

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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TORONTO, CANADA, THURSDAY, JUNE 29th, 1911

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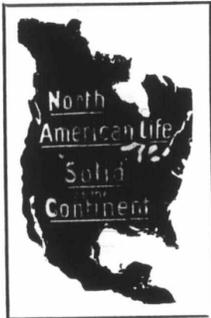
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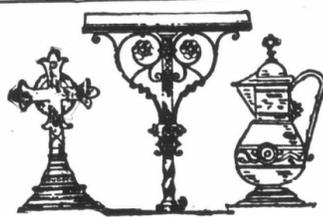
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Morning—Ezek. 3:4—15; John 21:15—23.  
Evening—Zech. 3; Acts. 4:8—23.

July 2.—3 Sunday after Trinity.  
Morning.—1. Sam. 2:1—27; Acts 10:1—24.  
Evening.—1 Sam. 3 or 4:1—19; 1 John 5.

July 9.—4 Sunday after Trinity.  
Morning.—1 Sam. 12; Acts 15:1—30.  
Evening.—1 Sam. 13 or Ruth 1; Matt. 4:1—23.

July 16.—5 Sunday after Trinity.  
Morning.—1 Sam. 15:1—24; Acts 19:21.  
Evening.—1 Sam. 16 or 17; Matt. 8:1—18.

Appropriate Hymns for Third and Fourth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 507, 563.  
Processional: 385, 612, 653, 664.  
Offertory: 641, 648, 679, 775.  
Children: 615, 693, 698, 707.  
General: 622, 634, 642, 669.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 249, 250, 253, 260.  
Processional: 44, 45, 292, 303.  
Offertory: 289, 564, 621, 636.  
Children: 50, 708, 714, 715.  
General: 1, 29, 301, 317.

### THE THIRD SUNDAY AFTER TRINITY.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. 13:14.

III. "The Communion of the Holy Ghost." We believe in God the Holy Ghost, who sanctifieth us and

all the elect people of God. The work of the Holy Ghost is to make us holy. Jesus had been a true Comforter to the Apostolic band. In their fellowship with Him they found omnipotence. On the eve of His departure He promised them another Comforter, the Holy Ghost. That promise was abundantly fulfilled at Pentecost. And from that Pentecost to this day the faithful have realized and appreciated "the fellowship of the Holy Ghost." The highest life we can attain unto is life with God. It is the mission of the Holy Ghost to dwell in us and to teach us what that life is and means. The result of the Spirit's ministry in us is that we attain unto peace. Wearied with toil, longing for rest, the Holy Ghost, who once was seen in the form of a Dove lighting upon the Prince of Peace, gives us that feeling of security from the power of evil, of joy in the redemptive work of Christ, and happiness springing from the love of God, which we call peace. The Holy Ghost leads us to abide under the shadow of the Almighty. Further, if we have fellowship with God we shall have fellowship with our fellows. To be one with God is to be one with our fellows. If the Holy Ghost abide in us He will produce in us the fruit of the Spirit. Now love, joy, peace, longsuffering, gentleness, meekness, goodness, faith and temperance are the virtues which preserve the unity of the brotherhood. We can have no better wish for ourselves or for our fellows than that we and they may enjoy the fellowship of the Holy Spirit. For to be carnally minded is death; to be spiritually minded is life.

The order adopted by St. Paul in this benediction is the order of every spiritual experience. First we experience grace, the loving-kindness of the Son; then we learn the deep, true love of the Father; and grace and love carry us into the highest development of religious experience, a clear, unmistakable communion with the Holy Ghost, i.e., a life hid with God.

The benediction emphasizes the unity of the three Persons of the Godhead concerning the salvation of man. Grace, love, fellowship, are thoughts which can be referred to any one of the three Persons. "The grace of the Lord Jesus Christ flows out of the love of God the Father, and is communicated to us by the Holy Ghost."

As we use this benediction in public and private worship, let us realize how it testifies to the essential unity and equality of the three Persons of the blessed Trinity. It is better for us to appreciate divine grace, love, and fellowship, than to spend time submitting all the mysteries of the faith to the test of reason. In God's own time we shall know the Trinity as we are known by the Trinity. In the meantime there is nothing uncertain about the grace of the Lord Jesus Christ, the love of God, or the communion of the Holy Ghost. Blessed by these energies, we live in joy, peace and happiness here, and look forward with calmness to the day when all secrets shall be disclosed.

### The Synods.

The Synods seldom pass without leaving something to reflect upon. Unfortunately, one of the most persistent is the fact of the inadequate remuneration of the ordinary, average clergyman. Above and below this large class are the holders of the few prizes, and the other, fortunately also a small one, of the holders of the blanks. It says much for our clergy that the latter class is so small. The prize holders are, as a rule, not to be found in Canada, but in the States, where they are more appreciated than in Canada, and apparently able to live a freer life. We say a freer life because, small as our stipends are, the laity realize that they pay the piper. One weak point is brought prominently forward in more than one Diocese, and that is the necessity of giving the Bishop a freer hand. Much friction is prevented by them already, but every now and then, often in the most unlooked-for quarters, the need arises for appointments or changes being made to prevent such trouble as would be spiritually disastrous in a parish or a neighbourhood. Our Methodist neighbours are able to sort the pastors, and Salvationists and Roman Catholics are under the centurion's orders. Another point is quite

plain. Our clergy are too local. What a blessing it would be if more followed Mr. Seager's example, provided that the places so vacated were taken by clergy trained in different Canadian colleges. Is it not a matter to regret that the alumni of Hellmuth should stay in Huron and those of Lennoxville and Montreal in the lower St. Lawrence Dioceses. The Bishop of Ontario is one of the first graduates at London, and he might be expected to welcome clergy from his old home. Interchange all round would be beneficial; the only real obstacle is the purse.

### Reporting.

Sometimes on reading Synod reports we are tempted to wish that they were not open to the public, certainly not to reporters. So far as reporting is concerned, there is very little to report, but certain leading men are watched, and whenever these idols let fall a remark, trivial or otherwise, it is carefully gathered for public use; but of the real work transacted, it is too humdrum and businesslike to interest outsiders. As was recently said in a daily paper, "This is the great peril which besets public speakers in our day. Anything startling which they may say is certain to be reported in the newspapers; their qualifying words are almost equally certain to be left out. But press reports of speeches have to take their chance with other matter, and often must be cut down. This means that only fragments are given, and it is only human nature that those fragments should be retained which contain the most piquant or even sensational utterances." But the meetings being public, the public wishes to know what took place, and looks for a report in the daily paper. It is worth considering whether an official could not tell the reporters what business is really transacted.

### Church Union.

It should not for a moment be thought that because there are obstacles in the way that seem insurmountable, the hope of Church union is impossible of realization. He who takes this view has read the history of man in vain. Time is a wonderful solvent of difficulty. The march of civilization has wrought transformations in various parts of the world that to our grandfathers would have seemed simply incredible. Fifty years ago the man who would have prophesied that to-day Africa would be intersected by railways, parcelled out by civilized nations and opened for trade and commerce from Cairo to the Cape, would have been regarded as weak in intellect and wandering in mind. But Livingstone, the dauntless missionary; Stanley, the intrepid explorer, and others of their heroic mould, have paved the way and helped to prove in the words of Napoleon that "nothing is impossible"—or, in the words of that brilliant British soldier, Sir William Butler, who died the other day, "Nothing matters when your heart is in a matter." Surely if it be the will of God that we all shall be one, it will come about in time, and each earnest, loyal, loving Christian can do his share in his day and generation in helping on the good cause.

### Our Part in It.

We are by no means lacking in desire for Church or Christian union. Many times in these columns have we given a reasonable advocacy to the underlying principle. And we hold that we are consistent to this great aim when, in the spirit in which all sound constitutional reforms have been brought about, we deprecate undue haste, and immature schemes. Church union, to be real and lasting, must be founded, and we urge it as no idle metaphor, on the "Rock of Ages." Other foundation can no man lay than is laid. "It is written," must be the guiding maxim. The temple was built by divine direction. Its measurements within and without and all its varied details were in accordance with the will and purpose of God. And so shall it be with that union of the body—fore-ordained of God—that has been silently, yet surely, through the passing ages taking almost imperceptibly direction and shape under the guiding hand that never stays or errs. Impatience, self-will, spiritual pride,

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are so many stumbling blocks interposed by religious zealots, amiable, generous and devout though they sometimes are, yet too apt to be forgetful of the word of the wise man, "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

#### Our Hymn Book.

We are always anxious to publish anything of interest connected with our hymn book, and have to express our regret that a recent report, for which we were obliged, was crowded out of the number in which it should have appeared, and so was read in the public press. But we have seen a letter in the Church of Ireland Gazette which will not down. The writer is preparing suggestions for a revised hymnal for Ireland, and says, "I could not get the Canadian Hymn Book, because it is not, I believe, sold out of Canada." If this writer has been truly informed this is a subject which needs explanation. We have taken for granted that it is sold in England, and have, supposing this to be the case, from time to time advised emigrants and others to be sure to get editions of the Prayer Book with our hymn book bound up. Why should this not be sold in England with or without the Prayer Book? The Widows' and Orphans' Fund is vitally interested. We hope the information given to the enquirer in Ireland was untrue.

#### Loyal Love.

The affection of the people for their rulers is being strikingly brought out in these Coronation times. Long live King George! His father in his short reign had developed unknown and unexpected gifts, and died beloved by the nations of the Empire. The devotion shown to the venerable Queen in her latest years is almost forgotten already. But, bridging the period between her later life and the death of the Prince Consort, and looking back to the years between the Queen's accession and his death, we have a term of loyal love and regard which it will be difficult to equal and impossible to surpass. The accession of a sweet young girl to the throne coming after the manners of the Regency; the young wife and mother and a reign of a simple, religious, pure-minded Queen, cemented the attachment of the people to the Crown and practically created that loyal devotion which is shown to King George.

#### New Parishes.

There can be no stay in setting apart new Parishes. Whether the need arises in a long-settled portion of some old Diocese, or in a remote and hitherto sparsely settled district, the law of Church progress is inevitable. It is quite natural that conservative Churchmen, whether of the clergy or laity, should regard change in old associations and the re-adjustment of parish boundaries as unwelcome visitors. But there is another view to be taken of this process. Anyone accustomed to the care and cultivation of vines or fruit trees knows how necessary to their health and growth is timely and judicious pruning. So it is with parishes. Each parish is, as it were, a bough of the Diocesan tree, and a wise, progressive Bishop would be neglectful of his duty, and his counsellors unmindful of their responsibilities, were he not to consider and they to assist him in bringing about such necessary changes in the parishes of the Diocese as the law of progress may warrant. It should also be borne in mind that there are two conditions in life—growth and stagnation—and that the best way to avoid the latter is to wisely and seasonably promote the former.

#### Put on the Brakes.

Whilst progress is essential to vigorous life and ever-increasing success, there are occasions when expectations of this much desired result becomes utterly unfulfilled. And a sad feature of this outcome is in evidence where the effort to win success was prompted by laudable ambition, but conceived and attempted without due caution and sound judgment. It matters not what the enterprise may be—whether it be making an investment, launching a business venture, or building a Church—unless at the outset there has been a thorough testing of the matter from the standpoint of wisdom and experience, there will be a fatal flaw in the enterprise that time will only widen and deepen, despite the enthusiasm and exertions of its promoters.

Hence the need of putting on the brakes at the very beginning, and first making sure that the road ahead is absolutely clear before you take off the brakes and turn on a full head of steam. That was a shrewd saying of Virgil: "It acquires strength in going." When wisdom assures us that our enterprise has within it the pith of this essential quality, by all means start it "going." But firmly "put the brakes on" desire until the cool, calm voice of wisdom unhesitatingly says "go!"

#### Now Confessions of Faith.

The proposed confession for a united body of Presbyterians and Methodists in Canada is evidence of the changing views of this age. The documents which have come down from the seventeenth century, evolved through intense spiritual battles, are found on examination to be out of date. The plain man wants a plain belief and a plain service—that need seems to be at the bottom of the change. The correspondence which reaches Church papers from the laity indicates a desire to judge men and things—spiritual as well as temporal—by their fruits, and not by their professions. In the conferences over Prayer Book revision the laity, to use the language of the Bishop of Manchester, desire to be protected from forms of worship which are novel and bewildering. Considering how mere forms are continually changing, it is natural that laymen, as a rule, while ready to acquiesce in changes which the clergy desire, object to those which they cannot understand and suspect that they cover doctrinal change as well.

#### Scotch Country Life.

The sweep of emigration from the Scottish countryside is hastening legislation to provide homes and living tracts of land for the small farmers. In addition we read of voluntary assistance. One proprietor who had bought an estate some years ago, finding that the crofters were living in cramped conditions, divided up a farm to assist them in the world. From the Island of Skye comes the news of the building of a railway from the coast to a marble quarry now being developed some miles inland, and the formation of a model village. The crofters, however, left the work in the spring for their own bits of land. Among the proposals is one prepared by two proprietors of experience and position in the north, for the Arboricultural Society of Scotland to assist in the creation of alternative employments. Taking Glen Mar as an example, they allege that there are 60,000 waste acres capable of being forest, where in a generation or two there would be employment for some 600 families, and that it would add to and not be substituted for present sources of revenue and would assist the prospects of small landholders.

#### The Church in Britain.

So widespread has been the interest in the ancient Church ceremony at the Coronation of our King that doubtless many people will be glad to have some information as to the founding of the Church in the British Isles. This information can be obtained from a variety of sources. We have just received an excellent little manual called "The Kingdom of God," published by the Rev. Wemyss Smith, of Norwalk, Connecticut, in which this subject is concisely referred to. "History," says the reverend author, "seems to say that St. Paul himself came over into the Island (of Britain) and established the Church; for Clement, writing about the year 96, expressly says: 'St. Paul went to the extreme limits of the west.' St. Chrysostom says: 'St. Paul went to the very ends of the world.' These expressions at that time signified the Isle of Britain, which was the extreme limit of Roman civilization. . . . Eusebius seems to say that Christianity was introduced into Britain by the immediate Disciples of Christ. Theodoret names the British among those 'who were persuaded to receive the laws of the Crucified by our fishermen and publicans.' Tertullian in the second century speaks of the Christian Church in Britain, and Eusebius expressly mentions three British Bishops as taking part in the Council of Arles, 314 A.D."

#### Further Historical References.

Information bearing on the history of our Church is easily accessible. Turning to a capital little handbook, also just received, a veritable much in little

entitled "A Prairie Preparation for Confirmation," compiled by the Rev. C. G. A. Monro, Vicar of Rouleau, Saskatchewan, and commended by Bishop Harding of Qu'Appelle Diocese, we find the following references to this important subject: "In Glastonbury" (which Haydn mentions as the traditional 'site of the first Christian Church in Britain, about 60') "traditions, very far from being disproved, are associated with Joseph of Arimathea. The oldest church in the world is St. Mary's, in Dover Castle, probably 400 A.D. Services have always been held in this house of God." The same writer gives the date of the first Italian mission from Rome as 597, and under the heading "The Prayer Book," says that "St. Augustine (597 A.D.), who was sent by St. Gregory and landed in Kent, was told by the native British Bishops that their distinctive customs were derived from St. John. . . . There were many Bishops in Britain when St. Augustine came, and had been for more than four hundred years, and they had derived their succession from Ephesus, through the Bishops of Gaul, if not directly from St. Paul himself." Mr. Monro's handbook contains a suitable reference to the Church of England in Canada.

#### THE WORK THAT REALLY TELLS.

We have before alluded to the tendency, now almost universal, of doing things on a big scale, by machinery rather than by hand, as it were. This is, of course, everywhere in evidence in secular things, in business, in politics, in agriculture, in manufacturing, etc. Now it has invaded religion. As someone said to us the other day: "We can't do anything nowadays without getting up a society." Now, the spirit that prompts this mode of working is praiseworthy enough, and it represents a much-needed reaction from the individualism of bygone times. It is undoubtedly the recognition of a once widely ignored principle, essential to successful public work of any kind, viz., the necessity of co-operation. But, like all reactions, it tends to run to an opposite and equally injurious extreme. And this, in our opinion, is a case in point. What the Church needs to-day, perhaps more than anything else, is a little healthy individualism. The clergy need to be thrown back upon themselves. There is some work that can be best done corporately; again, there is work that can only be done effectively by each man working for his own hand. This is true of secular things. Such work as the carrying and distribution of letters, for instance, the transportation of passengers and freight, the supplying of a community with light and water, can be most effectively and economically done by combination and co-operation. And yet for all this the individual remains the unit of the community, and upon his faithful discharge of certain indispensable personal duties depends the well-being and the very life of the whole. So it most undoubtedly is in the case of the Church and the clergy. There is a good deal of work which can be done better in combination and on a large scale. Nevertheless, a vast amount of work remains that can only be satisfactorily done by purely individual effort.

