

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

Vol. 38

TORONTO, CANADA, THURSDAY, MAY 11th, 1911

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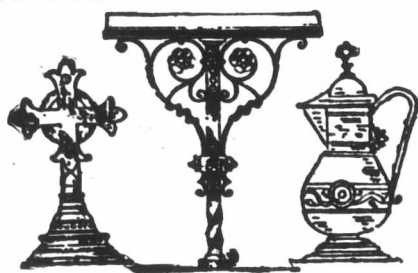
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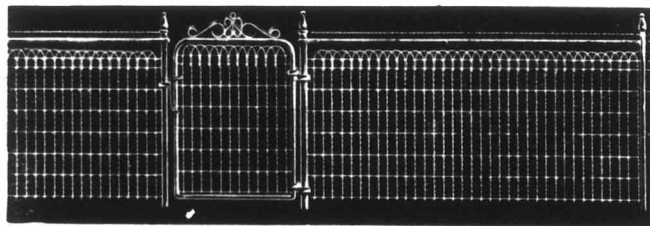
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An interesting discussion on the subject of the Revision of the Book of Common Prayer took place at the Church Congress, which was lately held in Washington, D.C.

Prof. Ernst Sellin, Egyptologist, reports the discovery of the ancient palace of Herod the Great on the plain of the lower Jordan, near the road from Jerusalem to Jericho. The foundations are in a complete state of preservation, and Prof. Sellin says the palace might easily be reconstructed after the original plans. Herod, called "The Great," was King of Judea from 40 to 4 B.C. He was noted for his excessive cruelty and also for his love of building cities, temples, and palaces.

Ancestral worship is the real religion of the Japanese, as it is also of the Chinese, though the latter do not deify their deceased ancestors as much as the former do. The people of "the land of the gods," as the Japanese are given to calling their country, have adopted some of Buddhism, Confucianism and even Shintoism only as adjuncts which they will give up and then hold fast to the essential thing of ancestor worship. This has been the case from time immemorial, and is so still.

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 14—Fourth Sunday after Easter.
Morning—Deut. 4: 1—23; John 4: 1—31.
Evening—Deut. 4: 23—41 or 5; 1 Tim. 3.

May 21—Fifth Sunday after Easter.
Morning—Deut. 6; John 7: 1—25.
Evening—Deut. 9 or 10; 2 Tim. 4.

May 25—Ascension Day.
Morning—Dan. 7: 9—15; Luke 24: 34.
Evening—2 Kgs. 2: 1—16; Heb. 4.

May 28—Sunday after Ascension.
Morning—Deut. 30; John 11: 1—17.
Evening—Deut. 34 or Josh. 1; Heb. 3: 7—4: 14.

Appropriate Hymns for Fourth and Fifth Sundays after Easter, 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.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 253, 256, 260, 386.
Processional: 440, 636, 650, 664.
Offertory: 165, 388, 577, 583.
Children's: 708, 709, 732, 757.
General: 19, 25, 171, 390.

FIFTH (ROGATION) SUNDAY AFTER EASTER.

Holy Communion: 262, 397, 515, 646.
Processional: 453, 473, 481, 488.
Offertory: 175, 465, 467, 482.
Children's: 703, 707, 708, 710.
General: 176, 177, 455, 484.

THE FOURTH SUNDAY AFTER EASTER.

“The Church that is in their house.”—Rom. 16: 5 (part).

During the past few weeks, as we have thought about the Passion of Jesus, the events leading

up to His Crucifixion and Resurrection and the experiences of the faithful disciples, we have journeyed in thought, time and time again, to the upper room in Jerusalem. In this private room, in “the house of Mary, the mother of John, whose surname was Mark,” the primitive Church was organized and endowed with power from on high. Jesus made the upper room the meeting-place of the apostolic band, to the members of which He spake of the things pertaining to the Kingdom of God. Then, as we study the Acts and the Epistles, we realize how much the primitive Church was indebted to faithful men and women, who opened their homes to the nucleus of believers. With the growth of the Church we have largely passed from such hospitality, though all who do pioneer missionary work know that in this respect history daily repeats itself. Our text, however, contains an ideal for us all, and for all time. Is there a branch of the Church in every home? we may ask men and women to-day. Should we not aim at such an ideal, where every family will be consecrated to the love, worship and service of God? The father is the priest in his own home. The true father will, therefore, exercise that priesthood in two ways. By his life he will teach and inspire the members of his family to holy living. And he will erect an altar in his home. Worship is an essential feature of Church life. The Church in the home must be a worshipping Church. It is not without reason that St. Paul instructs St. Titus to exhort the women to be “workers at home.” The honour in which Christianity holds woman sets a high standard for the woman. And the character of the home depends largely upon the character of the woman. If her heart be right with God, the Church that is in her home will be prospered. Then take the third element in the home—the children. How can they appreciate the sacredness of home and the necessity of obedience if there be no realization of the fact that each family ought to be a branch of God's Church? Let us note three necessary qualities: (1) Family life must be strong.—(a) In the recognition and advocacy of well-defined eternal principles—love and justice, mercy and kindness, temperance, soberness and chastity; (b) strong in discipline. The parent who neglects discipline is training a deserter for the army, a shirker for the factory, a malcontent for society in general. Remember Joshua's determination: “As for me and my house, we will serve the Lord.” The Archbishop of York has recently said: “The wealth of a nation consists ultimately not in its exports or its imports, but in the number of noble lives that are being lived therein; the capital of a country, whether to use at home or to export abroad, is ultimately the character of its citizens.” It is in homes that are strong, homes where the Church of God is realized, that men and women of character are produced.

Education in England.

Mr. Runciman, president of the Board of Education, has been giving expression to some views in a recent speech. He wished to have the religious difficulty cleared away in order that the attention of the country should be directed to the true question of education. Better than old age pensions it was to give people sufficient intelligence to provide their own old age pensions. The first consideration ought to be what was best for the children. The only way to get good teaching was to give the teacher freedom to impress his own individuality upon his scholars. To tie teachers down by routine, to bind them within four corners of drastic codes under the control of officials, local as well as national, who would not give all teachers free

play to their own intelligence, was to place them under disadvantages, which made the children rather than the teachers suffer. Our greatest object ought to be to endow every child with the only capital really worth having: a well-endowed, a well-trained and a well-matured intellect. This is a most unfortunate expression, as no human system can ever give brains or intelligence, or endow an intellect. Such are not the principles which animated the old teachers, brought up in Church discipline. The late Goldwin Smith was a member of the English Commission on National Education in his younger days. In his reminiscences he writes: “The discussion left me inclined, on the whole, to the voluntary and parental system, when it is practicable, as opposed to any State machine; and what I have seen in the United States and Canada has confirmed me in that opinion. . . . Certainly religious, and probably family, influence was strong in the old local schools of Scotland and New England. The public school cannot do much to mould character or manner; the influence of the teacher as a rule seems not to be great.”

The Marriage Month.

June's approach revives the memory of many a wedding ceremony of bygone years, and sets a good many young people thinking of their own coming marriage, or that of some friend or acquaintance. Yes; each year, about the month of June, some young man, who, according to the lively description of Mercutio, has been “stabbed with a white wench's black eye” (or, perchance, the puncturing eye may have been blue, or even gray), seeks out the parson, and makes to him the plea of love-sick Romeo: “This I pray, that thou consent to marry us to-day.” And then, through the good offices of the Church, those who come within the fine, though fanciful description of Goethe:—

“Two souls with but a single thought,
Two hearts that beat as one,”

are together joined in the holy bond of matrimony.

The Abbot Casquet's Diary.

One interesting feature of the recently published Diary of the Abbot is that portion of it which makes it clear that some prominent Roman theologians are by no means unwilling to admit the validity of the orders of our Church. There can be no doubt that in the Roman Communion there are quite a number of able, learned, and fair-minded men, who desire to put the cause of truth above the maintenance of partisanship, and the practice of piety and charity above the pursuit of contention in a spirit of bitterness. It should be also remembered that the men who most frequently appeal to the public through platform or press are not always to be taken as the best and fairest representatives of the body to which they belong.

Rescue Work.

There is no more difficult or more meritorious work than that in which only the noblest and purest of Christians engage—the rescue of fallen women. It is not by any means an unfair standard of measurement of the resemblance between the work of our Lord when on earth and the work of His professed followers to-day to ask, what is the Church doing and what has it done in Canada towards this work? There is no such uncertainty as to what, for instance, the Salvation Army has done and is doing. But there is an absolute certainty that He who washed His disciples' feet and who told the woman taken in adultery to “Go and sin no more,” wants you

and me, dear reader, to do something definite towards seeking, finding, and caring for the poor lost sheep who are straying in the wilderness.

A Leading Confederate.

There has recently been published the diary of Alexander H. Stephens, kept when a prisoner at Fort Warren, Boston Harbour, 1865, giving incidents and reflections of his prison life and some letters and reminiscences. Who, it will be asked, was the writer? No less a person than the Vice-President of the proud Confederate States. It is one of the things which young people should know that Christian character so largely influenced the choice of leaders in the South, as instanced by Robert E. Lee, Stonewall Jackson and this prisoner. Stephens was only a frail, little man, weighing less than a hundred pounds, whose whole life had been a constant physical pain, and who had done what he could to prevent war. Like Southerners, as a rule, Stephens belonged to his State, and was a leading politician. He believed in the Constitution, which all the States had joined. "No one ever lived with stronger feelings of devotion to the Constitution of the United States and the Union under it than myself. . . . For the Union barely, without the rights and guarantees secured by the Constitution, I never entertained or professed any attachment." It was his practice to open the Bible "with a fervent prayer to Almighty God to be directed to some chapter of His Word from which I could derive comfort." . . . "As has been my custom for the last twenty years or more before committing myself to sleep I committed my body, soul and spirit to His keeping, praying devoutly that His will be done on earth as it is in heaven." The world is the richer from this diary, written to pass the weary hours in his prison cell after the war. In one of the lower cells, except one hour each day, and in solitary confinement, this man was detained for months after the war was at an end.

Age.

It is a curious fallacy to suppose that youth has in itself a certain talismanic power that renders it superior to age. Youth, it is quite true, is the time when the heart is young, the spirit elastic, the body abounding with energy. But where youth brings impulse to thought, age brings calm deliberation, and not seldom the wisdom gained by experience. It is marvellous how, in some cases, men not only retain the use of their faculties, but are able to exercise them with surprising vigour and acuteness at a very advanced age. One of the most marked examples of this fact at the present day is the Earl of Halsbury, ex-Lord Chancellor of England, who, though nearly ninety years of age, still leads a strenuous life, and is one of the ablest and hardest working men in the Empire.

Salt of the Earth.

We hear now and then of the faithful, self-denying service rendered in some of the parishes of old London by clergymen who are in deed and truth "salt of the earth." A well-known correspondent thus refers to them: "The tremendous responsibility of the ministry weighs down our best men, and they cannot cease working among their people after they have received warnings that they ought to ease off. This remark applies to men of all schools of thought. The passion for souls and humanity drives them forward, and they live in bad air and in the hourly presence of human tragedies. Their names are seldom seen in print, but they care nothing about that, for their eyes are fixed on God and their Saviour. Their breakdown is sad in the extreme, and the pity of it is they return to duty before they have even properly begun to recover. Such men are the very salt of London life, and the affection of their parishioners is most touching. Now and

again one is privileged to see the fruit of their labours, and the strong attachment they have won. It is the knowledge of this unique and unshared—except with their Master—personal power that drives them forward, and their faith is so strong in their call to that work that they forget other considerations." Men of this type are the glory of the Church.

Use of Rubbish.

The United States Consul in Amsterdam, observing the improved management by the city, has reported to his Government that rubbish which had been collected by street cleaners is now assorted, paper, rags, metals and glass being sold to the dealers in these articles, and the remainder as manure. The city authorities are now considering proposals to convert the street rubbish as a mass into combustible briquettes for heating boilers. At Southwark in London and at St. Ouen in France street rubbish is transformed into a marketable product. At Southwark it is crushed into a powder for manure. At St. Ouen it is mixed with combustibles and made into fuel. There is no country where briquettes of artificial fuel could be more easily made than here, and there is none where it is more required. Our rubbish is wasted and treated as nothing but rubbish; on the Continent it would be wealth.

Mischievous Literature.

No careful pastor can enter many homes without finding many publications in book or magazine or sermon form by the "Bible and Tract Society" of Brooklyn, N.Y. The magazines and books bear the name "Watch Tower" on their title page, and the present writer, after careful examination, would advise Church people not to allow this literature to enter their homes. To the same propaganda belong the sermons by Pastor Russell, of Brooklyn Tabernacle, issued under the name, "People's Pulpit." These publications of Millennial Dawnists, or of the "Watch Tower" or "People's Pulpit" brand deny the immortality of the soul and the existence of Christ's Kingdom as a Divine society among men.

Christian Revelation.

At a recent meeting of the National Free Church Council, held in Portsmouth, England, Sir Oliver Lodge read a paper on the above subject. In it the great scientist paid tribute to the Christian conception of God, which, Sir Oliver said, was "humanly simple." That was the way with the greatest things. The sun was a glorious object, full of mystery and unknown forces, but the sunshine was a friendly and homely thing which shone in at a cottage window. The sunshine was not the sun, but it was the human and terrestrial aspect of the sun, and it was that which mattered in daily life. "Thus," Sir Oliver said, "would I represent the Christian conception of God. Christ is the human and practical and workaday aspect; Christ is the sunshine, that fraction of transcendental cosmic Deity which suffices for the earth. Jesus of Nazareth is plainly a terrestrial heritage. His advent is the glory, His reception the shame, of the human race." God's view of things must be more akin to that of the plain man than to that of the philosopher or the statistician. That was how it came that children were called to the kingdom of heaven. Existence was a great adventure. It was a real risk. There was a risk about creation as soon as it went beyond the inertia of mechanics. The granting of free-will involved a risk. Men could have been kept right by main force. But God had a greater thing in mind, which was the creation of human beings who would do right because they willed and not because they must. It is a notable fact that some of the greatest scientific scholars of the world to-day are believers in God and in His blessed Son.

SOCIOLOGY vs. CHRISTIANITY.

