gather fuel, I cooked the meals and I groomed the horses.

"There were no currycombs or clippers in those days. I had to singe the horses' coats with improvised torches made by dry twigs, and to chop the straw for their bran mash as well as I could; and all this, for want of labor-saving contrivances,

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entailed much expenditure of time and trouble.

"In addition to all this manual labor I had the usual school lessons to attend. Never very strong, I found my double task a severe strain on my powers of endurance, and I began at times to doubt whether I should be able to go through with the task I had set myself. But I never allowed myself to lose heart."

CHILD'S MORNING PRAYER.

I thank Thee, Lord, for sleep and rest,
For all the things that I love best;
Now guide me through another day
And bless my work and bless my play.
Lord make me strong for noble ends,
Protect and bless my loving friends,
Of all mankind good Christians make,
All this I ask for Jesus' sake? Amen.

CHILD'S EVENING PRAYER...

Lord send me sleep that I may live,
The wrongs I've done this day forgive,
Bless every deed and thought and word
I've rightly done, or said, or heard;
Bless relatives and friends away,
Teach all the world to watch and pray,
My thanks for all my blessings take,
And hear my prayer for Jesus' sake.
Amen.
By Right Rev. Anson R. Graves,
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TEACH THE BOY.

To be true to his word and work.
To face all difficulties with courage and cheerfulness.

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To live a clean life in thought and word, as well as in deed.

That true manliness always commands success.

That the best things in life are not those that can be bought with money.

That to command, he must first learn to obey.

That there can be no compromise between honesty and dishonesty.

That the virtues of punctuality and politeness are excellent things to cultivate.

That a gentleman is just what the word implies—a man who is gentle in his dealings with the opinions, feelings and weaknesses of other people.—Mother's Magazine.

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FOR THE MOTHER.

The sun beat warm against the outside of the little house, and almost persuaded the bird swinging in his cage that it was spring, instead of autumn. At least, he broke into so cheerful a song that Berta looked up from her knitting, and Karl from the little ship he was fitting with sails. The two children had been working silently, an upturned tub serving the one for a seat, and the other for a carpenter's bench, but now Berta held up the long stocking that had busied her and viewed it approvingly.

"I am nearly done," she said.

"So am I," answered Karl.

Berta bestowed a careless glance upon the carefully-made, prettily-rigged little vessel, and then looked back at her knitting.

"But mine is real work, useful work, to help our mother," she remarked, "and that toy is only play."

"Maybe—maybe not," replied Karl briefly. Berta's self-satisfaction was exasperating; she need not be so sure

that no day but herself could get of a good use, or that no plans but her own were of any use. When the father had gone away to the far country across the sea, the children had talked it over together—that while he was making a new home for them, they must help to earn bread in the old one. Berta was doing her best, but Karl thought, with a sigh, it was easier for big girls to find work than for little boys. When he had tried two or three times and failed, Berta seemed to think he had forgotten.

"The stockings will bring money," said Berta. "I shall sell them at the store, and then I shall have something to give Mother." She rolled up her work and went indoors, and never once noticed how skilfully the little boat had been made, nor how patiently the boyish fingers had toiled at it; she only wondered how Karl could be content to idle over such things.

The stockings were finished and sold the next day, but, even with the price burning as a delightful secret in her pocket, Berta did not at once tell her mother; she was waiting for Karl to come home. So it was evening, and they all were together around the little table, when she drew forth her tiny hoard.

"I earned it, with the knitting, for you, Mother."

Karl's eyes were shining, his hand was in his pocket; he, too, had a delightful secret, and in a moment a second pile of coins lay beside Berta's.

"I sold the little ship," explained Karl. "One day when I was in the small shop down by the water, where so many things are kept for the sailors, I heard a little boy asking for such a boat. It made me think, and I made one and took it there. The man said

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he did not have calls enough for such things to buy it, but he told me of a toy shop where he thought they might want it. They did, and I am to make more for them—as many more as I can make this winter."

The glad mother praised both her children, but Berta's eyes were thoughtful, for that little boat, of which she had been so scornful, had brought more than the stockings. But she was an honest young soul, and when she next wrote one of her painstaking letters to her father, she put under the head of the things she was learning: "Not to be too sure my work is more important than other people's work."

A FAITHFUL SHEPHERD.

By a Missionary Bishop.

As I go travelling from place to place in my missionary district I often see a flock of a thousand sheep and lambs, and every sheep has a brand upon it, a great S or T printed on its back, to show who owns it; and every lamb is thus branded before he is weaned from his mother. So, too, every flock has a shepherd, and every shepherd has a crook, and a dog to help him.

But I go to a great many towns where there are as many people as there are sheep in a flock, and yet they have no minister to care for them, no priest to break to them the Bread of Life, no pastor to lead them to green pastures, and sign the little children before they leave their mothers with the sign of the Cross.

Now I, and all the missionary bishops, wish you children to help us take care, of these people who have no shepherd; help us that we may help them to come into the true flock and be signed with the sign of the Cross.

But you ask, How can we children help the bishops take care of the people away out in the missionary field? Well, I answer, you can help by sending your Lent and Easter offerings, that do their part in sustaining in their work the missionaries who "feed the flock of God."

You are better than a dog are you not? Let me tell you a story of a dog who took care of a flock of sheep.

This dog was named Stub, because he had a little short tail which he wagged very fast. He was a wise and faithful dog, and helped his master, who was a shepherd, tend a flock of a thousand sheep among the Blue Mountains. Other flocks were in the mountains, but only a few white people beside the shepherds lived there.

One day the Indians broke out into war, and went through the mountains, and burned the houses, and killed the people, and they killed Stub's master, the shepherd, and some of the sheep; but Stub and the rest of the sheep ran away and hid in the bushes.

And when the Indians were gone, Stub began to bark, and run about, and get the sheep together. He scoured the woods, and searched the thickets, and drove them all back to

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the fold, which is a great yard where the sheep stay at night. Then, every day, he drove them to the pasture and down to the water, and back to the fold at night; and if any wild beasts came to hurt the sheep, Stub would run out and fight them away. So this wise dog took care of the flock until the war was over, and white men came out from the town and found the faithful shepherd and his flock.

Dear children, will you not help us who in many lonely and difficult places have the care of God's flock, and do all that you can to aid us in our work for the Good Shepherd's sake?

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