Never at any time in the history of the Church was there greater danger of forgetting this. There is an ever-increasing inclination among the clergy to do their work through organizations, and an ever-increasing disinclination to do it on their own personal initiative and in their own way. With this mania for organization and machinery has come, as an inevitable result, the rage for statistics. The work that cannot give an account of itself in figures is apt to be held of little worth, because societies demand figures, and their life's blood is statistics. Thus the false standards which prevail to-day, and especially in our Church—for of all Churches in Christendom, none is so society-ridden as the Anglican—and there is consequently no religious body in the world that deals so extensively in statistics, or attaches so much importance to them. This, we are convinced, constitutes a very real danger. We judge ourselves and others by what are often very misleading tests—the test of visible results. Are we not, it has occurred to us frequently of late, too eager sometimes for this kind of success, both as a Church and as individual Churchmen? Is it not possible, we cannot help asking, to be over-anxious about our numerical expansion, and to unduly mag-

nify the importance of mere numbers? Is the influence of a Church for good always commensurate with and dependent upon its numerical strength? No single religious body in the history of our race, outside of our own historic Church, has a more honourable record and has exercised a wider influence for good than the Society of Friends, who are, and always have been, numerically contemptible. Theirs has been a work, inexpressible in figures, but none the less unmistakable and monumental. It seems to us that the majority of our clergy are frittering away their energies in the devising of machinery and in doing work that only touches the surface of things. Thus the personal and individual work suffers; i.e., the work which, judged by visible results, is of little account. And yet this is the work which really tells. To quote the words of Rev. F. W. Robertson, "What is ministerial success—crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he found out his mistake and discovered that the applause on Carmel subsided into hideous stillness, his heart well nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humbled hearts; unseen work recognized in the judgment day." Never were these words more necessary than to-day, for never was the danger of neglecting the personal equation in ministerial work most imminent. It is the "unseen work" that finally counts, and no society or machine or corporate work, however useful in its proper connection, can ever take its place.

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The decision on the part of the Board of Management to have a jurisdiction in Japan and ultimately to have a duly organized Diocese, necessitates the careful consideration of the problem by the Canadian Church. The information that comes from Japan and the general information available before the Board indicated that the sooner the Canadian Church can organize under a Bishop of our own, the better. In the first place it will be better for our own self-respect. We have up to the present been trying to make ourselves believe that we are doing a Canadian work in Japan, but we have had to borrow a Bishop from one of the English societies. The result is, we fancy, a more or less divided authority. The Canadian missionaries are naturally responsible to the Board of Management, which is practically the General Secretary, and at the same time they have to look for episcopal guidance to a man who has never seen Canada except, perhaps, from a Pullman window. This is no reproach to the Bishop, for he is only doing our Canadian work out of brotherly courtesy and we have not even paid his travelling expenses for doing it. It is hard for a Dominion whose opinion in an Imperial conference seems to be final, to feel tremendously proud of a situation like that. In the next place, the efficiency of the work would seem to us to demand that our own Diocese should be officered and worked from start to finish in our own way, as far, at all events, as foreigners can work a church in Japan. It would appear to us to be elementary that some one man should be in charge and held responsible for the work yonder, and that all suggestions and commands should be issued to and through him. The management of a Japan Diocese must come from a man in Japan in counsel his his co-laborers. It is really manifest that the sooner the Canadian Church can see its way clear to have a Bishop of our own creation, the better. Probably with this in view the Board at its last meeting recommended a canon for the election of missionary Bishops, the procedure being for the Board to nominate the missionary Bishop to the House of Bishops, and the House accepts—or rejects until a man agreeable to it is found. Our interpretation of the situation is that the appointment of a Canadian Bishop in Japan cannot long be delayed, and the members of the Board ought to seriously inform themselves concerning the available men. The office of Bishop, we have always contended, should not be regarded as a reward or an honour, but as the biggest job in the Diocese, and the ques-

tion is who is able to do it and stand the strain? It is not a case of being Bishop and happy ever after; but who can one find willing and qualified to do our toughest ecclesiastical task? The choice of men who can represent the Canadian Church in the Episcopate in Japan is very limited. Only absolute incapacity on the part of the missionaries now in the sun-rise kingdom could possibly warrant the election of a man from outside that country. To send a man old enough to be a Bishop into Japan, and expect him to administer a Diocese would be folly. It takes years to get to learn the language and to get into the spirit of the country. It is said that Japanese is the most difficult language in the world to acquire accurately and speak fluently. The head of a Church should be able to speak to the natives in their own tongue, without compelling them to guess at what he means or suppress a smile at his defective syntax. There are many qualifications one would like to see in a Bishop of a new Diocese like that, but the things that seem especially essential at the outset are a knowledge of Japan and its language, and a knowledge of Canada and its people. The Bishop ought to be chosen from among the men on the field. It would be well if the Board of Management had some way of informing itself upon the qualifications of the men, so that it might act with wisdom and discernment.

The coronation of our King has been carried out with a magnificence of setting, a wreath of lavish detail, a pomp and splendour that has dazzled the world. From the point of view of a pageant, or the display of the military and naval strength of an empire, it probably has never been surpassed, possibly never approached. The situation is a peculiar one. It is generally understood that King George is a man of democratic instincts, of domestic tastes, of studious habits. A book and a pipe, a romp with the children, a quiet ride in the park, just like a man, and occasionally some expert pheasant shooting, are far more to his liking than a splendid parade or the most brilliant social function. And yet the inauguration of this simple English gentleman as King of our Empire has been made the occasion for a display that has beggared all previous attempts. Had he sought to give effect to his more simple tastes, we can imagine how the tradespeople would rage and how society would imagine all sorts of vain things concerning this iconoclast. Could we get to the foundation of all this, we would be surprised how great was the pressure of commerce and how magnificent Imperial sentiments have been made to strengthen that commercial pressure. The tailor has more to do with the crowning of a King than the casual observer imagines. Again, it is singular how the people of England lavish their manifestations of honour upon their King at this time. How they hail him as a sort of demi-god clothed with supreme wisdom and supreme power. They cast themselves at his feet and pray that he may rule with equity and justice and rise up and tell him that he must do what the people through their representatives command him to do. They have extracted the kernel and handed him the shell. Kingship—a shell, it is true, most elaborately ornamented and burnished, nevertheless, but a mere shell. Let him say to-morrow that he will not create five hundred lords to accomplish a certain purpose,

or let him declare that he will have none of an Irish Parliament, or a Canadian navy, and what becomes of all our protests of submission.

"Lo, all our pomp of yesterday is one with Nineveh and Tyre."

With the diminution of kingly authority there comes an excessive magnifying of the kingly office. We have robbed the office of its authority and then we set to work to glorify it with unwonted energy, pretending that we are not conscious of what we have done. Perhaps, after all, Mr. Carnegie (?) is not far astray. The time may be at hand when these things will pass away. Not because the people have grown weary of them, but because some iron-willed heir to the throne, seeing clearly the significance of it all, will decline a throne that is constituted of so much shadow and so little substance. Still spectators will shout "Long live the King," for what a King of England may do, George V. will do, full of grace and truth. Spectator.

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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.

151. In what prayer is mentioned "Jews, Turks, Infidels and Heretics"?

152. Where are the words found, "We are baptized into the death of Thy Blessed Son"?

153. What is meant by "Movable and Immoveable" Feasts?

154. Is the eve of All Saints' Day a vigil or a feast?

155. Which eve is Hallowe'en?

156. What day has a special anthem before the Collect for the day?

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ANSWERS.

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

110. After the Venite in Morning Prayer is found the reference to the repeating of the Gloria at the end of each Psalm, and from the form in which it is laid down here with the word Answer, it is to be taken that the priest is to repeat the first verse always and the people the answer. So that if the Psalm end with an even numbered verse and so read by the people, yet shall they wait for the priest to begin the Gloria. And if the priest read the last verse of the Psalm, so shall he begin the Gloria.

111. Because the Rubric at the Easter Day Collect provides for the Easter Anthem in its stead.

112. The minister is to begin Morning Prayer with "a loud voice."

113. These words, Let us pray, coming in the middle of the Litany, which is all prayer, seem to act as an extra admonition to pray. They serve as a call to wandering thoughts, they seem to imply, Let us pray more earnestly.

114. In the Preface under the heading, Concerning the Service of the Church, the Pie was a Book of Rules. Called Pie maybe from the pie type used or from a Greek word meaning table or index. Owing to the "hardness of the rules of the Pie" the Book was done away with.

115. The Old Testament, or the most part of it, is read over once every year. The New Testament is read over twice every year.

116. The rule is, "And all priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause."

117. In the "Concerning the Service of the Church," last paragraph, it says: "A bell to be tolled there unto a convenient time before he begin, that the people may come to hear God's Word and to pray with him."

118. In the first rubric in the Communion.

119. In the Communion Sermon, the first few lines.

120. Psalm 119 is divided into 22 parts after the Hebrew Alphabet, and in the Bible each division is headed by the letter, the object being to assist the Jews in remembering the whole Psalm as they recited or sang it.

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## DEAN ALFORD ON BAPTISM.

In view of opposing views on baptism, I send you the mature statements of the late Dean Alford, one of the most brilliant and learned evangelical divines of the last century. They are taken from his "Sermons and Christian Doctrine," preached in Canterbury Cathedral on Sundays in 1862. Preaching on the hope of the Resurrection, he says: If you ask me what reason have I in my own case to look for such blessed participation in the resurrection to life eternal, my answer is plain and decisive: I look for it because of God's covenant with me as a member of Christ, sealed to me in my baptism. Christ's work in our flesh has given all men an equal right in Him, and in all that He came to do and to bring in. But He has commanded that men shall enter into this, their right in Him, by a certain ordinance which He appointed, that they shall be made His disciples; we were baptized in this form and in this thrice Holy Name. And that fact, God's covenant with us thus sealed to us, is our title to the blessed hope of resurrection unto life. This fact, I say, and not anything that has passed in ourselves—let that come in its own place—but this hope of our salvation is not in any way of ourselves, but entirely of God. His doing, not ours.

Now let me be understood aright. Do not suppose me to say for a moment that every baptized person is to be saved. You know well that I could not say that; that no man in his senses could say any such thing. Any baptized person may—and thousands of baptized persons do—forget, neglect, despise, forfeit in all its substance and reality, their membership of Christ. There are many branches in Christ, as He Himself has told us expressly, which do not bring forth fruit, and which the heavenly Husbandman taketh away. But whenever such unworthy members are by God's grace led to repentance, and to turn back to Him whom they have forsaken, it is not their conversion back to God which is their evidence of acceptance and the cause of their reliance; it is not anything in themselves at all; it is, even if repentance and conversion have to be repeated again and again, simply and only this first and plain fact: God's original covenant with them in His Son Jesus Christ, which was sealed to them in baptism. "I was then made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Note especially these last words. We have every reason to be thankful to God that the venerable reformers, the compilers of our Catechism, had the boldness to speak thus manfully and scripturally on this truth, which lies at the very foundation of our individual spiritual life, that it is God's covenant with us, not anything which has passed since, on which our hopes of eternal life are founded. For it is even thus that St. Paul speaks in his great argument in the Epistle to the Romans. All his powerful persuasions to holiness of life are grounded in this, that our covenant state with God is one of death to sin, and life to Him; that we are (I am quoting St. Paul's own words) "buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life."—Com.

## Brotherhood of St. Andrew

**Hamilton.**—The Local Assembly.—The Spring meeting and outing of the Local Assembly was held at St. John's Church, Winona, on Thursday evening, June 15th. About seventy-five members went down by special car, leaving the city at 7 o'clock. After the address of welcome by the Rector, Rev. A. C. Collier, the usual business was gone through. The programme consisted entirely of reports of the recent Conference, held at Guelph, which were ably given by the following members: Messrs. A. G. Alexander, C. J. Lancefield, F. Mitchell, C. Girlin and A. Hobson. Each speaker took for his address different sessions of the Conference. After the closing hymn, Archdeacon Forneret closed with the Brotherhood prayers. The Winona Chapter entertained the Assembly, and a social hour was spent. The trip was most delightful, being through the Garden of Canada, with all its glorious beauty and splendour.

## The Churchwoman

## NOVA SCOTIA.

**Wolfville.**—The Woman's Auxiliary of this parish recently presented Mrs. M. Black, the outgoing Secretary, with a handsome travelling bag, in recognition of her valuable services during the past five years. A brooch was also presented to Miss May Stewart, the Organist, on the occasion of her graduating in music in the Wolfville Conservatory of Music. Both presentations were made informally.

## NIAGARA.

**Hamilton.** The June meeting of the W.A. was held at All Saints' Church on Wednesday, the 14th inst. Holy Communion was celebrated at 10 a.m. by the rector, Archdeacon Forneret, assisted by Canon Sutherland, Sub. Dean, at 10.45. The business meeting was opened with prayer in the school house. Canon Sutherland then gave an address on the clause in the Lord's Prayer, "Thy kingdom come." The Kingdom of God, which includes the Church, began with the creation of man, and is everlasting. The key to that Kingdom is fellowship with the risen Lord. "Who hath opened the Kingdom of Heaven to all believers." All men need the Kingdom, the Kingdom needs all men, all men need the truth, that they may know how to live. God made all men for the Kingdom, so the Kingdom needs all men. The Church being His body, to be complete needs all its members. Every race is to show off one of the many sides of Christ their Lord. The Jews show God to the world as one God; the Greeks, with their wonderful language and cultured minds, show forth the doctrine of the Trinity. The Latin race emphasizes the power of the atonement; the Goths, reverence for the purity of family life; the Teuton, independence of thought and the importance of individuality; the Celt, Christian love, sympathy and enthusiasm, which brought St. Patrick as a missionary to Ireland and Scotland, and which led his follower, Columba, to found a missionary college at Iona; the English race, who are both Teutonic and Celtic, through St. Boniface, a Devonshire man, carried the Gospel to Germany. We are inclined to look on the sad side of things, and need the great negro race of 210 millions to bring their joyous nations and their absolute loyalty to the moral law of the Church, to help complete the body of Christ. The Chinese bring their obedience to parents and the Japanese their national understanding and love of beauty; the Hindoo those passive virtues, quiet thought and meditation; each nation is needed to complete the whole. We might learn a lesson from St. Paul, who did not confine his missionary efforts to one place, or one nation, but moved on, carrying the good news from people to people. We all make mistakes in our zeal for Christ, but we must not be discouraged. Such an instance of mistaken zeal was that of St. Peter's, when he struck off the ear of Malcus. Our Lord healed the mistake; we must trust Him to heal ours, praying always for the help and guidance of God the Holy Ghost, in all our efforts to extend the Kingdom of God. The Recording Secretary then read the minutes of the April meeting, which were adopted. The minutes of the annual meeting, held in May, were then read and adopted. An interesting address was then given by Miss Wade, daughter of the rector of the Ascension Church, on the work in China, where she has been for some years. She spoke most eloquently of the miserable lives of most Chinese women, saying that thousands of them are so unhappy that they commit suicide. This gives their parents an opportunity to revenge themselves on the husband who has ill-treated their daughter. They are willing to pay for this revenge with the price of their lives. There is a very great contrast between the heathen and Christian Chinese. The latter's life is full of joy and freedom in Christ, while the bound feet of the heathen women remind us of their souls bound in the bondage of ignorance and cruel custom. One of the difficulties of dealing with the Chinese is that they have no conception of sin as we understand it, thus making it difficult to make them understand the need of a Saviour. In the parts of China she worked in, the people showed none of the reverence for their parents with which, as a nation, they are usually credited. She has known of an instance of a son selling his mother for opium. Many aged women are almost starved to death by their ungrateful children, and they will have their coffins ready and long for the time when they will close their eyes in death. Children receive no home training; it is the fear of evil spirits that leads them to reverence their ancestors; they are very superstitious. The Government is trying to open and conduct schools on Western lines, for they feel that the boys are growing up to be a menace to the interests of the country. Miss Wade drew a forcible picture of the contrast between the life and death of a Christian and heathen Chinese.

The Doreas Secretary reported 37 bales sent; expended on the same \$128.36; church furnishings, \$6.40; Junior Secretary reported 11 bales and 6 parcels, expenditure, \$226.76; Extra-Cent-a-Day Fund, balance since annual, \$27, which was voted to the Bishop of Athabasca towards furnishing a small hospital. The Secretary of Babies' Branch reported 2 new members. She said we could not begin too early to interest children in the work of missions. The Treasurer, who had just returned from an extended tour of Europe, was heartily welcomed, and gave a most satisfactory report. The Corresponding Secretary read several appeals. The meeting was closed with the singing of the Doxology.