During the last ten or fifteen years we have been witnessing the birth of a new science, Sociology. Changing conditions have made this inevitable. In older days society held together largely on the "water-tight compartment" principle, i.e., divided into sections, each with its own well defined functions touching but scarcely ever appreciably overlapping the other. By a sort of law of natural selection civilized humanity sorted and arranged itself into a number of departments as distinct from each other as the various organs of the human body. Of late years an immense change has been taking place. Mankind has been shaken together as never before in the history of the world. Class distinctions are wearing away. The old conditions are becoming impossible, and their rearrangement unavoidable. Thus we have this new science of the organization, or rather the reorganization of the social system. As might naturally be expected, this is a subject of deep interest for the Church, and one it cannot ignore without irreparable injury to its influence. Of this, however, there is little danger. So real in fact is the opposite danger of the Church over-interested itself in this most fascinating subject, at the expense of its usefulness in other connections, that we are constrained to say a few words on the subject. Undoubtedly there is a tendency among the younger clergy to-day to overdo what is called "institutional work," and moreover to expend the better part of their energies in the advocacy of various forms of social reform, and to neglect the primary work to which they have been called. The primary work of the Church is the spiritual transformation of the individual, and where this is neglected results cannot be anything else but unsatisfactory. To use Carlyle's celebrated saying, the Church must "work from the inward to the outward, not from the outward to the inward." She may work, it is true, from the outward, but only to meet and fulfil her work from the inward. Sociological work therefore is only supplementary work, and can never take the place of, or should be allowed to infringe upon, the established traditional work of the Church. This rage for doing things on a big scale, and in a hurry, and with spectacular effect is characteristic of the great age in which we live. The slow, plodding, unimpressive methods of a bygone generation have become discredited. An improvement in this respect was certainly needed, but there is always a danger of good and useful movements outrunning themselves. This is a case in point. We have become unduly enamoured of accomplishing by public movements what can only be effectively accomplished by personal appeals and individual effort. The same tendency is apparent in other connections. A friend recently speaking of the "Temperance" movement said to us, "Twenty-five years ago we had thousands of staunch abstainers who were using their personal influence for the promotion of sobriety. To-day we have tens of thousands of probationists, but hardly as many personal abstainers." Everywhere we see this same disposition. It is an age of machine work. And now it has invaded the Church. To a certain extent, of course, and in certain connections, concerted effort is desirable and preferable to individual enterprise. But there are some kinds of work, and those the most vital, that demand personal effort and application, and which cannot be done effectively in concert with others. The individual will always remain the unit of the Church, and to get at the individual will always remain the chief end of the minister's work. Great schemes of social reform are very good in their way, and may well enlist the sympathies of the clergy, but their working out can be safely left to the men of good will, whose individual consciences have been awakened and inspired by

the influence of religion, which is the greatest of all civilizing agencies. As a noted New England divine has said, "We are civilized just in proportion as we are Christianized." The minister who imagines that he can more effectively help forward the regeneration of society, by devoting himself mainly to sociological work, and so neglecting his more purely spiritual duties, is making a fatal mistake. Society will be finally regenerated from the bottom, not from the top. The individual conscience must be first awakened and kept alert and the rest will follow.

A WORD FOR TRINITY COLLEGE FROM THE OTHER SIDE OF THE WATER.

Sir,—The following letter from the Rev. E. A. Welch, now settled in England, at one time Provost of Trinity College, Toronto, appeared in a recent issue of the "Record" in reply to some strictures on the work of the college from the Rev. Dr. Griffith Thomas, of Wycliffe College, Toronto. The remarks of Dr. Thomas seemed to me, when I read them, somewhat severe, and not calculated to promote that good feeling between the two institutions, which I feel sure, the vast majority of Ontario Churchmen would gladly help forward. The Doctor, in the same communication, ridicules the projected amalgamation of the two institutions as absolutely chimerical. A longer residence in the country may possibly cause him to modify his opinion in regard to this matter. Very much stranger things have happened in our own personal experience of the Canadian Church than the coming together of Trinity and Wycliffe, which, in my own opinion, is only a question of time. Meanwhile I am glad to give all the publicity in my power to the splendid work done, and being done, by Trinity during the past sixty years, which in so doing, it is needless to say that I have no desire to minimize or throw discredit upon what has been, and is being, accomplished at Wycliffe:—

Trinity College, Toronto.

Sir,—May I venture to ask for space in order to point out certain errors into which Dr. Griffith Thomas has inadvertently fallen in speaking of Trinity College, Toronto, in your Canadian Notes of March 10th. Trinity College never professed to be the Church University of Canada, but only of Ontario. It was founded about sixty years ago by Dr. Strachan, the first Bishop of Toronto, as a place of higher education for the sons of Church people, when the then existing State University was secularized. During these sixty years Trinity College has been a factor of incalculable value in both the civil and religious life of Ontario, and, indeed, of all Canada. In course of time the strong anti-theological bias of the University of Toronto has tended to disappear, and some seven or eight years ago the University of Trinity College was federated on perfectly equal terms with the University of Toronto without in the least compromising the original principles on which it was founded. This federation has proved already, and is likely to prove in still greater degree (when the removal, of which Dr. Thomas speaks, is happily consummated) an immense advantage both to Trinity itself and to the University at large. What Dr. Thomas means by saying that the theological work of Trinity is comparatively small I am at a loss to know. I have before me the latest Year Book, and from it I find that there are on the list of members of the College about three hundred clergymen at work in various parts of the world who have received their training at Trinity, that of these six are Bishops in Canada, the United States, and the mission field, that seventy-five have been ordained in the last ten years, and that when the Year Book was published there were sixty-eight students at the College preparing for Ordination. Dr. Thomas

says this work is "by no means Evangelical"; if by that sadly misused word he means that it is not of a partisan character, I am proud to admit it. Trinity has always aimed at, and I think I may add succeeded in, being not less comprehensive than the Church itself. With the utmost respect I venture to suggest that Dr. Thomas, as a new arrival in Canada, would do well to make himself familiar with the matters about which he writes before writing.

Edward A. Welch,

Formerly Provost of Trinity College.
The Vicarage, Wakefield, March 21st.

A. B. C.

FROM WEEK TO WEEK.

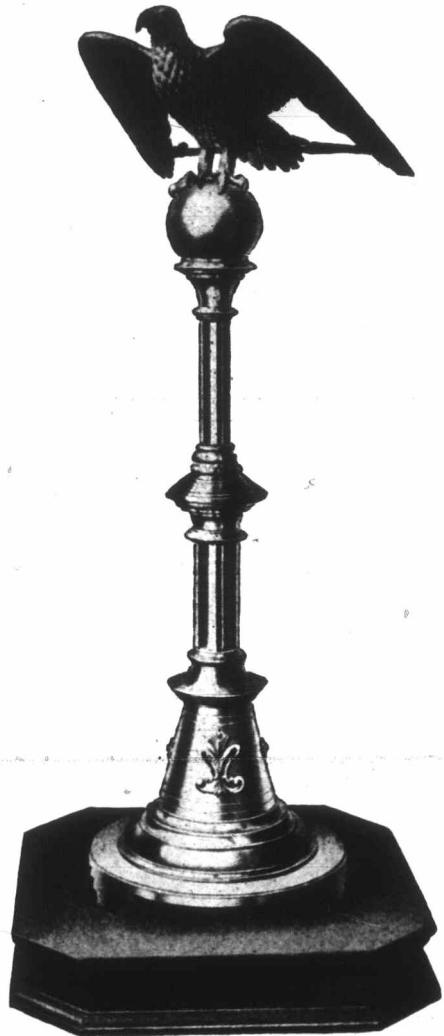
Spectator's Comments and Notes of Public Interest.

Reports presented, formally and informally, to the Board of Management indicated that the Railway Construction Camp Mission is meeting with success. We think it rather a pity that this work should be officially designated in this country as a Navvies' Mission. The word "navvy" conveys the significance of a sort of hobo, who has been unfortunate enough to find work and has devised no suitable excuse for declining it. In a country where class distinctions are taken as a matter of course or where those who object to such distinctions are simply disregarded, it may possibly be all right to designate some citizens of the realm as "navvies" and others as something else. But in this Dominion the Church ought not to apply names which seem to imply a sentiment of contempt for citizens engaged in a very useful and altogether honourable employment. Besides a large proportion of

these so-called navvies in Western Canada are settlers and their sons, who for certain seasons of the year engage in this work to augment their incomes, to equip their farms, to produce more of the fruits of the earth, and ultimately to help maintain that Empire that we so proudly declare to be "the greatest that has been." But apart from the name, we gather that the Church is showing a very desirable interest in these men engaged in the construction of our great national and provincial highways, and that this interest is recognized and appreciated by the men. It was gratifying to hear representatives from the West bear testimony to the efficiency of the work and of the good-will that is established and maintained between the Church and men.

There seems to be a rather unfortunate delay in the call to the Church generally to come to the aid of Bishop White in meeting the distress that has invaded his diocese. It must be now more than a month since the general president of the Woman's Auxiliary sent forth her appeal, and a generous response has been forthcoming. We have not heard of any general invitation extended to the Church, and yet many have sent contributions to newspapers and elsewhere, showing that the call is only necessary to bring forth considerable results. Surely if ever the old words, "To give quickly is to give twice," held good, this is an occasion when their truth applies!

A meeting of the Committee on the Revision of the Prayer Book was held recently, when the question was discussed from various points of view. Only the most elementary steps were taken. It was resolved that a Canadian Prayer Book should be published; that revision should be revision, and not the addition of a monstrosity in the form of an appendix; and thirdly, that no doctrinal change should be made in the contents of the book. It was also resolved that arrangements should be made with a publisher to publish the book and arrange royalties, and so forth, all of which would be submitted to the General Synod for approval. It will be seen that three long years out of the lives of members of the Church in Canada have been lost, so far as the revision of the Prayer Book is concerned. The work has really not yet begun. The questions, "Shall we omit this?" or "Shall we insert that?" or "Shall we alter the former or the latter rubrics?" have not yet been raised. We have only a few elementary recommendations to General Synod of what we think the committee had to assume as being a part of its commission. However, let us be thankful that even this start, small as it is, has been really made. There are two things we would like to say about the conduct of this work. First of all, we would implore the brethren not to tie their own hands in advance by any such resolution as "no doctrinal change." We do not advocate any doctrinal change, so far as we can recall, but such a resolution may be made the excuse for endless obstruction and discussion by those who oppose certain changes. It is difficult to define doctrine, and, therefore, we think it would be better to determine every proposition on its merits without adding to the difficulty of the situation by having to decide whether this is a doctrinal or some other kind of a change. We sincerely hope that the Synod will relieve the committee of this restriction which it has imposed upon itself, and trust to its own capacity to rectify any unwise radicalism that may be proposed when the question comes up before Synod. Our second word is in regard to the attitude of Churchmen in the discussion of such serious questions as are involved in Prayer Book revision. We refer to the spirit of compromise so conspicuous in the Anglican Church. This spirit, however admirable it may be under certain circumstances, is not the spirit that ought to be too freely indulged in



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in Prayer Book revision. Let us not be misunderstood. We are not suggesting that there should be parrotism, bigotry or obstinacy shown in the handling of this work. What we do desire to call attention to is the tendency to avoid controversy and the readiness to withdraw this or that proposal because it appears to bring us into conflict with some of the brethren. Now, we must bear in mind that the handling of a subject like Prayer Book revision is altogether too serious to have it spoiled by any desire to be polite and gracious. The great mass of people who will use it will know nothing of the politeness, but they will feel the loss occasioned by any surrendering of what will make for spiritual power. Let us talk things out, and let us vote squarely on the issue after due explanation and elucidation, and then let us abide by the result, whatever it may be. But whatever we do, let us not get around a little difficulty by inserting an ambiguity or some meaningless substitute. Let us consider this matter carefully and be prepared for that compromise motion that takes the very life out of the whole situation.

Spectator.

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.

109. What are "Cherubim" and "Seraphim"?
 110. At the end of each Psalm who begins the Gloria, the Priest or the people?
 111. Why is the VENITE omitted on Easter Day?
 112. With what kind of a voice is Morning Prayer to be commenced?
 113. In the Litany what do these words of the rubric mean, "Let us pray"?
 114. Where are these words found in the Prayer Book, THE PIE?

ANSWERS.

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

31. The Athanasian Creed is appointed to be sung or said fourteen times in the year on the great festivals and saints' days.
 32. "O God, we have heard with our ears," etc., is a quotation from Psalm 44.
 33. In January, March, July, August, October and December, when there are thirty-one days, "It is ordered that the same Psalms shall be read the last day of the said months which were read the day before."
 34. The title page of the Prayer Book is thus divided: 1. Common Prayers; 2. The Sacraments; 3. Other Rites and Ceremonies; 4. Psalter or Psalms of David; 5. The Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons.
 35. The Special Preface in the Holy Communion is intended to cover the Sunday following, making the Octave a re-echo of the Lessons from the Feast, Whitsunday, however, is the exception, because the seventh day is Trinity Sunday, bearing Lessons peculiar to itself.
 36. The Comfortable Words in the Holy Communion Office consist of the words of our Saviour Christ, the words of Saint Paul and the words of Saint John, three in number.
 37. There are XXXIX. Articles of Religion. They are found at the very end of the Prayer Book.

STORY FROM FAR NORTH OF SACRIFICES NOT IN VAIN.

A striking exemplification of "By their fruits ye shall know them," is afforded in a letter from the far north which has just come to hand and is addressed by Archdeacon Stuck, of Fort Yukon,

to the Venerable Archdeacon McDonald, now of Winnipeg. Archdeacon Stuck is working over a portion of the vast territory in which Archdeacon McDonald formerly ministered. The point from which the letter was written is Fort Yukon, the place where Archdeacon McDonald was first stationed. That position was then so little known that it was popularly said to be about 400 miles distant from the entrance to Behring's Sea, though in reality it was 1,200 miles distant from the nearest point on the Pacific Coast. The references in the letter to places that had been covered by Archdeacon McDonald, are limited to the territory of Alaska. In the Dominion of Canada, Archdeacon McDonald's territory was of about the same magnitude, extending from 135 to 141 west longitude, and the upper Yukon from the boundary line to about 200 miles farther up. He visited the camps on the Porcupine river, which ran partly through United States territory, and partly through Canadian territory, which was included in the diocese of Mackenzie river. Bishop Rowe, of the American Church, now presides over the diocese. He is a Canadian, was educated in Toronto University, after graduating there, went to the United States, and was appointed the first Bishop of Alaska. Fort Yukon, from which the letter of Archdeacon Stuck was written, is situated one mile south of the Arctic circle. The letter is dated Feb. 7; it was received by Archdeacon McDonald, March 7.

"Fort Yukon, Alaska,
 "7th February, 1911.

