

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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Vol. 36.

TORONTO, CANADA, THURSDAY, AUGUST 19th, 1909.

No. 37-3

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And may your hearts be touched thereat!  
I am, as all the world can see,  
A harmless, necessary cat.  
The luggage now is in the hall,  
Portmanteaus lie upon the mat;  
Awaiting for the van to call—  
And no one's thinking of the cat.  
They're off, as off last year they went,  
'Tis still within my memory pat.  
How on their pleasure's plan intent,  
They overlooked their friend, the cat.  
Till then, supplied with daily milk,  
Well fed, well liking, sleek and fat,  
My tabby coat, as smooth as silk,  
I lived a glad, contented cat.



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But on my own resources cast,  
My food as best I could, I gat,  
And till the holidays were past,  
I prowled, a stray and starveling cat.  
They'd left me plump, they found me thin,  
Yea, wasted to a shadow flat,  
A bag of bones incased in skin—  
The ghostly semblance of a cat.  
No single cup of milk to drink,  
For thirty days! Just thing of that!  
And pray your readers, all to think,  
Of what awaits the August cat.

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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 19, 1909.

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Morning—1 Kings 18; 1 Cor. 3.  
Evening—1 Kings 19; or 21; Mat. 27, 27 to 57  
August 29th—Twelfth Sunday after Trinity.  
Morning—1 Kings 22 to 41; 1 Cor. 9.  
Evening—2 Kings 2, to 16; or 4; 8 to 38. Mark 3, 13.  
September 5th—Thirteenth Sunday after Trinity  
Morning—2 Kings 5; 1 Cor. 14, 20  
Evening—2 Kings 6 to 24; or 7. Mark 7, to 24.  
September 12.—Fourteenth Sunday after Trinity.  
Morning—2 Kings 9, 2 Cor. 4  
Evening—2 Kings 10 to 32; or 13. Mark 11, to 27, 12, 13

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### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 325, 519.  
Processional: 34, 274, 516, 542.  
Offertory: 210, 215, 511, 546.  
Children's Hymns: 336, 338, 340, 569.  
General: 7, 36, 288, 294.

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.  
Processional: 33, 298, 302, 304.  
Offertory: 165, 172, 186, 189.  
Children's Hymns: 194, 234, 341, 570.  
General: 17, 163, 167, 169.

## Back to Work.

It is to be hoped, now that the holiday season is hastening to its close, the clergy and laity alike will address themselves with an energy and determination born of their well-earned rest and recreation to the pressing problems of Church life. And they are pressing, indeed, to all earnest, faithful members of the Church. Despite all the praise bestowed upon our age as compared with ages past, and the assumption of superior knowledge and wisdom over our predecessors, the world, the flesh and the devil are still very much in evidence, adapted to the tastes and tendencies of the present day. Whether they tempt in the form of gross sensuality, false pride, spiritual

hypocrisy, or any other seductive and misleading form they must be met manfully and faithfully in an attitude of constant prayer, self-restraint and energetic effort for the good of others.

## A Futile Prophecy.

Dr. Charles W. Eliot, the former president of Harvard, in an address before its summer school of Theology, gave his views as to the future of religion. The long and vast experience of this able man and his intimate knowledge of the young men of New England entitle his utterances to be treated with all possible respect. Dr. Eliot is a Unitarian, a Bostonian, and it is hardly fair to call what he meant as the expression of belief, a new religion. It was an attempt to forecast a new phase. He said: "You have been studying this year about changed views of religion and increased knowledge, new ideas of God as seen along many lines; you have learned that social progress has been modified and that energy is being conserved. From these and other indications you must believe that religion is not fixed, but fluent, and that it changes from century to century. Such, indeed, has been the case. The progress in the nineteenth century far outstripped that of similar periods, and it is fair to assume that the progress of the twentieth century will bring about what I call the new religion." The wish is father to the thought, or rather the whole is "wish." Dr. Eliot believes (he says) that the future Christian teachers will deny any supernatural power or any spiritual or temporal authority. He retains the leading ethics of Christianity without authority and without sanction. Naturally, such utterances have met with disapproval from all except Unitarian journals. Fifty years ago Unitarianism was almost supreme in Boston, and Dr. Eliot's ambitious address indicated a wish to regain a lost position in New England. But at the end he said that he believed the mass of people stay by the Church. . . . Unity, I believe, can be accomplished on this basis—the love of God and service to one's fellowman. There are already many signs of extensive co-operation—democracy, individualism, idealism, a tendency to welcome the new and preventive medicine. Finally, I believe, the new religion will make Christ's revelation seem more wonderful than ever to us. We will return to this subject next week.

## The Prayer Book Psalter.

Canon Vaughan takes up the question of the revision of the version whose incomparable beauty appealed so strongly to Gladstone. A committee of the Lower House of Convocation recommended the retranslation of some passages of it as the only alteration desired. Miles Coverdale's felicitous translation had so impressed itself upon the language that the compilers of the Prayer Book of 1662, while ordering that all other portions of Scripture should be taken from the Authorized Version of 1611, retained Coverdale's Psalms. Their beauty is still felt; a change is advocated where actual mistranslation occurs. Churchmen will not easily put away the text that glows with phrases like: "O Lord, our Governor," "Like as it were a moth fretting a garment," "With lies thou cuttest like a sharp razor," "Like a giant refreshed with wine," and the still more familiar "Vale of misery" and "the iron entered into his soul."

## Archaisms and Mistakes.

Words change their meaning and force as language grows. The most marked in the

Prayer Book is the word "prevent," which meant to go before and clear the way, and now bears the same meaning as obstruct. In Coverdale's time, "health" was proper enough for what we to-day call "salvation." The old text often says "worship" where we now say "glory"—"his worship and strength is in the clouds." Correcting actual mistranslation will often be at the expense of grace and colour. "He refresheth my soul" should be "He shall convert my soul." In the description of the thunderstorm in Ps. xxix., "discovereth the thick bushes" should be "strippeth the forests bare." A curious mistranslation occurs in Ps. xxxvii.: "The enemies of the Lord shall consume as the fat of the lambs." The psalmist said: "As the splendour of the meadows," whose flowers, Canon Vaughan comments, in Palestine as in Alpine valleys, so quickly fade and disappear. How many poets since Mrs. Browning, who have found inspiration in the beautiful "so He giveth His beloved sleep" are aware that the true rendering is, "surely He giveth to His beloved in sleep"? Here "the thought is an anticipation of our Lord's teaching in the Sermon on the Mount and in the parable of the 'seed growing secretly,' that the Heavenly Father's blessing rests on His beloved while they sleep, without effort on their part or anxious care." As to the imprecatory psalms, people nowadays object to the needlessly frequent use of the word hell, and are shocked when they realize the dreadful doom they invoke upon their enemies and their fatherless children and widows.

## Labour Troubles.

Whatever may be the opinion of labour unions on the subject, there can be no doubt that the great majority of law-abiding citizens in Canada is opposed to the use of force by striking labour men to compel their employers to come to their terms. We are no enemies of organized labour. By all means let the unions use lawful and reasonable measures to improve their condition in life. The people at large and their parliamentary representatives not only wish, but are anxious that they should have fair play. Foul play on the part of even a few of their members should not, however, be tolerated in this free country. Life and property must be protected. And if at a time of strike, labour men resort to force to attain their ends they must be met and controlled by a firm and judicious use of the force maintained by the people and its Government for the protection of life and property and the prevention of acts of violence by men out on strike.

## A Papal Bible Institute.

Has been recently established at Rome, and the rules for its management as published provide that it is to be directly dependent on and controlled by the Apostolic chair, the management being in the hands of a chairman appointed by the Pope, who, with the professors, will constitute the council and control it. Doubts are felt in Europe, and especially in Germany, of the usefulness of the Institute under such management, the leading Protestant journals declaring that the intention of the whole project is to control Bible studies within the Roman Catholic Church, crush out independent scholarship, and make learning subservient to the interests of the Papal chair.

## Rich Church-goers.

There has been some discussion on the subject of rich men who are Church members. It is true that there are rich Churchmen who realize and live up to their Church privileges. Some of them dispense their charity unostentatiously, and they



make it a part of the business of life—and a very real part, too—to render an account here and now to Almighty God of their stewardship. Others there are whose real and absorbing interest in life is making and keeping money. The Church they regard pretty much as they do their automobile. It to them is a respectable and convenient mode of passing a portion of time on the journey of life, though they doubtless take more real interest and pleasure in their automobiles and spend more money on their upkeep for a month than they would spend on their Church in a year. The rich men of to-day who are church-goers are very much like the same class of people in our Lord's day on earth. They regard religion as a respectable convenience of a semi-social character, making little demand on their time and much less on their pocket. Their day is to-day. Their money is their own. The future can look out for itself.

#### This Child is Regenerate.

"Peter Lombard" (Canon Benham) who writes the columns entitled "Varia" in "Church Times," succeeds in giving us week by week some very delightful reminiscences and references to men and events of other days. Not long ago, writing of Archbishops of York, he recalled a story of Archbishop Musgrave that deserves still wider circulation. "At the time of the Gorham controversy the Archbishop ventured to say that we could not suppose that the words of the baptismal service meant to say that all baptized children are regenerate. There were other weak passages in the charge which the "Guardian" fastened on, but the following bit of the review is very rich: 'Does not mean to say it. But, my Lord Archbishop, the Prayer Book does say it. This child is regenerate.' 'Thomas Musgrave is Archbishop of York' means that Thomas Musgrave is Archbishop of York. If it does not, then Thomas Musgrave is **not** Archbishop of York, and is not Thomas Musgrave, and isn't anybody, and nothing is anything which it is.' The reviewer was the brilliant Scott, of Hoxton. The passage got quoted in all the newspapers, and the poor Bishop was duly laughed at most unmercifully."

#### An Edifying Service.

It is well known that St. Paul, in 1 Cor. 14, has laid down two cardinal rules for public worship: "Let all things be done unto edifying" (1 Cor. 14:26), and "Let all things be done decently and in order" (1 Cor. 14:40). If the service is not edifying, it has failed in the first and most important requisite. At least one English Bishop, Dr. Chavasse, Bishop of Liverpool, is resolved to have edifying services if he can, and is saying some very plain, albeit unpalatable, things about some of the services he has attended. "I go to church," he said, "to worship God. But I usually come away irritated and unhelped because all is so artificial and unreal." A Bishop who ventures to speak thus may be counted on to do much more than talk. Every true member of the Church is interested in having the services rendered so as to edify the worshipper and glorify Almighty God.

#### The Lord's Prayer.

A magazine published in the States by a non-liturgical body took up recently the advisability of the public recital of Confessions of Faith by the congregation as a part of public worship. In the course of the article there were printed remarks on the use of the Lord's Prayer which struck us, and we reproduce: The whole question turns on whether their recital be a matter of intellect, or of a trusting and worshipful soul. The same thing concerns also the joint use of the so-called 'Lord's Prayer.' It is really the disciples' prayer as taught by the Lord at the request made by one of them. "And as He was praying in a certain place, when He had ceased,

one of His disciples said unto Him, 'Lord, teach us to pray as John also taught his disciples.' This prayer is in all of its petitions, from the ascriptions of honour to God to the last one in the series, the disciples' prayer. The disciple spirit can utter, honestly and meaningfully, each of its petitions, but they are worse than meaningless on the lips of a sinning, unreconciled man. He does not care that the name of God be hallowed. Profanity may rather be at home on his lips. He does not desire that the Kingdom of God come, or that His will be done in earth as in heaven. He rejects from his heart the King of that kingdom, and has not made it the purpose of his life to do the will of God. He does not study to know that will, and does not attempt to do it as far as he does know it. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' Worship is a movement of the human spirit along the lines of truth. The mind and the mouth simply serve the spirit in its movement, and can never substitute for the spirit. There can be no worship when only mouth and intellect are concerned."

#### Lord Kitchener.

It is with much satisfaction that all who are interested in the peace and security of the British Empire look upon the advancement of Lord Kitchener to the rank of field marshal, a position of command which brings him into touch with the organization for defence throughout the Empire. This distinguished soldier has rapidly risen to the front rank of British generals through the possession and exercise of those exceptional qualifications which mark a man out from his fellows. Hard work, solid parts, initiative, absorbing interest in and devotion to his chosen profession are some of the characteristics of this military leader. He seems to possess in a pre-eminent degree a genius for efficiency and adaptability, combined with an aversion to publicity and self-advertisement.

#### A Beneficent Bequest.

Our readers are apt to be bewildered by recent paragraphs regarding that interesting people, the Jews. Of late years we have read much of the attempts by the Zionists to find a territory suitable for the race where they could carry out an autonomy with the protection of the Great Powers. The last failure was a land west of Egypt on the Mediterranean. Now it is Mesopotamia. But the most useful gift this people have received was the bequest of \$40,000,000 by the Baron de Hirsch. The association appointed to manage this endeavours chiefly to assist and promote the emigration of Jews from any part of Europe or Asia and to establish colonies in various parts of the world for agricultural, commercial or other purposes, to establish and maintain educational and training institutions, model farms, loan banks, industries, factories, and any other institutions which may be calculated to fit Jews for emigration and assist their settlement in various parts of the world other than in Europe. Settlements (as a rule successful) have been made in Argentina, Brazil, United States, Canada, Palestine, and in other parts of the Turkish Empire. Less-visionary and ambitious than the Zionist movement, this benefaction is doing a good and useful work on lines which other wealthy men might imitate for poor Anglo-Saxons.

#### A Survival.

We read very laudatory notices of a new work by Alexander Gray and the late John Davidson, of the University of New Brunswick, on "The Scottish Staple at Veere," or Campuere, as the Scottish named it. This place was the old mercantile port of Scotland in the Low Countries, and the history is evidently most interesting. But we confine this notice to the fact that Campuere sent representatives to the meetings of

the Scottish Presbyterian Church, and the congregation there is entitled in theory to a continuation of such representation. As recently as 1894 a minister appeared at the bar of the General Assembly in Edinburgh claiming to be the delegate of the "Kirk session of the remanent congregation of the Scottish Church at Campuere." For some reason the claim was not recognized, but in deference to long-established usage it was decided that the name of the Church should remain on the roll.