## NEW WESTMINSTER.

**Vancouver.**—The seventh Diocesan meeting of the W.A. took place in this city on the 14th, 15th and 16th of June. The opening session was held in the schoolroom of Christ Church, with the president, Mrs.

C. C. Owen, in the chair. The afternoon session was given over to the juniors, and Mrs. Patrick's Japanese class, and proved highly interesting, especially Mrs. Patrick's kindergarten class. Rev. A. H. Sovereign conducted the opening exercises, and made a short address to the juniors. Mrs. Wilson read the secretary's report of the superintendent of the juniors on the Diocesan Board. Reports were also read by the junior branch of the W.A. of the Cathedral, New Westminster. They reported a membership of 40 and a total during the year of \$69. Christ Church reported a membership of 16, with \$15.04 on hand. Holy Trinity Branch has raised \$38.30, and have given \$15 to the Chinese famine fund, and money to other sources. At some of their meetings cooking has been taken up. St. George's has given one quilt and half-dozen towels to Doreas work, and various articles to the Indian mission and Indian girls; their balance was \$16. St. Paul's which was organized last May, has a membership of 50, and reported \$64 on hand. They have contributed bandages for the blind children and have made donations to the Indian mission. St. Thomas' Branch, at Chilliwack, has fifteen members; St. Michael's has twenty. During the year they have helped at the Japanese mission and have made a presentation to St. Michael's Church. St. John's Branch, North Vancouver, has donated two stained-glass windows for the church, and are endeavouring to supply four more. Their membership is 31. After the business session a social programme was carried out, opened by the welcoming of Mrs. Patrick's Japanese children by the juniors; Holy Trinity juniors contributed a song and recitation; Miss Mildred Atkinson of St. Michael's a solo, and the girls of Christ Church two songs. The tiny tots from Mrs. Patrick's Japanese class proved the feature of the afternoon, and the work of these children, the majority not over four years, was remarkable. They went through 12 pretty motion songs and one recitation, and a fan drill, and finished with their own National Anthem, followed by our own. Their small secretary read his report in splendid English, and two of the older girls sang a duet. At the close of the programme Mrs. Patrick was called to the platform and presented with a bouquet of pink carnations from the juniors. Tea was then served. The evening session took the form of a social gathering. Archdeacon Pentreath gave an address, after which the evening was spent in a social manner.

Second Day.—The roll call of the branches was proceeded with, and minutes of the last annual meeting read, followed by a discussion, and the voting of life membership fees, and the discussion of the various appeals and pledges, which will be brought up later. At the close of the session luncheon was served. The afternoon session was opened at 2.30 o'clock, Rev. C. C. Owen conducting the opening exercises. The officers were then nominated by ballot, election to take place this afternoon. Reports were read from the senior branches of the W.A., including All Saints', reporting a total of \$949, with expenditures of \$934.50; St. Matthew's, Abbotsford, which has been organized within the year, and reported \$325; St. Barnabas', with membership 34, and a total of \$446; Christ Church reported 62 active and 42 honorary members, and a total of \$1,516; Coquitlam also reported; Chilliwack Branch has 53 members, and a balance of \$273; The Cathedral, New Westminster, reported 29 members; Central Park, organized last May, 31 members and a balance of \$162; St. James', 37 active members, and a total of \$409; Kamloops, a balance of \$584, and good membership; St. Michael's, a membership of 30, with a total of \$250; St. Paul's, 126 members. Reports were read from Princeton; St. Mark's, Ladner; St. Peter's, Mountain View; St. George's, Fairview; Holy Trinity, Fairview, and St. John's, North Vancouver. Reports were read from the Girls' branches of Christ Church, Chilliwack; St. George's, Fort Langley; St. Mark's and St. Paul's. Mrs. Sillitoe, wife of the first Bishop of the Diocese, then gave a brief address. Mrs. Brenton, corresponding secretary, read the correspondence and letters of greeting, of which there were several. A life membership was presented to Mrs. de Pencier, with a basket of American Beauty roses, and also a life membership to Mrs. C. C. Owen, with a basket of flowers, in the colours of the diocese, yellow, blue and white. Miss Wright, the recording secretary, reported the forming of eight new senior, two new girls', two junior and twelve babies' branches during the year. The membership, including the girls' branches, has reached 840, with 309 in the babies' branch. Mrs. Brenton read the corresponding secretary's report, and Mrs. Hastings the treasurer's, showing a balance of \$589, the largest amount yet recorded during their seven years of existence. The following additional reports were read: Doreas secretary, Mrs. McCaul, organizing secretary; secretary of the "Leaflet," Mrs. Nye; secretary of literature, Mrs. Lye; secretary United Thanks Offering; convener, church furnishing committee, Mrs. Van Nostrand; secretary of Babies' branches, Mrs. Kirby; secretary of Junior branches, Mrs. G. H. Wilson; Japanese convener, Mrs. Dorrell; Indian convener, Mrs. Cotton; Chinese convener, Mrs. Clark. Further business was laid over until the morning session. At the evening session, Archdeacon Pentreath presided.

The final session of the annual meeting was held in Christ Church School Room yesterday

afternoon, and brought to a close their seventh annual meeting, which has taken up the greater part of the past three days. From a small beginning, in which one day easily covered the business, it has grown until the three days are filled to overflowing. Six life memberships were presented yesterday, and two on the preceding day. Mrs. Godfrey was presented with a general life membership, and Mrs. Cunliffe, Mrs. Keene, Mrs. Tiffin, Mrs. Burns and Mrs. Hastings, life memberships of the Diocesan Board. With each membership were given beautiful floral offerings. A rather pretty feature of the session was the presentation by Mrs. Owen of flowers to Mrs. Sillitoe, Mrs. Brenton and Mrs. Pentreath, who have all served on the Board since its inception seven years ago. To each was given a bouquet of seven roses, to Mrs. Sillitoe as first honorary president red roses, to Mrs. Brenton as corresponding secretary for the seven years, white roses, and to Mrs. Pentreath, pink roses. The pledges and appeals were considered; to the General Board was pledged \$300 salary; Miss Omelia, East End Japanese Mission, \$235; West End Japanese Mission for Women and Children, maintenance, salary and rental, \$420; educational fund, \$150; special superannuation funds, \$200; Miss Page, missionary to Hay River, \$300; towards the building of a church at Merritt, \$25; for the building at South Hill, \$25. The Babies' Branch receipts amounted to \$145 and the collections of the meetings, \$45.25, were both given for the Japanese Mission to Women and Children, and \$20.50 to the Seamen's Institute. Mrs. Tiffin, Mrs. Fletcher and Mrs. Cunliffe voted their life memberships to the superannuation fund, and the others were reserved. Votes of thanks were passed to all who had in any way assisted in making the meeting such a splendid success. The officers for the year were elected as follows: President, Mrs. Owen (acclamation); first vice-president, Mrs. Stein (acclamation); second vice-president, Mrs. Tucker; corresponding secretary, Mrs. Brenton (acclamation); recording secretary, Miss M. Wright (acclamation); treasurer, Mrs. Hastings (acclamation); Doreas treasurer, Mrs. McCaul (acclamation); secretary-treasurer united thank-offering, Mrs. L. Hooper; secretary-treasurer of literature, Mrs. Lye; secretary-treasurer of Juniors, Mrs. G. H. Wilson (acclamation); secretary-treasurer of the Leaflet, Mrs. Field Johnson; editor of the Leaflet, Mrs. Sillitoe; secretary-treasurer of the Babies' Branch, Mrs. Kirby (acclamation); Japanese convener, Mrs. Dorrell, assisted by Miss Wright, Mrs. Barton; Chinese convener, Mrs. Stevenson, assisted by Mrs. Clark and Mrs. Robertson; Indian convener, Mrs. Carter-Cotton, with Mrs. Burns and Mrs. Keene as assistants; convener church furnishing committee, Mrs. Van Nostrand.

**Home and Foreign Church News**

FROM OUR OWN CORRESPONDENTS

**NEWFOUNDLAND.**

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

**St. John's.**—The Bishop held an ordination for priests in his Cathedral on Trinity Sunday. His service was preceded by matins, which were sung at 10 o'clock. The following gentlemen were ordained to the priesthood: The Rev. F. L. Law, from Canada; Rev. H. Fahey, Smith's Sound, T.B.; Rev. G. Templeton, Tack's Beach, T.B.; Rev. A. Shorter, of Harbor Buffett; Rev. W. R. Courage, Pushtrough. The "Processional" hymn was "The Church's One Foundation." The clergymen who participated in the ceremonies were Rev. Canon Temple, Rev. Canon White, Revs. Bolt, Barton, Godden and Bell. The sermon was preached by the Rev. Canon Temple, who chose for his text: "I heard the voice of the Lord saying, Whom shall I send and who will go for us; then said I, Here am I, send me." In the Imposition of hands the Bishop was assisted by the clergymen present. Holy Communion was administered at the close of the ordination service.

**NOVA SCOTIA.**

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

**Halifax.**—St. Paul's.—On Thursday, June 15th, the Ven. Archdeacon and Mrs. Armitage celebrated their silver wedding, on the occasion of which they were made the recipients of hearty congratulations from a host of friends, with the hope that they may live to celebrate their golden wedding. St. Paul's Hall was, on the same day, the scene of a festive gathering, when the Archdeacon and Mrs. Armitage were given a reception by the congregation, the hall being handsomely decorated with palms, ferns, lilies and carnations. A delegation of the gentlemen of the congregation, among whom were Messrs. J. C. Mahon, Harry C. Mahon, Wm. J. Clayton, Col. Mowbray, A. deB. Tre-

maine and others, received Dr. and Mrs. Armitage at the door of the hall, escorting them to seats in front of the stage, while the music of Lohengrin's Wedding March was admirably executed on the piano by Mrs. Cyril Clarke. Mrs. Armitage, wearing a charming gown of white, with flowered picture hat, looking young enough to be celebrating the first anniversary of her wedding day, was attended by her two daughters, Misses Mary and Helen Armitage, the former in white, the latter wearing a pink gown. Mrs. R. D. Taylor, on behalf of the Woman's Auxiliary, presented Mrs. Armitage with a magnificent bouquet of chrysanthemums and white roses. Refreshments were then served from a bountifully laden table, presided over by the ladies of the Bible Class. In the centre of the table, flanked by artistic floral decorations, stood a large wedding cake, of which Mrs. Armitage was invited to cut the first slice. A musical programme followed, which was excellently rendered, at the close of which Senior Church Warden J. A. C. Mowbray, in a few happily chosen words, voiced, on the part of all present, hearty congratulations to the Rector of St. Paul's and Mrs. Armitage, and invited them to the platform, where addresses and presentations from the Sunday School, Band of Hope, Brotherhood of St. Andrew and the Chinese School, took place. The first address from the Sunday School was read by Mr. J. C. Schaefer, and was as follows: "Dear Mr. Archdeacon and Mrs. Armitage: We, the teachers and officers of St. Paul's Sunday School, extend to you our hearty congratulations on this the anniversary of your Silver Wedding, and ask your acceptance of this slight token of our warm appreciation for you both, with a heartfelt wish and prayer that you may long be spared to carry on your work and labour of love among us. Signed on behalf of the officers and teachers. J. C. Schaefer, lay superintendent; H. P. Hazanson, librarian; Jane B. Hodgers, Bible classes; Miss Grant, main school; Mrs. W. J. Wallace, primary; Miss Pyke, kindergarten; Annie L. Elliot, cradle roll; F. H. Kellogg, home department supt.; Helen L. Wright, Chinese department."

After the reading of the address, Mr. J. C. Mahon presented, on the part of the Sunday School, to Mrs. Armitage, a beautiful silver tea kettle with spirit-lamp. The Band of Hope then came forward, the following address being read by Master Willie Negus: "To Venerable Archdeacon and Mrs. Armitage: Dear Dr. and Mrs. Armitage—All the members of the Band of Hope join in wishing you much happiness on this the 25th anniversary of your wedding day. We ask you to take this little token of our affection for you both. This silver triangle, which we offer you, the Honorary President of our Band, is to us the reminder of the virtues for which we stand, which are Love, Purity and Fidelity. We again wish you many happy returns, and trust that these few words will help to tell you the very warm place which you and Mrs. Armitage hold in all our hearts. Signed on behalf of the members of St. Paul's Band of Hope. William Roy Elder, president; John William Negus, secretary."

At the conclusion, Dr. Armitage was presented with a silver triangle by Misses Katie Boutilier and Fredricka White.

On the part of the Chinese, the address was read by the Rev. S. R. Prince, as follows: "To Ven. Archdeacon Armitage and Mrs. Armitage:

We hail your silver wedding day,  
Our rector and our friend,  
And pray that health and happiness  
May still your steps attend.

Though children of a stranger land,  
We feel that still you care  
That we, in this our chosen home,  
A Saviour's love should share.



**OAK EAGLE LECTERN**  
(Hand Cut)  
for All Saints' Church, Windsor

Made and carved by  
**The Blonde Lumber and Manufacturing Company**  
Chatham - Ont.

Manufacturers of Ecclesiastical Wood Work  
Send for catalogue of designs  
Memorial work a speciality

That when life's journey here is o'er,  
We may with thine you love,  
Be found among his wedding guests,  
And sup with Him above.  
From the Chinese Class."

Followed by the presentation of a silver marmalade jar by Miss Wright.

The address by the Junior Brotherhood of St. Andrew was read by Master Cyril Evans, and the presentation of silver salt cellars by Albert Major: "Ven. Archdeacon and Mrs. Armitage: We, the Junior Chapter of the Brotherhood of St. Andrew, avail ourselves of the opportunity of this, your 25th anniversary, to present you with this slight token of the esteem in which you are held, and we trust that you and Mrs. Armitage will long be spared to enjoy returning anniversaries of this day. Signed on behalf of the Chapter. Cyril Evans."

The Archdeacon expressed, on the part of himself and Mrs. Armitage, as being deeply touched by these expressions of the great good will of their people in old St. Paul's, and heartily thanked them for such beautiful remembrances and the many endearing tokens of affection which had reached them from so many on this occasion.

It was now 14 years that they had labored together in St. Paul's, and they had never had a single regret, but had grown more deeply interested in the work as the years grew. The doctor alluded, in feeling terms, to the great work of the Sunday School, in which work he saw one of the most faithful standing on the platform with him, Mr. John C. Mahon, who has been associated with the Sunday School for nearly fifty years. The Archdeacon also touched upon the good work done by the Chinese Mission. The evening was concluded by all joining hands and singing "Auld Lang Syne," followed by the National Anthem.

Dr. and Mrs. Armitage were also made the recipients of a very handsome silver and glass epergne from the congregation of St. Paul's and a silver fern dish and paper knife from the Girls' Friendly Society.

**Trinity.**—The members of the choir of this church were entertained to a supper in the Parish Hall on Wednesday evening the 14th. The rector presided, and he was supported on either side by the church wardens and the organist. The rector, in the course of his remarks, read a letter just received from a lady who had been present at the service last Sunday evening, expressing her appreciation of the bright and hearty service, and presenting the church with two handsome book marks. The letter was received with applause. The church wardens and Vestrymen Keizer, Grigoire and Shaffer each made appropriate remarks in terms of warm praise of the work of the choir, referring especially to the splendid services of choir master and organist. Mr. Towill, as secretary of the choir, responded in a telling speech. His remarks were followed by similar expressions from other members of the choir, Mr. Pepall, Mrs. Coombs and Mr. Gilispie. A very pleasant evening was brought to a close with all joining in "Auld Lang Syne" and the Doxology.

**Windsor.**—King's College.—The Rev. Canon Vroom, of this college, will take charge of the parish of Weymouth during the summer. Rev. C. R. Cumming, the former rector, has removed to Bridgewater. Rev. Professor Harley has taken work for the summer at Fredericton Cathedral. Canon Powell will devote two months of the vacation to the Forward Movement. The Rev. H. DeBlois, who died recently at Annapolis Royal at an advanced age, will be greatly missed in the Diocese. He was one of the oldest living graduates of King's College, and had done excellent work in Nova Scotia and the West Indies. He had received his D. D. degree only a few days before his death. A member of one of our oldest Nova Scotia families, he had spent the most of his life in the neighbourhood of Annapolis.