"To the Venerable Archdeacon McDonald, at Winnipeg, in Canada: My Dear Sir.—I have long promised myself the pleasure of writing to you with some account of things at Fort Yukon, and with the hope that you will permit me to intrude upon your hard-earned repose sufficiently to secure a few lines under your hand. Ever since I entered upon my work in Alaska, and more and more in the three years that I have made my headquarters at Fort Yukon, the sense of the greatness of the work that you did in this country long ago has grown upon me. As I have travelled up and down the Porcupine and the Chandalar rivers, as I have gone from point to point on the Yukon, I have come continually into contact with the lasting results of your teaching, and the more intimately I grow to know the Indians the more I value the influence which you exerted. I have visited again and again the scenes of your labours; I have travelled, winter and summer, the routes that you travelled twenty-five or thirty years ago. Such travelling still involves some little discomfort and, at times, some little privation. But I think no one can realize as well as I can how vastly different are conditions now, how greatly improved in all material matters is the missionary's lot, and what splendid fortitude and complete self-renunciation it required to do the work that you did and make the journeys that you made when the country was an Indian country entirely, when a man who lived and travelled in it must live and travel as an Indian. Now we have points of supply scarcely ever more than ten days' journey apart, even where they are the most remote from one another; and the opening up of the whole country by steamboat traffic—there are even steamboats on the Chandalar now—and the making of trails by the government, renders travel incomparably easier than in your day.

Ten Thousand Miles With Dogs.—"I have made upward of ten thousand miles with the dogsled in my six winters' travel; but, save on rare occasions, my sled has been full of "white man's grub" and even of white man's delicacies, while you subsisted on dried fish. I have made as much as ten thousand miles in the last three summers on the Yukon and its tributaries, but I have travelled in a comfortable cabined gasoline launch, while you paddled your birch-bark canoe, or poled laboriously against the stream. But it is especially when I contemplate your wonderful work in the translating of the Word of God and the Book of Common Prayer into the native tongue that my admiration and gratitude are excited. I have learned to read your translations, though I have not learned to speak the vernacular, and I never use them in church or at a bedside, or among a small company of Indians in the wilderness, but I lift my heart in thankfulness to God and to our Lord Jesus Christ that the wisdom and the patience and the perseverance were given you to accomplish so great a task. Many and many an Indian I have found who can read and does read his treasured Bible, although he knows no word of English; many and many a small community who are still raising their voices in the words of praise that you taught them to the melodies (sometimes

strangely modified and corrupted, yet still recognizable), they learned from you.

Still Pray for Queen.—"And I bid you know that your name is still honoured and lovingly remembered among them. Again and again, in response to my enquiry, "Who taught you that?" comes your name upon their lips, and always with a tone that speaks their reverence and their devotion. I have had trouble, more than once, in inducing native leaders and readers to omit the prayers for "Our sovereign lady, Queen Victoria," because they did not like to depart in any particular from the form of words which you put into their mouths. After a period of neglect and the retrogression in faith and morals which accompanies neglect, I am glad to be able to report to you that the outlook at Fort Yukon is encouraging. We have built a new church and mission house there, and we have a medical missionary and his wife, both Godly persons, in charge. I make my headquarters there, and am in residence in spring and autumn when travelling is not possible. Our native deacon, the Rev. Wm. Loolo, who signs himself in the accompanying photograph, "Your son in the spirit," is a good and devout man, of much help in the work when he is kept up to the mark. I wish we had a dozen like him. One fight we have continually is the fight against liquor. Under the lax administration of American law it is exceedingly difficult to exclude the demoralizing and degrading thing. But the fight is kept up, and the measure of our success seems to increase. If it shall please you to send a few words of exhortation to be read in the church to the people of Fort Yukon, I think it would have great effect; if further some brief charge in your own words you would send us that I might have spread out large by the hand of some skilled letterer and hung up in the church porch, it would seem to the people, and to the workers, a bond between the old order and the new, between the founder of the work at this place and those who are striving and struggling in the love and fear of God, to carry it on. For myself, I shall treasure any letter that you will be good enough to write as a memento of one whom I have grown very highly to honour and to reverence, though it has never been my privilege to meet him. If I might venture another request, it would be for a photograph of yourself with your autograph underneath it. Now, with my prayer for God's blessing and peace upon your declining years, and with the conveyance to you of the love and admiration, not only of the native population who knew you in the flesh, but of your brethren in God's ministry who are permitted to water where you planted, and have learned to know you only by your work, I beg to subscribe myself, reverent and dear sir, with great respect, faithfully and obediently, your servant in the Lord.

"HUDSON STUCK,
 "Archdeacon of the Yukon."

SOME PROBLEMS OF THEOLOGICAL EDUCATION.

By the Rev. Principal Waller, M.A.

There was held last week in Montreal a conference of representatives of theological colleges with the members of the Board of Examiners for Divinity degrees. A similar conference was held a year ago and distinct progress was made on both occasions. Two problems were specially before the conference, the extension of the system of standardizing the requirements for Divinity Degrees, so as to include the whole of Canada, and the provision of a standard examination for Deacons' Orders, under the title of the Voluntary Preliminary. The ecclesiastical province of Canada has now an experience with both problems extending over more than twenty years and that dear-bought experience has proved useful in the wider scheme. No one will deny the value of an incentive to the clergy to read and study systematically with a definite end in view, such as is furnished by the degrees of B.D. and D.D. On the other hand, all will admit the value of a uniform standard for those degrees. Assuming that the General Synod passes the proposed canon in September next, the result of the joint action will be that whether he is a graduate of a small college or a large, any B.D. or D.D. will have the imprimatur, not of that college alone, but of the whole Canadian Church. The Board is to be composed of the representatives of all theological colleges or universities assenting to the scheme, and will issue lists of subjects for examination and recommend text books in the same manner as the Board established under the Provincial Synod of Canada has hitherto done. The diffi-

culty of the expense of meeting is to be overcome by the use of proxies, but said proxies can only be given to the representative or a member of the resident teaching staff of another institution already belonging to the Board, and no college may exercise the privilege of acting as proxy for more than one institution. The comprehensive and truly representative character of the Board is hereby assured. The academic standing of the Board is also guaranteed by limiting its members to graduates in Arts or Divinity, and the addition of any new college to the Board must be with the consent of a majority of the existing Board. Thus, those institutions which have maintained an independent standard of a high character will not be required to lower their standard, and there will be uniformity of requirements and many centres in which intending candidates can write without undue expense. Of even more far-reaching significance is the extension of the Voluntary Preliminary to the whole of Canada. It provides a uniform standard for Deacons' Orders, and to a great extent will have the effect of uniting the work of the various theological colleges. At a later meeting of the Board of the Provincial Synod a plan was carried which provided that the Preliminary might be taken in two parts of eight papers each. The effect of this will be to provide an external test for students in theological colleges at the end of their second year and also at the end of their third year. It will also lighten the pressure of final examinations, where students are combining the Arts and Divinity work, and where they are taking only the first two years in Arts at a recognized university, they may proceed in the third year to the first half of the Preliminary, and in the fourth year to the second half of it, and if they obtain the necessary standing can be excused from the first examination for the degree of B.D. Candidates taking the examination in two parts, must take Greek Patristics, and the history papers are increased to from two full papers to four full papers, to offset the advantage of dividing the work. Experience will no doubt show that there are places where the work can be strengthened, but there can be no doubt that a uniform requirement, for Deacons' Orders will be a strong factor in unifying the Canadian Church in another important department of her work. We understand that the House of Bishops has agreed to recognize the certificate of the Preliminary as a satisfactory test for Holy Orders as far as it goes. In dividing the Preliminary the whole of it must, of course, be completed, before a candidate can have any claim based on it to be admitted to the Holy Order of Deacon. We have not yet reached the stage when no candidate can be admitted Deacon without passing the Preliminary, but hereafter, it will at least be possible for all candidates for Orders to sit for this examination without undue expense, and the increasing number of those who take the examination will conduce to the other end, which, except in special cases which must be dealt with on their merits, is undoubtedly desirable. The minimum qualification for those who intend to take the B.D. and D.D. degrees, evoked a lengthy discussion. Graduates in Arts of recognized universities are, of course, admitted. From St. John's College, Winnipeg, came the proposal to allow students, after completing their first two years in Arts, to proceed to the B.D. degree; no opposition was offered to this. A third proposition to admit clergymen in Priests' Orders, who have no Arts degrees, to the examinations for Divinity degrees, evoked much discussion. There was manifested an earnest desire to encourage the clergy to read. There was a full recognition of the valued services of many who have had no opportunity of taking an Arts degree. On the other hand, there was a great desire to encourage students at college to complete their courses for degrees in Arts while they are still at college. The proposal that finally carried for incorporation of the new canon was to the effect that the requirements of a degree in Arts, or the completion of two years in a recognized university, might be dispensed with in the case of clergymen in Priests' Orders, on application being made to the Board. But every such candidate will be required to pass an examination approved by the Board, in English, Latin, Greek, Logic and Philosophy. A clergyman, therefore, who applies for permission to write the B.D., who was long enough at college to obtain his degree in Arts and did not do so, may, in the discretion of the Board, be refused leave to go on. The final wording of minor clauses was left to a small sub-committee to complete before the approaching Synod. It is earnestly hoped that the canon will be passed in its present form or without serious modifications. It has been thoroughly discussed by all the col-

leges in Canada, and presumably those best qualified to speak, have arrived at agreement on the main points at issue. At least we may hope that the General Synod will deal sympathetically with this very important matter.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

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

St. John's.—St. Thomas'.—Wardens, Mr. M. G. Winter, Mr. R. F. Goodridge.

NOVA SCOTIA.

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

Halifax.—The Rev. C. W. Vernon has been elected President of the Nova Scotia Council for Church and Social Reform.

Truro.—St. John's.—The Easter services at this church were particularly bright and attended by unusually large congregations. In the absence of the Rev. E. A. Bowman, who is in Bermuda, the Rev. J. P. Hogan assisted the Ven. Archdeacon Kaulbach at all the services. The Easter collections were over one-third more than any previous year. At the children's service in the afternoon, the collection for missions was about \$40. The W.A., instead of their annual Easter tea, collected cash from those contributing to the tea, and realized about \$80. At the annual business meeting, Easter Monday, a most satisfactory report was submitted. The financial standing of the church was found to be most encouraging, a balance on the right side of the books submitted by the treasurer, Mr. Wentworth, who was re-elected to office. The wardens, Messrs. Geo. Pollock and Geo. Layton, were also re-elected and complimented on their splendid past work. The different societies of the church were reported in a flourishing condition, and grateful acknowledgment of special donations by three members of the congregation were made. The vestrymen are as follows:—Messrs. S. G. Chambers, C. E. Bentley, R. A. Tremaine, Dr. D. Soloan, C. W. Montgomery, T. W. Blenkinsopp, J. Suckling, W. H. Joy, E. G. Moxon, Dr. Randall, W. Conner, B. F. Perter; organist, Miss W. Park; choirmaster, Mr. Matthews.

FREDERICTON.

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

Newcastle.—St. Andrew's.—Wardens, Col. R. L. Maltby, Ald. Kepthro; delegates to Synod, the two wardens. All the reports presented were very satisfactory.

Campbellton.—Christ Church.—After eight years of strenuous work in this parish, the Rev. R. J. Coleman has resigned. The resignation takes effect May 1st. Mr. Coleman has been appointed by the Bishop to St. Mary's parish, Dalhousie; the appointment to take effect June 1st.

QUEBEC.

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

Quebec.—The Lord Bishop of the diocese arrived back again in this city on the 2nd instant from his recent trip to the near East and to England, accompanied by Mrs. Dunn and Miss Dunn. All of the party greatly enjoyed their time abroad.

MONTREAL.

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

Montreal.—The monthly meeting of the Sunday School Association of Montreal, was held on Monday evening, April 24th, in the synod hall. The president, the Rev. J. E. Fee, of St. Mary's Church, presided. The treasurer's report was read and adopted. The Rev. R. G. Aschah, of St. George's Church was elected secretary, in place of the Rev. H. R. Steavenson, and the Rev. R. G. Rodger's, of St. Luke's Church, was elected to the executive committee, in place of the Rev. W. G. Nicholson, who is soon to leave for the North-West. The Rev. R. G. Aschah read a very interesting paper on "The Relation of the Boy Scouts to the Sunday School." The speaker made one point very clear, and that was the Boy Scouts were not a military organization. This idea seems to have been spread abroad by a number of people who knew nothing, and would not take the trouble to find out anything concerning the movement, but who, nevertheless, talked against the organization. Mr. Robert S. Strader, president of the Brotherhood of St. Andrew in Montreal, was the next speaker and spoke on "The Relation of the Junior Brotherhood of St. Andrew to the Sunday School." In a practical way the speaker pointed out how the juniors were a great help to the Sunday school in looking after absentees, calling upon the sick, bringing in new boys, building up Bible classes, carrying on Confirmation campaigns, and following up boys when they leave one parish to go to another. That where the rector or superintendent had a good working chapter, he had at the same time a band of consecrated boys working for the extension of the Kingdom, who would later on be leaders in religious work, not only in the Sunday school, but also in the parish and diocese. Mr. Strader was followed by Miss Jackson, of St. Matthias', who read a splendid paper on "The Relation of the Junior Auxiliary to the Sunday School," telling of the many ways girls were doing a grand work in the Sunday school and would continue not only in the Sunday school, but especially in the mission fields. The Junior Auxiliary is well organized and their work is a great factor in the work of the Church. A lantern lecture on Japan by Miss Loretta Shaw from Osaka, was given in St. George's parish hall on Monday evening, April 24th, which was under the auspices of the St. George's Branch of the Woman's Auxiliary. The lecture was largely attended and all were delighted with Miss Shaw's interesting address.

Church of the Ascension.—The dedication of the new chancel and transeps was performed on April 25th, by the Lord Bishop of the diocese. The Very Rev. Dean Evans read the lesson and the sermon was preached by the Lord Bishop of Fredericton, who chose for his text, Judges v. 23. The service was fully choral. After the service a reception was held in the schoolhouse. The following is a description of the improvements which have recently been brought about in connection with this church:—From a building accommodating less than 300 persons, the seating capacity has been more than doubled, there being now room for 700 people. In all, 8,000 square feet of floor space has been added to the building. In the basement three more classrooms have been built and the main room has been greatly enlarged. The three rooms are divided from the main one by roller partitions, which can be put up, making one big apartment. The church proper, has been lengthened and two new wings put in. From a somewhat squat and homely interior it has been transformed into an architecturally beautiful one. It is doubtful if there is now a prettier church of its size in Montreal. The roof interior is worthy of mention, being very attractive. The inside of the church has been re-furnished and re-decorated throughout, new seats have been installed, the pulpit has been rebuilt, the chancel and sanctuary floor has been changed to marble, fifteen clerestory windows have been put in, a marble altar, and an alms basin and communion box are also in place. A

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large, three-pane, stained glass chancel window, representing the Crucifixion, Resurrection and Ascension, will soon be in place and the organ is on its way to the church. The total cost of the alterations and improvements will be about \$25,000. The organ alone cost \$3,500. The building which was added to cost \$14,000. The stained glass windows around the chancel, represent Moses and the prophets, the apostles and evangelists, and the Lord. The rector, the Rev. J. L. Flanagan, has been in charge of the church since it was located in the district. The original church, a small frame building on Outremont avenue, was built fourteen years ago. Six years ago it was decided to build on a more central site and the old part of the present church of stone and brick was erected. The capacity was found to be too small two years ago, so the present structure was planned. The transepts are 30 feet by 75 feet, the chancel 25 by 30.