#### CALVIN AND CALVINISM.

The entire Protestant world is engaged just at present in the attempt to reckon up the work and influence of the great Swiss reformer and theologian, the four hundredth anniversary of whose birth takes place this year. Of the magnitude and permanence of his influence there can be no reasonable doubt. Calvin is one of the few really commanding figures in history. He belongs to that select class of men who have permanently influenced human thought and action. He was not only a maker of history—such men are common enough, and as a matter of fact we are all history makers, and the difference between us is only in degree, but he was what is infinitely rarer, a character moulder and maker. His personality is a living, undying force and factor in human affairs, to be felt by countless unborn generations, as it already has been felt by the generations that have come and gone in the past three centuries and a half. Like all supremely great men, Calvin is much greater than his work, and he has survived, and will survive, the theological system that is still, perhaps sometimes rather vaguely, called by his name. Calvinism as a working system no longer holds the field. Forty or fifty years ago it dominated the Protestant world. Whatever our ecclesiastical affinities might have been, we were all Calvinists without knowing it. To-day Calvinism as a hard-and-fast scheme of belief stands widely, almost universally, discredited. It cannot be said to be dead, for it contains too much that is undeniably true to be consigned to the scrap heap of defunct or worn out philosophies or beliefs. It lives, and will continue to live, so long as man is capable of any kind of religious sentiment whatever. But Calvinism as a working belief has had its day. No doubt it rendered invaluable service to Protestantism by giving it something which acted as a general, if unacknowledged, bond of union. Calvinism held Protestantism together, loosely it may be, but still effectively enough to enable it to maintain itself against the opposing forces that threatened it. It supplied a common arsenal for all the adherents of the various reformed faiths. To-day we have outgrown it, but only in its particular applications and developments. The principles which it proclaims and attempts to apply, and did apply, with conspicuously successful results in an age that was able to bear it, are eternal, and still retain their ascendancy. Calvinism stood, first of all, for the supremacy of conscience in each individual man. It begins, in fact, with the individual. Each man of us is directly responsible to God for what he does and becomes. By no conceivable device can he lawfully shift one grain's weight of this responsibility upon any other individual or institution. His soul is of such surpassing worth and importance that its salvation is a directly Divine operation. It is easy to see with what tremendous seriousness the votaries of such a creed were certain to take themselves, and how immensely it enhanced human personality. It fixed the value of the individual by an absolutely democratic standard. Personal worth became the only mark of true distinction. It made all men "equal" in a sense that defied and transcended all accidental or artificial differences. Thus Calvinism in some shape was embraced by all



the freedom-loving nations, for it was emphatically the religion of free men. Again, it taught, crudely and almost grotesquely, it is true, the reign of law, that each man must experience in his own person the effects for good or evil of his own actions. Thus, with all its apparent fatalism, Calvinism was singularly productive of heroic lives, for it made man the arbiter of his own fate by making him the judge of his own "election." It was for him, and for him alone to say whether or not God had elected him to the accomplishing of great and glorious achievements. Whatever it might theoretically teach about the Divine choosing and rejecting of men, and, that after all, was only theorizing and word spinning, the fact remained that practically men "elected" themselves to eternal salvation or damnation by their own free choice. Calvinism, like all systems of theology, has run its course, but its effect upon human character and history will remain; and, therefore, we may unhesitatingly acclaim the memory of this remarkable man, who in his day and generation and for all time did a work which has permanently helped in the enlightening and uplifting of mankind.

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#### "ICH DIEN."

A well-known millionaire is reported to have said some few years ago that the "fun of making money was nothing compared with the fun of giving it away." Judging by the frequently recorded acts of splendid munificence during the past few years, this statement would seem to express the sentiments of a very large number of very rich men. They seem to have taken to giving as to some form of pleasure or recreation. To a certain extent it has become fashionable, and for this we are thankful. It is, in its way, a healthy sign. It establishes the fact that Christian principles are beginning to assert and manifest themselves in what we have hitherto regarded as the strongholds of mammon worship and worldliness. It is the tacit acknowledgment of the truth, on the part of those who have traditionally stood for the opposite principle, that "no man liveth to himself." In fact, this saying we have quoted is almost the exact equivalent in twentieth century colloquial English of another saying, uttered centuries before the evolution of the English language: "It is more blessed to give than to receive." There is more fun in giving away money than in making it, says the modern millionaire. So far, good. But the question remains as to what "giving" really is. To the modern rich man, and as a matter of fact to hosts of men in all ages, giving has a somewhat contracted meaning. It is used in what we advisedly call the "vulgar sense." The mere imparting of our means to our less-favoured fellow-men most undoubtedly comes under the head of giving. But it is only one of its by-products, as, for instance, good digestion is a by-product or a certain phase of health. In both cases the less is contained in the greater; one involves, but by no means necessarily comprehends the other. Giving, in the vulgar, cheap sense, will be comprehended in "giving" in the higher sense. On the other hand, we may give magnificently, splendidly, and yet in the common and contracted sense give nothing worthy of mention. For giving, in the sense in which our Blessed Lord uses the word, involves, and really substantially means, personal service. It means the giving of ourselves, the giving of those things which we most dearly prize, and which involve real self-sacrifice, the giving, or sacrifice, of our personal ease or comfort, our time and energies, our dignity and reputation. The late Lord Shaftesbury was held in reverence the world over, not because he gave largely of his means to good and worthy objects. He did that, of course, as thousands have done before and since

of whom the world cherishes no particular affection or respect, but wholly on account of his personal service, because that he, a man born to exalted rank and great wealth, personally sacrificed himself to the work of uplifting humanity. His work for his fellowmen did not begin and end with the signing of cheques or the expression of benevolent sentiments, but it included a life of laborious action, of personal discomfort, and, in a word, of self-sacrifice. The life and work of Father Damien again, the apostle to the lepers, who could truly say in the words of an earlier servant of humanity: "Silver and gold have I none, but such as I have give I thee," is another case in point. In the lives of both of these men, between whom in the matter of circumstances there is such a tremendous contrast, we see exactly the same guiding principle—personal service. On the other hand, to speak of certain modern money kings, who shall be nameless, and who have startled the world by the magnificence of their gifts, has their munificence aroused any real enthusiasm? To be frank, has it made them one whit more loved or respected, or less liable to unfavourable or hostile criticism? Historians say that Louis XIV. was in the habit of occasionally throwing gold or silver pieces out of his coach windows as he drove through the half-starved crowds who infested the neighbourhood of his palaces. The money, no doubt, was eagerly scrambled for, and welcomed, but we cannot find that it increased his popularity, and it certainly does not tend to modify our estimate of him as one of the greatest egotists in history, and an absolutely unprincipled man, so far as the rights of others were concerned. So mere "giving" in the vulgar sense can never take the place of personal service. "He who serves, rules." "I serve" is the princeliest of all mottoes. Personal service has in these days undoubtedly fallen somewhat into disrepute. There are thousands of people who will readily serve horses, and cows, and dogs, and pigs rather than their fellowmen, and we all know to our own cost how domestic service has become unpopular with the great mass of people, and how a stigma has become attached to it in this so-called "democratic age." It often seems to us that in some respects the despised "dark ages" were more democratic than the present. In those days personal service, from the baron, who personally waited on his king, to the humblest retainers, was held in honour as it is not so now. True democracy, it seems to us, consists in that deep, mutual respect and sympathy between man and man, which would show itself in the readiness to render mutual personal service, and not in that spirit which says "I am just as good as So-and-So," which really means: "I am just a little better than So-and-So." Certainly, the age does need to relearn the lesson of true Christian giving," and the true grandeur and nobility of the princely motto which graces our royal arms.

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#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

Mr. Ransford in the last issue of the "Churchman" registered his dissent from "Spectator's" views on Prayer Book revision. This we regret very much, as we are extremely anxious that leading laymen should throw their influence and learning and sound judgment into a movement that seems to us to be inevitable. Revision is coming without a doubt, and to block it now simply means that the privilege of being identified with this great work for the advancement of the Church will be given to our successors. If it means anything for the welfare of the Church, then the sooner it is accomplished the

better. We need every point of vantage that can be laid hold of by the Church to accomplish the task that is given it to do. We know of no time that could be more propitious than the present for such an undertaking in Canada. As a matter of fact, the Church has put its hand to the plough, and it is hardly the time to look back. The time has come when the lovers of the Church should recognize the step that has been taken and give of their best thought to the attainment of the best results. Mr. Ransford thinks there is no public demand for revision, and, therefore, none should be undertaken. "After all, who is it wants revision? Take a plebiscite of the communicants of the Anglican Church in Canada to-day on the subject, and there would be an overwhelming majority in favour of no revision." That is Mr. Ransford's guess. "Spectator" would venture another guess. If a plebiscite were taken and an opportunity given for the expression of personal convictions, we would probably find a large number in favour of revision, a smaller number who really feel that we ought to have revision, but are afraid it will cause too much discussion or might be revised the wrong way to suit them, and then the "overwhelming majority" of which Mr. Ransford speaks would be found to be quite indifferent concerning the matter. They don't know, and, therefore, they don't care. The service has not been a subject of personal study or thought, and hence they have in a vague kind of way assumed that the Prayer Book dropped out of the sky and cannot be touched. It is, of course, perfectly plain that neither Mr. Ransford nor "Spectator" can tell exactly what would happen if a plebiscite on this subject were taken, but movements of this kind are not the result of a popular uprising demanding that our liturgy should be changed. The people that are buying stocks, and cultivating farms, and building railways, and selling merchandise are not spending much time over the question of a liturgy. They leave that to those who have been ordained to minister to them in spiritual things. Some time ago a prominent business man expressed himself in this way to "Spectator": "When I am sick, I consult a doctor, and when I am in legal difficulties I refer the matter to my lawyer, and in the same way I have been in the habit of accepting the views of my rector in regard to the services of the Church and the value of the Prayer Book. We must not confound indifference with opposition. Had we stopped for a popular demand we would probably have no general missionary society to-day and no foreign missions. The leaders must lead if any great forward movement is to take place.

"Spectator" hinted in a former issue that the revisors of the Prayer Book might consider the possibility of frankly acknowledging diversity of views within the Church, and providing for the same rather than the present method of compromise and ambiguity, which enabled "Protestant" and "Catholic" alike to claim the book as his very own. We presume that when the subject of revision is before us as a live and practical issue, all sorts of questions bearing upon revision should be raised and considered. It is manifest that every suggestion cannot be accepted, but it ought not to be able to be said with truth that any serious suggestion was overlooked. We are convinced that the future of the Church in Canada, and, indeed, throughout the world will more and more depend upon the results it can show for its labour. The question is not how can we square ourselves with opinions and practices of the early Church, but how can we lead men into the Kingdom to-day. The men who would lead in the revision of our Prayer Book will have to take this into consideration. They must exclude nothing which has been found really effective in producing the results for which the Church was organized. Neither may they insist upon retaining that



which has proven a failure after adequate trial. The time has fully come when we may look for and demand success, and not console ourselves in the degeneracy of human nature when our efforts have failed. The Church is for the degenerate, and we know of no other test by which it shall be judged than its success in transforming these degenerates into children of light. Pretty much everything will depend upon this. The one great argument necessary to make episcopacy the keystone of Church union is its manifest and undoubted success in the advancement of the Kingdom. Let that be shown, and all else will be added unto it. In conclusion, let ask Mr. Ransford what he proposes to do in regard to revision since revision is going forward in England at a fairly rapid speed. Does he propose that we shall sit still and accept a revised Prayer Book from England produced when party feeling runs high and when prejudices and traditions in which we are not interested are sure to colour the finished product? Is it sinful and wicked for us to attempt to arrange our common devotions, and virtuous and prudent to sit still and let others who know us not and are bound in many ways while we are free, arrange them for us? Something has got to happen, and for our part the responsibility for the success or failure of the Canadian Church rests upon Canadian Churchmen and upon no one else.

The Rev. Mr. Wright calls attention to the Eighth Article as an obligation resting upon all clergymen to accept the Athanasian Creed not only as true, but Scriptural. We refer to this not, of course, as a discovery, but as raising a point of grave difficulty to men who take a solemn obligation at the beginning of their ministry. Does the Church preclude all growth or change of opinion that comes to all, we presume, in the advancing years of life? Has there to be a hewing to the line from start to finish at the peril of excommunication or being branded as dishonest? Who is it that reads his obligations at forty, fifty or sixty in exactly the same sense in which he construed them at twenty-three? Is it really the mind of the Church that there should be one and one only way of looking upon certain dogmas? This, of course, would mean that the Church has fixed the bounds beyond which no one may pass. It has settled the groove for all time in which the minds of her sons and daughters must travel. There can be no change, for all are bound to follow the line marked out for them. However, this may be in theory, it has not worked in practice, for in every branch of the Church wide latitude has been claimed and tacitly granted for individual interpretation. Had the British people been absolutely loyal to the Crown we would still have an absolute monarchy, and if every Churchman had been absolutely loyal to the Creeds, Articles and Canons of the Church in the past we would have a very different institution from what we have to-day. It might be interesting as an antique, but it would scarcely be described as useful for the purposes for which a church is intended. Changes can only take place from within. When, therefore, a Church changes an Article or a Canon, or retires, say, the Athanasian Creed from its place in our liturgy, it is done by those who have pledged themselves to be faithful to them and not by onlookers, who came to the timely relief of the Church. All this shows that every great forward step of the Church is inspired and brought about by those who in one sense may be called ecclesiastical rebels. We all claim for ourselves certain liberties, and the only question presumably is the degree of liberty the Church is willing to authorize.

"Spectator."

Some one has said politeness is like an air cushion; there may be nothing in it, but it wonderfully eases our jolts through life.