**Dartmouth.**—Christ Church.—This place is likely to have another church, and a meeting was recently held to consider the matter. The new church proposed is for the church people of the North End. The meeting was held at the Dawson Street Mission Hall. Mr. Weir, assistant to Rev. S. J. Woodroffe of Christ Church, who conducts the services in North Dartmouth, expects to be able to raise a sufficient amount to erect an edifice capable of seating a good number. Already a considerable sum of money is available for this object, and there is a fourth sum promised. The need for a church in North Dartmouth has been long felt. At the present time services are held in Dawson Street Mission, which is also used for that purpose by the members of St. James' Church.

**Lunenburg.**—The Rev. Ward Whate, of Sydney, C.B., has been appointed to this very important parish. He has the offer under consideration. Mr. Whate, who is an Englishman, is greatly beloved in his present parish, and if he decides to go to Lunenburg will be much missed. The important parish of Weymouth is vacant by the resignation of the Rev. C. R. Cummings, who goes to Bridgewater.

## FREDERICTON.

**John Andrew Richardson, D.D., Bishop,**  
**Fredericton, N.B.**

**Dorchester.**—The Rev. Canon Robinson, who worked for some years in the Diocese of Calgary, has been appointed rector of Dorchester, N.B. Canon Robinson is a native of Annapolis Royal, N.S., and is a grandson of a British officer, who was once stationed in the old fort. His father, Dr. Robinson, of the same town, is a widely known and greatly beloved physician. He is a graduate of Wycliffe College, Toronto, is an excellent preacher, and a man of great energy and force of character.



## QUEBEC.

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

**Lennoxville.**—Bishop's College.—The closing exercises at this seat of learning took place on Monday, June 19th, on which day also the annual athletic sports were held. Among the people present during the day were the Bishop of Quebec, the Dean of Ontario, Principal Parrock, Dr. R. Campbell, K.C., Mr. E. Cochrane, Mr. C. M. Holt, K.C., Major G. R. Hooper, and a large number of the parents. On the following day the annual service was held in the chapel, when the Very Rev. E. J. Bidwell, D.D., D.C.L., Dean of Ontario, a former headmaster, delivered a most impressive and eloquent address, taking for his text, St. Matthew IV., verse 8, and following verses. The distribution of prizes took place immediately after the service, and the headmaster, J. Tryson Williams, Esq., B.A., was supported on the platform by the Lord Bishop of Quebec, the Very Rev. the Dean of Ontario, R. Campbell, Esq., K.C., D.C.L., Chairman of Directors; H. M. Price, Esq., Director; Rev. R. A. Parrock, D.D., LL.D., Principal of Bishop's University; F. W. Frith, Esq., M.A., Secretary; J. R. Montzambert, Esq., M.A., House Master of the Upper School; H. R. Cattens, Esq., F.R.G.S., House Master of the Preparatory School; Rev. H. C. Burt, M.A., Acting Chaplain, and the School Staff. The Dean of Ontario addressed the boys before distributing the prizes. He expressed the very great pleasure he felt in being present on this occasion, reminding him as it did most pleasantly of old times. He offered the headmaster his sincerest congratulations on his success in overcoming the difficulties he had to face in bringing the school to its present high pitch of excellence. The examiner's report was one of which any school might be justly proud, and showed that the standard of work aimed at and attained was a high one. The Bishop of Quebec proposed a vote of thanks to the Dean for his excellent sermon, and addressed some inspiring words to the boys; he also thanked Mrs. E. A. Whitehead for so kindly distributing the prizes. The chairman of the directors, Dr. R. Campbell, and Mr. H. M. Price supported the motion, and after cheers had been given for the headmaster and the staff, the school dispersed for the vacation.



## MONTREAL.

**John Cragg Farthing, D.D., Bishop, Montreal.**

**Montreal.**—Church of the Ascension.—An interesting ceremony took place on Sunday morning, June 18th, at this church, when three chancel windows were unveiled. The central one, representing the Ascension of Christ, was a memorial erected by Mrs. Stevenson to the memory of her two daughters, Evelyn and Rose, the latter being a victim of the "Herald" fire just 12 months ago. The Crucifixion and Resurrection windows were given to the church by Mr. and Mrs. C. A. Sharpe, and Mr. and Mrs. J. Griffiths. The windows were designed and executed by Messrs. Spence and Sons, Montreal. The dedication service, which was said by the Rev. Jas. L. Flanagan, rector of the church, came just prior to the sermon, which was preached by the Rev. Stevenson Major. Owing to his not being aware beforehand of the dedication services, his remarks had no direct bearing upon the subject. Before commencing his sermon, however, he spoke fittingly of the symbols represented by the windows, and of those whose memory they stood for. He also congratulated the church and its rector on the splendid work they were doing in that parish. The church was well filled.



## ONTARIO.

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

**Kingston.**—The following are the Bishop's public engagements for the month of July: Sunday, July 2nd—11 a.m., Camden East; 3 p.m., Newburgh; 7 p.m., Yarker. Tuesday, July 4th—11 a.m., Bally Canoe; 3 p.m., Escott. Wednesday, July 5th—11 a.m., New Dublin; 3 p.m., Lyn. Thursday, July 6th—11

a.m., St. George; 3 p.m., Lord's Mills; 8 p.m., Maitland. Friday, July 7th—11 a.m., Garretton; 3 p.m., Jellyby; 8 p.m., North Augusta. Sunday, July 9th—Wolfe Island, 11 a.m., Christ Church; 3 p.m., Trinity. Sunday, July 16th—11 a.m., Plecia; 3 p.m., Ardoch; 7 p.m., Onpah. Monday, July 17th—3 p.m., Clarendon; 8 p.m., Oso. Tuesday, July 18th—11 a.m., Zealand; 8 p.m., Sharbot Lake. Saturday, July 22nd—11 a.m., Reigon. Sunday, July 23rd—11 a.m., Easton's Corners; 3 p.m., Newbliss; 7 p.m., Frankville.

**St. James'.**—The members of the choir and a number of friends took tea at Lake Ontario Park lately. The gathering was in honour of Miss Annie Wilnot, who will shortly leave for Calgary to join the rest of her family, who recently moved there. After partaking of a hearty tea, Rev. T. W. Savary read an address, and on behalf of the choir presented Miss Wilnot with a handsome silk umbrella. Miss Wilnot has been a faithful member of the choir for several years, and is very popular. Her friends wish her good luck in the West.

**Delta.** St. Paul's.—This church celebrated the centenary of its opening yesterday, the 28th inst., when the Bishop of the Diocese visited the parish and held a Confirmation service. A special garden party was held during the day in honour of the event, at which the Bishop and others gave addresses.

**Napanee.**—St. Mary Magdalene.—During the hot weather there is an eight o'clock celebration every Sunday morning in this church, and the Communion Service at both eight and eleven o'clock, on alternate Sundays, so that all members of the church may be able to attend at least one of the services. In this church, after Evening-song on a recent Sunday night, a presentation of Coronation medals was made to the choir boys for regular attendance, good behaviour, etc., a number getting silver medals and others medals of bronze.

**Belleville.**—Christ Church.—A Men's Club has lately been formed in connection with this church, with the following officers: Hon. Pres., The Rev. R. C. Blagrove; First Hon. Vice-Pres., The Rev. J. E. Fraser; Second Hon. Vice-Pres., Richard Greatrix; President, L. B. Cooper; Vice-Presidents, F. P. Thompson and George Smith; Secretary, Wills MacLachlan; Treasurer, Chas. J. Symons; Executive, Walter Alford, convener, Dr. MacColl, John Newton, W. R. Lott, W. Rollourne and W. E. Griffith; Reception Committee, J. L. Tickell, convener, A. Harman, B. Ketcheson, D. J. Batehler and N. Parliament. A membership of 200 is aimed at, and it is hoped that this figure may be ultimately attained.

**Belleville.**—St. Agnes' School.—The closing exercises of the eighth year of this school began on Sunday afternoon, June 18th, when the Chaplain, the Rev. G. R. Beamish, gave the pupils a very interesting and appropriate address in the school chapel. On Monday morning the Kindergarten children gave an exhibition of their work and their games. On Monday evening, a very pretty operetta, "The Fairy Chain," was given by the pupils of the singing class, in the open air. The beautiful grounds, for which the school is so celebrated, made a perfect natural setting for the performance, which was admirably done. On Tuesday evening, a piano and song recital of rare excellence was given, at the close of which prizes were distributed. Upon this occasion the Lord Bishop of the Diocese was present. Mr. Beamish welcomed him on behalf of the management of the school. He said that the year just finished was far the best in the history of the school. Every available corner had been filled, and it had been necessary to build another wing to the school. He spoke feelingly of the great loss sustained by the school in the death of Mrs. Lingham, the founder and late directress of the great work, undertaken and accomplished by her in establishing it, and which would cause her to be long remembered. The greatest interest is now being taken in the work by Mrs. Lingham and Mrs. Lazier, her daughter, who is now president. The Lord Bishop expressed his pleasure at being present, and congratulated the management, the Lady Principal and the staff, upon the wonderful success of the school, upon the reputation given to it by the pupils who have left, upon the need of a new wing now nearly finished, and other improvements to be made in the near future. His Lordship then presented the prizes for general proficiency. The other prizes were presented by the Rev. Canon Bogert, Canon Starr, G. K. Beamish, R. Blagrove, A. L. Geen and Mr. L. H. Baldwin.

**Brockville.**—St. Alban's School.—The annual athletic sports and prize giving took place on a recent date, and there were a number of visitors thereat, not only from Brockville, but also from outside points. The work accomplished during the past year has been most successful, and the school is in a very prosperous and satisfactory condition.

**Lansdowne Rear.**—The contract for the new rectory has been given, and it will cost, when complete, about \$3,200, almost all of which has been guaranteed. The Ladies' Aids of the different congrega-

tions have undertaken the responsibility for different portions of the work: Trinity Church for the plumbing, Christ Church for the heating, and St. Paul's Church for the lighting. The building will be erected on the old site and, in a large measure, on the old foundation.

**Stirling and Frankford.**—The Bishop visited this parish on June 6th to administer the Apostolic Rite of Confirmation. Service was held in Trinity, Frankford, at 11 a.m., at which eight candidates were presented. A good congregation was present. In the evening service was held at Stirling, in St. John's Church, which was taxed to its utmost capacity, every available space being occupied, many being unable to gain admittance. Twenty-four were confirmed, making a total of thirty-two for the parish. Through the kindness of Messrs. W. S. Miller, Frankford, and R. Boulton, manager of the Bank of Montreal, Stirling, the Bishop was conveyed by motor through Frankford and Rawdon parishes.

## THE DIOCESAN SYNOD.

**Kingston.**—The 47th session of the Diocesan Synod began on Tuesday, June 13th, at 12 noon. Previous to the opening of Synod, Matins had been said, and the Holy Communion celebrated in the Cathedral. The Rev. Canon Starr said Matins, and the Lord Bishop was the celebrant at the latter service, at which a large number of the delegates made their Communion. At the opening of the Synod, in the Synod Hall, the Lord Bishop presided, and the Rev. Canon Starr offered up prayer. The Rev. Canon Grout was re-elected Clerical Secretary; Mr. Francis King was re-elected Lay Secretary, and Mr. R. J. Carson was re-elected Treasurer. The motions for the reappointment of these gentlemen were made amidst much enthusiasm, a warm tribute being paid to the officers for their good work during the year. The Rev. J. O. Crisp, Francis King and Col. McGill were appointed on the Audit and Accounts Committee. The report of the Treasurer was read by Mr. R. J. Carson. A summary of the report had already been published. Mr. Carson reported that the statement was a very good one. It showed all the trusts funds to be in good shape. The report was regarded by Synod as a most encouraging one, and was passed, and at the same time Mr. Carson was thanked for his interesting report. It was decided to send greetings to the Synod of Toronto and Huron. The Rev. F. D. Woodcock presented the following notice of motion: "Provided that the estimated receipts from the mission givings fund, for the diocesan mission fund, being in excess of the estimated expenses classified for this year, and in view of the very small stipends of several of the missionaries, be it resolved, that all mission stipends whose stipends from all sources are below \$650, be raised to that amount, or pro rata, according to the amount at the disposal of the Board on the 1st January, 1912, and that the amount be added to the cheque issued to each missionary on January 1st, 1912." The Synod adjourned at one o'clock, until three, when Bishop Mills read his Charge. The Bishop in his Charge touched upon a number of matters which are at the present time occupying a large share of the public attention, such as reciprocity, the approaching departure of Earl Grey, the political situation in the British Isles, the Peace Conference, and lastly, the Ne Temere decree. In regard to the latter he said: "I very much dislike saying anything in the nature of criticism respecting the conduct of any other religious body, but we certainly, as a church and as British subjects, cannot be silent, when we are not only assailed by insulting words, but our liberties, and the laws of the land, are openly attacked and set aside. The Pope's proclamation that a marriage celebrated by a Protestant minister is no marriage, is grossly insulting and audacious; opposed to morality, opposed alike to the laws of God, and of Christian nations. Yet this decree is being carried out, both in Ireland and in the Province of Quebec. In the Province of Quebec, two Roman Catholics, for some reason which I have not heard, saw fit to be married by a Protestant minister, under authority of license. The man in time tired of his wife, and left her. He appealed to the church for a divorce, and the Archbishop granted it, under authority of this decree 'Ne Temere,' stating that they had not been married, and that they had been living in adultery. The man, having secured the divorce from the church, then applied to the civil court, and a Roman Catholic Judge decided that the ceremony performed under authority of license by a Protestant minister, was not a legal marriage, and upheld the decree of the Roman Archbishop, thus not only claiming, but exacting for the Pope, supreme authority in this realm. This annulment of the marriage was undoubtedly illegal, for two of the ablest Judges that have ever sat on the Bench, in the Province of Quebec, have declared that a marriage of two Roman Catholics by a Protestant minister, under authority of license, is legal and valid. This annulment, moreover, was not only illegal, it was immoral; an innocent woman was turned out on the world with a stain on her character, her child left nameless and portionless, without civil rights, and branded as illegitimate. It is, however, not merely in

the case of two of her own members that the Roman Church presumes to take such a course, but also in cases where Protestants and Roman Catholics have been married by a Protestant minister, thus not only arrogating to herself the right of doing as she pleases with her own people, but with Protestants as well, even to the extent of breaking up homes. It is quite time that we should wake up and no longer submit to such indignities being placed on us. I shall be glad if the Synod will give some expression of its views on the matter, if it thinks proper to do so." In dealing with diocesan matters, the Bishop referred to the fact that it was exactly fifty years ago to the day (viz., June 13th, 1861) since the initial session of the Synod was held at the call and under the authority of Bishop Strachan, for the purpose of electing a Bishop for the Diocese of Ontario, and the Rev. J. Travors Lewis, rector of Brockville, was chosen. The first Synod under the new Bishop was held in Kingston on April 9th, 1862. At the conclusion of his charge, the Bishop referred in eloquent and touching terms to the very great loss which has come upon the Canadian Church in the death of the late Right Rev. Dr. DuMoulin, the Bishop of Niagara. He also spoke very feelingly in regard to the late Mrs. Grout, in the following words:

"On April 4th, Mrs. Grout, beloved by all who knew her, an active worker in the Woman's Auxiliary, of which she was one of the diocesan vice-presidents, and never weary in well-doing, or in rendering help to others—after a long and painful illness, borne with Christian patience, passed to her rest. I am sure every member of this Synod, both clerical and lay, sympathizes with Canon Grout, who has indeed been greatly bereaved." After the reading of the Charge of Bishop Mills, the following were appointed a committee to deal with the charge and report to the Synod, on the facts which the Bishop might ask to have considered: Dean Bidwell (convener), the archdeacons and Rural Dean Dobbs, Beamish, Jones, Rev. W. L. Armitage, Dr. Preston, J. R. Dargavel, M.P.P., W. B. Carroll, Dudley L. Hill, G. G. Grothier and James McComb. Archdeacon Macmorine followed with a feeling reference to the late Dr. R. V. Rogers, referring to the active part he had taken in church work, referring especially to the service he had rendered as a member of St. James' Church. He was a man who would be greatly missed in the church work. Tribute was paid to Dr. Rogers' work in the Laymen's Missionary Movement. Dean Bidwell made reference to the loss sustained by the death of Rural Dean Dibb, of Napanee, speaking at some length on the good work he had carried on. Canon Grout presented a report of the University of Trinity College. In the Report on Mission Givings, which was read by the Very Rev. Dean Bidwell, the following sentence occurred: "There appears to be urgent need of dealing with the question of the stipends of the clergy. In view of the living they are frequently utterly inadequate. Most dioceses are seriously concerning themselves about the matter, and this diocese should not lag behind." The report was ultimately adopted. The Synod then adjourned until the following morning.