St. John the Evangelist.—The adjourned vestry meeting was held on May 2nd; wardens, W. H. A. Eckhardt, R. R. McCaulay. The financial statement was a satisfactory one. It was stated at the meeting that the contributions for missionary objects from the parish, had been doubled during the past year.

St. Martin's.—The adjourned vestry meeting was held on May 2nd; wardens, J. K. Meeker, C. H. Hanson. A warm vote of thanks was passed to the rector for his long and faithful service. A special bonus of \$100 was voted to the organist.

Montreal West.—St. Phillip's.—The annual vestry meeting was held on Wednesday evening, May 3rd. A balance of \$152.67 was shown. The new wardens are Messrs. E. J. Bedbrooke and R. A. Brook; sidesmen, Messrs. Lebourveau, E. Kirkpatrick, A. Snell, W. Trenholme, J. MacArthur, Colling, Wylie, Thompson and Parkes; delegates to Synod, Messrs. J. J. Kirkpatrick and A. C. MacIndoe. Plans for a new permanent stone and brick church instead of the present wooden one, were discussed and a special meeting was called for May 10th to complete arrangements for such.

Clarenceville and Noyan.—The Ven. Archdeacon Naylor, of Farnham, inducted the Rev. Hubert Coffin into this parish, on Sunday, April 30th. The services were well attended. The Archdeacon, preaching at all the services, delivered impressive and helpful discourses. The Rev. H. Coffin's late parish was Clarendon, and on leaving the congregations of Shawville and Radford, presented him with addresses and a purse of \$100.

Ste. Anne de Bellevue.—St. George's.—The furnishings for this church including the altar, were prepared by the Blonde Lumber and Manufacturing Co., of Chatham, Ont. The entire outfit gives excellent satisfaction and the altar is an especially beautiful piece of work. The members of the building committee of the church very greatly appreciated the prompt and courteous business management of the Blonde people.

Aylmer.—Christ Church.—Easter Day services at this place were celebrated in a manner calculated to inspire the soul with visions of that glorious life beyond the grave. The chaste beauty of the sacred edifice enhanced by Easter lilies and palms seemed to breathe the spirit of peace and hope, and the services throughout the day appeared pregnant with the words "He is Risen." Holy Communion was celebrated at 8.15 and 11 a.m., the number of communicants being one hundred and twenty. The rector, the Rev. Rural Dean Taylor, preached most eloquently and the surpliced choir rendered beautiful music at morning and evening services. The rector is to be congratulated on the beauty and heartiness of his services. The annual vestry meeting of this church was held in the chapel on Monday, April 17th. The rector, the Rev. Rural Dean Taylor, presiding. The financial condition of the parish was found to be in splendid shape, in fact, the best in the history of the church. Messrs. George Nash and F. K. Flatters were elected wardens for the ensuing year. In recognition of the popularity and worth of the rural dean, his salary was augmented by \$50, and a telephone for his convenience has been placed in the rectory. The usual vote of thanks was tendered the Ladies' Guild, organist and newly installed surpliced choir. Every church should have a surpliced choir, as it adds to the dignity and solemnity of the services. A hearty vote of thanks was tendered the rector who is indefatigable in his work. For fifteen years he has work-

ed hard to build up his church; while strict, he is kind and large-hearted, a favourite and most popular with all classes and creeds. Our earnest prayer is that he may be spared to spend many years under God with us.

Hochelaga.—St. Mary's.—The adjourned Easter vestry meeting was held on the 4th; wardens, H. Bayliss, J. H. Furness; delegates to Synod, J. C. Wight, C. Meyers; receipts, \$3,219.

The funeral of the late Venerable James Burrows Davidson, D.C.L., Archdeacon of Bedford, took place on Wednesday, May 3rd, the first part of the service being held in Christ Church Cathedral. The Lord Bishop of the diocese officiated and a great number of the clergy were present in their robes. The late Archdeacon was for 50 years a clergyman in the diocese of Montreal. In addition to the Bishop, the Ven. Archdeacon Norton, the Rev. Canon Baylis and the Revs. J. M. Almond and G. O. Troop, took part in the service. After a brief but impressive service, conducted by the Bishop, burial took place in Mount Royal Cemetery. The late Dr. Davidson was for over a quarter of a century in charge of the parish of St. Armand's East, Bedford county, and was some years ago appointed Archdeacon of Bedford. Born in Montreal seventy-two years ago, he graduated from Bishop's College, Lennoxville, with the degrees of M.A. and D.C.L. He is survived by a wife and three daughters. Dr. L. H. Davidson, Chancellor of the Diocese of Montreal, is a brother.

Westmount.—St. Matthias'.—Mr. James Bell, who died on Monday evening, was for eighteen years in the employ of Mr. A. P. Willis, of Westmount. His illness was very brief, and his death causes a vacancy that will be hard to fill. He was beloved and respected by the people of Westmount in every class where he was known. He was a friend of youth, loyal to those whom he served. The young Willis boys grew up with him and he was for years the leader of their sports, for which he possessed a peculiar talent. For nearly eighteen years he acted as chairman of the hospital committee of St. George's Men's Society at the Montreal General Hospital, and was well-known in the hospital, where he was taken the evening of his death. He was fifty years of age, and a native of Newfoundland. Deceased leaves a widow and three sons and one daughter to mourn the loss of a loyal husband and father. The funeral took place on Thursday, the 4th, from the residence of Mr. A. P. Willis. The Rev. W. Major conducted a short service at the house. At St. Matthias' Church the service was conducted by the rector, Rev. E. Bushell, the Rev. Dr. Howard, and the two chaplains of the General Hospital, Revs. E. McManus and J. M. Almond. The committal at the grave was read by the Rev. E. Bushell. The floral tributes were very many and testified to the general appreciation of one, who by his cheery manner and his gifts of flowers and plants, grown by himself, did much to comfort and brighten the sick and the dying in the hospital wards and elsewhere.

St. John's.—St. James'.—The proceedings were purely formal and the meeting was adjourned for a fortnight.

Iberville.—Wardens, C. J. Brown, R. P. McGinnis; delegates to Synod, F. Douglas, C. J. Brown. The reports presented were all most satisfactory. The appearance of the church has been greatly beautified by the sanctuary curtains and the beautiful altar, which was lately presented to the church by the members of the Parish Guild.

Sabrevois.—Wardens, A. M. White, S. J. Roy; delegates to Synod, J. E. McFarlane, A. M. White. All reports satisfactory.

Frost Village.—Christ Church.—Wardens, G. H. Durrell, H. N. Rockwell; delegates to Synod, H. N. Rockwell, A. Jones.

Rougemont.—St. Thomas'.—Wardens, J. Downing, R. Standish; delegates to Synod, Messrs. Sylvester Carder and Angus Standish.

South Sutton.—Trinity.—Wardens, H. P. Lane, C. S. Adams; meeting adjourned for two weeks.

South Stukely.—St. Matthew's.—The meeting has been postponed for several weeks.

Cowansville.—Trinity.—Wardens, H. A. Wilson, J. Irving McCabe; delegates to Synod, E.

Buzzell, H. F. Williams. All reports presented were very satisfactory.

Knowlton.—St. Paul's.—Wardens, J. E. Fay, R. J. M. Webbe; delegates to Synod, H. S. Foster, G. G. Foster. The financial statement was a highly satisfactory one.

Lacolle.—St. Saviour's.—Wardens, R. Outhet, G. Braithwaite; delegates to Synod, J. Stuart, A. H. Braithwaite. All reports most satisfactory.

Griffin.—Wardens, B. J. Hastings, A. W. Sorensen; delegate to Synod, the junior warden.

Stanbridge East.—St. James'.—Warden, C. S. Moore; delegates to Synod, C. H. Hibbard, E. H. Baker. The financial report was very satisfactory indeed, being, in fact, the best in the history of the parish. The vestry was pleased to express its grateful appreciation for the following gifts to the church during the past year: Mrs. Arthur B. Gilmour, a beautiful chancel screen in memory of the late Mary Baker, wife of A. H. Gilmour, and mother of her late husband, and a handsome brass tablet in memory of the latter, Mr. Arthur P. Gilmour; from Mrs. G. G. Stanton, a very fine organ screen and litany desk in memory of their son; from Mrs. I. A. Welch, a beautiful brass lectern; from the children of the late Thomas Baker, a memorial window to their father and mother, which greatly contributes to the artistic beauty of the interior of the building; from Mr. Wm. Corey, Manchester, N.H., eighty dollars towards the purchase of a carpet for the aisle; from Messrs. Geo. W. Sadler & Co., fifty dollars, and from Mr. and Mrs. Windsor V. Rice, Salt Lake City, fifty dollars. The election of people's warden was postponed. It will take place at a special meeting, which is to be held later.

Valleyfield.—St. Mark's.—Wardens, Dr. Sutherland, J. H. Whitley. All the reports presented were satisfactory. It was reported that a fine organ, which is in course of erection by Messrs. Casavant Frères, of Ste. Hyacinthe, will shortly be placed in the church. The meeting was adjourned for two weeks.

Farnham.—A largely attended meeting of the Corporation of Dunham Ladies' College, was held in St. James' parish hall on the 25th ult., the Lord Bishop of the diocese presiding, at which a report of the executive committee was presented on the desirability of removing the College to some more central location on some line of railway within the diocese of Montreal and where the best facilities could be had in the way of water, drainage, light, etc. After a very considerable amount of discussion it was decided by an almost unanimous vote that the College should be removed and the executive committee was empowered to take all the necessary steps to make the removal possible and to report to the Corporation with as little delay as was consistent with a thorough investigation of the matter. The consideration of this question is one that has long occupied the attention of the executive committee and the importance of it was fully realized. The matter demanded a decision at this time because of the contemplated outlay of a large sum of money in improvements and added equipment. Was it advisable to make this expenditure in the present location or to make it elsewhere where greater advantages could be secured, and where the scope and usefulness of the institution could be increased? The matter has been looked at by the Corporation from a diocesan standpoint rather than one of local interest, and the meeting was marked by the desire to make this an institution of the highest credit and standing in the diocese and one around which all Churchmen might rally. This removal of necessity cannot be accomplished in a day. Many things have to be considered and arranged for and it is not likely that it will be an accomplished fact before September, 1912, at the earliest. In the meantime the work of the College will be carried on at the present site and the College will re-open in September next under the efficient principalship of Miss Wade, the present Lady Principal. The question of where the College will be located is now in the hands of the executive committee.

ONTARIO.

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

Kingston.—Early in the morning of Tuesday, the 2nd inst., there passed away at his residence

in this city one of the best known and most highly respected citizens of this place, in the person of the late R. V. Rogers, K.C., LL.D. He succumbed to an attack of malarial pneumonia, which was followed by blood poisoning. The deceased took to his bed on Feb. 27th last, on the evening of which day, in his capacity as chairman of the Anglican Laymen's Movement, he was to have presided at the banquet which was held that evening in St. George's Hall. During the past month he made a great fight against the inevitable. Although he had the best medical skill and the care of his two sisters, who are both trained nurses, and another professional nurse, it had been evident for the past week that the spark of life could not be preserved, and that the patient sufferer was about to enter a larger life of usefulness. The deceased was one of Kingston's most useful citizens and his death has caused a gap in many departments of life which will not be easily filled. The late Robert Vashon Rogers, K.C., LL.D., was the youngest son of the late Rev. R. Vashon Rogers, first rector of St. James' Church, formerly headmaster of the Kingston Grammar School. He was educated at private schools and at Queen's University, where he took his B.A. degree in 1861. He was called to the bar in 1865. For some years he practised in partnership with Sir George A. Kirkpatrick. He was created a Q.C. by the Earl of Derby in 1889. He was law lecturer in Queen's University which honoured him with the degree of LL.D. in 1895. He was also a trustee of the University. Besides other legal books the deceased wrote, "Wrongs and Rights of a Traveller, by Boat, by Stage, by Rail," and "The Law and Medical Men." Dr. Rogers was an active member of the Kingston Historical Society; he was lay secretary of the Synod of the diocese of Ontario, as well as holding other important positions in the city. In no place will Dr. Rogers be more missed than in St. James' Church, to which congregation he gave his loyal and devoted energy. In his early life he was a teacher in the Sunday school; was director of the Brotherhood of St. Andrew; was churchwarden and representative of the congregation at the Synod. He was always ready to respond to the wants of the church and its objects. No one was more liberal in contributing to the finances of the church and missions, and no one was more earnest in addressing missionary meetings in the cause of Diocesan Missions. The deceased was a man of the highest character and was esteemed by the people of the city irrespective of class or creed. In the year 1860 he was married to Miss Alice L. Hill, youngest daughter of the late F. M. Hill, barrister, who predeceased him. His second wife was Miss Moore, daughter of the late Robert Moore, manager of the Bank of Montreal, who survives. He also leaves two sisters and a brother. The late Dr. Rogers was a member of the legal firm of Kirkpatrick, Rogers & Nickle. At the time of his death the deceased gentleman was the president of the city branch of the Laymen's Missionary Movement. The funeral took place last Thursday from St. James Church. The Bishop officiated and there was a very large attendance. The interment took place in the Catarqui Cemetery, the Bishop of the diocese pronouncing the sentences of committal at the graveside.

Sandhurst.—St. Paul's.—Wardens, R. Wright, T. Gurren; delegates to Synod, E. H. Phippen, A. Neilson.

Adolphustown.—Wardens, H. M. Johnston, H. Chalmers; delegate to Synod, W. H. Chalmers. During the past 12 months the belfry and spire of the church, which were blown down in 1909, have been well and strongly rebuilt at a cost of \$785, which has been fully met. All the reports presented were very satisfactory.

Parham.—Wardens, Geo. Ayerst, Andrew B. Homer.

Olden.—Wardens, John Drew, A. Fraser.

Arden.—Wardens, George Kirk, M. Williams.

OTTAWA.

Charles Hamilton, B.D., Archbishop, Ottawa.

Hawkesbury.—Trinity Church.—At the Easter vestry meetings in this parish, one of the best financial years in its history was reviewed. All obligations had been met; \$470.65 contributed for outside objects and \$1,968.63 for all purposes,

or nearly \$25 per family. The churchwardens, H. S. Walker and W. A. Higginson, for Trinity Church, and Richard Courtney and Lewis Marston for the Church of the Nativity, were all re-elected, and John Lovell as lay delegate to Synod, the other two representatives being Christopher Spratt and Kenneth Marston. During the year a very handsome memorial Prayer desk was presented by the Misses F. and A. Stephens; a set of enamelled vases for the altar by the family of the late Gordon Higginson; a "Victory" alms dish by some parishioners; and two plain vases by another donor. A fund is being built up for the improvement of the interior of Trinity Church and steps taken to put the church property at L'Original in good order. With obligations met and a little in the treasury for church improvement, we have no reason to be discouraged, no warrant to relax our efforts, everything to urge continuance in faith and courage, certain of God's blessing so long as our cause is good and we pursue it with a single eye to His glory and the spiritual welfare of our community.