### "AN EPISCOPAL FUNCTION."

The title sounds formal and unattractive, suggestive of something exclusively ecclesiastical, and, therefore, to those not so minded, uninteresting. Nothing could be more the reverse of these epithets than the incident which suggested this title to the present writer. The incumbent of a small congregation was informed by his Bishop some months ago that he desired to visit the town and make the acquaintance of members of the congregation by personally calling upon as many as he could. He came and commenced this visitation on the way from the railway station. He spent most of the afternoon, going in and out of houses under the clergyman's direction. He stayed a short time in each house asking after the welfare of the inmates, listening to as much of the story of their lives as could be crammed into a few minutes, and so passed on. An occasional God bless you in some cases of sickness or distress was perhaps the only word of a distinctively religious character spoken, in the accepted sense of the word "religious." Of course the people were very pleased to be so visited. To the poor the visit of the Bishop seemed a great honour, and their richer neighbours were no doubt gratified with the attention. All probably, more or less, associated the Bishop's visit with the thought of a somewhat remote and mysterious personage who appeared in their church from time to time, notably for confirmations, but concerning whose office in the Christian community they would nearly all have to confess (even a few who prided themselves most on their argumentative acumen in matters ecclesiastical) that they had very hazy and indefinite ideas. If they were at all cynically disposed—and who is there amongst us who does not lapse—*Sua culpa sua gravissima culpa*—into moments of cynicism?—the question would arise, what practical good was effected by this visitation? Did it forward "religion" or make anyone more spiritually minded? Possibly the Bishop's visit may have made some of the inmates of the houses visited stronger adherents of the communion which takes its name from his office. But such attraction cannot fail to have its dangers, as we know, when we lift our thoughts from the petty to the great, from the "little systems" to the great fact of Christ's Kingdom for all mankind, of that Family for which "He was contented to be betrayed into the hands of wicked men, and to suffer death upon the cross." Phases of cynicism mercifully pass, when they are not unduly encouraged, so too the pride of having been noticed by some great personage, while the spurt of enthusiasm, which has been roused for some particular religious system, loses its force in time. But there is something which does not lose its force, and that is human kindness and sympathy. This is what translates things belonging to the region of ideas into common life and makes the dry bones of theology live. A bishop's visit to the congregation in his Diocese, such as we have described, is calculated to do more to translate those "hazy and indefinite ideas" which we have mentioned into a living fact than many arguments about the efficacy of the Episcopal Office. First of all folk have learned that their Bishop is a man like themselves, who can talk to them and take an interest in their lives. Their own parson lives amongst them and they take it for granted, too often, alas, mistakenly, that he knows all about them. At any rate they think that he ought to, and they think so rightly. But the Bishop, they know, does not live amongst them. He comes from a distance and goes away again. Thus his visit strikes a chord which probably does more to teach them what the Catholic Church means than many arguments. Quite unconsciously they have been made to feel themselves members of a larger whole in a way that they have never conceived of before. The "mysterious personage" whose office has given the name to their peculiar denomination cares for them. If they reflect they must perceive that the same applies to members of other congregations over whom the same Bishop presides. The visit has given the seed thought of a great idea, that of a human family co-extensive with the human race, meant to be bound together by the simplest and at the same time deepest of human ties, kindness and sympathy, thus something is grasped of the great fact upon which this family is based, how . . . "the Word had breath and wrought with human hands the creed of creeds." Others give their witness in different ways, and "We yield all honour to the name of Him Who made them current coin." Meanwhile here lies our peculiar witness to this fact in our country, for which we humbly thank God and take courage. "An Episcopal Function" is something more than an ecclesiastical matter. It belongs to that inspired

title with which we are taught to designate the Episcopos—a Father in God. Nowhere can such a witness be given so readily as in our small communion in Scotland. It is the heritage of our present minority. The incident described is not possible everywhere. Such an afternoon may belong, not to the day of small things, but to the "one far-off divine event."—*Scottish Chronicle.*

## Home & Foreign Church News

From our own Correspondents

### FREDERICTON.

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

**St. John.**—Arrangements are in progress for the meetings of the board of management of the M.S.C.C. and committees of the General Synod will meet on Thursday the 14th October and the executive committee the day before. Committee meetings will be held earlier in the week or in that preceding. A missionary meeting or meetings will be arranged for, and it is hoped to arrange at the close of the meetings for an excursion on the St. John River, then at its greatest beauty, as the leaves of trees on the banks of the river are changing colour, to Fredericton, giving an opportunity to see the city and its cathedral, the enduring monument to the late Metropolitan of Canada, Bishop Medley.

The death of Mr. Hurd Peters, C.E., consulting engineer of the city of St. John took place on the 9th inst. Mr. Peters had reached the age of seventy-eight years, and his death, though finally due to paralysis, was not altogether unexpected. Mr. Peters was a son of the Hon. Charles Jeffery Peters, formerly Attorney General of New Brunswick, and was the seventeenth child in a family of twenty-one. He had held the office of city engineer at St. John from 1861 and carried out many of the improvements which have been rendered necessary by the growth of the city and more recently by its becoming the chief Atlantic winter port of the Dominion. He was one of the incorporators and a member of the first council of the Canadian Society of Civil Engineers, and retired some years ago from the Militia with the rank of Lieut.-Colonel. Mr. Peters was the senior trustee of St. John the Baptist Church, and a lay representative in the Diocesan Synod, and served from time to time on several of its most important committees.

**Durham Bridge.**—The consecration of the new St. Peter's Church on Sunday, August 8, was a service of much interest to the members of the church in the parish of St. Mary's. Over 90 years ago the late Rev. Dr. Jacobs, in addition to his duties as Rector of King's College, Fredericton, now U.N.B., conducted services according to the rites and ceremonies of the Church of England in the parish of St. Mary's. Under his ministrations the first church was built on the Nashwaak on a piece of land deeded by John Van Horne and Charity his wife to the Bishop of Nova Scotia, October 11th, 1827. This church was built by Mr. Charles Fowler, whose nephews Messrs. James and John Frink still reside on the farm adjoining. For many years this was the parish church, and services were held in it by the different rectors of St. Mary's, Rev. W. Jaffray, Rev. J. Parkinson, Rev. W. B. Bellis, Rev. J. R. deW. Cowie, Rev. Dr. Duffy, Rev. Craig Nichols. Under the Rev. J. Parkinson, aided by the late Miss Jacobs, repairs were made and a chancel added. But three years ago a new church was begun and upon its completion, there being no further use for the old church; it was taken down, and thus disappeared one of the old Nashwaak land marks. During the rectorship of W. B. Bellis preparations were begun for the building of a new church. Work on the building was started under Rev. Dr. Duffy, and it has now been carried to completion by the present rector, Rev. Craig W. Nichols. The church is of a Gothic architecture from plans drawn by Rev. Scovil Neales, rector of Sussex. It consists of nave, chancel, vestry and spire. The interior is finished entirely of native woods, and being well lighted presents a very church-like and beautiful appearance. On Sunday morning at 10.30 a congregation larger than the seating capacity of the church was gathered, when His Lordship Bishop Richardson was met at the main entrance of the church by the rector, lay reader, Mr. Lewis H. Bliss, churchwardens, George Armstrong and Mr. S. F. Richardson. The request for consecration signed by the rector, churchwardens, and other inhabitants of the parish was read by the



senior warden. Then the procession proceeded up the aisle to the chancel reciting the 24th Psalm. After special consecration prayers, the Bishop being seated in his chair before the Holy Table, the rector read the deed of consecration, which was then signed by His Lordship. The administration of Holy Communion was then proceeded with, during which His Lordship preached from Psalm xcvi. verse 6, a most instructive sermon on Worship, Its Reality, Reverence and Regularity. A large offering was taken up, and thus closed a most solemn and impressive service. The people of Durham are to be congratulated upon being able to bring to a successful close their work in erecting this pretty little church, and there is thus added to the diocese one more beautiful country church.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—Bishop's College School, Lennoxville.—The directors have much pleasure in announcing the appointment of the Rev. W. D. Standfast, B.A., of Jesus College, Oxford, as headmaster of the school. Mr. Standfast has been chosen from a large number of applicants by the Rev. Principal Parrock, Rev. Professor Whitney, of Cambridge, and the Rev. Dr. Fry, headmaster of Berkhamsted School, who have taken the greatest interest in this matter. They have personally interviewed the more promising candidates, and assure us that they have secured for us an excellent man. The new headmaster, who is now a Master of St. Edward's School, Oxford, is a married man, forty-one years of age. He is an Honour Graduate of the University of Oxford, and in addition to some important clerical appointments, he has held Mastership at Falmouth Grammar School, the Clergy Orphan School at Canterbury, and St. Edward's School, Oxford. He is described as a man of strong personality and wide experience. Besides being a scientist, he can teach most of the subjects of the school course, including Classics, Mathematics, English, French and German. He is an excellent preacher, organizer and lecturer. He has the best of testimonials from the authorities of Jesus College and Keble College, Oxford, as well as from the different schools with which he has been connected. Mr. Standfast hopes to arrive before the end of August, and will therefore have an opportunity of meeting many of the parents before the opening of the autumn term. The directors will be greatly obliged if parents will make known this appointment to their friends.

MONTREAL.

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

Portage du Fort.—After five years of faithful service in the Diocese of Niagara the Rev. R. Atkinson has undertaken the charge of this parish. The Bishop of Montreal recently visited this parish when nine persons were presented for confirmation at St. Alban's Church, Parkman.

Valleyfield.—Miss M. Wrenshall, who has been appointed kindergarten director of the Gault Institute here is an active church worker, and we bespeak a hearty welcome for her when she arrives in her new field of work in the last week in August. In Walkerton, Ont., where she was kindergarten teacher, she was actively identified with A.Y.P.A. work and in the home church at Owen Sound, Ont., where her family still live, she has been active in Sunday School work.

ONTARIO.

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

Kingston.—St. Luke's.—Sunday afternoon, August 1st, at 3 o'clock Flower Sunday was observed by the teachers and scholars of the Sunday School in this church. In the evening the Lord Bishop of the Diocese preached. The church was crowded to the doors.

St. James.—On Sunday morning, August 8, a very beautiful Flower service was held in this church.

Exchange of Parishes.—The Rev. F. G. Kirkpatrick, of Cardinal, will go to Tweed, the Rev. C. A. French of Tweed, going to Cardinal. The change takes effect at once.

Bannockburn.—A Lawn Social in connection with St. Bartholomew's Church, of which the Rev. P. Isherwood, B.A., is incumbent, took place

recently. Members of the congregation and other visitors to the number of 200 attended the social, which had a gratifying result, inasmuch as a considerable amount was raised for church improvements.

Roslin.—A very successful Lawn Social was held at the Rectory on Tuesday evening, August 3. Both in point of numbers present—about 500—and in amount of receipts—\$168.43—it far exceeded any of past years. Rev. J. C. Dixon discharged the duties of the office in his usual able and efficient manner. The Tweed band were present and rendered a variety of selections that added greatly to the pleasure of the evening. To the untiring efforts of the ladies is due no small share of the credit for the success of this delightful event.

Cardinal.—The lower part of the cemetery at St. Paul's Church has been nicely surveyed in plots with proper space allowed for walks and driveways. Undoubtedly this part of the cemetery will be used more in future, as each family can have a plot.

Newboyo.—A very successful social was held at St. Peter's Church, August 9th. There was a large number present, and everybody had a good time. Proceeds amounted to about \$100.

Deseronto.—At Christ Church, Tyendinaga, confirmation service was held recently when Rev. A. H. Creggan presented thirty-eight persons for confirmation to Bishop Mills, and was assisted by Canon Starr. In the afternoon at three o'clock service was held in All Saints' Church, Tyendinaga, and at the evening service at St. Mark's Church when Rev. T. J. O'Connor Fenton presented eighteen persons to be confirmed by Bishop Mills, Rev. Canon Starr assisted. The Bishop's address was listened to by the large congregation with great interest. Rev. Rural Dean Dibb, of Napanee attended.

Merrickville.—Trinity Church.—A very handsome oak reredos has been presented to this church by Mr. W. A. Houston, of Smith's Falls, and his sisters, the Misses Houston, of Ottawa, in memory of their parents, the late Rev. R. L. M. Houston and Mrs. Houston.

OTTAWA.

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

Morrisburg.—The social side of the parish of Morrisburg, under the cordial and hearty spirit of Rev. G. S. Anderson, has not only been well developed but is regularly sustained by gatherings in the rare summer days of which Canadians cannot take too much beneficial enjoyment. The congregation of Trinity Church, Riverside, did their part well at a garden party on Wednesday evening, August 4th, at Chrysler Place, through Mr. P. Robertson's much appreciated hospitality in offering the use of the grounds. The attendance was large and the enjoyment unmarred in the best of good weather. The refreshment tables were well supplied by the ladies of the congregation. The proceeds were about \$80.

Ottawa.—Holy Trinity.—Two interesting incidents marked the services at Holy Trinity, Ottawa East, on Sunday last, when handsome memorial windows were dedicated to the Glory of God and in memory of deceased members of the congregation. At 7.30 a.m. a special service was held when in the presence of the members and personal friends of the family a window was unveiled to the memory of Mrs. Annie Davies, who died last year, after many years faithful service as a member of the congregation, and also to the memory of her son Edgar, who was drowned in the Rideau Canal, almost at the church door in 1896, and of her son-in-law Robert Bradley, who as a member of the Canadian Contingent, gave his life for his country in South Africa in 1900. The second window was unveiled at the 11 o'clock service in the presence of a crowded congregation in memory of Alfred Parkes, an engineer on the Grand Trunk Railway, who was killed in an accident at Carlsbad Spring, near Ottawa in February 1908. Mr. Parkes had been a consistent member of Holy Trinity for many years and was highly esteemed by all who knew him. The services on both occasions were conducted by the rector, Rev. F. W. Squire. On Monday next a meeting of the congregation will be held to appoint a committee to act with the Brotherhood of St. Andrew in the procuring of a suitable memorial to the late Dr. James

Fletcher, who for a quarter of a century took an active and very practical interest in the work of the church and parish.

Westboro.—A new parish has been formed at Westboro and Rev. R. H. Steacy, for eight years rector of Bell's Corners and previously curate at St. John's Church, Ottawa, has been appointed to the new parish to begin his duties at the first of next month. Rev. Mr. Steacy will also conduct services at Britannia, the work hitherto looked after by Rev. E. A. Anderson, of St. Mathias, Ottawa.