In the Cathedral in the evening the Synod service was held, and there was a very large attendance. The preacher was the Very Rev. F. DuMoulin, LL.D., the Dean of Ohio, who delivered an excellent sermon, choosing for his text the words, "Seek ye first the Kingdom of God and His righteousness."—St. Matthew 6:33.

After the service a most enjoyable banquet was held by the graduates of Trinity University. Graduates of other universities, as well as others, were present as guests. The Rev. Canon Starr presided, and the principal speakers were Dr. Lloyd, the Vice-Provost of Trinity, and the Very Rev. Dean DuMoulin. The toast to the sister universities was proposed by His Honour Judge McDonald, and responded to by Dean Bidwell, representing Oxford, Revs. Messrs. Orchard for Cambridge, Paterson for Wycliffe, Fitzgerald for Trinity, Dublin; Blagrove for the Montreal College, and Armitage for Huron. Mr. George Gillespie and the Rev. A. H. McGreer sang very acceptably.

Wednesday.—Prior to the commencement of business at this session, the following resolution, which was moved by the Rev. C. A. French and seconded by Mr. J. R. Dargavel, M.P.P., was carried unanimously: "That the Synod of the Diocese of Ontario, now assembled, would present its sincere felicitations to His Majesty King George V., on his approaching coronation, and would hereby renew its expressions of deep loyalty and attachments to his throne and person."

After passing the above resolution, the members of Synod arose and sang the National Anthem. At this session a number of reports on various subjects were presented and passed, that by Dean Bidwell from the Social and Moral Reform Committee leading to a long discussion in regard to the movement for local option, which was brought about by some remarks made by the Rev. W. L. Armitage, of Picton. In the end, the report was passed, and the Bishop added Mr. Armitage's name to the Social and Moral Reform Committee. A number of changes were made in the standing committees, to fill the vacancies caused by deaths of Rural Dean Dibb and Dr. R. V. Rogers.

The Rev. Rural Dean Dobbs gave a report of the domestic and foreign missions. The committee re-

ported that the sum of \$7,300 was paid to the treasurer of the M.S.C.C. for the year ending Dec. 31st, 1910, and that \$1,700 is available for this purpose from the united funds for the first quarter of 1911. As few missionaries will be in Canada on furlough this year, it was recommended that missionary picnics be held in a number of centres. This plan will be adopted.

At the afternoon session a good deal of routine business was transacted, and a number of reports were presented. A great part of the afternoon was taken up with a discussion on the Ne Temere decree, and in the end the following resolution was passed unanimously, amid a scene of great enthusiasm. The resolution was moved by the Rev. W. F. Fitzgerald, of Kingston, and seconded by the Rev. Rural Dean Beamish, of Belleville, and it read as follows:

"That the Synod of Ontario Diocese desires to express its resentment of the Church of Rome's action, issuing the 'Ne Temere' decree, and would respectfully suggest that all English Church men maintain a firm and courteous attitude of opposition to any attempted interference in regard to such a vital matter as covered by the 'Ne Temere' decree, which strikes a serious blow at the moral status of society in general, and the sacredness of home life, and that a memorial be sent to the General Synod, urging that united action of the Canadian Church be taken in the matter." This resolution was carried by a standing vote.

The elections resulted as follows:

General Synod.—Clergy.—The Dean of Ontario, Rural Deans Beamish, Dobbs and Patton; Revs. Canon Starr, and H. H. Bedford Jones. Substitutes, Rural Dean Armstrong, Revs. Canon Grout, R. C. Blagrove, W. L. Armitage and J. H. H. Coleman.

Laymen.—His Honour Judge McDonald, Messrs. J. R. Dargavel, W. B. Carroll, R. J. Carson, G. F. Rutan and Dudley Hill. Substitutes, Dr. Preston, S. F. Miller and Francis King.

Provincial Synod.—Clergy.—Dean Bidwell, Rural Deans Patton, Beamish, Armstrong and Dobbs; Revs. H. Bedford Jones, Canon Starr, F. D. Woodcock, R. S. Forneri, R. C. Blagrove, Canon Grout and Canon Bogart. Substitutes, Archdeacon Carey, W. F. Fitzgerald, J. H. H. Coleman.

Mission Band.—Clergy.—The Revs. Rural Deans Jones, Dobbs, Patton, Armstrong, Beamish; Revs. R. de P. Wright, F. D. Woodcock, C. J. Young.

Laymen.—Messrs. B. S. O'Loughlin, W. B. Carroll, J. R. Dargavel, Dr. Preston, Dr. Gardiner, D. L. Hill, Judge Reynolds, J. B. Walkem.

Amongst other matters disposed of at this session was the following: Mr. J. B. Walkem moved that the request of the vestry of Sydenham Church, for the sale of the church to the Canadian Northern Railway, for the sum of \$5,000, be granted. The railway will run within a few feet of the present church and thus will spoil the property. The members of the Synod agreed that the offer was a good one, and it was accepted by a unanimous vote. This will mean that a new church will be erected for this parish. The present rector, the Rev. T. F. Dowdell, looked upon the sale as a most favourable one, and there was no objection to the passing of Mr. Walkem's motion.

The annual missionary meeting was held in the evening in St. George's Hall, the Bishop presiding. There was a large attendance. The two principal speakers were the Very Revs. the Deans of Ontario and Ohio, respectively. The former took the place of the Rev. Canon Gould, the Secretary of the M.S.C.C., who was unable to be present.

Thursday.—At the morning session, in addition to the transaction of a good deal of routine business, the following resolution, which was moved by the Very Rev. Dean Bidwell, was carried by a unanimous vote: "That a committee be appointed to consider the whole question of the stipends of the clergy, with a view to suggesting improved methods of raising such stipends and increasing the amount in every case to a proper living wage under present conditions."

The Rev. F. D. Woodcock, seconded by Rural Dean Dobbs, moved the following resolution, which was carried by a unanimous vote, and without discussion:

**OUR EXPERIENCE IN  
\* CHURCH \*  
DECORATION**

should be of value to committees considering the decoration of their churches. Our work has met with approval by churches in all parts of the country.

Correspondence is invited.

**The Thornton-Smith Co.**  
11 King St. W. Toronto, Can.

"Provided that the estimated receipts from the mission giving fund, for the diocesan mission fund, being in excess of the estimated expenses classified for this year, and in view of the very small stipends of several of the missionaries, be it resolved, that all mission stations whose stipends from all sources are below \$650, be raised to that amount, or pro rata, according to the amount at the disposal of the Board on the 1st January, 1912, and that the amount be added to the cheque issued to each missionary on January 1st, 1912."

A canon was introduced by Mr. Dudley L. Hill, providing for the formation of a Diocesan Sunday School Association, and at the final session of the Synod, which was held in the afternoon, the canon was passed. In the evening, at a S.S. Conference, which was held in St. George's Hall, and which was well attended, the Lord Bishop presided, Mr. Dudley Hill, of Napanee, who has for many years past been actively engaged in S.S. work, at the invitation of the chairman, explained the new canon, and the following officers were elected: Chairman, The Very Rev. Dean Bidwell; Secretary, Mr. Dudley Hill, Napanee; Treasurer, Mr. D. E. Hague.

The newly formed Association will act in conjunction with, and for the purpose of carrying out the objects of the Sunday School Commission, created by the General Synod of Canada. It shall consist of the Bishop, who shall be ex-officio president, of the clergy of the diocese, the teachers and officers of the Sunday schools, and the lay delegates to Synod.

In the course of his address, the Bishop dwelt upon the vital necessity that there was for properly trained teachers in the Sunday School. After the elections had taken place there was a considerable discussion on matters pertaining to Sunday School work in general.

**TORONTO.**

**James Fielding Sweeney, D.D., Bishop.**  
**William Day Reeve, D.D., Toronto.**

The Diocesan Synod.—(concluded)

At the suggestion of Hon. S. H. Blake a clause was added commending to the attention of Canadians the action of King George in advocating the observance of Sunday in such a way that domestics and other servants might benefit from the Day of Rest. A minority report was brought in by Mr. H. T. Beck, but after discussion the majority report was adopted, only six members voting against it. The Temperance and Moral and Social Reform Committee report brought up the question of immorality in the schools. The Synod after a short discussion passed the following resolution: "It was with deep regret that the members of your committee saw the strictures which have been lately made on the morality of our public schools. Your committee thinks that the Church should demand the introduction into our public schools of a more complete systematic teaching of morals, based upon religious principles. Parents are perhaps the most natural teachers of their children in purity and chastity, but parents are not always willing to do so, nor always the most capable. It is therefore important that in our public schools instruction be given in Christian morality and every possible care taken to protect our children from the evil influences of the vicious, and from the temptations to impurity which may be incident to co-education where religion is excluded."

A resolution to his Majesty King George V. was passed by the Synod. The resolution reads as follows: "We, the members of the Church of England of the Diocese of Toronto in Synod assembled, in view of your Majesty's approaching Coronation, and having in remembrance the honour due unto kings, desire to assure you of our loyal devotion to the throne under which we in Canada have so long enjoyed so many blessings. Knowing that your high office entails many burdens, we take pleasure in assuring your Majesty that very earnest prayers will be offered up from day to day, that He by whom King's reign may grant you wisdom and strength and such other needful gifts that the throne may be established on the firmest and most lasting foundations. May grace, mercy and peace be with your Majesty, your Queen and all the members of your family." It was decided that the memorial be signed by the Lord Bishop of the Diocese and that a copy be cabled to his Majesty, and an engrossed copy forwarded as soon as possible, signed by the Ven. Archdeacon Cody and Mr. John R. Cartwright.

The following cablegram was received from the King by the Lord Bishop of the Diocese on Saturday, the 17th, in answer to the above resolution:—

"London, June 17th, 11.31 a.m.  
"To the Right Reverend Bishop of Toronto, Ont.:"

"The telegram which I have received from the members of the Church of England, assembled in Synod at Toronto, has greatly touched me. I heartily appreciate the sentiments of loyalty and affection which it expresses, and I thank all those who joined in the expressions for the assurance of their prayers."

"George, R.I."

Friday.—The final day of the Synod sessions was a very busy one. Amongst other matters the Synod spent several hours in discussing the Ne Temere Decree, the debate arising out of a clause of the report on the Church, which was presented by the Ven. Arch-

deacon Warren. The Synod was not content with giving the usual expression of opinion about the decree, but decided to press for an assurance that the sanctity of the marriage tie in the Dominion was not to be endangered. During the course of the debate it was pointed out by several members that the first thing to acquire was knowledge about the decree, and then to take action, so the following resolution, moved by Hon. S. H. Blake, K.C., and seconded by Frank Hodgins, K.C., was adopted:—

“Resolved, that the clause of the report on the state of the Church having reference to the Ne Temere Decree be referred to a committee to consider the same, and to prepare, on behalf of the Synod, a statement dealing with the said subject, which shall be duly forwarded to the General Synod and the other proper authorities, ecclesiastical and civil. The said committee is hereby also instructed and empowered to follow up the matter in such a way as it may deem proper to preserve the sanctity of marriage and to protect the rights of the members of the Church of England in the Dominion of Canada in respect of any matters that may be invaded by the said decree, the method of its promulgation, and the manner in which it is carried out.” The committee appointed was: Bishop Sweeney, Chancellor Worrell, Archdeacons Warren and Cady, Provost Macklem, Rev. F. G. Plummer, Hon. S. H. Blake, Frank Hodgins, K.C., N. F. Davidson, K.C., W. D. Gwynne, J. R. Cartwright, and the Rev. C. J. James.

The Synod by a resolution endorsed the recommendation of the Committee on the State of the Church in favour of a vigorous policy in the matter of the carrying on of mission work in St. John's Ward, Toronto. While expressing itself in favour of the principle of Church co-operation, the Synod sent the matter to the General Synod to be dealt with. A motion was passed expressing the hope that the General Synod of 1911 would consider, after consultation with the Methodist and Presbyterian Churches, whether some plan could not be devised whereby these Christian communions might choose locations by mutual agreement, so as to provide Christian ministrations for the greatest number of centres.

The resolution in its final form endorsed the action of the General Synod of 1908 in recommending action looking to the growth of the spirit of unity. This clause met with no opposition. The other clause read as follows: “The Synod hopes that the General Synod of 1911 will consider whether, after consultation with the constituted authorities of the Methodist and Presbyterian Churches, some plan may be devised whereby each of these Christian communions may by mutual agreement so choose locations for new work as to provide Christian ministrations for the maximum number of centres. Such action, duly safeguarded, would, we believe, tend to economy, strength and the development of the spirit of unity.”

After some discussion the matter of the augmentation of stipends was, upon the Rev. L. E. Skey's suggestion, finally referred to the Executive Committee, with instructions to take up the matter and devise a scheme for increasing the givings of the country districts. The report on the Rectory Commission was finally adopted after a short discussion.

The report of the Anglican Young People's Association was adopted, although the Rev. R. E. Sims and the Hon. S. H. Blake objected to the holding of corporate communions by the members of the Society. They did not agree that the spirit of Christian fellowship could be fostered by meeting together in the highest form of worship. They were voted down by a majority of 64 to 25, and when they caused a second vote on the point the poll stood 71 to 12. Upon the motion of N. F. Davidson, K.C., the Executive Committee was instructed to devise a plan whereby Church people moving from one parish to another might be followed up. The General Synod will be asked to take up the same matter in order that there may be a uniform system throughout the whole of Canada. The General Synod will also be memorialized to pass legislation so that all the Chancellors of the Dioceses will be ex-officio members of that body. A motion, introduced by Mr. E. W. Trent, was passed to create a Hospitality Committee, whose duties it will be to look after country delegates. This was done to encourage the attendance of laymen from the country parishes. The Synod also adopted with very little discussion the reports of Trinity College, the Mothers' Union, and the Girls' Friendly Society. This ended the business of the session, and after the usual votes of thanks had been passed and the Bishop had given a short address, his Lordship dismissed the assembly with the Benediction.

In Toronto the churches early celebrations were held on Coronation Day, and later on the same day choral matins, with sermon, was held in several of the churches. The services generally were well attended.

Haverger College.—The closing exercises and prize-giving took place on Monday evening, the 19th inst. Dr. N. W. Hoyles, K.C., presided and distributed the prizes, the Ven. the Archdeacon of York presenting the three special medals. After this was finished, the guests, of whom there were a large number present, adjourned to the grounds, which were prettily lit up, where refreshments were served and a pleasant time was spent in social intercourse.

Wycliffe College.—This college is aiming at an endowment fund of \$400,000. The present endowment fund amounts to over \$150,000, and a commencement in the effort to raise the \$390,000 aimed at for the contemplated building and endowment fund of the college has been successfully made. Five friends of the college, feeling the immense importance of the issues in Christian work, have subscribed \$92,500 towards this object. A general request to all members of the church interested in evangelical work to join in the undertaking has been made, and a preliminary circular has been sent out. Hon. S. H. Blake, K.C., has undertaken to raise a considerable part of the amount aimed at. He has subscribed liberally himself, and is getting many others to join him in the undertaking. Many of the attendants at the Bible Class conducted by Mr. Blake at St. Peter's Church are coming forward with liberal subscriptions. Amounts have also been received from Ottawa, where Mr. Blake made a special canvass. The Founders' Chapel, opened some weeks ago, cost \$19,000, and other buildings, such as principal's residence and dormitories, brought the cost to \$46,000. This gives ample accommodation for all present and prospective needs. A piece of land has been reserved to answer any emergency of building purposes. The large demands for current expenses, owing to the increase in the number of students of the staff, absolutely call for an addition to the endowment fund of such a sum as will make up in all at least \$400,000, the authorities of the college say.

St. Cyprian's.—The Rev. R. Seaborn, the rector of St. Mark's, West Toronto, has been appointed rector of this parish in succession to the Rev. C. A. Seager, the rector-designate of Vernon, B.C. Mr. Seaborn will enter upon his new duties on the first Sunday in September. In the meanwhile, the Rev. W. Creighton, the vicar of St. Mary the Virgin, Dovercourt, will be in temporary charge of the parish.

Westbourne School.—The closing exercises of the Westbourne School took place on Monday night, the 19th inst., when Miss Carlette received the numbers of interested guests, and was wearing a lace gown with white lace scarf, and beautiful antique necklace. Miss Cartwright spoke to the girls and presented the prizes. The girls who received certificates were: Miss B. Holton, of Hamilton; Miss Marjory Begg, Miss Eva Bundy, Miss Gladys Bolus. Refreshments were served on the lawn, which was most attractively lighted with pretty Chinese lanterns.