Pembroke.—Annual vestry meeting.—Receipts for the year, \$3,823.58; rector's warden, J. H. Reeves; people's warden, E. Summers; delegate to Synod, J. C. Hunter.

Smith's Falls.—St. John's.—The Easter communicants at this church numbered 494, and at the early service, the rector being unassisted, the celebration was not concluded until nearly ten o'clock, there being three hundred to communicate. An effort will be made to procure assistance for the chief festivals in future. The Easter vestry was largely attended. The revenue for the year was \$6,295 and a small credit balance is carried forward. Twelve parish organizations have various credit balances aggregating \$513. The parish hall debt has been reduced by eight hundred dollars. The Sunday school has doubled its contributions to missions, and the parish has again failed to meet its missionary apportionment. In the hope of getting out of this rut the duplex envelope has been adopted and has just gone into use. On the whole the past year has been one of substantial growth. The church population is 1,633, families 422; communicants 588. Another year is hopefully entered upon, as the town is growing and the church has much to do and is well organized for the work. Recently the rector asked the women of the parish to rally to the support of church missions and as a consequence there has been a large addition to the membership of the W.A., which heretofore has not had the representation it should have in so large a parish. At the missionary rally the rector, the Rev. Forster Bliss, made a very strong appeal for greater interest and more enthusiastic work on behalf of missions. He asked for more workers, and got them, and gave all a prayer to be used daily.

TORONTO.

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

St. Thomas.—The Rev. F. S. Lewis, late of Christ Church, Winnipeg, who was recently appointed assistant priest in this parish, has arrived in this city and has entered upon his new duties. He is a graduate of St. John's College, Winnipeg, and is a relative of the well-known solicitor in England, Sir George Lewis.

Trinity College.—Annual Divinity Examinations.—L.Th. Degree. The following members of the Senior Divinity Class are entitled to the degree of Licentiate of Theology:—T. L. Bruce, G. A. Brunet, B.A., F. G. Coombs, B.A., L. H. H. Green, J. H. Hosford, J. J. Preston, B.A., V. C. Spencer, B.A., J. G. Widdifield, B.A., and G. G. Wright. T. M. Ishii and P. Mayes have also completed the second year of the Senior Divinity Class. Mr. Bruce is to be made deacon in the diocese of Calgary; Messrs. Brunet and Wright in the diocese of Ottawa; Messrs. Pippen, Preston, and Spencer in the diocese of Toronto; and Mr. Mayes in the diocese of Algoma. Messrs. Coombs, Green, Hosford, and Ishii intend to take a further year of study before presenting themselves for ordination. Mr. Widdifield, who is at present curate at St. George's Church, Toronto, will be advanced to the priesthood before proceeding to the foreign mission field. Mr. Harrington, of the first year in the Senior Divinity Class, is to be made deacon by the Bishop of Ontario and to be placed in charge of the parish of Pittsburg. The following is the pass list of the Senior Divinity Class: Second Year, Class I: J. G. Widdifield, B.A., and L. H. H. Green (equal); V. C. Spencer, B.A. Class II: J. H. Hosford, G. G. Wright, P. Mayes (equal); T. L. Bruce, J. J. Preston (equal); G. A. Brunet, B.A., T. M. Ishii and W. A. Pippen (equal). Class III: F. G. Coombs, B.A. Conditioned: R. M. Boulden, J. E. Hodson, C. E. Pratt, B.A., and G. St. G. Tyner. First Year, Honours: R. S. Tippet, B.A.; Class I: C. Paterson-Smyth, B.A., J. H. Dixon, B.A., W. S. Blyth, B.A.; Class II: E. H. Bowden-Taylor, R. S. Jones, B.A., W. G. O. Thompson, B.A.; R. H. H. Bulteel and S. E. Harrington (equal). Conditioned: L. H. M. Breadon, W. Burt, C. G. D. Longmore, P. A. Paris, D. M. Rose, and N. J. Thompson. Prize List.—Second Year: General Proficiency, Widdifield and Green (equal); Greek Testament, Hosford; Old Testament and Apologetics, Widdifield; Dogmatics and Liturgics, Spencer; Patristics, Preston. First Year: General Proficiency, Tippet; New Testament, Old Testament, and Church History, Paterson-Smyth (proxime accesserunt Rose and Tippet.) Hamilton Memorial Prize (open to both years): Green, with recommendation of a special prize to Rose. Judge McDonald's Prizes for general Bible knowledge: 1. Green; 2. Tippet; 3. Widdifield. Reading Prizes (open to all years): College Prize for excellence, Tippet; Doolittle Prize for improvement, Widdifield. Osler Prizes: 1. Tippet; 2. Paterson Smyth, 3. Bowden-Taylor. Junior Divinity Class.—The examination results are as follows for those members not proceeding to the degree of B.A.: Second Year: General Proficiency, Grade A: F. W. Colloton; conditioned, R. Haughton, A. Getters, E. S. P. Montizambert. First Year, Grade A: S. Childs, A. T. Weir; Grade B: W. A. B. Philp; conditioned: P. H. Streeter and H. G. Willis.

St. David's.—Substantial increases were shown in every department at the Easter vestry meeting. The debt of \$500 was wiped out. Total receipts from all sources amounted to \$1,947.25. The incumbent's stipend was increased by \$300. Extension work to the extent of \$3,000 is under way, of which \$1,100 has already been subscribed. There were 144 communicants on Easter Day. Wardens for coming year are Messrs. W. C. Roworth and A. Garnett.

Secretary Caskey of the Laymen's Missionary Movement, has just returned from a trip through the West arranging the preliminaries for the Provincial Conventions next October. He reports a most cordial reception in the convention cities, Vancouver, Calgary, Regina and Winnipeg, and a marked interest in other cities and towns visited. The fact that both Sir Andrew Fraser and John R. Motz will address the Western conventions is sufficient to justify a wide-spread interest in them, and a number of men have already expressed their determination to make their summer plans so that they will be able to attend. In each of the cities a convention executive committee has been selected by a representative group of clergy and laymen, and these men will secure executive secretaries to devote at least two months to working out with them the details of the convention plans, and securing the attendance of men from every parish in the province, if possible. At each centre the committee has said that there should be an enrollment of at least one thousand men for that province, and they will go to work with this as their ambition. Committees have also been selected in Montreal and London, and in each case they represent the different communions in a most satisfactory way, though the men were not chosen with this in mind, but for their ability to do the work. It is

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interesting to note that thus far the chairman of the committee on programme in each city is a clergyman. Mr. Caskey is now in the Maritime Provinces discussing convention plans and possibilities. The Toronto Congress will always mark a conspicuous date in the Church history of Canada, but these provincial conventions ought to mean much more to the individual churches because of what has developed since the Congress, and because of the educational character of the gatherings.

St. Mary the Virgin.—The Men's Bible Class held a banquet on Friday evening last under the distinguished patronage of His Honour the Lieutenant-Governor of Ontario. About 75 members of the class were present, together with a number of invited guests. His Honour's address was thoroughly practical and greatly enjoyed by all present. The electrical and floral decorations were magnificent, and an excellent programme was admirably rendered. The music supplied by the class orchestra, numbering 12 instruments, was a revelation to the guests. Rev. Anthony Hart, rector, lauded the rapid progress and splendid achievements of the class, which has now become one of the largest and most progressive in the Anglican Church in Toronto, and credited to the superintendent, Mr. Clarence Bell, its wonderful development. The motto of the class is, "To get and to hold."

St. Luke's.—The Rev. H. Caplan preached in this church last Sunday evening from Romans 1-16, and after the service he gave in the schoolhouse a very interesting explanation of various rites and ceremonies in connection with the celebration of the Feast of the Passover. Quite a large number of people were present.

St. Anne's.—As a result of a week's campaign to raise funds for a new Sunday school, the congregation of St. Anne's Church has secured nearly \$16,000, and work will be commenced on the new building at once. The school is to be erected on the site of old St. Anne's Church on Dufferin Street. It will be the largest Sunday school in Canada, as it will accommodate 1,600 children, exclusive of the basement, which will hold several hundred more. The present attendance in the afternoon numbers over eleven hundred, and some five hundred children attend the evening service. The rector, the Rev. L. Skey, stated lately that his object was to "keep the boy off the street." The basement of the new school is to be fitted up as a gymnasium and classes are to be held in the school every evening. In addition a lot adjoining the school has been purchased at a cost of \$10,000, to be utilized as a playground. In the summer baseball and kindred games are to be played, and in the winter a skating rink will be provided. The total cost will be in the neighbourhood of \$50,000. Toward this four gentlemen have promised to pay the interest on \$5,000 each for five years.

St. Jude's.—At the adjourned vestry meeting, which was held on the evening of the 6th inst., it was decided that a new church should be built on the site owned by the congregation adjoining the present building, the cost of which is to be \$20,000. Work on the new building is to be commenced as soon as possible. Immediate action toward either enlarging the old church or building a new one became necessary as members of the congregation were being forced to leave for lack of accommodation. Matters came to a climax some few weeks ago when Mr. Robert's declared before a vestry meeting that unless immediate steps were taken to provide better accommodation he would be forced to resign his position. The old building is to be used for a Sunday school and institutional building.

Deer Park.—Christ Church. The adjourned Easter vestry meeting was held on Monday evening, May 1st, in the schoolhouse; wardens, R. Muntz, C. Paldwin. The discussion on the proposal to transfer Grace Church to a site in the neighbourhood was renewed. Prominent members present pledged themselves to continue as members of the congregation and it was felt that the church was not in danger of losing materially in membership. With regard to the report of the commission appointed by Bishop Sweeney recommending that 15 per cent. of the proceeds of the sale of old Grace Church, estimated at \$25,000, be divided among Christ Church and two other Anglican churches in the vicinity, it was felt that Christ Church, being the pioneer church of the district, was fairly entitled to the entire 15 per cent.

West Toronto.—St. John's. The adjourned vestry meeting took place on May 1st. The most important business transacted was the passing of

a resolution regarding the building of a parish house in the near future.

Humber Bay, St. James'.—On Friday evening, April 28th, a pleasant gathering of the members of the congregation of this church, took place in the basement of the church, to tender their regrets at his leaving the parish to Mr. S. E. Harrington, B.A., of Trinity College, who has been student-in-charge of this church for the past four years. Mr. Frank Reeves, warden, on behalf of the congregation, presented Mr. Harrington with a handsome purse, whose interior swelled to voluminous proportions the expressions of appreciation and hearty good wishes contained in an accompanying letter. Mr. Harrington briefly replied, expressing the pleasure he had found in the work there and predicting a vigorous future. After this, Mr. Reeves, Jr., came forward with a brown leather suit case, which he begged Mr. Harrington to accept on behalf of the Young People's Recreation Club, as a slight token of their esteem, and wishing him "bon voyage." To this Mr. Harrington replied in humorous fashion, referring to the happy hours they had spent together and assuring members of the Club of a hearty welcome to his new parish near Kingston. After the ladies had served refreshments, an enjoyable social hour was spent before dispersing. During Mr. Harrington's residence the church has been erected on a fine concrete basement which furnishes accommodation of immense benefit to the social life of the community. This vigorous church is part of the parish of Mimico, and is under the Rev. Canon Tremayne. The assistant rector, the Rev. H. O. Tremayne, was present during the evening.

Omeme and Emily.—Reports of the annual vestry meetings, particularly that of Christ Church, showing the parish to be in a healthy and progressive state. St. John's showed a balance in hand of \$30.95; St. James' of \$12.64, while at Christ Church an extremely satisfactory year was reported, \$1,600 having been raised for various objects during the past year. Wardens and lay delegates to Synod are as follows:—St. John's: churchwardens, J. Magee, H. Finley; lay delegate, G. Magee. St. James': Churchwardens, G. Franks, W. J. Clark; lay delegate, V. Franks. Christ Church: Churchwardens, T. C. Stephenson, R. Johnston; lay delegates, W. Stephenson, alt., R. Bannon. The quarterly missionary envelope at Christ Church proved such a success—the whole amount of allotments due having been raised in this way—that it was decided to urge upon the congregation the advisability of meeting other financial responsibilities by the same method, and a committee consisting of Mrs. J. T. Beatty, West Cottingham; Miss A. Stephenson, Mrs. Sutton, Miss Robinson, and the wardens ex officio, was appointed with this object in view. An arrangement is also under consideration whereby the stipend of the rector shall be paid quarterly in one cheque by the wardens of the parent church, the wardens of the outside churches giving a guarantee for their several portions. Gratifying reports were read from the Woman's Auxiliary and Girls' Guild, which showed them to be two very active and beneficial institutions. The latest gift from this latter society is a beautiful brass altar desk, and rumour has it that their next effort is to secure proper ventilation in the church. Other energetic members, by no means cold in spirit, but looking ahead to a change in temperature, are considering the advisability of installing a coal furnace and rearranging the basement accordingly. The A.Y.P.A. still shows signs of considerable life, particularly on nights when the mental and devotional faculties are not too severely taxed, so that a large attendance was present on Friday week at an illustrated lecture on Newfoundland, given by the rector. Death has lately claimed two of our oldest and most devout Church members in the persons of Mrs. Robert Grandy and Mr. Daniel Hagarty. Their earnest Christian faith, we believe, will receive its reward at the Master's hand, now "they rest from their labours and their works do follow them." Each of the departed bequeathed a legacy to the church: Mrs. Grandy, \$100 to the building fund and \$25 to the cause of missions, and Mr. Hagarty \$200 towards the former object. Thus the debt on the church will be reduced by \$300, leaving only a balance of \$500 to be met. The visit of the Diocesan Evangelist, which extended from the Friday preceding Palm Sunday to Easter Day, inclusive, gave us an earnest mission in the week of all weeks most suitable. We trust much lasting improvement will result from this spiritual tonic. The Easter Day services, which

commenced with an early celebration of the Holy Communion at 8 a.m., were bright and expressive of the joyful tidings of the day. Sixty realized their responsibility and privilege as members of Christ in His Church by uniting themselves afresh to Him in His especial ordinance, and throughout the day the attendances were most encouraging. Special mention should be made of the festal music, which reflected the greatest credit on the choir, choirmaster and organist.

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NIACARA.

THE DIOCESAN SYNOD.