Montague.—Sunday Schools are being organized at the three churches in the parish at St. Bede's, St. John's and Christ Church. There are numbers of people for aggressive work in Eastern as well as Western parishes. A delightful garden party was held at the residence of Mrs. John Leach on Wednesday, August 4, under the most favourable climatic circumstances, for the benefit of St. Bede's parish. There were many most kind and willing workers—Mrs. John Leach, Mr. Howard Leach and family deserve the warmest thanks of the rector and the wardens, Messrs. Robert Eamer and George Graham for the very pleasant, agreeable, and profitable evening so thoroughly enjoyed by all. Proceeds amounted to \$100.

Osnabruck Centre.—St. Peter's.—On Tuesday night, August 3rd, the special services of dedication of the stained glass window in memory of the late Rev. R. N. Jones was held in this church. The service opened with the Processional Hymn (601) "The God of Abraham Praise," which was well sung. The rector said the first part of Evening Prayer. The Rev. Montague Poole, of Crayser, read the first and the Rev. Rural Dean Carson, of Wales, the second lesson. The Rev. C. R. Palmer, Rector of Newington, concluded Evening Prayer. Hymn 437, "For all the Saints," followed. The sermon was delivered by the Rev. Charles B. Clarke, Rector of Ottawa South. The preacher selected Ephesians ii. 10 for his text—"For we are His workmanship, created in Christ Jesus unto good works." After an introduction which dwelt on the two extreme errors of life, of material happiness only on the one hand and gloomy despondency on the other, he went on to consider, first the work of God as revealing the character and personality of the worker; second, man's responsibility to show the glory of God in his body and in his life. Man's part was to do and to give. They should be givers to one another and to God. A memorial was that which is given (a) to the Glory of God; (b) to God's servant, one who loved God. Mr. Clarke referred to his own knowledge and that of the parishioners present of the love and self-sacrifice of the late rector. He went on further to point out that the memorial would be a reminder to worshippers of the Glory of God's house and of their former teacher and his lessons, and that the result should be an endeavour to carry into action what had been taught. The sermon concluded with an allusion to the mutual responsibility of clergy and people. The solemn duty of ministers to "watch for your souls as they that must give an account that they may do it with joy and not with grief." When the sermon was finished Hymn 242, "We love the place, O God, wherein Thine honour dwells," was sung, after which the rector read extracts from letters from different clergy who were unable to be present, containing expressions of regret at not being able to come and also appreciation of what had been done, the words from the letter of the Rev. T. Bailey, Rector of Iroquois, being particularly appreciative—"His unselfish and saintly life must have left its mark upon many a one in his parish. I had the privilege of knowing him for at least a quarter of a century. He was ever the same quiet, unassuming, faithful messenger in His Master's vineyard." The words of inscription were next read—"Erected to the glory of God by the rector and congregation of St. Peter's Church, Osnabruck Centre, A.D. 1909. In affectionate remembrance of Rev. R. N. Jones, B. B.A., rector of this parish from 1903-1908, whose devotion to duty, when his body was weak, is an example to clergy and laity in the Diocese of Ottawa." After this the Rev. Rural Dean Carson spoke a few short words of appreciation, and said the words of dedication in the name of the Blessed Trinity, whilst the rector, at the words "we unveil this window" proceeded to withdraw the curtain covering the rich stained glass. A very appropriate special prayer was then said. Hymn 428, "The Saints of God their conflict past and life's long battle won at last," followed, and during the singing the churchwardens collected the offertory of the congregation, which



was in aid of the window. The amount collected was made up to \$60. An organ voluntary by Mrs. E. J. Homer concluded the service. The words from a letter from His Grace the Archbishop of Ottawa, which were omitted during the reading of other letters, are herewith published: "Very pleased to hear of the window and especially of the testimony which it will bear through many generations to the faith and love and persistent labours of Rev. R. N. Jones." The family of the late rector was represented by Mr. Arthur Jones, of Brighton.

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**TORONTO.**

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

Mrs. Stephenson, 152 Queen Street East, would be very thankful for any orders for plain sewing, mending, bedroom slippers, etc., or other crochet work. She will be glad to mend linen at the homes of those who wish it done. Will those who read this kindly bear it in mind, and speak of it to their friends, so that she may have the satisfaction of supporting herself and her little son.

**Midhurst.**—St. Paul's.—Under the auspices of the W.A. of this church a successful social was recently held, the proceeds to be used for the improvement of the internal arrangements and decorations of the church.

**Minesing.**—St. Peter's.—The W.A. of this church also gave a social, July 28th, which was very successful, the weather being all that could be desired, the proceeds to be devoted to various improvements in the church appointments and furniture.

**Mulmer.**—St. Luke's.—The Rev. Bennett Anderson, Diocesan Evangelist, conducted a very successful series of meetings in this church, commencing July 25th, and continuing for ten days, notwithstanding the busy season the people turned out in large numbers to hear this wonderful man preach. Mr. Anderson is without doubt one of the best men taking up evangelistic work in Canada to-day, and we would strongly advise every parish to secure his services. Mr. Anderson made many friends during his short stay here, and St. Luke's congregation wish him every success in his great work.

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**NIACARA.**

**John Philip DuMoulin, D.D., Bishop, Hamilton.**

**Thorold.**—The stone masons are busy thoroughly repairing and re-pointing all the stone work of St. John's Church.

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**HURON.**

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

**Sarnia.**—St. John's.—At a special vestry in the last week of July the stipend of the rector, Rev. T. G. A. Wright, was increased by \$100 to date from last Easter.

**Chatham.**—Trinity Church.—The Ven. Archdeacon Hill and his secretary, Rev. Rural Dean Miles, are arranging their programme for the first conference of the Archdeaconry of Elgin, which will be held in this parish October 4th and 5th. We are glad to find two at least of the four Archdeacons of Huron are now making careful preparations for large and representative conferences in their respective fields.

**Glencoe.**—The rector, Rev. Edwin Lee, in anticipation of the coming Archdeaconal conference to be held in September, has secured reduced railroad rates from all points to Glencoe and return, and is enquiring of all clergymen in the Archdeaconry whether they would consent to the equalization of railroad expenses, and the parish will have billets for them all—some fifty-five—if they all come. Both parish and town will be prepared to welcome all comers.

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**RUPERT'S LAND.**

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

**Winnipeg.**—Christ Church.—Rev. Canon Smith, M.A., precentor of Hobart Cathedral,

Tasmania, preached in this church on Sunday week. He is on a tour of the world, visiting New Zealand, Fiji, Canada, England, Russia (Trans-Siberian Railway), and Japan. Whilst in the city the Canon was a guest at the rectory. On Sunday evening another visiting priest preached in Christ Church, Rev. Douglas Ellison of the South African Railway Mission, Diocese of Grahamstown, was in the city on a visit to North-West Canada. A short sketch of his work pre-acted a very helpful sermon on St. Matt. xvi. 24. The organ of the church has recently been improved. Many of the pipes of the great and swell organs have been sent to Toronto to be re-set. They were returned last week, and put in position. The improvement is very marked, and the organ now is in excellent shape.

The Church Boys' Brigade has been in camp for ten days at Whyteford, on shore of Lake Winnipeg. Splendid order and discipline have been maintained and the boys have had a most enjoyable time. A vast amount of good will have been done. Great credit is due Captain Woodhead, instructor, Lieutenant Kirk and the other officers who had charge of the camp. The rector, Rev. S. G. Chambers, paid the boys a visit and spent the day with them. Before leaving he addressed the Brigade on parade. On Sunday, August 8th, Rev. F. S. Lewis, chaplain, held services in the camp. Celebration of Holy Communion, 7:30; Morning Prayer and address, 11; Evensong and address, 7. At the evening service some sixty campers from Whyteford Beach attended.

His Grace the Archbishop has been spending a few days at Kenora, at his summer camp on the Lake of the Woods.

**All Saints.**—Rev. G. Finlay (late curate) has been appointed incumbent of Coleraine with Marble, in the Diocese of Duluth. The rector (Rev. F. C. C. Heathcote) is away for five weeks on vacation at Lake of the Woods.

**St. Peter's.**—The annual Sunday School picnic was held to Winnipeg Beach on July 28th. The weather was ideal, and a most enjoyable day was spent. A splendid programme of races was run off during the afternoon. Rev. S. Fea, rector, and Mrs. Fea are spending a few weeks in Victoria, B.C.

**Winnipeg Beach.**—Services at the Beach for the month of August are being taken by Rev. Canon Jeffery.

**Macgregor.**—Great efforts have been made this summer throughout the parish to reduce the debt on the rectory and provide necessary furniture for the churches. A new oak font has been put in St. Paul's Church, kneelers in each pew, beautiful antependiums and bookmarkers, and hymn books ordered. At Youill Mission, an organ, and hymn books. The ladies of the parish have done much toward providing these, and they raised the money in this way. A garden party, a fortnightly thimble tea, a dinner and tea at the annual sports, ice cream stalls at district picnics. The families who have children baptized in St. Paul's Church are helping to pay for the font. Some families are giving 25c. for each child. This is purely voluntary, and is meeting with a ready response. Material has been ordered for filling two windows with glazier paper, and if successful, some members of the congregation have promised to provide for other windows. We need new foundations for our small church at Wellington, about \$40 is necessary, and we should be pleased to obtain some help towards it.

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**QU'APPELLE.**

**John Crisdale, D.D., Bishop,**

**Outlook.**—St. Mark's.—Blessed with fine weather after many very wet Sundays, the new church here was opened for service on Sunday, August 1st. As the Bishop of the Diocese could not come, the consecration service was postponed and the ordinary services were held. Holy Communion at 8:30 a.m. was attended by five persons. Matins and a second celebration at 11 a.m. had a very good congregation, with six more communicants. Several baptisms were to have taken place at this service, but the parties failed to attend. A small Sunday School was held in the afternoon and at 7:30 p.m. a good congregation of about sixty attended, a number being from other denominations. The Canticles and special hymns were sung very well, Mr. H. M. Nelson, churchwarden, presiding at the organ. The clergyman in charge, Rev. J. Williams, conducted all the services, and preached in the morning from Ephesians ii. 19-21

and at evening from Exodus xxix. 43. A lectern has been promised, but has not yet been made, but the church looked very complete, and was very much admired by all. The altar was the central feature, well made from an English design, and with a red velvet hanging at the back of the panels looked very becoming. On the reredos were vases of flowers and ferns and four modest candles furnished the light at Evensong. A banner with a cross was hung above and forms the altar cross till the brass one arrives from England. It is expected every day. The chancel is 14 feet by 12 and the nave part 30 feet long by 20 and holds nearly 100 people. Seats were made for 60 and some benches for the remainder. A commodious porch, which partly serves as a vestry, and a neat bell turret surmounted by a cross makes the church look like a real church, and no doubt will be a source of pleasure to the congregation of St. Mark's, Parkdale, Toronto, whose generous donation of \$500 made the building possible. The offerings on the opening day amounted to \$33 including one \$10 and one \$5. There is a debt yet of about \$250, and the church should be painted this fall and the inside varnished. If any good friends of the North-West in other parts would kindly send a donation, however small, towards clearing off the liability, the incumbent will feel most grateful. Money in these new towns is very scarce at this time on account of so many claims all coming in at once to support various town schemes. Shortly after the church building was started the Methodists commenced work and canvassed the town for funds to build, and they found that the lots which they enquired about some time ago had been acquired by the Anglican Church, and another site was procured at a higher cost. The Presbyterians had a church built in the spring, and were the first to take up work.

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**CALGARY.**

**William Cyprian Linkham, D.D., Bishop,**  
**Calgary, N.W.T.**

**Calgary.**—An Appeal.—The Bishop of Calgary is in England at the present time seeking for men and means to carry on the work of the church in his diocese; which work, is increasing with such rapidity, that those in charge are at their wits end to find means to keep pace with it. After nearly three months of strenuous work, he writes that he has only succeeded in getting a few men for next year, and none for this. That the Colonial and Continental Church Society, and the Society for the Propagation of the Gospel will willingly do all in their power to assist him in the matter of stipends, if only he can get the men; but desirable men are not forthcoming. Under such circumstances, there is but one thing to be done; which is, that our younger clergy in Eastern Canada must throw themselves into the work of the Church in the growing West. If they fail to do this, we are going to repeat the mistake made in the Eastern Diocese years ago, whereby the country districts were largely lost to the Church. The Presbyterian and Methodist Churches are sending men from Eastern Canada in the proportion of about ten of theirs to one of ours. Not a new district is opened for settlement, or a new townsite laid out, but a Methodist or Presbyterian minister (or both) is on the spot at once; while we have organized parishes, with churches built and paid for, and are not able to obtain men enough to maintain regular services in them. Three such parishes exist in the diocese at the present time, two of which have been helped by C. and C.S.S. since their organization, and the third by S.P.G. The former have been vacant since January last, and the latter for a still longer period; and all of them are parishes in which good work can be done by earnest, energetic men. Coleman with Blairmore and Frank is in the Crow's Nest Pass, southern Alberta. It is a coal mining district. A beautiful little church exists at Coleman, free of debt. Frank and Blairmore are without church buildings. From one end of this parish to the other is only six miles. All the work is in the towns. A young man could do it all without having even to keep a horse. The prospects for church work are so good, that this Mission could very shortly become a self-supporting parish. Since last January, however, they have only been able to have one service a month, and that has only been made possible by a neighbouring clergyman closing his regular services for the Sunday, and travelling forty miles each way, in order that they may not be entirely cut off. Olds with Bowden. This is another C. and C.S.S. Mission, 58 miles north of Calgary on the C.P.R. Churches are built in both towns and are free

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from debt. This again is a district in which good work can be done by an energetic, devoted man. It is one of the best of farming districts, thickly settled by English-speaking people, and capable of becoming a self-supporting parish in a few years. This district has only had occasional services, supplied by the General Missionary and others, since last Easter. C. and C.C.S. by which society these missions have been helped, has been appealed to again and again; and the secretary, Rev. Mr. Mullins, confesses his inability to supply the men to work them. Leduc and surrounding country is also a district in which good work can be done. It is 17 miles south of Edmonton, on the railway. East and west of the town are large settlements, but they are comparatively new, and more extensive than in the two former. Here also a beautiful little church has been erected, and is free of debt. An energetic man can quickly work up good congregations throughout this district. Occasional week-day services are being held here by the Rector of Strathcona, but because of his own parish work, he is quite unable to minister to the surrounding districts. With respect to the new, and in some respects unorganized work, the demand for men is so great, that we feel that it is almost hopeless to state it. Thirty men could be put to work at once if we could procure them. One of our clergymen said the other day that "in the district which he is doing his best to cover no less than 18 Methodist ministers are at work." This year and next will see the completion of between six and seven hundred miles of new railway in this diocese, with sixty or seventy new towns. South of Edmonton, homesteading is practically a thing of the past. The settlers who are coming in this year, are largely Americans, who are purchasing land from the C.P.R. and other land companies at from \$10 to \$20 per acre. Five years, or less, will see the whole of this country thickly settled, and largely under cultivation; but unless we can get men to do the Church's work, five years will mean ground lost which it will take twenty years to recover. Surely there are young, unmarried men, full of zeal and devotion to the Master's work, who are willing to give at least five years to this new part of God's vineyard! Personally (and I speak after 9 year's work in the country) I do not think anyone who possesses his health and strength, after he has been engaged in the work here for five years, will wish to return to the East, because here the work is so engrossing. But if even men will come to us for a limited period, it will be a great assistance, since what we need is present help, to meet existing strenuous conditions. I fear that hindrance has been put in the way of men coming to us, by missionaries who have persistently written and talked of the hardships of the life. I would only say that such things are rapidly becoming things of the past. But in any case the missionary's life is no harder than that of the homesteader; and surely, if the one can endure it for the sake of worldly gain, the other will endure it for the love of his Lord and Master. I shall be glad indeed to correspond with any of my brother clergy, whose heart God moves to offer themselves for this work.