Branksome Hall.—The closing exercises of Branksome Hall took place Monday afternoon, the 19th inst., in the St. Simon's Parish House. A program of choruses and French and German recitations were given, and the prizes presented. Miss Marie Parkes read the valedictory address, and the Rev. E. C. Cayley and Rev. Dr. Neil, of Westminster Presbyterian Church, gave short addresses to the pupils. A reception was held afterwards at Branksome Hall, where Miss Scott and Miss Read received the many guests. A musical program was also given at the hall during the afternoon by the pupils.

St. Mildred's College.—The closing exercises of this college (School of the Sisters of the Church) took place on Monday, the 19th inst., at St. Thomas' Parish House, kindly lent for the occasion. A miscellaneous programme of musical and literary selections was most successfully gone through by the pupils, also a short scene in French, *Pendant la Soirée*. After the singing of the Coronation Hymn, “Hail King George,” the Bishop of the Diocese distributed the prizes and certificates to the winners. Before presenting the prizes, the Bishop addressed the children, and told the adults in an emphatic manner the present tendency to separate religion from the school, and said that it was the duty of all parents to see that their children were surrounded by a religious atmosphere. The Bishop, in presenting the prizes, spoke to each individual child. The prizes for excellence in religious knowledge were presented by the Rev. R. Gay, of St. Monica's.

Bishop Strachan School.—There was a large gathering of parents and friends of the School at the annual concert and distribution of prizes, on the evening of June the 19th. The prizes were presented by the Lord Bishop of the Diocese, President of the School Council, assisted by Mr. James Henderson, the Rev. Dr. Lloyd, Mr. Stuart Strathy and the Rev. C. A. Seager, Chaplain of the School.

There was an excellent display of class sewing and dressmaking in the sixth form room, and the exhibition of painting and drawing in the studio proved that quite notable work was being done under the direction of Miss Wrinch. The rooms were beautifully decorated with quantities of palms, peonies, carnations and sweet peas. Refreshments were served during the evening, and a very pleasant time was spent by all of those who were present, and the gathering broke up at a little before midnight.

St. Mary Magdalene.—The Most Rev. Dr. Hamilton, the Archbishop of Ottawa, preached in this church at Evensong on Sunday last.

At the close of the regular evensong in this church on Sunday evening last His Grace the Archbishop of Ottawa confirmed an adult candidate. In the course of his sermon the Archbishop expressed himself as being well pleased with this splendid church and its well-rendered musical services.

St. Stephen's.—His Grace the Archbishop of Ottawa preached in this church on Sunday morning last.

Grace Church.—The Rev. James Broughall, the rector-designate of this parish, preached in this church on Sunday evening last. This church has been sold for the sum of \$25,000, and a site has been secured for the new church at the corner of Russell Hill Drive and Lonsdale Avenue.

St. Cyprian's.—The Rev. C. A. Seager, who is leaving Toronto this week for Vernon, B.C., in order to enter upon his new sphere of work in that place, preached his farewell sermon in this church last Sunday evening, when a large congregation was present. He chose for his text the words, “Now the God of peace make you perfect in every good word and work, etc.”—Heb. 12: 20, 21.

St. James' Cathedral.—A beautiful and impressive service was held on Coronation Day in the above church. The large building was filled to its utmost capacity, many being unable to gain admittance. Prominent seats were occupied by the acting Lieutenant Governor and by representatives of the Legislature and the City Council and the judiciary. Professors of the University and of the two theological colleges were also present. The choir was reinforced by a number of instruments, and the music throughout, both by choir and orchestra, was of the highest order. A Toronto morning paper wrote: “Magnificent in every detail was the service at St. James' Cathedral. Many notable services have been held in this church, but it is extremely doubtful if yesterday's service was ever equalled. Certainly it never had been exceeded. Every point of beauty and grandeur in the Anglican ritual was brought out to perfection, the whole service being a veritable paean of thanksgiving.” A local colouring was given by the fact that the first hymn was that composed by the late rector, Canon Welch, for the coronation of 1902, and the second was written by Mr. Plumtre for the present occasion. In addition to a new tune composed for the latter hymn, Dr. Ham was also the author of the first anthem, “The King Shall Rejoice in Thy Strength,” and of the concluding Coronation March. The proclamation of the King was made by the rector, Canon Plumtre, from the chancel steps, who also sang the Litany and recited the solemnities of the coronation. The Rev. Gore Barrow and Archdeacon Cady also assisted in the service. A beautiful coronation service book was presented to the church for the occasion by Mr. Ross Robertson and was used by the rector.

Earls Court.—St. Chad's.—On Sunday, the 18th inst., the second anniversary of the opening of this church was held. The choral celebration of the Holy Communion was taken by the Rev. Prof. Cosgrave, of Trinity College, who, in the course of his address, referred to the boyhood and life of St. Chad. The church was well filled and the services unusually bright and hearty. There were thirty-eight communicants. In the afternoon the children's service was held at three o'clock. This was taken by Mr. F. R. Dymond, lay reader-in-charge. In the evening, the Rev. G. M. Barrow, of St. James' Church, Toronto, gave a splendid address, which was very appropriate to the occasion, to a congregation numbering nearly one hundred and fifty. The music, which was under the direction of Miss Softley, was well rendered, and the whole day was suggestive of a bright and happy future for the Church in this part of the city. During the past year, in which Mr. Dymond has had the charge under the supervision of the rector, the Rev. R. Seaborn, the attendance at the morning and evening services has been very much improved. The Sunday School has also increased in numbers, the duplicate envelope system has been introduced, and everything, financially and otherwise, is in a vastly better condition than what it was a year ago. Mr. Dymond has had many years' experience in missionary work, and too much cannot be said for the able way in which he has built up the work of the Church in this locality.

Peterborough.—St. Luke's.—On Wednesday evening, the 21st inst., the Lord Bishop of Toronto inducted the Rev. F. J. Sawers into the rectorship of this parish. There were present also Rev. Canon Davidson, the Rev. Charles Carpenter of St. John's Church, the Rev. H. R. Trumppour of All Saints', and the Rev. E. Soward. The Bishop gave an earnest address on the “Work of the Ministry.”

St. John's.—The chimes which have been a labour of love to the incumbent and the people of this parish, a labour in which the citizens of this city participated, were dedicated on Coronation Day by the Lord Bishop of Toronto. The public and private buildings of the city were elaborately decorated. In the morning the 57th Rangers paraded, and also the Boy Scouts, 150 strong. At noon a feu de joie was fired, and the military took a position on the beautiful church green. At the conclusion of the coronation services in St. John's, conducted by Bishop Sweeney, the Bishop received from Mayor Morrow the deed vesting the chimes in trust in St. John's. The ceremony of dedication was performed in the presence of an immense assembly of citizens. This was followed by a luncheon to Bishop Sweeney in the school-house, attended by the City Council and official representatives of the Public and Separate School Boards, of all labour organizations and of the Ministerial

Association. The Bishop's address was heard and listened to by a large gathering and he won all hearts. After the dedication a musical programme was played on the chimes, including English, Scotch, Irish, Welsh and French-Canadian airs.

NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—The Ven. William Reid Clark, M.A., was duly ordained and consecrated the fourth Bishop of Niagara on Saturday morning last, the Feast of St. John the Baptist, in Christ Church Cathedral, in succession to the late Right Rev. Philip DuMoulin, D.D. The Lord Archbishop of Ottawa, the Primate of Canada, officiated, and he was assisted in the act of consecration by the Lord Bishops of Ontario, Toronto, Huron, Algoma, and Bishop Reeve, the Assistant Bishop of Toronto. The consecration service proper was preceded at 8 a.m. by a celebration of the Holy Communion, at which the Rev. Canon Abbott was the celebrant; and matins at 10 a.m., which were said by the Rev. T. H. Archbold, the curate of the cathedral. An hour later the consecration service proper took place in the presence of a very large and representative congregation. The seats in the centre aisle of the church were reserved for the clergy and the lay delegates of the Diocesan Synod, while to the right sat the members of the Executive of the Woman's Auxiliary, and on the left were seated the special visitors and representatives from outside points. The clergy and lay delegates and the Bishop-elect met in the schoolroom and here the procession was formed and marched to the church in the following order: Members of the choir in twos, lay delegates in twos, clergy in order of seniority, Rural Deans, Canons, Archdeacons, Chancellor Kirwin Martin, Dean Houston, Bishop-elect Clark, Bishops in order of seniority with chaplains, Archbishop Hamilton and chaplains. The processional hymn was "Forward be our Watchword." Immediately after the arrival of the Archbishop at the altar His Grace proceeded with the Communion Office. The epistle was read by the Bishop of Huron and the gospel by the Bishop of Ontario. The sermon was preached by the Right Rev. Dr. Thornloe, the Bishop of Algoma, who was at college with the new Bishop of Niagara. The Bishop chose for his text the words: "Not by might nor by power, but by my Spirit saith the Lord of Hosts," Zechariah 4:6. The Bishop preached an impressive sermon, in the course of which he made a brief reference to the coronation of the King two days previously in the Abbey at Westminster. At the conclusion of the sermon and after the collection of the alms the Bishop-elect, clad in his rochet, was presented to the Archbishop by the Bishops of Huron and Toronto, after which the Chancellor of the Diocese, Dr. Kirwin Martin, read the certificate of election and the Archbishop's certificate, at the close of which the Litany was sung by the Rev. Canon Abbott. The usual questions by the Archbishop to the Bishop-elect were then put by His Grace, at the close of which the Bishop-elect retired to don the rest of his episcopal habit. During his absence the choir sang the anthem, "My soul truly waiteth upon God. For of Him cometh my salvation." The Bishop-elect then returned fully robed, and kneeling in front of the Archbishop, the consecration took place, all the Bishops present joining with His Grace in the laying on of hands. The newly-consecrated Bishop then joined his brother Bishops in the Sacrament and the rest of the Communion Office was proceeded with, the family of the newly-consecrated Bishop communicating immediately after the Archbishop, Bishops and Clergy present had made their Communions. The service, which was a most impressive one throughout, was brought to a close by the singing of the recessional hymn, "The Son of God Goes Forth to War."

About 100 clergy of the Diocese were present in their robes, besides whom there were large delegations of both the lay members of Synod and the W. A. As different delegations from other Dioceses there were also present the Venerable Archdeacon MacKenzie, of Brantford; Rev. Dr. Tucker, London; Rev. Dr. Lloyd, Vice-Provost of Trinity College, Toronto; Rev. Canon Davidson, Peterborough, and Rev. Maurice W. Britton, of New York, formerly rector of St. Barnabas' Church, St. Catharines.

A strange coincidence in connection with the consecration service was that it took place in the same building in which Bishop Clark was ordained to the priesthood in 1876. The robes worn by him on the occasion of his consecration were the personal gift of the members of the Standing Committee of the Diocese. In addition to the robes presented by the members of the Standing Committee, Bishop Clark received as gifts from some of the churches of the city very fine stoles. One of these, a white one, came from St. Mark's Church, a purple one from St. Philip's Church, a red one from the cathedral, and a green one from St. Luke's Church. An episcopal ring was the gift of the Churchwomen of Hamilton. A luncheon, which was served in the schoolhouse by the ladies of the cathedral, followed, and a most pleasant time was spent. In the afternoon the installation and enthronement ceremony was duly performed in the cathedral, the newly-consecrated Bishop being duly installed and enthroned by His Grace the

Archbishop of Ottawa, with all the ancient rites and ceremonies of the Church. The Right Rev. Dr. Clark wore his scarlet convocation robes on this occasion. This service was brought to a conclusion by the singing of the recessional hymn, "The Church's One Foundation." A large congregation was present.

Jarvis.—St. Paul's.—By the summons of the Heavenly Father to her eternal rest, Jarvis loses one of its most valued and highly esteemed citizens, in the person of Mrs. Frances Hartwell, who passed away on Monday, June 19th, 1911, in her 66th year. Deceased, whose maiden name was Nora E. McDowell, was born in Wolfe Island, near Kingston, on May 3, 1845, and on Nov. 30, 1870, she was united in marriage to her now bereaved husband. They at once took up their residence here and remained ever since. Some eight years ago she became afflicted with rheumatism, and at times suffered excruciating pain and about three years ago she became an invalid. Mrs. Hartwell remained in much the same state of health until Sunday morning, the 18th, about 5 o'clock, when she suffered from a hemorrhage in the brain, and from that time she gradually sank until death put an end to her sufferings. Although her affliction was hard to endure, a complaining or dissatisfied murmur as to her lot never escaped her lips, but rather she was always pleasant and felt and expressed that her will was in subjection to that of her Saviour. She was truly a Christian woman, and the fragrance of her pure, sweet life will linger on and on for many years. She was a faithful member and worker of this church. For 21 years she was Treasurer of the Parish Guild, which did so much towards clearing off the church debt, and it was a happy day for her when the church was consecrated, two years ago. Not only was she so deeply interested herself, but her persistent earnestness and zeal kept all the others up to the mark. At the time of her death she held the position of Secretary-Treasurer of the Woman's Auxiliary. It will be in this circle that her departure will be keenly felt. She leaves to mourn her death her husband and one daughter (Edith), Mrs. Grise, of Penetanguishene, besides a host of friends, who feel to-day that an ideal and true wife and mother and a much-cherished neighbour and friend has been taken from them. Canon Belt conducted the funeral on Wednesday morning, the 21st inst.

On the afternoon of the same day another devoted Churchwoman, who was formerly an earnest worker in the Parish, was laid at rest in the cemetery, viz., Mrs. Aiken, relict of the late Mr. James Aiken. Mrs. Aiken, whose maiden name was Mary Rodger, was thus by birth and marriage a member of two of the families prominently connected with the early history of this parish. She had reached the ripe age of 78 years and passed away in the early morning of June 20th at the home of her daughter, Mrs. McGill, Simcoe, with whom she made her home. The newly-consecrated Bishop of Niagara is expected to visit this parish on Sunday, July 9th.

Omagh.—Christ Church.—The congregation of this church, desiring to acknowledge the estimable services rendered by Miss Gibson as organist for over seventeen years, and from which position she recently resigned, presented her lately with a handsome ebony dressing case, accompanied by a letter expressing their appreciation and esteem of her untiring faithfulness in the Master's service and unselfish duty to the church. In receiving the gift, Miss Gibson briefly acknowledged the same. At the same time, Mrs. Dent, who was for many years a faithful member of the choir, and from which she has resigned, was presented with a beautiful Prayer Book as a small token of the congregation's esteem and appreciation of her faithful services. This was accompanied by a letter expressing the same. The two ladies, engaged as they were in the ministry of song, will ever be remembered. To them reminiscences will ever recur and become blessings, cherished and blest.

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HURON.

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

Goderich.—St. George's.—The Rev. Mark Turnbull, who has been for the past 19 years the rector of this church, left this place recently for his new sphere of labour in the old city of Mexico. On the Saturday evening previous to his departure the Churchwardens, His Honour Judge Holt and Mr. George Porter, with some others, met in an impromptu manner at the rectory and presented the rector and

Mrs. Turnbull with an illuminated address and a very substantial sum in gold as a farewell offering from the people of St. George's Church. Judge Holt, the People's Warden, made the presentation, and spoke eloquently of the regret of the people of St. George's and, as he believed, the citizens of Goderich, at the rector's decision to leave the town, a sentiment which was emphasized by the others present. Mr. Turnbull, on behalf of himself and Mrs. Turnbull, made an appropriate reply. The following is the address: "To the Reverend Mark Turnbull, rector of St. George's Parish, Goderich: Reverend and Dear Sir,—As you are about to sever your connection with St. George's Church, of which you have been the rector for nearly twenty years, we, the congregation, cannot let the opportunity pass without expressing our full appreciation of the good work you have done as a minister of the gospel in our midst. Many of your congregation know how in time of great trouble and affliction and when dark clouds seemed to hang over them, you by your kindly words and acts and sound Christian advice and encouragement have brought comfort and content. We also desire to mention Mrs. Turnbull, who has always taken so active an interest in all matters pertaining to the parish and in the welfare of the church and congregation. Let us assure you, dear rector, that both you and Mrs. Turnbull will ever be remembered by the congregation of St. George's Church, Goderich, and that words fail us in attempting to express the very sincere regret we all feel at your leaving us. To some small extent as showing the very great affection and esteem in which you are held, permit us to present this address and purse. We wish that many years of happiness and comfort may be in store for you both, and rest assured that you will have the prayers and best wishes of the congregation wherever you may be. Philip Holt, Geo. Porter, Churchwardens; C. Seager, Chairman of Committee." On the following day Mr. Turnbull preached his farewell sermons to large congregations, and he referred in feeling terms to the many happy years which he and his wife and family had spent at Goderich and of the many pleasant and cordial relations which had always existed between himself and all the citizens of Goderich. The occasion was one of great solemnity and the people were greatly moved by their rector's parting words. On Monday evening the members of the Parish Guild met at the rectory and presented the Rev. Mark Turnbull with a handsome silk cassock, accompanied by words of regret and good wishes to himself and Mrs. Turnbull on the occasion of their leaving Goderich. There is a very deep sense of regret on the part of all the citizens at the departure of Mr. and Mrs. Turnbull. On the following day Mr. and Mrs. Turnbull left for their new home in Mexico, and a very large number of the citizens gathered together at the railway station for the purpose of bidding them an affectionate farewell.