Hamilton.—A special meeting of the Synod was held on Tuesday, May 2nd, for the purpose of electing a successor to the Right Rev. J. P. DuMoulin, D.D., deceased. The meeting was convened in the schoolhouse of the cathedral at 2 p.m. and was presided over by the Very Rev. Dean Houston, D.D., who opened the meeting with prayer. The Rev. Canon Spencer acted as clerical secretary and Mr. E. Vernick, of Ancaster, lay secretary. Sixty-three out of the sixty-six parishes were represented at the Synod and there were present 74 clergy and 149 laymen. It was one of the most largely attended Synods ever held in the history of the diocese. The meeting throughout was most harmonious and the best of feeling prevailed. After the roll had been called the Dean made an address, in the course of which he referred most feelingly to the late Bishop and then he went on to outline the course of procedure necessary for the due carrying out of the election of his successor in office. In addition to his address the Dean read a copy of the notice sent to the Archbishop of Ottawa and his reply thereto. At the close of the Dean's address and of the reading of the notice calling the meeting, the following scrutineers were appointed:—Clerical vote: Rev. A. C. Collier, Rev. A. B. Gordon, W. Marsden. Lay vote: J. Beaumont, H. H. Francis and the Rev. R. H. Ferguson. Ballots were then distributed and an hour later the result of the first ballot was made known. In all, during the afternoon and evening, five ballots were taken which resulted as follows:—First Ballot.—The Ven. Archdeacon Clark, clerical votes, 28; lay votes, 14; the Rev. Canon Paterson Smyth, Montreal, 19, 13; the Rev. Canon Abbott, 4, 9; the Rev. Canon Tucker, London, 4, 9; Bishop Thorneloe of Algoma, 11, 4; the Ven. Archdeacon Forneret, 5, 3; the Rev. Canon Howitt, 6, 3; the Rev. Canon Davidson, Guelph, 1, 2; the Rev. Mr. Taylor, 0, 2; Sub-Dean Sutherland, 0, 2; Rural Dean Irving, Dundas, 0, 1; the Rev. Dr. J. O. Miller, St. Catharines, 0, 1; the Very Rev. Dean Bidwell, Kingston, 1, 0; the Very Rev. Dean DuMoulin, Cleveland, 1, 0. Second Ballot.—The Rev. Canon Paterson Smyth, clerical votes, 28; lay votes, 22; the Ven. Archdeacon Clark, 34, 20; the Rev. Canon Tucker, 6, 5; the Rev. Canon Abbott, 4, 5; Bishop Thorneloe, 4, 4; the Rev. Canon Howitt, 0, 3; the Ven. Archdeacon Forneret, 2, 3; the Rev. Canon Sutherland, 0, 1; the Rev. Canon Davidson, 1, 0; the Very Rev. Dean DuMoulin, Cleveland, 1, 0. The next session then adjourned. The next ballot was taken at 7:30 o'clock in the evening. Third Ballot.—The Ven. Archdeacon Clark, clerical votes, 42; lay votes, 26; the Rev. Canon Paterson Smyth, 25, 27; the Rev. Canon Abbott, 3, 4; Bishop Thorneloe, 2, 0; the Ven. Archdeacon Forneret, 1, 1; the Rev. Canon Tucker, 0, 3; spoiled ballots, 0, 1; total, 72, 62. Fourth Ballot.—The Ven. Archdeacon Clark, clerical votes, 44; lay votes, 20; the Rev. Canon Paterson Smyth, 26, 27; Bishop Thorneloe, 1, 0; the Ven. Archdeacon Forneret, 0, 0; the Rev. Canon Abbott, 1, 2; the Rev. Canon Tucker, 0, 1; spoiled ballots, 1, 0; total, 74, 60. Fifth Ballot.—The Ven. Archdeacon Clark, clerical votes, 40; lay votes, 35; the Rev. Canon Paterson Smyth, 20, 25; the Rev. Canon Abbott, 1, 1; the Rev. Canon Tucker, 0, 1; blank ballot, 2, 0; spoiled ballots, 0, 1; total, 72, 63. It was just 10:30 p.m. when the result of the fifth and deciding ballot was made known and the result was received with much

enthusiasm. The Very Rev. Dean Houston then officially announced the result and the whole assembly joined in the singing of the Doxology. It was next moved by the Ven. Archdeacon Fournier and seconded by the Rev. Canon Abbott, that the election be made unanimous and this resolution was carried nem. con. The Bishop-elect was then escorted to the platform where he delivered a brief address in which he asked for the prayers of all present that he might be given by God the special help and guidance which he would need in fulfilling the duties of the high and holy office to which he had been called. The meeting was then brought to a close by the Benediction, pronounced by the Dean. The new Bishop-elect will bring to his episcopal duties splendid experience as a parish priest in the diocese over which he is now to exercise spiritual oversight, and also exceptional executive ability. Both of these qualifications will help materially to make his tenure of the important office of Bishop an era of spiritual prosperity and progress in his jurisdiction. A peculiar incident in connection with the election lies in the fact that Archdeacon Clark is the last of three clergymen to be appointed Bishop whose names were submitted at the same time for the vacancy of St. George's parish, Guelph. The late Bishop DuMoulin suggested Bishops Sweeny and Farthing and Archdeacon Clark as possible parties for the rectorship, but each of these names were rejected. All these three clergymen will shortly be Bishops. The Synod office on the following morning was fairly besieged with members of the diocesan clergy, who dropped in to tender the Archdeacon congratulations before leaving for their respective parishes. Telegrams were received from all parts of Canada, and on every side the new Bishop was the recipient of heartiest wishes. Following the wind-up of the general session on the night previous, the Standing Committee held a special meeting, and decided to relieve Archdeacon Clark of his duties as secretary-treasurer at once. Mr. T. E. Leather volunteered to fill the position until a successor was appointed, without salary, and the Committee accepted this offer. The new officer will be appointed by the Committee at its regular meeting in a few weeks, and it has been announced by the members that the next secretary-treasurer will be a layman, who will receive the salary of \$1,800. Archdeacon Clark, although not consecrated until it is expected, St. John the Baptist's Day, June 24th, will receive his salary as Bishop of \$3,500 a year, dating from the death of the late Bishop. The Committee also decided to present the new head of the diocese with episcopal robes. It is the custom of the parish, of which the new Bishop had been incumbent, to do this, but as Archdeacon Clark gave up parochial work when he accepted the position of secretary-treasurer, the members of the Committee unanimously agreed to provide these.

The Venerable Archdeacon William Reid Clark, D.D., of the Diocese of Niagara, was born sixty years ago in Russell county, P.O., where his father, who had studied for a civil engineer in the Old Country, settled on a large farm. The earlier days of the new Bishop's life were spent at school, and after his childhood he was educated privately at Bishop's College, Lennoxville, Que., and at Trinity College, Toronto. It was at the latter institution that he received his B.A. and M.A., and at the Cathedral in Ottawa, in 1874, he was ordained to the diaconate, two years later being advanced to the priesthood in Christ's Church Cathedral, this city. Since that time, Bishop-elect Clark has had varied ecclesiastical and secular experience. After being raised to the priesthood here, he was principal and mathematical instructor in the Exbridge High School, and for nearly two years was engaged in missionary work at Palmerston, and for the same length of period curate-in-charge at Burlington, while for the next three years he was rector of the churches of Barton and Glanford. Nearly thirty years ago, he moved to Ancaster as incumbent and rector, and for the long term of twenty-one years worked for and was universally liked by the members of the parish. It was about eight years ago that he was made Archdeacon and asked to give up parochial work to become secretary-treasurer of the diocese and ever since he has filled that position with general satisfaction. With a keen administrative and executive ability, Archdeacon Clark is considered well fitted for his new position and his natural qualities and long experience will result in the furtherance of best interests of the Church of England in this diocese. His long acquaintance with the secular affairs of the diocese will stand him in good stead and in this way he possesses a decided advantage. His position as secretary-treasurer has brought him

into contact with almost every clergyman and lay representative in the diocese and he is thoroughly in touch with the requirements of each individual parish. It is the general feeling among the clergy that a better man could not have been selected from among the names submitted on the first ballot, his pre-eminence in administrative matters being admitted by all.

The Ven. Archdeacon Clark will be consecrated D.V., in the cathedral of this city on June 24th next, St. John the Baptist's Day. We beg to add to the doubtless very numerous messages of congratulation which the Archdeacon has received, our most hearty congratulations upon his election to the Episcopate, and we sincerely trust that he may be spared for many years to fill the important position to which he has been called and that God may greatly prosper and bless him in his new sphere of labour.

Guelph.—St. George's.—The opening services of St. George's Mission Hall took place on Sunday morning, April 23rd (St. George's Day), in the presence of a large congregation. The service was conducted by the rector, the Rev. G. F. Davidson, M.A., who gave an inspiring address from Exodus xii. 26, "What mean ye by the service?" There was no choir but the singing was very hearty. Miss Colwill was organist for the occasion, and altogether it was a very enjoyable service. The chancel hangings, which are in blue and gold, with brass fixtures and oak furniture, are the gift of individuals and are beautiful. The altar linen is all worked and is also a present. The members of the mission appreciated very much the presence of several prominent members of St. George's Church. The Sunday school was well attended in the afternoon, Miss Chisholm's class alone having eight new members. Mr. Edmund Webb is the superintendent and is carrying on a good work. There was no evening service, as the electric fixtures have not yet been installed.

HURON.

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

St. Thomas.—St. John's.—The adjourned vestry meeting of this church was held in the schoolroom on Wednesday evening, May 3, and was largely attended. The Rev. W. F. Brownlee presided. The auditors presented their report on the general finances, which showed the various societies and organizations to be in a prosperous and flourishing condition. It was decided to have the report printed for distribution among the congregation. The Envelope Committee, who had been canvassing the parish for increased subscriptions, submitted very encouraging reports. They had everywhere received a ready response. The Ladies' Aid promised to pay the interest on the mortgage on the church. All the past officers were tendered the thanks of the vestry for the services which they had rendered.

Seaforth.—St. Thomas.—The Easter vestry meeting of this church, met on Easter Tuesday and adjourned to the following Monday, the Rev. John Berry, M.A., presiding. The financial statement showed an increase of \$332 in the receipts

for the year; and the debt, which was \$900 three years ago, is now reduced to \$430. The following resolution was unanimously passed: "That this vestry desires to place on record its very high appreciation of the services of the Rev. Mr. Berry, and of his faithful, painstaking care in the administration of the spiritual affairs of the parish; and we rejoice to know that the parish is united in supporting Mr. Berry in all his work."

Chesley.—Holy Trinity.—On Sunday, April the 30th, the I.O.O.F. of this town marched from their lodge room to the above church, about 40 in number, and listened to a very interesting sermon from the Rev. F. E. Powell, rector, and their chaplain, who took his text from St. Luke, chapter 10, verse 25. The church was packed to the doors, and the singing was splendid. The surpliced choir led the singing with the well-known hymn, "All Hail the Power of Jesus' Name." On Monday evening Mr. Harold E. D. Lupton gave a very interesting lecture on London, England, to the A.Y.P.A., of Chesley, at 8 o'clock, in the basement. Mr. Lupton had 90 slides. The rector very kindly lent his lantern, and a very pleasant evening was spent. Mr. Lupton made a special appeal for the Home Mission Fund, and the collection amounted to \$125.

Clinton.—St. Paul's.—At the annual vestry meeting on Easter Monday, the churchwardens presented a statement, showing the financial affairs of this parish as being in good condition. Total subscriptions amounted to \$2,053.95, and disbursements were practically the same; but the welcome news was given, that for the first time in 25 years, the church is free from debt. No doubt but much of this success is owing to the ministrations of the Rev. C. R. Gunne, who will ever hold a high place in the esteem and affection of the congregation. The Rev. C. R. Gunne possesses a not too frequently found talent, viz., that of tact in dealing with men! The churchwardens asked for an Easter offertory of \$200, and were rewarded with \$250. An additional income of \$500, needed to meet expenses for the coming year, was provided for. The committee appointed to make enquiries regarding a successor to the Rev. C. R. Gunne, reported that the Rev. C. E. Jeakins had been appointed, which information was received with great satisfaction. The Rev. C. E. Jeakins enters upon his new field of labour under the most happy auspices. Churchwardens for 1911: H. T. Rance and E. Ball; delegates to Synod, T. D. Johnson and John Ransford.

Shelburne.—St. Paul's.—Wardens, R. Riky, G. M. Vance; receipts, \$906.83; meeting adjourned to May 8th.

Forest.—The Rev. T. B. Howard, the rector of this parish, has accepted the position of organizing secretary for Sunday Schools and the A.Y.P.A. throughout the Diocese of Huron, and he will remove to London shortly, where he will in future reside. Mr. Howard has been here for a year, and was previously at Brantford. He is well-known in London.

ALCOMA.

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

North Bay.—St. John's.—The Rev. C. W. Balfour, M.A., of Huntsville, has been called to succeed the Rev. C. E. Bishop, M.A., R.D., who has resigned, and he will begin his duties next September. At the recent vestry meeting, Mr. Bishop spoke in most eulogistic terms of Mr. Balfour, as both are graduates of the same university. During Mr. Bishop's rectorship, St. John's Church has been enlarged to a mission church, built in the suburbs of the town, and is in a flourishing condition. During the last five years he has baptized 214; marriages, 61; officiated at 81 funerals; presented 162 for Confirmation, (60 during past year); communicantse increased from less than 100 to 345; Sunday School from 50 to 220, including mission school. Raised for all purposes \$17,600. During Mr. Bishop's eight years in the Diocese of Alcoma he has baptized 350 infants and adults, and has presented over 300 candidates for Confirmation.

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RUPERT'S LAND.

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

Winnipeg.—The following vestry meetings were held in this city on Monday evening, April 24th: St. Margaret's.—Wardens, C. J. McCollom, B. Neild; delegates to Synod, the wardens; receipts, \$6,181.83, with a balance in hand of \$407.51.

St. Jude's.—Wardens, T. Marchant, J. E. Briggs; delegates to Synod, J. Girard, P. Thompson, J. E. Beggs; receipts, \$2,460.75, with disbursements about the same.

St. Barnabas.—Delegate to Synod, H. Wood. St. Michael and All Angels.—Wardens, H. R. Welsford, C. H. Swallow. All reports very satisfactory. It was decided to proceed with the collection of funds for the erection of a more commodious church.

St. Peter's.—Wardens, W. B. Francis, J. C. Spratt; delegates to Synod, Messrs. Spratt, Francis and Cullerne; disbursements, \$3,025.26. The past year has been one of the most prosperous years in the history of this parish.