George H. Webb, General Missionary,  
Diocese of Calgary.  
Calgary, Alta., July 30, 1909.

**Penhold.**—St. George's.—Sunday August 1st was a "red letter day" for this congregation, for it saw the completion of what has been felt for the past two years to be a great want, viz., a church building of their own in which they could worship God. Up to the present, they have worshipped in the schoolhouse of the district, but on the above date the new church was opened for divine service. Matins and a celebration of Holy Communion constituted the morning service, which was conducted entirely by Rev. Canon Webb, general missionary of the diocese, the incumbent having a service at the Mother Church at Innisfail at the same hour. The church was comfortably filled. Thirty-two made their communion in the new church. At three in the afternoon the congregation again assembled and the church was crowded, the incumbent, Rev. W. Whitehead, conducted the service, and the general missionary preached again. The offerings at the two services amounted to \$497.05, which was devoted to the Building Fund. The services were hearty to a degree. Most of the congregation are English settlers, and many of them English choir men. There was no choir, nor was one needed to lead either the singing or the responses. The whole congregation joined in both with all their hearts; and to hear the whole congregation sing the Psalms at Evensong, was indeed an inspiration. It was a wonderful demonstration of the possibilities of our

beloved service for expressing public worship among people who had been trained from childhood to take an active part in it. Both the singing and responding of this country congregation would put to the blush many a city congregation and choir. One of the delightful things in connection with the completion of this work is that the whole cost of the building is provided for; and the wardens state that within a few weeks all subscriptions will be paid, and the building be entirely free from debt. Much of the work of erecting the building was done by members of the congregation; and when it is known that with the exception of two families, all are farmers, who had to come four and five miles after doing their own work in the morning, and do their "feeding" after their return home at night, it will be understood what a sacrifice it meant. The Rev. W. Whitehead is to be congratulated on the great success which has attended his labours with this congregation.

## Correspondence.

### "UNLEAVENED BREAD."

Sir,—A Parish Priest" in your issue of the 29th July says "it must have been unleavened bread that our Saviour used at the institution," but a very different question is suggested by this assertion. Was the Last Supper an actual Passover? From the Synoptists alone we might assume that the Passover was actually eaten by our Lord and His disciples on the evening of Thursday (Matt. xxvi. 2, 17, 18, 19; Mark xiv. 14-16; Luke xxii. 7, 11). But on the other hand St. John distinctly implies that the Passover was not eaten until the next day (Friday), St. John xiii. 1, 29; John xviii. 28. The language of St. John is explicit, it is therefore more simple to explain the less definite language of the Synoptists in view of this fact as referring to a meal which partook of a Paschal character. Early Christian tradition down to the days of Chrysostom distinguished between the Last Supper and the Passover—therefore on this ground, the Eastern Church always used, and still uses leavened bread at the Eucharist—and so indeed did the whole Western Church until the 9th century. The Eastern Church has been the most conservative communion in the world. Years ago I remember Dean Luckock, in his earlier books made the same assertion as "Parish Priest" but he altogether changed his mind. For utilitarian reason there can be no doubt the better form of bread is the unleavened, and the Prayer Book seems to assume its general use, but I seriously question the assertion that our Lord used it or the Church for the first nine hundred years.

William Bevan.

### THE INSTITUTION OF THE EUCHARIST.

Sir,—The reference to St. Matthew that "Parish Priest" gives might if it stood alone imply that the Last Supper took place on the day of the Passover. But the direct statements of St. John point altogether the other way. St. John says, xiii. 1, "Now before the feast of the Passover," etc.; xiii. 29, "Buy those things that we have need of for the feast; xviii. 28, "They themselves (i.e. the accusers of our Lord) went not into the Palace, that they might not be defiled, but might eat the Passover"; xix. 14, "It was the preparation of the Passover . . . and Pilate saith to the Jews, Behold your King"; xix. 31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day) asked Pilate, etc." From these passages it is evident that St. John places the Crucifixion on the preparation or eve of the Passover, so that the Last Supper cannot have been the Paschal meal. In the Cambridge Bible for schools (vol. St. John) Dr. Plummer states: "The fact that the whole Church for eight centuries always used leavened bread at the Eucharist, and that the Eastern Church continues to do so to this day, may point to a tradition that the meal at which the Eucharist was instituted was not the Paschal meal." As to the question of the "merits of leavened bread against unleavened" that Mr. Potts raises I am not concerned with that at all. The only point in the matter that is worth discussing is the custom of the Catholic Church which is overwhelmingly in favour of leavened bread. The earliest positive evidence for the use of unleavened bread is a passage by Alcuin about A.D. 790, who says: "Ex aqua et farina panis fit qui consecratus in Corpus Christi," adding "absque

fermente ullius alterius infectionis debit esse mundissimum." In ancient times the element for the Eucharist was usually taken from the "oblations that the people made for the support of the clergy, and the bread in those oblations was "fermentum" or leavened, v. Bingham "Antiquities," Bk. xiv. ch. 2. The sixth canon of the 16th Council of Toledo (A.D. 693) giving direction for the elements at the Eucharist states that bread should be specially prepared for the purpose but says not one word about its being unleavened. To the Scripture references above might be added: (1) The Sanhedrin had distinctly said that it would be dangerous to put Christ to death on the Feast day (Luke xiv. 2); (2) The Evangelist says nothing of the essentials of the Passover, the Lamb, the unleavened bread, the bitter herbs, nor the account of its institution by the chief person present. Lastly Jewish tradition, with no object in view, fixes the death of Christ on the afternoon before the Passover. The Last Supper was therefore taken two days before the Passover, a time at which leavened bread would ordinarily be used at meals.

E. W. Pickford.

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### CALVIN.

Sir,—If "liberal Christianity was unknown in Calvin's day, there is certainly plenty of it to-day; and Canon Hague may fairly claim to represent and expound it. After telling your readers of many respects in which John Calvin was a very great man, he concludes thus: "In the last place, he was greatest as a man, and as a Christian." This may be a very "liberal" estimate indeed; that can be freely and frankly granted—but it certainly is not in accord with Catholic doctrine, or (the same thing) Christian belief as received and taught by the Church of England. Perhaps some one will be moved to come to Canon Hague's defence by saying that the above is the estimate of an evangelical, and one competent to give expression to the views of the evangelical party in the Anglican communion. As an exponent of evangelical views, and as a much better representation of the party than Canon Hague, I would name the Church Family Newspaper; and I request you to allow me space enough for the following quotation from a recent issue: "But when it comes to talking of Free Will and Predestination, let these things be remembered. Calvin's Predestination-view went even beyond Augustine's. No view can be Christian which teaches that God condemns any person, quite apart from anything he may do, to eternal damnation. Such a view evacuates the Atonement of our Lord of any real meaning, and it makes Christianity, not accidentally, but fundamentally, immoral. Calvinism—I do not say the teaching of Calvin himself, but the logical outcome of it—was not unfairly described by the late Mr. Cotton Morison as 'a revolting devil-worship.' And Calvinism has done more harm to Christianity than any Atheistic philosophy that ever existed. When it came to asking, as an English Archbishop asked, whether God had condemned some, from all eternity, apart from their actions; and only accepting as satisfactory an affirmative answer, there can be no wonder that the uninstructed mind took up warmly such a reaction as was represented some years ago in Robert Elsmere and in John Ward, preacher. But Christianity is not Calvinism; and this has been shown not only among those who reject the name of Calvinist, as the English Church has always refused to be bound by the tyranny of the Lambeth Articles, but by the greatest theologians and the most pious members of the Presbyterian Kirk itself." I ask how Christian men, true Christians, can reckon, as a great Christian, the man whose teaching logically produced unchristian and anti-Christian views and beliefs, evacuated the Atonement of its meaning, made Christianity immoral, and did it more harm than Atheism has ever done?

James Simonds.

### CONFIRMATION.

Sir,—About the end of June there was an excited controversy in the Spectator on this subject which I have not seen noticed in your columns. The Spectator is the church weekly for men in England, women and parsons prefer the ecclesiastical fashion ones. The cause of the discussion arose from a woman being "repelled" from Holy Communion. She led a devout life and was for years a constant communicant, but the parson, finding out that she had not been, and at her age and with her life so led, did not desire to be confirmed, shut her out. There was a large corres-



pondence. The Bishop of Carlisle and (as a rule) the men were on the woman's side, an anonymous Bishop and the clergy (as a rule) were against her. The question turned on what is Confirmation? The forms were infinite. "In Oriental usage an infant is anointed by the Presbyter, or immediately after Baptism. In Roman usage companies of children who are already communicants are (with unction and other ceremony) collectively blest by a Bishop. In Anglican usage adults severally receive blessing with manual contact from a Bishop that they may become communicants." Among Lutherans and Presbyterians the young people are carefully prepared and the confirmation by the Presbyter, or was in Lutheran countries a governmental requirement. Among Nonconformists generally the admission into the Church, receiving the right hand of fellowship, is bestowed on those who by doctrine and life satisfy the brethren. Among all these diverse forms is the craving of the human heart for spiritual worship and a desire to be worthy and ceremony is adopted as a bond of union. The result will probably be the formal adoption in England of the direction proposed by the Ritual Commissioners of the words "The foregoing directions are not to be held to authorize the refusal of the Holy Communion to those who humbly and devoutly desire to partake thereof" and the adoption of the spirit displayed by Archbishop Tait when he said "the responsibility as to attendance on the individual conscience of those who join in the Holy Communion." It was pointed out in the discussion that none of all the foreigners who have married into the Royal Family have ever been confirmed in the Church of England, yet if there ever was a consistent Christian and devout communicant of the Church it was the Prince Consort. But on this Continent for 200 years there were no Bishops, necessarily no confirmations. Besides nowadays we have such varied forms and some priests who make a mockery by gravely advancing for confirmation chits of children whose reasoning powers could not have been developed. And in addition we have people from all quarters whose early years have been spent under all sorts of teaching. Many of these men and women are the salt of the church and what clergyman would now urge such to adopt the language prepared for the young when people lived and died in one parish. I should like to say more, as I know some in Canada who would have acted like the English clergyman and who are without sanctified common sense.

Wm. D. Patterson.

#### THE ATHANASIAN CREED.

Sir,—I notice in "Spectator's" remarks on the Athanasian Creed far less "clearness and accuracy" of language than the subject deserves. For instance, in the June 17th issue of the "Churchman" he tells us it is declared that those who cannot believe the Athanasian Creed, including, of course, its explanations, illustrations, etc., unintelligible to so many, "without doubt shall perish everlastingly," whereas this is plainly pronounced of "the Catholic Faith, the right Faith," on the doctrines of the Trinity in Unity and the Incarnation. Again, he speaks very strangely of "the genesis of the Godhead," as if there could be a generation or birth of the Eternal Essence, as though the Great First Cause were not causeless. His repeated "three-fold manifestation of Divinity" also to me has a perilous similarity of sound to the teaching of Sabellius that the three names, Father, Son, and Holy Ghost, represent three different phases, aspects, manifestations of the One Divine Essence. Again, in the July 29th issue his sentence about "the Church attempting to be more Christian than Christ" is thoroughly mystifying. The Church is easily the more Christian as Christ is not Christian at all. "Christ is God," and we are Christians, indeed, in so far as we worship and obey Him as God. Certainly, again, it is "the duty of the Church to uphold the continuity of its teaching." God's Word to us is: "Earnestly contend for the Faith once for all delivered to the Saints," that word "once for all," clearing showing that the deposit of doctrine was complete when delivered, and not to be added to nor diminished. The Church has not added to the Faith, she has maintained it. The definitions and explanations of the cardinal truths, as laid down in the General Councils representing the Catholic Church, and not "a dominant party" merely, were so many loving definite responses to outcries of conscious need, so many clear notes sounded amid the veriest babel of sounds, so many reliefs and satisfac-

tions in opposition to the many heresies, which from time to time arose, distracted men's minds, and rent the Church. And the loving warnings, alias "damnable clauses," of the Creed, are but the echoes of the warnings of the God who is love, and the "Apostle of Love," "He that believeth not shall be damned." "The unbelieveth shall have their part in the lake, which burneth with fire and brimstone." It seems almost blasphemous to say that our Lord, Very God of Very God, "vaguely hinted at" certain important doctrines. "I and the Father are one," is a very clear, and positive statement. But, though as St. Augustine wisely said, Christ's words (in the original), destroyed two heresies, the Arian and the Sabellian at one blow, the perversity of human intellect made it necessary that the Church should define and explain the Athanasian Creed in full accord with all the conciliar definitions, as it is with the Holy Scripture. I most deeply deplore the action of the Southern Convocation. The Creed, however, is not yet dead, but I trust will till the end, be spared to maintain in the Church, by its accuracy of language, accuracy of thought on the important doctrines of the Trinity, and the Incarnation. This is my last word on the subject.