Recently a very handsome and appropriate memorial window was placed and unveiled at this church, to the memory of the late Mr. William D. Tye, who for many years was a valued officer of the church and one of the most respected and beloved citizens of Goderich, and whose untimely taking off in a railway accident is regretted by all. The window, which is a representation of Christ knocking at the door, was presented by the mail clerks of the London division, Mr. Tye having been a mail clerk in that division for many years. The action of the donors in paying this tribute to the memory of their late fellow-worker is much appreciated by the people of Goderich.

THE DIOCESAN SYNOD.

Stratford.—The Diocesan Synod met in this city this year on Tuesday, June 13th, and finished its work on Thursday, June 15th. It was the first meeting ever held out of London, and novelty and freshness characterized this first meeting on new ground, which produced a lively and enjoyable as well as a profitable session.

Hospitality.—Stratford was pleased to have the Synod. The local papers ("Herald" and "Beacon") vied with each other in giving elaborate reports. Their columns abounded with numerous cuts of visiting clergy and laymen, and they were represented every day at the reporters' table. The Mayor and the Ministerial Association extended a hearty welcome to the Synod, and the Bishop appointed Messrs. John Ransford and Charles Jenkins, Dean Davis and Dr. Tucker to reply to their cordial greetings. A gallery was erected in St. James' Schoolroom for visitors, and St. James' Church Choir appeared in surplices for the first time at the opening Synod service. St. Paul's Church and Schoolroom were opened for the voluntary conferences and other meetings, and the Lord's Supper was celebrated in St. Paul's Church every morning at 7 a.m., and Morning Prayer was said in St. James' Church at 9 a.m. daily. Hospitality was extended to the clergy and a limited number of lay delegates.

Equalization of R. R. Rates.—A uniform rate of \$2 to each clergyman and each delegate was charged this year, the same as last year, for all parishes desiring to go into a uniform scheme. The Synod was a large, full Synod, and the scheme seems to have worked well again this year.

Conferences.—This Synod is unique in one respect: Monday and Tuesday morning are filled up with voluntary conferences. The junior clergy met on Mon-

day afternoon to discuss the subjects of "Confirmation" and "Holy Communion," the leaders being the Revs. E. Appleyard and W. H. Shelgrove, respectively. The Huron College Alumni held their annual supper on Monday at 6 p.m. in St. Paul's Schoolroom, and the attendance was the largest on record. After supper three toasts—"the King," "the College," and "the Graduates"—were proposed and responded to. At 8 p.m. another conference followed, the chief address being given by the Rev. Canon Hague on "The Atonement." At this meeting announcement was made that a new booklet, "Addresses on the Ordinal," had just been published, containing three addresses on the Ordinal by three Huron clergy—the Revs. John Redley, T. B. Wallace, and Archdeacon Richardson; and a number of copies were taken by those present, the price being 10c each. At the breakfast on Tuesday morning the chief address was made by the Rev. Dr. Boyle on "Church Union."

**The Synod Service.**—The official programme of Synod always begins with Morning Prayer and Holy Communion on Tuesday morning. The church was filled, and the newly vested choir was out in full strength. The preacher was the Rev. Canon Abbott, of Hamilton, and his text was Exodus 13: 17. He pointed out that God often leads His people by the long road, and near cuts were often disastrous, and he counselled patient waiting on God in great movements like Church union.

**The Bishop's Charge.**—The Bishop's charge is the main item on Tuesday afternoon's programme. He alluded to the approaching coronation of the King and asked the Synod to send loyal greetings to King and Queen. The Bishop spoke strongly and uncompromisingly on the *Ne Temere* decree. He reported a surplus of \$6,900 this year, and stated that the Trust Co. system of investment was producing good results, the rate of interest this year being 6 per cent. The disposal of the surplus was a subject of importance, and the Bishop proposed for one more year to give bonuses to clergy and widows as before, and thereafter to raise the scale of grants to the clergy so that clergy under 10 years in service might get \$800 and clergy over 10 years in service might get \$900. The Bishop advised that the question of the Bible in schools be referred to the people, as was done in Australia. He gave an impressive review of eastern countries and asked for more men and money to be given to the evangelization of the world. Four new churches had been dedicated, and as many more consecrated. After adding accessions and ordinations and deducting removals and deaths, the clergy list showed a net loss of three. The number of confirmations was much larger than the previous year, and missionary and college and famine collections were the largest on record.

**Finances.**—Of the \$6,900 surplus, \$1,000 was given to Huron College for bursaries for needy students; \$3,000 was added to the capital of the Widows' and Orphans' Fund, which is still considerably less than present needs, and the balance divided up in bonuses this year among the poorer clergy and widows. \$2,200 came in for the Chinese Famine Fund, though only \$65 reached the Synod before the books closed. The Synod was delighted to learn that the funds produced six per cent. interest, the highest rate on record.

**Huron College.**—The college is evidently gaining ground in the esteem of the public. Rev. Principal Waller was elected on Executive Committee for the first time this year. \$1,000 was given to the college for bursaries. Rev. A. A. Bice's canvass for the jubilee shows steady progress. The diocesan collections were largest last year in the history of the college. The Bishop appealed to men of wealth for liberal contributions to celebrate the jubilee of the college, which occurs in 1913.

**St. John's Church, London.**—A memorial concerning this congregation was filed, but it was found to be an anonymous document and could not therefore be considered. It was published at full length in the public press, and it is important for this reason to note that no petition was read nor considered by the Synod on this subject, and the only document relating to it which came into the Synod's hands was a document without signatures, which was therefore removed from the Synod files and omitted from the Synod minutes.

**S. S. Organizer.**—The appointment of the Rev. T. B. Howard as S. S. and A. Y. P. A. Organizer, was reported by the Bishop, who asked for the cordial support of all parishes to be given to the new Secretary, Rev. T. B. Howard, who will be the organizer of these branches of Church work.

**Synod Office.**—The Ven. Archdeacon Young was appointed Secretary-Treasurer of Synod at a salary of \$1,800 for three years, and warm eulogies passed by many members of Synod on his efficient work in this office.

**S. P. C. K.**—This venerable society offered to send books up to \$5,000 worth to the Synod depository if the Synod could take them, so that a good stock of Church literature would be on hand. A committee was appointed to investigate and report at the earliest moment.

**"Empire Sunday Scholar."**—Canon Downie received great praise for his persevering efforts to get a Sunday school paper for the whole British Empire. The paper is now arranged for and will be on the market in October; price 25c a year. The Bishop urged all to take it.

**"Ne Temere" Decree.** This decree gave rise to a warm debate. Two resolutions were on the Synod circular, but one was dropped for lack of time. It was moved by Canon Downie, seconded by the Rev. T. G. A. Wright, that the Bishop's pastoral on the subject be cordially endorsed, and the General Synod requested to take steps to safeguard Anglican marriages throughout the Dominion.

**Patronage.**—A lively discussion on patronage occurred, and at last Canon XL (the patronage canon) was referred to a special committee, who will report to Executive Committee for further action at next annual Synod.

(To be Continued.)

#### RUPERT'S LAND.

**Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.**

**Gladstone.**—All Saints'.—The Rev. H. O. Belford, B.A., the rector of this parish, has been appointed Rural Dean of the Deanery of Portage la Prairie, in succession to the Rev. J. I. Strong, who recently went to Prince Albert. Mr. Belford is a graduate of St. John's College, Winnipeg, and he has been the rector of this parish for the past five years.

**Gilbert Plains.**—A meeting of the Chapter of Dauphin Rural Deanery was held at this place on June 14th. In the forenoon a paper was read by Rev. H. B. Hoare, of Durban, on Bishop Gore's book, "Orders and Unity." A general business session was held in the afternoon, and in the evening a service in the church, at which the preacher was the Rev. A. S. Wiley, Rural Dean of Dauphin. At the next meeting a paper will be read by the Rev. J. Milner, of Grand View, on the book, "The History of the Evangelical Movement."

#### CALGARY.

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

**Edmonton.**—St. Paul's.—The Rev. Geo. Howeroff, formerly rector of St. Benedict's, High River, was inducted and instituted into the incumbency of this parish by the Ven. Archdeacon Gray on Sunday evening, June 18th. The Archdeacon also preached the sermon in which he earnestly impressed upon the people the importance of co-operation with their parish priest and following his lead.

#### CALEDONIA.

**F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.**

**Hazelton.**—St. Peter's.—On Trinity Sunday morning an impressive and somewhat unusual service was held in this church. After an opening address by Bishop DuVernet, the Rev. J. Field, who for twenty-five years has been incumbent of this church, presented ten candidates, five male and five female, to the Bishop for the apostolic rite of Confirmation. Three men and two women were Indians from Kishogogas, 60 miles away; the rest were white people. On the completion of this service the Bishop proceeded to the Ordination service, when Mr. W. Sweetnam, of St. John's College, Winnipeg, was admitted to the office of Deacon. The Rev. W. Sweetnam is from the County of Cork, Ireland, but has been doing missionary work for a few years in Manitoba. He will be stationed first at Sealey and then further up the Bulkley Valley.

### Correspondence

#### BAPTISM AND REGENERATION.

Sir.—My "perfectly absurd and pointless general observations" on infant baptism and regeneration have somehow or other drawn a good deal of fire. Mr. W. J. Hinchey states that I do not accept his challenge to refer the matter to the New Testament proofs. Mr. E. Soward reminds your readers that the baptismal controversy refers to infants.

My answer from the New Testament, as far as I can see, must therefore be on the same principles upon which I answer the Baptist controversialist. Infant baptism is not specifically mentioned in the New Testament. Circumcision is in the New Testament shown to have a spiritual significance. Baptism, apparently, when in consideration, has the adult believer in mind rather than the infant, while, as baptism now in Christian lands, circumcision was a rite generally administered to babes. I have already in my brief letter (June 15) given my answer: "If circumcision, which was an ordinance chiefly in use with infants, could be outward in the flesh only (Rom. 2:28, 29), without doubt baptism in the case

of infants can be the same." Read Is. 1:11-14, with 2 Tim. 3: 15, and then tell me that God, who hates His own appointments when used by the wicked, whose very prayers are an abomination to Him, and Who "will not hear them" (Is. 59: 2)—tell me, I say, that God under such circumstances honors their sacraments, then, all I can say is, I do not believe you. That all the infants of Roman and Greek Catholics and Anglicans and all other denominations practising infant baptism have been regenerated of the Holy Ghost in baptism I do not believe, on the strength of the class of passages mentioned above, and on the evidences of the lives of those who, as the psalmist says, "speak lies as soon as they are born," and so continue. Yet, if it is so, the *ex opere operato* theory must be granted, for without doubt, in millions of cases in the history of the Church Catholic, neither the persons nor prayers of the responsible parties to the baptisms have been acceptable to God, and that if the infant was acceptable to God it was on grounds apart from such presentation in baptism. In my own case, as a child, the Spirit of God first spoke to me, as far as I can remember, through the words of the Catechism, "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." I had no quarrel with the words and their meaning; I saw that that was what I should be, but knew just as well that I was not. I knew that I had not the inward and spiritual without man telling me anything about it one way or the other. I have not the slightest idea that I was regenerated spiritually in baptism, nor until repentance and faith came many years after. What advantage was there then in my baptism? Much every way, chiefly because of the instructions, etc., which were to follow (Rom. 3:1-2). That there can be spiritual regeneration without any moral result I do not for one moment believe. John the Baptist was full of the Holy Ghost from his mother's womb, and who can doubt but that this was evident in his early life. As Cornelius' household before baptism, so John the Baptist, before circumcision, was filled with the Spirit. If all infants were born of the Spirit in baptism, then there would be much more incontrovertible evidence of it in child life than there is. Rom. 11:11-13 also needs to be considered, hard saying as it may seem.

I believe that God can regenerate infants before, in or after baptism, as well as adults, but also that baptism as well as the Sacrament of the Lord's Supper can be used in form only. I once asked a very excellent dignitary of the Church of England if he knew anything of the first beginnings of his spiritual life. He said that, though there had been fluctuations in his spiritual life, yet he had, as far back as he could remember, trusted and served Christ, and added such words as these: "For all I know I may have been regenerated in my baptism." And so it may have been, but I have baptized at that age when a child was scarcely at the years of accountability, yet no longer an infant in arms, when the rebellious youngster was evidently no different before, in and after baptism. I will conclude from the New Testament: "If any man be in Christ, he is a new creature," and will make the observation that I am persuaded that it can be not different in the case of a child or infant. Regeneration is a work of the Holy Spirit, in the person regenerated, and the infant with tendencies of fallen nature has the same need in kind as the adult (John 3:5-6, with Rom. 2:28, 29, and 3: 1, 2). A. H. RHODES.

Point Edward, Ont., June 21, 1911.

#### THE ABSOLUTION.

Sir:—What is the authority for saying that the absolution at Morning Prayer is declaratory, in communion office is precatory? If the latter is not authoritative, all the blessings seem to me to be merely precatory, and the form used by the Bishop in confirmation is the same. The consecration of the elements in the Holy Communion is not even precatory. An absolution is a formal act, described as "the remission of sins" in the Rubric at Morning Prayer. I have always understood that it is not a prayer, but an effective pronouncement. The form of words does not affect the intention of the church in her absolutions. F. G. PLUMMER.

#### BAPTISMAL REGENERATION.

Sir: I notice by the letters inserted in your valuable paper on this important subject, that the words of Christ to Nicodemus, in John's Gospel 3:5, are quoted again and again in favor of baptismal regeneration. I would consider it as a favour if you could find space for the following words of the late Bishop Baldwin, whose memory still lives in the hearts of thousands, not merely because he was a gifted theologian, but because of his saintly life and noble character. In his book, "Life in a Look," he states: Water occurs in Scripture as signifying the perfect washing which Christ effects in the soul, including not only His purgation of our sins by His most precious blood, but also His cleansing us from our own natural selves. The signification of the

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**Family Reading**

**HOME FROM THE DAY'S TOIL.**

How sweet, when falls the silent evening hour,  
And golden clouds are gathering in the west,  
When closed the petals of each wayside flower,  
And little birdies cower in the nest:

How sweet to hie us home—my girl and I;  
All day we've toiled among the golden sheaves,  
While darling baby was content to lie  
Encircled in a nest of fallen leaves.

And father? Ah! he waits for us at home,  
Crippled and lame, but loving-hearted still;  
How glad he'll be to see his loved ones come  
Back from their day's work on the breezy hill.

Ah, dear! 'tis hard when men are stricken down—  
Leaving the work they fain would do, but can't,  
To woman's weaker hand, who now must toil  
To keep from their poor door the wolf of want!

But sadder still if love should fly away!  
As it is said to do when troubles come.  
Oh, Jenny! may you never have to say  
That you and baby had a loveless home!

No, no! We may be poor, but let us love,  
Though we must labour to the close of life;  
And if my children and my own goodman  
Love me, why then I am a happy wife!



**WHAT LIFE IS.**

To locate a claim! Why, that's what life is!  
Claiming something as your own, finding out  
exactly where it is, then going to work on it to  
improve it.

Many a boy begins to locate his claim before  
he is in the high school. We say he has a "bent"  
toward this or that. He has literary tastes. His  
claim is the world of books. Or he has mechanical  
genius. His claim is machinery, engineering.  
Another has an ability to speak easily  
standing on his feet. His claim is the world of  
speech and oratory, persuasion in the courts for  
the sake of justice, or in the pulpit for human  
uplift. These are great claims, and it's a splendid  
thing to feel that one is naturally drawn to some  
one of these large lines of activity. If he has  
this "bent" early in life, and is conscious of it,  
he is saved much hunting in the dark to "find a  
job," and he wards off that bad state of mind  
when one must wonder what he is really going  
to do to make an honest living. For pay our  
way we all surely must, and to locate your claim  
early in the easiest way to make a beginning.