Mission of Pilot Mound with La Rivière.—The Mission is now in charge of Mr. F. Longmore, who has farmed for five years in the West, and was originally a lay evangelist of the Irish Church Missions. His experience of 12 years' work in Ireland gives him an advantage in dealing with a somewhat difficult situation. The vestry meeting of St. John's, Pilot Mound, was held on Easter Monday, when vicar's warden, J. Rothwell, took the chair. The appointment of officers resulted as follows: People's warden, Mr. Jas. Winram; treasurer, Mr. F. F. Osborn; delegate to Synod, Dr. H. M. Speechly; Sunday School superintendent, Mrs. Speechly. In order to encourage the re-organization of the mission services are now held each Sunday as follows:—Pilot Mound Sunday School, 11 a.m.; at Wood-bay section house a short service is being held in Section Foreman C. Peacock's kitchen at 10.30 a.m.; La Rivière Sunday School at 2 p.m.; followed by 3 p.m. service in St. Luke's Church; and on return to Pilot Mound 7 p.m. service in St. John's Church. The annual vestry meeting of St. Paul's, La Rivière, was held in the church on Friday, April 21st, at 7.30 p.m., with vicar's warden, Geo. Palmer, in the chair, when the other officials were elected as follows: People's warden, Mr. C. Holgate, who is also treasurer; clerk of vestry, Mr. E. Soper; delegate to Synod, Mr. F. Longmore; Sunday School superintendents, Messrs. F. Longmore and C. Holgate. Under the care of Mr. Longmore, the lay reader in charge, this part of the Mission has been reopened under very promising circumstances, there being a considerable number of people belonging to the English Church in this district. Satisfaction was expressed with the financial report as the congregation have agreed unanimously to double their present contributions towards the stipend so as to secure full supply by the fall. The Archbishop will hold a Confirmation at La Rivière on May 15th, and Messrs. E. Palmer, Soper, and Brownlee were appointed a special committee to provide proper music for the occasion. The lay reader now has a horse and rig, and has visited all Church-people at both Pilot Mound and La Rivière.

NEW WESTMINSTER.

A. U. de Pencier, Bishop, Vancouver, B.C.

Vancouver.—St. Paul's.—F. W. Sterling, H. Newmarch, delegates to Synod; J. H. MacGill, H. Newmarch, H. G. Ross, substitutes; W. E. Knowler, E. J. Deacon, A. E. Beck; receipts, \$18,262; expenditure, \$12,006. The rector, the Rev. F. A. P. Chadwick, was empowered to secure the services of a curate.

St. Mark's.—Wardens, W. J. Menmott, G. W. Riley; delegates to Synod, Messrs. Cairns, Birch and Gilbert; substitutes, Messrs. Fleming, Menmott and Crocker; receipts, \$5,743.71. It was decided to build a new Sunday School as soon as possible.

St. James'.—Wardens, P. H. Marshall, T. J. L. Peake; delegates to Synod, F. J. Burd, T. V. Pigott, T. J. L. Peake; substitutes, P. H. Marshall, G. R. G. Bagnell, L. Williams; receipts, \$6,594.60; disbursements, \$6,528.82; with regard to the new church which it is proposed to build, the site had been secured and the first payment made on the lots. It was proposed to sell the

present site of the church and to build on the new property, as in this way the work could be done far more rapidly than by building on the present site.

South Vancouver.—St. Peter's.—The annual vestry meeting was held on Thursday, April 27th, wardens, W. G. Walker, W. Armstrong; delegate to Synod, T. H. Draper; substitute, F. N. Whinnield. All the reports presented were satisfactory. The number of communicants on Easter Day was 100, and the number of children in the Sunday School, 175.

Three intelligent dogs, Frank, a collie; Bob, a shepherd; and Buster, a fox terrier, gave as their Easter offering the sum of \$5.75, which they had earned during Lent by doing chores—carrying wood, driving chickens out of the garden, and digging for moles. They belong to Mrs. Harry Smith, wife of a deputy-sheriff, who lives in Fruit Valley. The money, which has been saved in their mite box, will be part of the collection of the Easter offerings taken at St. Luke's Episcopal Church. The manner in which these dogs saved this amount of money is rather unique. During Lent Mrs. Smith arranged with them that for each time they were told to do something which would in any way assist her, she would put a small offering in their mite box, and at the end of Lent the box and contents should be turned into the general collection, bearing the inscription, "From Frank, Bob and Buster."

COLUMBIA.

**William W. Perrin, D.D., Bishop, Victoria,
B.C.**

Victoria.—St. John's.—Wardens, R. W. Perry, R. W. O. Savage; delegates to Synod, H. C. Harrington, D. R. Kerr, R. W. Perry, H. B. Robinson, J. Townsley, Major Walsh.

Christ Church.—Wardens, A. D. Crease, A. Martin; delegates to Synod, H. S. Crothy, J. Harvey, A. J. Dallain, H. O. Litchfield, E. Elkington, A. Martin. All reports most satisfactory. It is probable that the erection of a new building will take definite shape this fall, as it is felt that the present structure is not adequate.

Correspondence

APPEAL FOR A MISSION HOUSE FOR REV. C. H. SHORTT, AT NAGAOKA, JAPAN.

Sir,—Rev. C. H. Shortt, M.A., one of our Canadian missionaries in Japan, needs no introduction to the Canadian Church. His work in Woodbridge and Toronto, Ont., and elsewhere, is well known, and his career in Japan is followed with great interest by very many. Takata, in the Province of Echigo, Japan, is his present residence; and his parish, 200 miles long, contains two million souls. In Takata he has a mission house, (i.e., dwelling below and church above), built largely by the help of Trinity College friends, and now free from debt; and in a recent letter he says, "Perhaps the thing I most want and need is a Mission House at Nagaoka." This is an old Japanese capital, having a population of 36,000 people. A new mission house at Nagaoka would save our M.S.C.C. board high rent. The Takata property, land and house cost \$600 and the Nagaoka property might cost \$800. He asks, could four friends undertake to raise \$200 each within a year? I would make myself responsible for \$200, and perhaps three other friends could do the same. Or, if it was preferred, the \$800 might be split up into any number of smaller sums (e.g., \$10 or \$25 or \$50). I appeal to his Trinity College friends and the multitude of friends he made everywhere to assist me in raising this \$800. Even \$1 apiece from all to whom this circular is sent would go a long way towards the desired result; and many will be glad to give more. Some rectors might be willing to open their parishes for meetings in this interest, and might be willing to speak for it in other parishes. Assistance of any kind will be greatly appreciated.

(Rev.) T. G. A. Wright.

Sarnia, Ont., April 1911.

The Rev. T. G. A. Wright, Sarnia, Ont., begs to acknowledge the following sums received for Mission House at Nagaoka, Japan, for the Rev. C. H. Shortt:—The Rev. L. I. Smith, Ottawa, \$1;

the Rev. C. C. Kemp, Clinton, Ont., \$1; Canon Davidson, Peterborough, 50c.; Sarnia Indians, \$1.54; Mr. E. H. Barnes, Toronto, \$2; total, \$6.04.

May 2nd, 1911.

"THE EMPIRE SUNDAY SCHOLAR."

Sir,—The project of the "Empire Sunday Scholar" was freely and fully discussed at the late meeting of the Sunday School Commission of the General Synod, at its semi-annual sitting at Montreal. The accompanying letter regarding the magazine has been sent to Mr. McClure, secretary of the S.P.C.K.

The Reverend Edmund McClure, S.P.C.K., Northumberland Avenue, London, W.C., England. Dear Mr. McClure,—We are instructed by the committee appointed by the Sunday School Commission of the General Synod of Canada on a Sunday School magazine, to write you and say that the sample copies of the "Empire Sunday Scholar," with the correspondence relating thereto, were duly submitted to the semi-annual meeting of the Commission at Montreal on April the 26th, and the following resolution was unanimously passed:—"That the members of this Sunday School Commission at its half-yearly meeting at Montreal, Que., on the 26th of April, 1911, desires to express to the S.P.C.K. its grateful appreciation of the efforts of the Society to provide a weekly Sunday School magazine for the British Empire at a very moderate cost, and would further urge respectfully upon the Society the great necessity of making the initial numbers as attractive as possible, as its success will be largely conditioned by the impression made by this first issue." On receipt of the proof copies, a certain number were mailed to the members of the Commission, with a request that they should give an expression of opinion on them after examination. Extracts from these letters were made and read to the Commission as part of the committee's report on the magazine. These opinions were expressed without any thought on the part of the writers that they were to be forwarded to you. You will see that they are very frank, but show the impression created on the minds of the Commission generally, by the first cursory examination of the magazine, and therefore we thought you would be interested in knowing their contents. The Commission was unanimous in its expression of appreciation of the idea of a weekly magazine for Sunday Schools of the Empire, and most ready and anxious in any way possible to further the scheme. The members also cordially agree with you that the purpose of such a paper should be not only to amuse, but also to instruct. Nevertheless the unanimous feeling was that more space should be given to short stories, and illustrative teaching, than is allotted to these objects in the proof copy. Reverend Canon Tucker, whose name has been already mentioned in the correspondence, will be in London, and will call upon you about the 12th of May, and will confer with you as to what space you can give him in the magazine for short stories or articles dealing with Canadian life and conditions. The Reverend Dr. Rexford was requested by the Commission to write a few lines commending the magazine to our Canadian schools, which they hoped you would be able to insert in the first issues of the copies you will send to Canada. The secretary has been writing up the magazine in the Canadian Church papers, during the last eighteen months. Our people in all parts of this vast country are looking and longing for a good Sunday School magazine, and should the first issue be attractive and interesting, we feel assured that the circulation will be large. The name of Miss Hetty Lee was mentioned by some members of the Commission, as one who was capable of writing interesting articles and stories, suitable for children. Our General Synod will (D.V.) meet in London, Ontario, on September the 6th next. It is most important, if at all possible, that you should let us have in good time for that gathering, a sufficient supply of the first issue, and we will see that they are distributed to the members who will have come from all parts of Canada. One whole day during the meeting of the Synod, will be given up to the consideration of Sunday School matters.—On behalf of the Committee, J. M. Snowdon, chairman; John Downie, secretary.

We have every reason to believe that the S.P.C.K. will do everything possible to make the magazine—the very best of its kind. They will begin with an initial issue of two hundred and fifty thousand (250,000) copies, and by advertising they hope to reach the number of one

million (1,000,000). The magazine will have a pictorial heading symbolic of the British Empire, will have twelve pages, at first, to be increased to sixteen pages when the circulation warrants. It will be a weekly, selling at twenty-five cents (25c.) per annum.

Yours, etc.

CHURCH TRACTS.

Sir,—To those of our clergy who make a practice of circulating tracts in their parishes, and to others who might be willing to experiment in this direction, I wish to give the address of the widow of a priest of the American Church who published a series of eleven most excellent tracts on "The Kingdom of God," "Baptism," "Confirmation," "Holy Communion," "God's Way of Giving," "Regeneration and Conversion," "Which is God's Church?" and other subjects. They are strongly commended by the Bishops of Ohio, Washington, Nebraska, Milwaukee, Springfield, Alaska, Chicago, Quebec. The author, the Rev. Wemyss Smith, was rector of Bloomington, Ill., and died two years ago. His widow, Mrs. Wemyss Smith, 104 Main Street, Norwalk, Conn., is selling the tracts. Twenty-five cents sent her will bring specimen copies. One of the Bishops writes, "Scatter them broadcast." Bishop Anderson writes, "Your 'Kingdom of God' is admirable and I wish it may reach all the laity of my diocese." Our people appear to be too busy to read books. Now and then they may be induced to buy one. "Come Home" had a large sale. It is displayed on many a parlour table. Good as new because never used. But they will read tracts. Try them.

Forster Bliss.

BAPTISM AND CONVERSION.

Sir,—I am very much puzzled by what A. H. Rhodes wrote lately about new birth and conversion, and would like to ask about it. I fancy he must be a boy like myself, for he mixed up the two as if they both mean the same thing, and I was always taught to distinguish them. I was taught that a man is converted when he turns to God, but that no man can make himself be new-born any more than he can make himself be born his father's child, that new birth is the act of God only, that it is the very beginning of spiritual life, that He made me His child by adoption and grace, so that now I can respond to His grace or refuse to be led by it, and that if I go on refusing I shall be burned. I know that Jesus says I shall be burned, if I abide not in Him. But He gives me a fair chance; He puts me into the vine first; His grace or sap is in me, and I can be fruitful if I am willing. But I don't think it is fair to tell me all through my Sunday School life that I am "a member of Christ and a child of God," and bid me "thank God for putting me into a state of salvation," and then when I leave school and do anything naughty to tell me that He is not "my Heavenly Father," that I am not His child, and never was a member of Christ. Then why was I taught so by pastors and teachers? And then A. H. Rhodes says that Dean Good tells us that was what the Reformers meant. Could they not say plainly what they meant instead of "make-believe" to children? Is it Santa Claus over again? But who is Dean Good? Is he a recognized authority in the Church? Then all I can say is that it seems a piece of deception that children should be so taught from 5 and 6 and 7, and be told when we are older that they did not mean it, but meant it in a non-natural

sense. But why does A. H. Rhodes mention this Dean and not quote the Reformers themselves? Every one honours them—Cranmer and Luther and Jewel and Hooker, and I am told that Waterland is an authority that everybody recognizes. I wonder what he says. But dad says, "Study your Prayer Book, my lad; believe that, whatever any one says." And mother says, "When I carried you to be christened, the minister told me that Christ was taking you in His arms and would wash you in His own Blood, that he was only a minister, that the Sacrament was Christ's, and not his, and that Jesus was the real Baptizer, he only an instrument." Then I made a real study of the Prayer Book, and it seemed to me that it taught just what I was taught when I was a mere child in Sunday School and at home. It came back to me and all seemed so plain. I was brought to be baptized because "of such is the Kingdom of Heaven," "forgiveness of sins by spiritual regeneration" was prayed for, and after I was baptized the minister called on everybody to thank God that I was "regenerate and grafted into the Body of Christ," and then they all offered a solemn thanksgiving and prayed that I might lead the rest of my life according to this beginning. It must have been awfully solemn and real from beginning to end. Surely if there is a powerful motive and strength for a new life it is to know that I am really regenerate, and have an undoubted right to call God my Father. Am I now to be told that it was all a solemn unreality, a mere make-believe, and that it all depends on how I turn out?

Only a boy.

Owing to lack of space a large number of letters and a good deal of diocesan news are held over this week.

Advertisement for Gerhard Heintzman Pianos. Features decorative border with two figures holding a banner. Text includes: 'THE QUALITY OF A PIANO', 'HEART AND SOUL', 'GERHARD HEINTZMAN PIANOS', and 'GERHARD HEINTZMAN, Limited, New Salesrooms: 41-43 Queen St. W. (opposite City Hall) TORONTO'.