William Roberts.

#### THE CATHOLIC PRINCIPLES OF REFORMATION.

Sir.—I have before me a book which positively refutes the statement of Canon Hague, "the Doctrinal Standards of the Church of England are modelled more or less upon" the teaching of John Calvin. The book I refer to is: "The Church Book for the Use of Evangelical Lutheran congregations, published by authority of the General Council of the Evangelical Lutheran Church in North America." In the preface this is the testimony given of Archbishop Cranmer's connection with the Continental Reformers, and it was with the Lutherans, and not with the Calvinists. "Archbishop Cranmer, Primate of the Anglican Church, was thoroughly familiar with the Lutheran Service, having spent a year and a half in Germany in conference with its theologians and princes." \* \* \* "Moreover during the years from 1535 to 1549 there had been constantly recurring embassies and conferences between the Anglican and Lutheran Divines and rulers, touching these matters as well," as unity of faith on the basis of the Augsburg confession." It was natural, therefore, that the first and best book of the Church of England (1548) should closely resemble the Lutheran Service." Unfortunately Cranmer did, after the issue of the first Liturgy of 1549, yield to Calvinistic influences, the result being the Prayer Book of 1552, but any doctrinal difference between the two was discovered. The first book was declared to have been compiled "by the aid of the Holy Ghost," and the Act of Parliament that established the Liturgy of 1552 declared that the alterations made proceeded rather from the curiosity of the mistakes than from any worthy cause. However the Liturgy of 1552 only lasted one year. Then came the restoration of Romanism under Queen Mary. Upon the accession of Queen Elizabeth, though the Liturgy of 1552 was restored, the chief concessions to Calvinism were removed. 1. The prohibition of the Eucharistic Vestments was omitted. 2. The words of ministrations in the Book of 1549, "The Body of our Lord Jesus Christ that was given for thee preserve thy body and soul unto everlasting life," were added to those of the 2nd Book—Take eat this in remembrance that Christ died for thee, etc." 3. The phrase denying any "real and essential presence," was erased; and the whole Book was rendered almost identical in form, to that which we now have. The mistaken policy of Queen Elizabeth and her advisers in putting foreign Calvinist preachers in positions of influence and authority, resulted in arousing a bitter opposition against the Liturgy. That it was regarded with great hostility by these Calvinists, moderate and immoderate, is certain from the facts of Richard Hooker, writing in defence of the Liturgy, noticing and answering the objection of the Calvinists, the ruling principle underlying all their factious opposition was, as Hooker put it, "measuring everything by dislike of the Church of Rome." The Hampton Court Conference held in the reign of James I. exhibits the same hostility of the puritans or Calvinists to the Liturgy itself, not against any particular party in the Church; but no further concessions were made to them. Next we observe in the reign of Charles I, their opposition to the Liturgy was still more violent and

intense. Notwithstanding the accusations brought against Archbishop Laud, of introducing unlawful innovations, we read nothing of choral services, and surpliced choirs (except in cathedrals) nor of Eucharistic Vestments, high altars and crosses, coloured stoles and Eastward position observances which now prevail with very little opposition. All that Archbishop Laud insisted upon, was that the Communion Table should be placed at the East-end of the church, and surrounded by a railing, and that the minister should wear the surplice, and read the appointed service every Sunday, and the penal law that Laud was called upon to enforce, was enacted by Elizabeth's parliament, not by that of Charles I. That act of uniformity, may be seen by anyone, for it is printed in the latest addition of the Prayer Book. During the usurpation of Oliver Cromwell these puritans, the followers of "Saint Calvin," were in the ascendant under their rule: "The clergy were prosecuted, fined, beaten and even slain. They were rejected and exiled to the number of about 7,000, and their places seized upon by puritan ministers. The Prayer Book was forbidden to be read under penalty of £5 for the first offence, £100, for the second and conviction for felony for the third." (See popular story of the Church of England, by G. N. F. Nye.) At the restoration of Charles II, Presbyterians were in possession of all the benefices from which the loyal clergy had been illegally ejected. These were now required to conform to the Liturgy, and submit to Episcopal ordination. Now if our Liturgy is in harmony with "moderate Calvinism," why should these "moderate Calvinists" have prohibited its use, when they were in power, and when it was legally restored? Why did the 8,000 conform, and the 1,800 resign their livings, rather than do so? And further, if these the majority believed, on "moderate Calvinistic principles" that Presbyterian ordination made them lawful ministers, why were they so ready to repudiate such, and submit to the Episcopal ordination? These are questions that Canon Hague is bound to answer in support of his assertion. Can it be truthfully said, that at any time, the so-called Calvinists, moderate or immoderate, believe that as infants they received at their Baptism the spiritual grace of a "new birth unto righteousness," that by "Baptism they are regenerate," that "The body and blood of Christ are verily, and indeed taken and received by the faithful in the Lord's Supper?" That a Roman Catholic priest, presenting himself to the bishop, is rightly recognized as a lawful minister, while a Presbyterian minister, of good standing, learning and eloquence, is also rightly regarded as a layman, and not allowed to minister the Holy Sacrament until he has "received the Holy Ghost for the office, and work, of a priest in the Church of God" by Episcopal ordination? It is the characteristic of a "moderate Calvinist" rector, that he has in his church daily service Athanasian creed on the appointed days, and due observance of all the Fast and Festivals of the Church; or of a Calvinist layman that he attends church every holy day, observes "all the Vigils' Fasts and days of abstinence, by using such abstinence that the flesh may be subdued unto the spirit. The object of the Oxford Revival was to bring back churchman, so the standard of the Prayer Book in belief and practice from which at that time they had fallen away, and not to restore Romanism. In conclusion I challenge Canon Hague to prove his assertions, that the doctrinal standards of the Church of England are modelled, more or less, upon the teaching of John Calvin.

E. Soward.

#### THE M.S.C.C. BOARD OF MANAGEMENT.

Sir,—Can you give me a little space for a comment on "Spectator's" remarks in the current issue re the responsibility resting on the individual members of the Board of Management of M.S.C.C. Writing as one of the members of that body from the far West I should like to draw "Spectator's" attention to a difficulty which faces the members of the Board situated some two thousand or more miles from its meeting place, and that a very practical one. It is the fact that the members of the Board have to pay their own railway expenses. Where attendance twice a year entails a personal expenditure of some \$250 to \$350 per annum on the members, making a big hole in an income of anywhere from \$800 to \$1,500, it is easy to understand why the attendance at the important board meetings is comparatively limited; and this may in a measure explain the necessity for "Spectator's" warning in your present issue. Would it not be

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policy for the Board to pay the actual railway expenses of the members for the two half-yearly meetings, even if, owing to expense entailed, it necessitated the reduction of representation of each diocese on the Board to one clergyman and one layman?

A Western Member

**COLUMBIA COAST MISSION.**

Sir,—Could you open your columns for subscriptions for the Rev. Dr. Antle's work on the Pacific Coast, and so help on the deserving appeal which "Spectator" has so forcibly and persistently brought before the eyes of Churchmen? He says \$7,000 or \$8,000 are still required, and it is not too much to suppose that 7,000 or 8,000 people could be found in Canada who would give \$1 a piece to this work, and if larger sums could be given, of course fewer subscriptions would be necessary. In any case I would like to see the opportunity given in your columns for all interested in Dr. Antle's praiseworthy mission to subscribe any sums, large or small.

A. E. W.

**THE PREMIER COLONIAL DIOCESE.**

Sir,—In view of the statement so frequently made that Toronto is "the premier colonial diocese," what are we going to think of the following statement from the "Church Times" of June 25th: "Bishop Westcott used to declare that the See of Sydney was the most important position in the Anglican Church, and it is said that Mr. Gladstone considered London, Calcutta, and Sydney the three principal Bishoprics of the Anglican Communion."

W. P. R.

**SUNDAY SCHOOL INSPECTION.**

Sir,—The appointment of an inspector of Sunday Schools in the Diocese of Toronto must do good, although I think from the list of duties enumerated in the newspapers, the encouragement of schools where most needed is not included in the programme. If my observations are correct, the Church loses chiefly in those outlying districts situate farthest away from a resident clergyman. In these spiritually destitute regions Sunday Schools, to my mind, are most required, and a wise inspector could do much to plant and water them. We all know of Church families who show unselfish devotion in such retired places, but who, through apparent neglect, at least through no encouraging voice or helping hand, sooner or later, become strong supporters of other bodies and opponents of the Church. An inspector could do much good, in my judgment, by steering a course through the diocese at about an equal distance from the present centres of parishes and missions. While on the subject I feel that such an official would emerge from the wilderness a think-and-thin supporter of Mr. Jenkins' views of the diaconate as one great need of a dying Church by whatever style such deacons might be designated.

A. Littlemore.

**PRAYER BOOK REVISION.**

Sir,—Permit me, as a Churchman to thank Mr. Venables and Mr. Ransford for their letters on this subject. We are not ready yet for a revision of the Prayer Book. As it stands, men of various views use it and interpret it in their own way. Differences of opinion with reference to it abound, and will abound, but the book itself remains as the standard of our doctrine and worship. As such, it is handed down the ages, linking not only the various parts of the Empire together, but past, present and future generations of men, in the bonds of common prayer and sympathy. Revise it, alter its expressions, rearrange its parts, and you will make a new book. The peculiar sanctity of the book, as an inheritance from the past, will be gone, and unsettlement will be caused in the minds of Church people. Since what is done this year may be repeated ten years hence, the improvements (?) will be paid for at a cost that will leave the Church uncertain and divided. It may, however, interest and comfort your readers to know that, by the very terms of the Constitution of the General Synod, the Prayer Book cannot be changed without the consent of each Diocesan Synod. The action of the General Synod on this

subject would need such ratification before it could become law.  
Frederick G. Scott.

**Family Reading**

**"ONE OF THE LEAST OF THESE MY BRETHREN."**

(Lines suggested by a visit to Murray Bay Convalescent Home.

Just a poor, suffering child,  
No beauty! features heavy and plain,  
Sad little mouth, that has never smiled,  
Limbs that never know rest from pain.  
See the cheeks pale and wan,  
Robbed of their dower of childhood's grace,  
Only the pitiful lines you scan,  
Pain has graven on the tiny face.  
No beauty? Ah, gaze once more;  
Can't you catch a glimpse, in His lamb's sad eye,  
Of the look the loving Shepherd wore,  
Nailed to the Cross in agony.  
And the King's voice rings out clear:—  
"One of the least of my brethren she;  
Comfort given to such as her,  
Is comfort verily given to me."  
"I was sick and ye came to me,"  
Teach us, Master, to hear Thy call,  
For 'neath sorrow and pain to seek out Thee,  
Is the surest way to Thy side of all.

E. J. Bidwell

(The above lines, written by the Dean of Ontario, were read by him at the close of a sermon preached at Cap a L'Aigle, on behalf of the Murray Bay Convalescent Home, on Sunday, August 8th.)

**THE ABIDING PORTION.**

By William H. Hamby.

"It is a very pretty theory," said Johnson, "but the facts are against it. Some good deeds do bring a reward, of course, but not all of them, no even half of them."  
"Yes," said Harris, positively; "every one."  
"Why, there are hundreds of cases that disprove it. The old fellow you were just asking about, old man Archer, is a living proof that your doctrine is pure nonsense.  
"He is a skilled mechanic, makes from five to seven dollars a day, and I am positive that in the past twenty years he has given away fifteen thousand dollars of his wages. He is always doing good to somebody. Has it come back to him? Not a bit of it. Half of his time he has not even been thanked. I remember once a fellow who lived next door to him took down with the slow fever. Archer supported the family while he was sick, sat up half the nights after working all day, and when the fellow was well he got him two or three jobs, which he lost by his worthlessness. What was the result? Did the fellow fall on the old man's neck and weep with gratitude? No, sir; he stood at the yard fence and cursed Archer for two hours because he would not sign a note to raise money for a saloon license."  
"Let us go down to Archer's a little while," suggested Harris. "I have some word for him."  
It was dark down the unlighted street, and a cold wind was blowing. A bright light from the window of a modest cottage fell across the sidewalk.  
"This is Archer's," said Johnson.  
"I surely am glad to see you," said Archer, in a sincere, hearty voice, as he gave Harris' hand a grip. "Have chairs."

The large, homey sitting room, with the blazing logs in the open fireplace, seemed but a part of the radiant good-will and fellowship of the rugged, old man, with his black hair streaked with gray, his seamed face, and mild, brown eyes.  
"Haven't seen you for some time, Johnson," he said cordially. "You know that young Thompson we were talking about the last time you were here? Well, sir, he has a good job now and is just getting on fine. They have a comfortable little house, have bought some furniture, and are just comin' out first-rate. It would do you good to see how happy Molly and the child are."  
"What became of Lawrence?" asked Johnson, with a doubting smile.  
"He has gone to Topeka—got a job on the railroad. I had a letter from him last week, and he is getting straightened out just fine. I tell you, Johnson, there is something in that young

fellow, and we'll all be proud of him some day."

"Pay you that fifty?" asked Johnson dryly.  
"Half of it. He would have paid it all, but I wrote him not to cramp himself, as I wasn't in any particular need of the rest just now."  
"By the way, Mr. Harris, you remind me some of a Tommy Harris I used to know."  
"Yes, I know him, and we do resemble each other."  
"You know Tommy Harris? Well, bless my soul! How is he?"  
"Getting along fine. He was elected county clerk last fall, has a nice home all paid for, and married one of the finest girls in the country."  
"Well, isn't that splendid!" said the old man rubbing his hands and smiling first at one visitor and then at the other. "That is what I call good news. I knew Tommy when he wasn't getting along so well, and you don't know how good I feel to hear of him. I've only heard once since he went away, and that was five years ago."  
"Yes, I know Tommy very well," said Harris; "know his history, and he says he owes everything to you."  
"Oh, pshaw!" said the old man, deprecatingly. "I didn't do much—just tried to encourage him a little."