That great man Thomas Carlyle said: "Blessed  
is he who has found his work. Let him ask  
no other blessedness." Which is as much as to  
say, Blessed is he who has located his claim. I  
know a man to-day who is over fifty years old  
who has gone to farming in the last two years.  
He is struggling very hard, and I admire him  
for that, but it is such a hard struggle that I  
am sorry for him. I know he can never be a  
successful farmer, because he put off beginning  
until too late. He didn't locate his claim early  
enough. The men who have helped the world  
most are those who have worked long at one  
thing, even though they might play at many  
smaller things. And the only way to work long  
at a thing is to begin early. George Washington  
became leader of the American army because,  
many years before, he located that claim by hard  
service in the French and Indian war. I once  
saw a small boy running down the hill to reach  
the ferry going across the river. But he was  
just too late. "Well, my boy," I said, "it's too  
bad; you didn't run fast enough." "Oh, yes,  
I ran fast enough," he said, "but I didn't start  
soon enough." He was a wise boy. To locate  
your claim, start soon. It's better than running  
fast.—George L. Parker, in St. Nicholas.



**CHRIST IN THE DESERT.**

The Christ went into the desert not to save  
Himself but to save the world; not to protest  
against the order of life, but to open the eyes of  
men to its divine significance; not to escape from  
a Wheel of Life that was a vast circle of torture,  
but to show life as an ascending spiral whose  
final curve is in the presence of God. He went  
into solitude and silence that He might come  
back to be forever the companion of all who suffer,  
are cast down, oppressed, forsaken, or sorrowful.  
The wilderness was a place of sore trial  
to His spirit because He had to drink of the cup

word "water" is not uniform throughout Scripture; for instance, in Jer. 1:3, water is spoken of as a figure of God Himself, "They have forsaken Me, the fountain of living water." As emblematic of deep and terrible affliction, "Deep calleth unto deep at the noise of Thy water-spouts; all Thy waves and Thy billows are gone over me" (Ps. 42:7). Especially of the awful sorrows of Christ, "Save me, O God; for the waters are come in unto My soul. I am come into deep waters, where the floods overflow Me. Let Me be delivered from them that hate Me and out of the deep waters" (Ps. 69:1, 2, 14, 15). Of the Holy Spirit thus our Lord says, "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. But thus spake He of the Spirit, which they that believe on Him should receive" (John 7:38). We find the word "water" repeatedly occurring in other parts of Scripture, as a striking and beautiful type of the Gospel of Jesus Christ; for instance, in these words, spoken by Isaiah, "Ho every one that thirsteth, come ye to the waters," etc. As there are many who believe by the word "water" in John 3:5, we are to understand baptism, I wish now to say on what grounds I utterly dissent from such an interpretation: First, if water be explained here as being the literal water of baptism, all mention of the Redeemer's work in the regeneration of man is excluded from a sentence in which Christ is teaching what is the very nature of regeneration.

Our Lord is speaking of the regeneration of man. He mentions two agents, Water and the Spirit. Of these, one, the latter, we know to be the Holy Ghost, without whom man cannot possibly be regenerated; the other is water. Now, if this be interpreted as literal water, it would teach that man is regenerated by the Holy Ghost, and the simple element of water, without any mention of the work of Christ. Irreconcilable with this is the fact that the Bible teems with statements to the effect that we have Life only from the Lord Jesus Christ. He Himself says, "I am the Life." St. John adds, "He that hath the Son hath Life. He that hath not the Son of God hath not Life." For this reason I deem it wholly improbable that our Lord ascribes regeneration here only to the Holy Ghost and literal water.

Second. It is according to analogy, or what we know of other parts of Scripture, to believe that water is here mentioned as a type of something deeper and therefore not to be taken in its literal signification. Many urge that the word "water" must be understood in its absolutely literal sense, and affirm that no other interpretation is reasonable. In reply, I may say there is no word of more varied significance in the whole Bible than this word "water." In this Gospel we have no less than three distinct occurrences of the word "water," and in each place a totally different signification is evidently demanded. The passages I refer to are the following: Chaps. 3:5, 4:13-14, 7:37-38-39. Now let it be granted, for argument's sake, that when our Lord spoke to Nicodemus, He meant literal water. It follows that when He addressed the woman at the well He meant "literal water" also, and would have her understand that, instead of water from that well, He would give her the water of baptism, and baptism would be in her a well of water springing up into everlasting life. Now, no one seriously believes such to be the true interpretation of the passage. By water our Lord means here eternal life, and every other spiritual blessing which comes to us through Him. In the seventh chapter the "Living Water" means the Holy Ghost, but it had not this signification in the third chapter, for our Lord would not say, "Except a man be born of the Spirit and the Spirit." Water there must mean something else, and as I have already dwelt on its signification in the fourth chapter, it follows that we have the word water used in three different meanings in the third, fourth and seventh chapters of John's Gospel. That water is thus variously to be explained admits of no doubt, and therefore we may the more readily see its force in the passage before us, as indicating that great element by which God quickens the spiritually dead, namely, His Word. In proof of this, see 1 Cor. 4:15, "In Christ Jesus I have begotten you through the Gospel;" James 1:18, "Of His own will begat He us with the Word of Truth;" 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Thus we see that the Word of God applied to the conscience by the Holy Ghost is the great and sole agency employed by God for the regeneration and salvation of man. W. H. D.



Christ will accept the gift of your heart altogether or not at all. Is there something that you do not mean to do right about—some sin which you have no real intention of giving up? If so, it will be a fatal barrier. He forgives all or none. If you are but willing His precious blood will cleanse you from all sin. But He does not save by halves and if there is a sin knowingly kept back "you have neither part nor lot in this matter, for your heart is not right in the sight of God."

of sorrow which life puts to the lips of all its children. There is no loneliness which He did not know, no solitude of which He was unfamiliar, no isolation which He escaped, no sense of being forsaken in which He did not share; but in the wilderness loneliness became the source of sympathy, solitude of tenderness, isolation of a passion for fellowship, the consciousness of being forsaken for a deep and abiding sense of the unescapable presence of God. The world was not an illusion to the Christ, it was a spiritual reality; the experiences of life were not mere delusions of a creature confused by temporary relations, they were the methods of divine education; pain and sorrow were not evils to be shunned, they were the tests and trials through which the immortal was slowly evoked out of the mortal. Christ pierced the illusion that the world is an illusion and discerned its divine reality; and in the light of the spiritual order which became clear to His spirit in the wilderness He came back to life, not that He might take men out of its meshes and entanglements, but that He might make them its masters and give it to them more abundantly.—Outlook.



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"Will a man rob God? Yet, ye have robbed me."

"Wherein have we robbed Thee? In tithes and offerings."

"Bring ye all the tithes (tithe means a tenth) 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."—Malachi 3:8 and 10.—Parish Leaflet.



**THE MOTHER'S ROOM.**

"Mother's room" is the heart of the house. When the children come home from school, rushing in with gleeful voices and merry shouts, their first cry is "mother!" their first errand to her chamber. She is sitting there in these autumn days, very busy with her sewing, making frocks for Janet, mending trousers for Ned, doing several things at once as nobody but mother ever knows how. Perhaps she is reading in the afternoon and looking up from her book with a face like a sunbeam, she welcomes her little troop, asking each how the day has gone, and giving to little coats and hats those mother touches which send a child forth with the real home look in everything from top to toe. No matter how busy the mother may be, she has leisure to listen to her children when they find her in her own room; and her husband, let him be ever so weary, seeks that place, too, as a haven and sanctuary. Grayheaded men and women, looking backward over the years, linger tenderly among the associations which crowd upon them when they think how once they sat at their mother's feet and repeated lessons to her from the Bible, in a room which rises like a picture in memory. Among the "many mansions" in heaven, may we not fancy that for some wanderers who never had much except hardship here there will be a reunion and great sweetness and content, when once again they meet the mother long lost, and sit with her in the mother's room which shall be beautiful with the glory of the New Jerusalem?

**IRRITATIONS.**

That was a fine illustration of the true way—in fact, the only true way—of making a seeming evil become a positive good. It was drawn from the oyster who, when something that hurts him, as for instance, a grain of sand lodges within his shell, he at once begins to cover it with "the most precious part of his being." And so the irritating object is gradually transformed into a beautiful and precious pearl. So the vexing trials, and harmful troubles of life are, as really and truly by the faithful Christian changed through the inward working of the Holy Spirit of God into new gifts of grace—not to be stored and kept by the receiver, but to be handed on to others—who need them—who in their turn shall pass them on as they have opportunity.

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Aldington Church tower, near Hythe, has been completed. The tower was built four centuries ago to the height of 84 ft. by Archbishop Warham, but he did not live to finish it. He was an intimate friend of Erasmus, and presented him, at the request of Henry VIII., to the living of Aldington. The fund for this memorial has been raised during a period of four years from admirers of Erasmus in all parts of the world.

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### DEATH.

SHREVE.—Entered into rest, on Tuesday morning, 13th June, 1911, at St. Peter's Rectory, Sherbrooke, Quebec. MARY CATHERINE, wife of Rev. Richmond Shreve.

### British and Foreign

The Rev. Canon Welch, the vicar of Wakefield, preached in St. Paul's Cathedral on the evening of Whitsunday.

The south-west spire of Peterborough Cathedral shows signs of damage and fifteen feet of it will have to be rebuilt.

The Rev. Cyril Hallett, for ten years vicar of St. Barnabas', Oxford, has decided to resign his charge, in

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day of King George. His predecessor, Dr. Talbot, was enthroned in Winchester Cathedral on May 6th, the first anniversary of the death of King Edward VII.

Mr. Stephen Cyril Cobb has been elected a member of the House of Laymen of the province of Canterbury by the lay members of the

has been working in British Columbia for the past eleven years.

Plans have been adopted for a beautiful chapel to be added immediately to Trinity Church, New York, as a memorial to the late Dr. Dix. It will be 40 feet long, 20 feet wide, and 30 feet high. In it will be placed the sarcophagus of Bishop Onderdonk,

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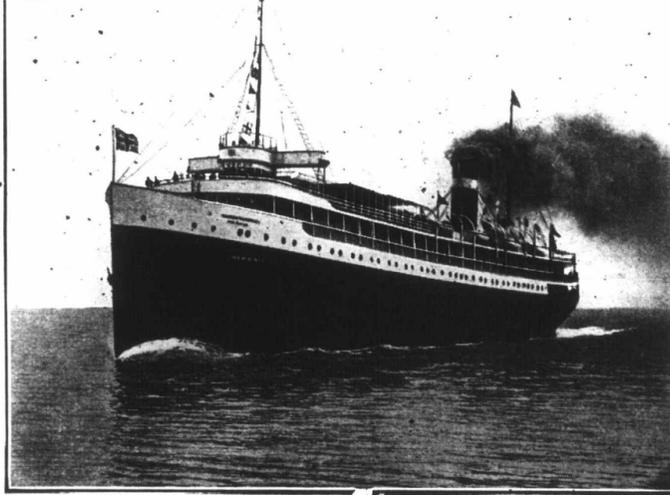
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order to join Bishop Weston at Zanibar as Archdeacon of Masari.

In the church of St. Mary Magdalene, in Sandringham Park, a stained glass window has been placed at the east end as a memorial to King Edward from the tenants and employees on the Royal estate.

The enthronement of Dr. Burge, the new Bishop of Southwark, in his cathedral, took place on Whitsun Even, June 3rd, the forty-sixth birth-

London Diocesan Conference, in succession to the late Lord Edward Spencer Churchill. Mr. Cobb received 171 votes, and the other candidate, Mr. Albert Mitchell, 107.

The Corporation of Croydon have received formal intimation from Mr. John Burns that the Local Government Board will not sanction any scheme for street improvements in the main road of the borough which will involve either demolition of or interference with Archbishop Whitgift's Hospital of Holy Trinity.

It is announced that the Rev. C. E. Cooper, Canon of Christ Church, Victoria, British Columbia, has accepted the Bishop of Lincoln's offer of the living of St. Botolph's, Lincoln, vacant through the resignation of the Rev. E. A. Trasenser. Canon Cooper was ordained in 1877. He

and memorial tablets to Bishops Provost and Hobart.

Earl Beauchamp has presented a handsomely carved oak altar with stone slab to Madresfield Church, of which he is the patron and a parishioner, and where he frequently reads the lessons. The four riddels which support the surrounding hangings are carved, painted, and gilt, and above are figures of angels holding candles.

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Cambridgeshire, and he has also offered to pay the legal expenses of the transfer. Last year the Duke handed over the neighbouring abbey church of Thorney to the Bishop of Ely on the completion of the sale of that estate.

St. Matthias' Church, Malvern Link, where Canon Newbolt was vicar a quarter of a century ago, has been presented with a very handsome altar-cross, beautifully jewelled, and new candlesticks and vases. The old altar ornaments, which were hardly large or conspicuous enough for a church of the size of St. Matthias', have been presented to the Archbishops' Western Canada Mission, to be used in some new church in the "Far West."

The Rev. Prebendary de Salis, Bishop-designate of Taunton, was recently, in Wells Cathedral, inducted into the "real and corporal possession of the Archdeaconry at Taunton," at Evensong, by Canon Holmes, being subsequently installed in the Chapter House by the Dean, this

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being the first ceremony of the kind Dr. Armitage Robinson has taken part in since his departure from Westminster. Archdeacon de Salis is to be consecrated in London on St. James' Day, July 25th, and will commence residing near Taunton in September.

The installation of the new Dean of St. Paul's, the Rev. William Ralph Inge, D.D., took place at St. Paul's Cathedral, on Friday, May 26th. Twenty prebendaries, five minor canons, and two honorary canons took part in the ceremony, and the congregation included the Lord Mayor. The ceremony took place prior to matins and was performed by the Ven. Archdeacon Sinclair, D.D.,

Archbishop Alexander, who was Bishop of Derry and Raphoe from 1867 to 1896, and Archbishop of Armagh and Primate of All Ireland from 1896 until his resignation early in this year, entered his eighty-eighth year recently. He is the senior in age and consecration of all the Bishops in the United Kingdom, including those who have resigned.

The Duke of Bedford has presented the church of St. Guthlac, which he built about twelve years ago, to the residents of Northside, Whittlesey,



the senior canon. The new Dean preached his first sermon as Dean, of the cathedral in St. Paul's on Whitsunday.

The new Bishop of Southwark, Dr. Burge, was duly consecrated in his cathedral by the Archbishop of Canterbury—who was assisted in the actual act of consecration by eleven other Bishops—on Ascension Day. The Bishops of London and St. Alban's were the presenting Bishops and the Ven. Archdeacon Peile, of Watwick, preached the sermon. There was a very large congregation. The Ven. Archdeacon Sinclair has resigned the Archdeaconry of London, his resignation to take effect at the end of this month. He has accepted the

Aaronic Descent of the King." An editorial on "The Throne of David" will also attract attention, its purpose being to show that the Throne of David is to be found in the British Isles. "It is here that one must look for Israel, for David's Throne, and for David's son upon that Throne." King George's "Descent from David" is also traced, and it is stated that "from King David to David Prince of Wales (when he arrives at 30 years) will be 100 generations." The Quarterly Notes may be obtained from Farncombe and Son, 30 Imperial Buildings, Ludgate Circus, E.C. 4.

The Rev. E. Teale, B.A., curate of Hebden Bridge, Wakefield, has left there for Lytton, B.C., where he will work for some time in connection with the Indian Mission at that place.

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country living of Shermanbury, Sussex, in the diocese of Chichester, which is worth but £78. It has a population of 340 persons.

Another link with the past has been broken by the death of the Rev. John Henry Coward, M.A., minor canon of St. Paul's Cathedral, in his ninety-first year. He graduated at Cambridge in 1843, and was ordained deacon the following year by Archbishop Howley, who crowned Queen Victoria. Mr. Coward became a minor canon of St. Paul's in 1846, succeeding the famous Rev. Thomas Barham, author of "The Ingoldsby Legends." Amongst Mr. Coward's recollections was his taking part in the public funeral of the Duke of Wellington. At the great service of thanksgiving at St. Paul's on the recovery of the Prince of Wales (the late King Edward) in 1872 he chanted the service. He retained his office of minor canon until the last, but for some years he has not officiated at the cathedral. He was elected in the time of Dean Copleston. He has out-lived four deans, and seen the resignation of a fifth and the appointment of his successor. Mr. Coward was the last survivor of the minor canons appointed under the old constitution.

King George and King David.—A "Coronation Number," sumptuously printed and bound in a cover of purple and gold, has been issued by the Quarterly Notes of the Protestant British-Israel League. Whatever views may be held of the British-Israel theory readers will find much in this publication to interest them. Among appropriate contents are a lecture on S.C.E.P.T.R.E., by Miss Augusta Cook, and an article by the same lady and fully illustrated, "The Coronation Service" and "Its unconscious testimony to the Davidic-

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