Advertisement for Pease Foundry Company. Features a large graphic of a furnace. Text includes: 'PEASE THE FURNACE', 'What it does: Stands for simplicity in furnace construction. Distributes heat evenly from every register. Requires the least attention.', 'What it costs: It may cost a little more to instal than most furnaces because only the highest quality materials are used throughout its entire construction.', 'What it saves: Your temper, because it always works right and is "on duty" all winter through. Labor, because there is practically no dust when you use a "PEASE." Money, because it burns less fuel and needs almost no repairs. Backache, because you don't have to stoop with its new shaker.', 'ASK THE MAN WHO HAS ONE.', 'PEASE FOUNDRY COMPANY, TORONTO & WINNIPEG'.

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DEATH

HOLBROOK—Entered into the rest of Paradise, Sunday morning, April 30th, from the Massachusetts General Hospital, Boston, Mass., the Rev. William Augustus Holbrook, aged 72 years.
"I have fought a good fight, I have finished my course, I have kept the faith."
"Oh what the joy and the glory must be.
"Those endless Sabbaths the blessed ones see."

British and Foreign

Miss S. A. Harwood, who died lately, bequeathed practically the whole of her estate, \$130,672, to St. Paul's parish, Baltimore.

The Rev. A. W. Gough, Vicar of Brompton, S.W., has been invited by the Canadian Church to be one of their mission preachers in the autumn of 1912.

The Rev. T. H. Spratt, Vicar of St. Paul's, Wellington, has accepted the Bishopric of Wellington, rendered vacant by the resignation of Bishop Wallis.

A committee has been formed to initiate a half-a-million penny fund to celebrate the four-hundredth anniversary of St. Nicholas's Church, Newchurch, Rossendale, which dates from 1511.

The recently-created coadjutor Bishopric in the diocese of Grafton and Armidale, New South Wales, has been accepted by the Rev. Cecil Henry Druitt, Vicar of Upton, Birkenhead.

Dr. Goudge's successor as Principal of Wells Theological College will be the Rev. R. G. Parsons, Fellow and Chaplain of University College, Oxford, and examining chaplain to Dr. Ryle as Bishop of Winchester.

Bishop Wallis, the new Archdeacon of Wilts, has accepted the offer of the Bishop of Salisbury of the living of St. Peter and St. Paul, Marlborough, to be vacated by Canon Wordsworth on his appointment as Sub-Dean of the Cathedral.

The Mayor and Corporation of Shrewsbury attended in state on a recent Sunday, the first of a series of services to celebrate the millenary of St. Alkmund's Church, Shrewsbury. The Church of St. Alkmund owes its foundation to Ethelfleda, daughter of Alfred the Great.

The corner stone which is not only to be the parish house, but the Neighbourhood House of the parish, was laid in the mother parish of Christ Church, Philadelphia, lately. The corner stone was laid by the Lord Bishop of the diocese who also gave the address.

In the parish of Gee Cross, Hyde, Cheshire, a scheme has been inaugurated for the completion of the

parish church as a Coronation memorial and a commemorative thank-offering of the Rev. T. G. Williams's thirty years strenuous and single-handed ministry.

In a report of the Secretary of the Christian Women's Board of Foreign Missions it is claimed that there is spent in America \$16,000,000 a year for chewing gum, \$100,000,000 for ice cream soda, \$120,000,000 for millinery, \$174,000,000 for candy, and only \$4,000,000 for the conversion of the heathen.

During excavations made for the purpose of strengthening the foundations of the Bank of England, many interesting curios in the form of Roman pottery, bear tusks and fossil remains have been unearthed. The piles on which the building has stood for two centuries are wonderfully well preserved.

The north transept of St. Paul's Church, Camden-square, N.W., has just been enriched by the addition of a new mural painting, which was dedicated on Sunday, March 26th. The painting is the gift of the Sunday school children. It represents the Resurrection, and is a striking and beautiful work.

The Rev. Donald Browne, long an Episcopal missionary in Labrador, died at his home in Malden lately, aged 50 years. He was chaplain of the Boston hospitals and priest-in-charge of the House of Prayer at Lowell. Until last March he was rector of the Episcopal Church at Marion. Mr. Browne was born and educated in London.

Canon G. Woodfield Paul, Vicar of Finedon, Wellingborough, celebrated his ninety-first birthday recently, and is still able to carry out his parochial duties. It is a striking fact that the present Vicar and his father—the Rev. S. W. Paul—have held the living of Finedon for a hundred years, and this year Canon and Mrs. Paul hope to celebrate their diamond wedding.

Prebendary Bolton recently dedicated two beautiful figures of the Virgin Mary and St. Editha at Tamworth Parish Church. The figures, which are executed in alabaster, have been placed in two vacant niches in the chancel, the cost being defrayed from contributions by mothers at the churching services during the past ten years.

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

The "Jewish Chronicle" states that it is rumoured that Sir Matthew Nathan will succeed Sir Eldon Gorst as British Resident in Egypt. "Should this report prove correct," says the journal, "it will be the second time in history, after a lapse of some 4,000 years, that a Jew will have taken the most prominent place in the Government of Egypt." Sir Matthew Nathan was formerly Governor of Natal.

A large number of the women under the Pundita Ramabai and her daughter's instruction and care have become earnest Christians, and many of them go to the twenty outstations, taking the Gospel of Jesus Christ to the women of these stations. Others are trained to be teachers or Bible women or nurses in the hospitals, and even those not filling these positions are trained to self-support through various handicrafts.

In succession to Bishop Neligan, who resigned last autumn, the Synod of the Diocese of Auckland, New

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Zealand, has elected the Ven. Owen Thomas Lloyd Crossley, Archdeacon of Geelong, to the Bishopric. The Bishop-elect is a graduate of Trinity College, Dublin, and went to Australia in 1905 as Archdeacon of Geelong and incumbent of All Saints', St. Kilda, Melbourne. He was formerly Vicar of Egremont, Cheshire, and later Vicar of Almondbury.

Many of the Japanese would make an adjunct of Christianity if they were allowed to do so, but the missionaries do not receive any of them as catechumens until they have taken down the "god shelf" at home on which are placed the tablets containing the names of their ancestors, the offerings they make to them, and before which they prostrate themselves and offer prayer. Only then can they be considered to have any deep interest in Christian truth and a sincere desire to receive and follow it.

Mr. J. E. Davies, of Dunmarklyn, Snow Hill Park, Newport, has proved a most generous benefactor to his native parish of Llanllwchaiarn (New Quay), Cardiganshire. He has given £1,000 towards the augmentation of the benefice. The Ecclesiastical Commissioners have met this with an equal grant of £1,000. Thus Mr. Davies has been the means of augmenting the benefice by £70 a year. He has given this as a thankoffering for the blessings of his life, and by way of marking the year of the coronation of King George V. Mr. Davies was born in the parish about sixty years ago. Mr. Davies is a faithful and zealous Churchman. He is churchwarden of St. Woolos' parish, and is a staunch supporter of the Rev. D. H. Griffiths (the Vicar) in all vigorous efforts for the welfare of the parish.

Children's Department

A FRIENDSHIP THAT COUNTED.

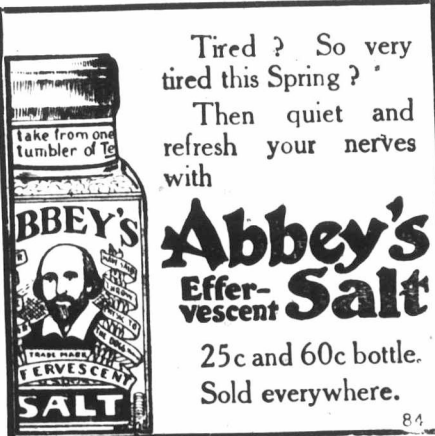
"No; we have no vacancies here. There are always more applications than we can possibly grant. I am sorry, sir; but that is how the matter stands."

The superintendent turned away somewhat slowly as if he would have been glad to say something more to this manly fellow who had come to

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him asking a place, not for himself, but for a friend. There was in the young man's face a certain strength that promised well for the future.

"I might take your name and address, and if anything should happen to change the situation, I could write to you."

The face of the young man brightened in a very cheery way. "That would be kind of you," he said, taking the pencil Mr. Ames handed him. "I suppose you think I am too persistent in asking what I have for Billy; but if I didn't know him so well, maybe I would not urge so hard."

"You say he is ill just now, anyway?"

"Yes. It would be all right if he could find a place six weeks from now. He was hurt dreadfully not long ago. And that's another reason why I am so anxious that he should win. It was for me he was injured."

Mr. Ames came back to his desk and sat down. "Won't you take that chair and tell me more about it? I am very busy, but this will not take long. I feel interested in this case."

David Gray took the seat Mr. Ames pointed to him. "There isn't very much to tell, sir. It will be a short story. You see, Billy and I have always been chums. Went to school together and all that. And we have been studying lately on a little machine for making rivets, and bolts, and such things. My father had a small shop where he worked. He's been dead several years, father has, and I have not been old enough to do much with the shop until quite lately, and now it's gone."

A shadow fell over David's face for a moment, and he looked out of the window.

"We had the machine almost finished, and were trying it one night."

"Was it Billy's invention?" Mr. Ames interrupted. His interest was increasing.

"We were partners in it. I suppose the idea was not altogether his," David replied, modestly. But we called it our machine, because we had worked it out together. He really did most of the work."

"And the plan was yours. I see."

"We worked at it almost all night that night. It did not do just as he would have liked to have it. Just what the trouble was we could not find out for a long time. Billy made the discovery at last. One of the bearings was a little too tight, that was all. It was almost morning when we got it to working. By that time we were both pretty tired. Billy says that he dropped to sleep first. He takes the blame all upon himself. I don't think he ought to, for I was just as much at fault as he was. Anyway, the next I knew I felt a suffocating breath of air from the little engine-room. For the time I could not stir or think very well. I tried hard to rouse myself, but some way, the smoke held me down."

"I am sure I never would have stirred again had it not been for Billy. He had strength enough to drag me out of the shop. The building burned with all in it. The fire caught in the engine-room, and Billy says he left the door open the last time he was down to see to the fire. It had gone down low, and he thought if he gave it a little more draft it would come up all right. He worked like a tiger to put the fire out, and, while he was doing so, he slipped and fell. One of his legs was broken, sir."

There were tears in David's eyes now, and Mr. Ames went to the window, blowing his nose quite vigorously. When he came back, he asked:—

"You think he will be around again, shortly?"

"Oh, I am sure he will. We could not have it any other way. We, mother and I, took him right over to our house and nursed him as best

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we could. Billy has no home, you understand. That makes it all the worse for him. He has had such a hard time all the way, and now this. The doctor says he may be lame all his life. I hope it may not be so bad as that. But, anyway, he will need something to do. We were going to give him a place in the little factory if the machine was a success, as we thought it would be. That would have been fine; for Billy can do so many things I can't, sir. He is a good scholar, and can write beautifully. He was going to do the work in the office, see to the business part, and I was to look after the other part."

"You had no insurance on the shop?"

"It ran out a week or two before the fire. We had almost enough money to take out a new policy, but the fire came too soon for us."

"And the machine was not patented?"

"We thought it better to wait until it was perfect."

"Could you do it over again—make the machine, I mean?"

Mr. Ames watched keenly for the answer.

"Oh, yes, sir. It is every bit of it in my mind now."

The superintendent sat for a moment with his head on his breast.

"The best place for Billy would be in the office, then?"

"He can do anything, but, maybe, that would be most to his liking."

David had gasped at the changed voice in which Mr. Ames was speaking, and leaned over the desk toward the great man.

"Billy will do well, sir. I know it. He is honest and true. You could trust him everywhere."

It was worth something to have a friend like David. Mr. Ames looked into the young man's clear eyes and saw there more than lay in David's words. While he was pleading so bravely for Billy, he was revealing his own character in terms that could not be mistaken.

"And I thought all men selfish!" the superintendent said, half to himself. Then in a louder tone he went on: "I told you what was strictly true, David. We have no vacancies. A factory like this never has. But when your friend is strong enough, you may bring him up here. I think

we shall have something for him to do."

David had risen now, and had seized the hand of Mr. Ames. But the superintendent would not let him speak until he had added:—

"And, David, you make your plans to come, too. And be sure to have that new machine all in your mind's eye. We will see what we can do to help you with it."

If you could have seen the joy in David's face then! Then, too, if you could have been where you could have watched Billy and his friend when David broke the news to him! I know you would have been made stronger and better. Surely this was a friendship that counted, a friendship enduring for all time.—Young People.

You Can Cure Chest Colds

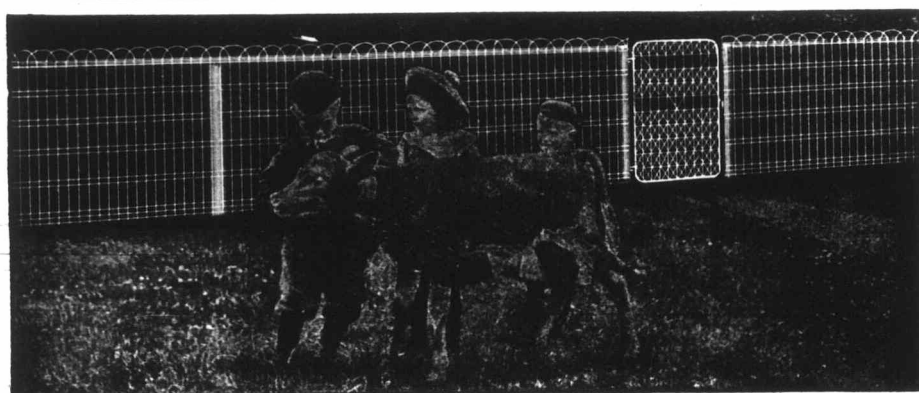
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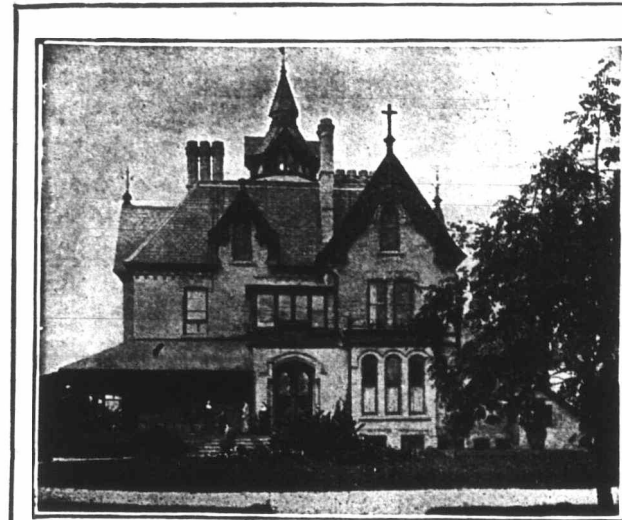
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