"When Tommy was here eight years ago," said Harris, turning to Johnston, "he was at the bottom, if ever a fellow was. His health had failed so he had to give up his job in the shops, and he had no money nor friends on whom to depend. One evening, when things were at their worst, he came home early, the first time in many weeks. His room was not a place a fellow would hurry back to. There was a bed that had not been changed for a month, a broken stand, a smokey lamp, a cracked washbowl, one chair, and a bare floor. Tommy sat down on the edge of the bed and shivered while he tried to decide. There were just two things, so he thought, to choose between. One to plunge into crime and go to the devil as fast as he could—the other was—the river."

"There was a knock at the door. A man he had known slightly at the shops came in. He did not offer any excuse for coming, just sat down and visited two or three hours; and if Heaven ever deals in medicine, it certainly had put cordial into that bluff, hopeful voice.  
"Tommy put off the decision. The old man came again and again. In a little while the young man had told the whole story of poverty, sickness and despair.  
"Well," said the old man, 'you can't work in the shops any more; that's a fact. Do you know anything else?' The young man did not.  
"Why don't you go to school, and fit yourself for business or a profession?' he asked, after a minute of deep study.  
"That is easy," laughed the young man, in a dismal strain.  
"Well, sir, that fellow never let up until he had won Tommy over to the plan to go to school, and then he went to the bank and borrowed money at ten per cent. to pay the young fellow's way.  
"Tommy has a pretty home now, and every evening there is a curly-headed little chap who puts his head on the lap of the sweetest, happiest woman in the world, and says, 'Dear Lord, please bless papa and mamma and Uncle Archer.'"  
The old man had turned his face away and was surreptitiously rubbing his eyes.  
"And it is really you, is it, Tommy?" he said, as they rose to go.  
"Yes, it really is," said the young man, gripping his hand.  
"Boys," said Archer, and he tried very hard to keep his voice steady, "you don't know how happy I am."  
They were silent for three or four blocks.  
"I think I see what you meant," said Johnson. "The reward often comes back, but what stays. It is the power he has to feel as he did to-night."  
—Southern Churchman.

**THE MASTER OF THE INN.**

In a little sketch by Robert Herrick, known as "The Master of the Inn," he portrays the lives of two physicians.  
The one retiring at an early age from active practice devotes himself to furnishing a retreat in the mountains for the unfortunate and the discouraged, where he has marvelous success in restoring to health and vigor those who had dropped by the wayside. He is known as "The Master of the Inn." The other pursuing his profession is known as the leading surgeon of the land.  
The latter, however, suffers a nervous collapse and finally seeks the retreat of the Master of the Inn. There he slowly recovers his health but



cannot discern the secret of the Master's strength although forced to acknowledge its power.

The Master is a firm believer in Man and God. The surgeon is skeptical of all and in an argument on the Providence of God is rather the more skilful of the two.

The sketch closes with a heart to heart talk between the Master and the surgeon in which it appears that the latter had in early life, while on an ocean voyage, won the heart of the Master's affianced bride, had caused her to break her engagement and to marry him, and then had broken her heart by his indifference. She had died and he had never made her happy.

The Master, knowing all this, had been the instrument in restoring the famous surgeon to health and strength.

"And yet, knowing all, you took me in?" asks the surgeon. "Yes," the old man cried almost proudly, "and I have made you again what you once were \* \* \* What she loved as you," he added to himself, "a man full of power."

Then they were speechless in face of the fact; the one had taken all and the sweet love turned to acid in his heart, and the other had lost and the bitter turned to sweet.

"I have learned the secret," the great surgeon said, "and now it is time for me to go."

There are three truths which this little sketch most vividly illustrates:

1st. That a real belief in God is not an intellectual thing to be found by argument, but a spiritual reality that springs from service.

2nd. That real strength lies not in great achievements in the world, but in the victory which a man gains over his own heart.

3rd. That the bitterest losses and the most cruel disappointments may become peace and contentment in God's love and the most flattering successes and the greatest achievements may become gall and wormwood in the heart that knows not this love nor profits by it.

In short, that the whole atmosphere which surrounds a man is determined more by the attitude of his heart towards that which he meets in God's world than by the flattery of applause of men.—Gethsemane Parish Visitor.

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#### SUMMER'S HERE.

Beauteous nature, clad with verdure,  
Rosy looks and smiles of cheer;  
All is gladness, no more sadness,  
All is joy since summer's here.

Summed lovely, skies above me  
Sunny, bright, and dazzling clear;  
Flowers many, painted bonnie,  
Deck our leas since summer's here.

Sweetly birds sing, making woods ring  
With their gleesome songs so dear;  
All the trees are thronged with wild bees,  
Humming softly, summer's here.

Bonnie summer, every glimmer  
Of thy face brings us cheer;  
Happy dreams by rippling streamlets  
Days of joy, since summer's here.

Summer days and sunny rays  
Lighten hearts and quiet fear,  
Earth rejoices, thousand voices  
Tell the tidings, summer's here.

John Watson.

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#### A GOOD PARISH POLICY.

A parish in a Western diocese has for some years had its harmony sadly marred by the nagging complaints of two or three parishioners. The Vestry, feeling that it was time to put a stop, if possible, to the constant discord and unreasonable criticisms that were being made, called a parish meeting. Matters were clearly stated by these laymen. Admission was frankly made by them, that perhaps there were mistakes of judgment on the part of officials of the parish, but that on the whole fair service was being rendered, as fair, at least, as could be expected with the limitations of income and with the fewness of workers. To put things to right for the future the following resolutions were reported by the Vestry and unanimously agreed to by the parish meeting:

"Resolved, That as representatives of this parish, charged with duty of promoting in every practical way its highest interests, we desire to place on record our hearty disapproval of a practice which is sometimes the cause of much parochial disturbance,—namely the practice of making complaints against the rector on the part of parishioners, not to him, but about him to one an-

other, thus wounding his feelings, marring his influence, and working up strife, prejudice and discontent.

"Resolved, That if parishioners feel themselves aggrieved by anything which the rector has said or done, or left undone, it is their bounded duty to go to him first and there make a frank and friendly statement of their grievance; and when he has refused to make explanation or to give satisfaction, there will be time enough (if duty requires) to make complaint in other quarters.

"Resolved, That in our opinion, if this course were always pursued, it would prevent a large proportion of those disagreements which too often soil the purity of private Christian character, mar the peace of the Church, and hinder its growth. And we hereby pledge ourselves to our rector and to each other, that we will conscientiously pursue this course, if emergencies demanding it should ever arise.

### British and Foreign.

The Pan Anglican thank offering of £22,000 goes to Canada to be allocated to the West and North-west, including £5,000 each to the theological colleges at Vancouver and Saskatoon and £2,000 to Winnipeg, which is regarded as a right step, as these provinces are best able to produce the clergy adapted to their need.

The Guardian has published its interesting analysis of the Trinity Ordinations. Ten fewer deacons were ordained for home work than was the case in 1908, the graduates from Oxford and Cambridge show a falling off of one per cent., but the proportion of graduates has increased from 62.95 per cent. to 63.6 per cent. This is due to the large number of men who graduated at St. David's, Lampeter.

The work of the Rev. Dr. Charles H. Smith among the Syrians of Buffalo continues. The bishop arranged a visitation to St. James' Church on Sunday, July 11th, at which time a further class of ten, nine of whom were Syrians, was presented. These people seem to seek the Church, at least in this diocese. They receive ministrations from the rectors not only in Buffalo, but at Jamestown, LeRoy, Geneva, Niagara Falls, and possibly at other points.

The Bishop of Bath and Wells recently held a confirmation in the little church of Langridge, Somerset, which measures fifty feet in length and eighteen in breadth. The population of the parish is sixty-two, and the net income is about £33. The rector told the Bishop the dilapidations had cost him some hundreds of pounds. As the collections averaged only 9d per Sunday they have been discontinued, the rector holding himself responsible for all expenses. The little church, which is very ancient, is dedicated to St. Mary Magdalene, and is said to have some Roman work in its architecture.

The president of the local Government Board, Mr. John Burns, stated that in the city of Huddersfield the infant mortality which, in 1891, was 18 per cent., was now only 9.7 per cent.; in Bristol during the same period, it had been reduced from 18.4 per cent.; in Battersea from 17.6 per cent. to 11.5 per cent., and in some wards it stood as low as 5.1 per cent. From these facts Mr. Burns expressed the hope that Great Britain would soon see "well-organized, well-administered, sanitary conducted urban centres wrestling with the small towns and rural areas for the laurel in the reduction of infant mortality." Hampstead, Battersea, and Woolwich have now almost won them.

St. Bartholomew's, Smithfield.—The rector announces that the preservation of the thirteenth century gateway of this splendid relic of the past is secure. A contract has now been signed for the purchase of the superstructure of the Gateway, and for a portion of the house on its south side. This satisfactory result is due in the first place to the generous response to his appeal in November last, and in the second place, to the trustees who own the property, and who, although they have not come to any arrangement to rebuild the remainder of the property, have allowed the committee to obtain the part they required at once, and have throughout done all in their power to facilitate matters. As the rest of the property is not now to be rebuilt, the whole block can remain in its present picturesque condition.

A Church Parade with a Prayer Book Service.—Denstone College broke up on Saturday. A church parade was held in the morning. The service was by no means "shortened Matins," or any other fanciful arrangement, but the Holy Communion, fully sung with some accompani-

ment from the band. Under the command of Captain Cadman, the officer commanding, the corps marched into chapel, and service was fine and dignified. The chaplain, the Rev. A. E. Dudley, also a member of the corps, was the celebrant, and the servers were two corporals in uniform. The headmaster, the Rev. F. A. Hibbert, preached from the piled drums on the lessons to be learnt from St. James. At the conclusion, "Onward Christian Soldiers" was sung with a very effective roll of drums between each verse.

Arrangements have now been definitely made for the opening of the new Theological College for the dioceses of London, Southwark, and St. Albans, which is to be known as Bishops' College, Chestnut. The first term will begin on Saturday, October 23, and the college will be formally dedicated and opened by the Bishops of London and St. Albans, on Wednesday, Oct. 27. The principal will be the Rev. F. C. W. Hicks, tutor of Keble College, and examining chaplain to the Bishop of Oxford, while the vice-principalship has been accepted by the Rev. S. C. Gayford, vice-principal of Cuddesdon College. Mr. Gayford, who has been for eleven years at Cuddesdon, is a graduate of Exeter College, Oxford. He is the author of the volume on the Future Life in the series of Oxford Church text books. The College is intended for graduates of Oxford and Cambridge, and for associates of King's College, London. The charges will be £120 per annum.

The Health Congress of Leeds has been occupying itself with the problem of child life, and the country should note Sir James Crichton-Browne's assertions that nutrition and food should come before education, and that we have squandered millions of money by our present method of putting education into bodies that were not fit to receive them. A lady teacher contended that the greatest social need of the age is to inculcate in all, more especially in women and girls, the power of sanctity of the home, with the object of assuring that no girl should leave school without a thorough knowledge of all ordinary home duties, including the management of infants. Other speakers advocated open-air schools, and one of them bluntly agreed with a lot of the absurd extravagance forced upon them by the board of education. It was lamentable, he said, to see the children in an absolutely filthy and verminous condition being taught Tennyson and Shakespeare, instead of being instructed how to keep themselves clean.

At Gloucester Millenary.—Crediton and Wells have recently kept the millenaries of the bishoprics founded there in 909, but Ramsbury, with its population of only 1,770, has been unable to imitate them. Another kind of millenary, however, falls due this year at Gloucester Cathedral, formerly the great Abbey Church of St. Oswald, dedicated to the king of Northumbria, who fell in battle, possibly at Oswestry, fighting against Penda, the heathen king of Mercia. His body was buried originally at Oswestry, but his niece, Osthud, Queen of the Mercians, removed it to the Abbey of Bardney, in Lincolnshire. But in 909 Ethelflaed, Lady of the Mercians, the brave daughter of Alfred the Great, removed it to the Abbey Church, she and her husband, Ethelred, were building at Gloucester, "and there (says Mr. Hutton in a note to his Bampton Lectures) it remains to-day, as do other precious relics of the early English kings, in the Cathedral Church of St. Peter." In documents preserved in Worcester Cathedral Library the dedication is given as St. Oswald.

At King's College London visitors found themselves face to face with recently discovered articles which go back to a time prior to historic record. They saw a draught board, which had been buried, and forgotten nearly two thousand years before the Israelites suffered under Pharaoh. The articles were some of the products of the excavations carried on under the auspices of the Egypt Exploration Fund. Most of them were found near Abydos, and in a predynastic cemetery at El Mabasna, about eight miles away. A carved figure of a man in ivory was deposited in the Cairo Museum, but photographs of it were on view, and they indicated that the carver's art had reached a high state of perfection thousands of years ago. The visitor was able to handle the very seal used by King Zer for sealing his wine vessels. Research work with regard to Egypt in the last thirty years has completely changed our ideas of the history, and has incidentally lent absolute confirmation to some points of the Biblical record.

In the course of an interesting account of the Mission of Peace to Germany, Canon

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MacCullough, of Partree, said of the great colony of Bethel for epileptics, at Bielefeld. Founded about 60 years ago as a small home for epileptics, it has now grown to be a huge institution—its houses, hospitals, and industrial works covering several square miles, and sheltering some four or five thousand patients. It has also homes for inebriates, idiots, and imbeciles. Here those patients who are able to work at different trades in the well-equipped workshops, stores, laundries, etc., while the more hopeless cases find a shelter in the wards of the various hospital buildings. In these we saw many painful and heart-rending sights, but we were cheered, and inspired by the devotion, and self-sacrifice of the men and women who have given their lives to the service of the afflicted. This great institution is a work of love, where all that is done is inspired by love. Part of the day's visit consisted of a great service in the open-air church, which is a feature of the life at Bethel. Beneath tall trees stand a pulpit and altar, and all around are benches for the worshippers. There was a congregation of 5,000, a large choir, and a band of instrumental music. Under the trees, in company with the officials of Bethel, and its afflicted inmates, we joined in worshipping God—a memorable, and unique service.

All Hallows' Barking-by-the-Tower.—Recently the organ in this interesting old church was formally opened after its entire reconstruction by Messrs. Harrison and Harrison. The proceedings opened with a short lecture by Mr. Arthur Poyser, the organist of the church, who gave a detailed account of the building, and of the many historic personages who have been connected with it. The earliest known record of an organ built in England is the indenture of an instrument built for All Hallows, by Anthony Duddington, in 1510, and this document is still in existence, though all trace of the organ, to which it refers, has long since been lost. The present instrument dates from the seventeenth century, when Thomas and Renatus Harris built an organ of two manuals, which was enlarged by Gerard Smith in 1720, and again improved by Bunting in 1872. A fire, which occurred in 1880, burnt some of the old work, but the present instrument, though an excellent example of the best type of modern

organ construction, has an added charm through the inclusion of a number of the old pipes, which have been carefully cleaned, repaired and revoiced. The Grinling Gibbons' case, with its gilded front pipes, still encloses the organ, which the builders have very wisely retained in the west gallery. The dignified tone, and ample variety of the rebuilt instrument received an adequate exposition on Saturday last in the hands of Dr. Madeley Richardson, who played a selection of organ compositions in his well-known masterly styles.

Mr. T. W. Russell, M.P., has been giving the farmers of Ireland some advice as to how their industry can be most profitably worked. Although neither a farmer nor a landlord, he has now been connected with the Irish Department of Agriculture for more than two years, and he has been looking at the whole question from the standpoint of the ordinary man of business. What, then, are the conclusions he has arrived at? In the first place, he reaffirms his belief that the prohibition of the entry of Canadian cattle is a precarious foundation upon which to build permanently. His second conclusion is that it is not possible for the Irish farmer to compete profitably with wheat grown on the virgin soil of Canada, and his third, and perhaps most important, is that the salvation of agricultural Ireland is to be found in a system of mixed farming. These conclusions are, we think, reasonable enough. It is not at all unlikely that some day the prohibition against Canadian cattle will be withdrawn, and in that case, the stock rearing industry of Ireland must, of course, receive a severe blow. With regard to wheat-growing, it is obvious enough that Ireland cannot compete with Canada, but both climate and soil make it an ideal country for the carrying on of mixed farming. The industries which produce what are called the breakfast-table commodities, and which include such things as poultry keeping, bacon raising, and butter production, with fruit, bee keeping, and other such adjuncts thrown in, provide practically unlimited scope, and at the present time are imported into Great Britain to the value of more than £50,000,000 annually. We certainly consider that Mr. Russell is not far wrong in his opinion that the economic salvation of Ireland lies in development along these lines.—Church of Ireland Gazette.

THE SIEGE OF KANDAHAR.

Magnificent Historic Reproduction to Feature the Fireworks at the Canadian National.

"Kandahar," the crowning event in Lord Roberts' career, will be presented in elaborate style at the Canadian National Exhibition this year. The opening will show the Afghan city sheltered beneath the towering peaks of the Himalayas, and with massive gates to shut out foes from the front. The great war gong sounds; the Ameer's guard marches through the hurrying throngs in the gay Eastern costumes, and draw up before the Royal tent. The Ameer emerges, and there is Eastern splendour, and the sports of Central Asia. A British envoy arrives, is arrested, and preparations are made to deceive Lord Roberts and his forces, and to surprise and massacre the troops as they enter the city. The Anglo-Indian troops, under Lord Roberts, arrive; the captured envoy escapes and warns them; the Afghans suddenly close the city gates. After several attempts the gates are blown up, and a great battle scene ensues, in which the British overcome the savage mountaineers, and the city is given to the flames. With a thousand men in all the various uniforms the picture demands, the beauty of this spectacle may be imagined, but not described.

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IN THE BIG STAND.

Did you ever stop to think how many people the big Grand Stand at the Canadian National Exhibition, Toronto, holds? Sixteen thousand four hundred. It would seat every man, woman and child in the city of Guelph, and leave enough vacant chairs for all the visitors from Elora and Fergus who might happen along. And when you realize that the amusement centres of the world are raked annually for attractions to fill this biggest Grand Stand on the continent, nightly, you realize why August 28th to September 13th are the dates on which Canadians can see more things, and get more for their money than any other holiday of this season.

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14

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Every organ produced receives the same care in manufacture whether small or large, the workmanship being equal. Particular attention is paid to tone qualities.

Our special aim is to have sufficient volume, proper balance and a desirable variety of effect, these being the essential qualifications required in a Church Organ.

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### Children's Department.

#### PEACE OF MIND.

My mind to me a kingdom is:  
Such perfect joy therein I find  
As far exceeds all earthly bliss  
That God or nature hath assigned;  
Though much I want that most  
would 'ave,  
Yet still my mind forbids to crave.  
Content I live, this is my stay:  
I seek no more than may suffice;  
I press to bear no haughty sway;  
Look! what I lack, my mind sup-  
plies.  
Lo! thus I triumph like a king,  
Content with that my mind doth  
bring.

I see how plenty surfeits oft,  
And hasty climbers soonest fall,  
I see that such as sit aloft  
Mishap does threaten most of all;  
These get with toil, and keep with  
fear;  
Such cares my mind could never bear.  
Some have too much, yet still they  
crave;  
I little have, yet seek no more;  
They are but poor, though much they  
have,

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Useful for 500 purposes—Sold Everywhere.

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And I am rich with little store;  
They poor, I rich; they beg, I give;  
They lack, I lend; they pine, I live.

I laugh not at another's loss,  
I grudge not at another's gain;  
No worldly wave my mind can toss;  
I brook that is another's bane.  
I fear no foe, nor fawn no friend;  
I loathe not life nor dread mine end.

My wealth is health and perfect ease;  
My conscience clear my chief de-  
fence;

I never seek by bribes to please,  
Nor by desert to give offence:  
Thus do I live, thus will I die;  
Would all did so as well as I!

—Old English Poetry.

#### A SUNDAY MORNING EXPERIENCE.

It was a glorious morning. The young girl felt it as she awoke from a refreshing sleep and plunged her face into a basin of sparkling water. She finished her dressing and hurried down to breakfast.

When the meal was ready, she went out into the garden to look for the small nephew, as yet but three years old,—the joy of the house. She found him with his face pressed tightly against the wire fence, surveying a small urchin who stood outside. His childish voice came floating musically across the lawn.

"Say, little boy, do 'oo learn 'oor cat clism from a book with a green cubber? I do."

"Nope," said the boy, "but my brother has the measles."

"Hab 'oo got the measles too?"

"Nope," but I'm goin' to have 'em when Willie gets done with 'em."

Just here their attention was called to a pair of robins, teaching a little one to fly. The child in great excitement, turned to the girl as she came up.

"Oh! Auntie Kate, the mummie bird pushed the little bird off the nest, and he was hopping and talking with his wings and the daddy bird cumed down and flew off with the baby bird on his back. Where did he go Auntie Kate?"

"I don't know, perhaps God told the daddy bird where to go."

"Did God make the Cat clism, Auntie Kate?"

"Not exactly, dear."

"Will you teach it to me after breakfast, after daddy gets through with prayers?"

"Yes dear."  
After breakfast the book was brought out and the questioning began.

Who made the world?  
"God did." This in a decidedly cheerful voice.

"How long was he making it?"

"I don't know."  
"Why he was six days. Can you count six? Count them on your hand so," and obediently he numbered them after the girl.

"One one, two two, three three, four four, five five, six six, why we have to come to the other hand to get six. Now you count them alone." and once more he counted in his high treble, "One, two, three, five, six."

"But you missed one, dear. Count them again." This time it was right.

"Six fingers is six days isn't it Auntie Kate?" he said triumphantly.

"Oh no! child, a day is from the time you get up in the morning till you get up the next morning, and six of those times is six days.

"When did God rest?"

"I don't know."

"Why He rested the next day, that is the seventh day. That is to-day. Daddy is resting to-day, because God did."

"This is a nice day isn't it Auntie Kate? Daddy don't go away, only to church and he takes Deordie walkin'."

"Yes this is a nice day and God called it the Sabbath day because He rested from His work on it. Can you say that?"

"I don't know."

"I don't know, perhaps God told the daddy bird where to go."

"Did God make the Cat clism, Auntie Kate?"

"Not exactly, dear."

**Abbey's**  
**Effer-**  
**vescent Salt**

For all  
**Liver and**  
**Stomach**  
**Troubles**



"The Sabbath day He rested from makin' the world. What is the world, Auntie Kate?"

"Why, it's the sky, and the clouds, and the trees, and the green grass and everything you see around you."

"Is dat spider the world, Auntie Kate?"

"Part of the world, dear."

"Did God make it?"

"Yes."

"I wish I had been there to see Him makin' it. Did he make bumble bees, too?"

"Yes."

"They stinged me."

"Perhaps you touched them."

"I did Auntie Kate. I was pickin' dandelions."

"Then perhaps the poor little bee was frightened. Your hand dear is so big, it would cover him right up and he would try to get out of that dark place, and he would think, 'I shall just sting and may be I'll get out,' and he did, and away he flew."

His teacher told us afterwards that he found the page in his green Catechism, with great satisfaction, but he could remember but two answers—"God made the world," and "The rest day was the Sabbath."

His head was full of the wonderful things of creation—spiders, sting bees and humming-birds.

And that night, as I listened to him, repeating in a clear high voice, after his mother, that sweet old Common Prayer of childhood "Now I lay me down to sleep" and finishing with an extempore prayer of his own "God bless Daddy and Mammie, God bless Auntie Kate and Deordie, God bless Grannyma and make 'em a good boy. Amen." and heard him murmur as he fell asleep "be good even to sting bees."

I thought that perhaps after all, his childish heart was learning from the world about him, the truths which we would have him know, but which seemed as yet too difficult, even in that delightful book with the green "cubber."

**GRACE'S PROFESSION.**

By Sarah N. McCreery.

"I am glad school is out. You can take care of Hetty while I go to the party," remarked Mrs. Dreyer to her daughter. "I expect Mrs. Lyon will have to stay at home with Julia, for Elizabeth has gone for a visit."

The last remark gave Grace an idea and she ran away to think it over. "There are eight children in these three blocks, and they are too little to leave alone," she said to herself. "Their mothers will want to go to the party; they would be glad to have me do it."

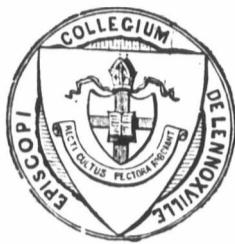
She went to the kitchen, where her mother was busy. "May I use the attic this afternoon?" she asked eagerly.

"You know you may play in the attic; I always allow you to do it."

"But I want it for something special this time," insisted Grace. "I can't tell you what it is, it's to be a secret for a little while."

"If you don't get into mischief, I don't care." Mrs. Dreyer felt she

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Headmaster: Rev. W. R. Hibbard, M.A.

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For Calendar and all information apply to the Headmaster

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"Our Little Helpers' Circle want to buy a wheel chair for Miss Mercy Lewis, and we were to each get a dollar for it. I just wondered and wondered how I would get mine, and now I know. It will be really mine when I earn it; but it wouldn't have been if you and papa had just given it to me."—Southern Churchman.

**WHICH WAS THE WISER.**

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skilful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

"It was always a hospitable house, said one. 'The poor man was never turned away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

"So poor Gould is dead! He left a poor account—not a penny more than he got from his father; now I started with nothing; and look here," pointing to his broad fields, 'I own down to the stream.'

"And on the thin, hard lips were a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"And yesterday I buried this man," continued the clergyman. Neither neighbor nor friend, son or daughter shed a tear over him. His children were eager to begin the quarrel for his ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself." —'Herald and Presbyter.'

**THE FRIENDSHIP OF A DOG.**

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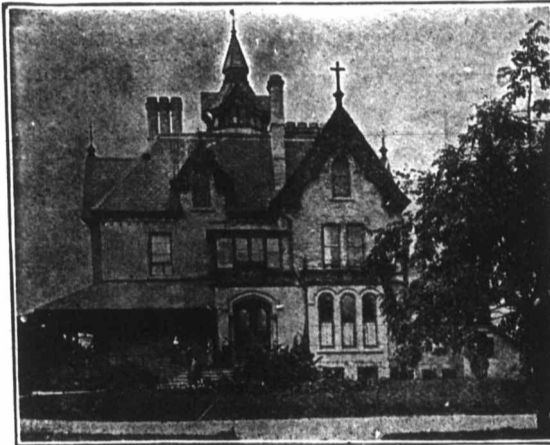
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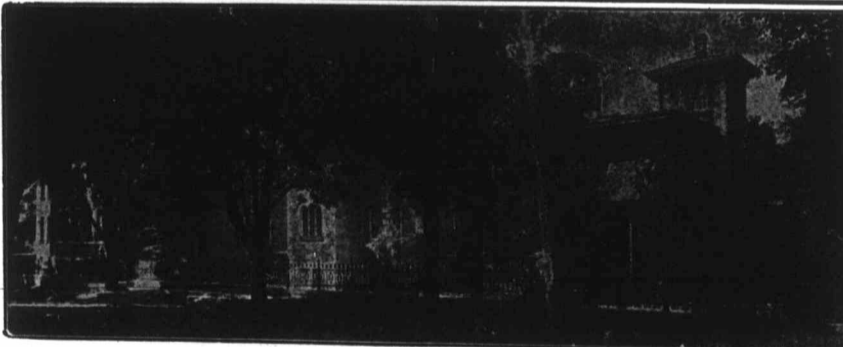
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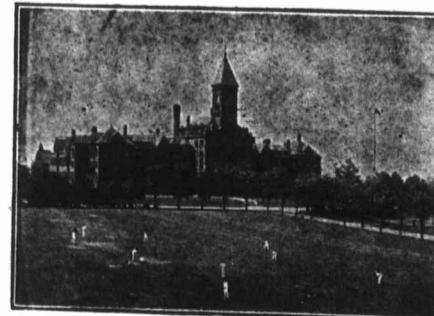
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