

Canadian Churchman

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ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, SEPTEMBER 1st, 1910

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- September 11.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; 2 Cor. 2, 14 and 3.
Evening—Nehem. 1 and 2, to 9; or 8; Mark 10, 32.
- September 18.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; 2 Cor. 10.
Evening—Jer. 22; or 35; Mark 14, 27 to 53.
- September 21.—St. Mat., A., E. & M. Athan. Cr.
Morning—1 Kings 19, 15; 2 Cor. 12, 14 & 13.
Evening—1 Chron. 29, to 20; Mark 15, 42, & 16.

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FIFTEENTH SUNDAY AFTER TRINITY.

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Processional: 384, 386, 465, 530.
Offertory: 391, 573, 681, 768
Children: 233, 703, 708, 709.
General: 5, 23, 453, 456.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 429, 464.
Processional: 307, 448, 494, 653.
Offertory: 388, 408, 641, 765.
Children: 502, 686, 688, 697.
General: 5, 423, 523, 651.

THE FIFTEENTH SUNDAY AFTER TRINITY.

Well does the Church teach us to pray and guard against the "frailty of man"; for the pages of ecclesiastical history are filled with illustrations of the unfortunate influence and power of that frailty. Frailty is the evidence of separation from God. It is the fruit of faithlessness to God. When we are fellow-labourers with God we are able to do all things to His glory. And glory is the evidence of omnipotence. But when we incline to things hurtful and neglect the things profitable to our salvation our weakness is made manifest. Remember the words of the Master: "Apart from Me ye can do nothing." The proof of our frailty is seen in the quality

of those things which give us pleasure, joy, and in which we often glory. It is a weakness to rejoice in a mere detail while remaining indifferent to the larger, the universal, matter. One's Church life, for instance, ought not to consist in a few points of ritual observance, or in making a hobby of one side of Church activity. We must strive to be Catholic in every sense of the word, living in sympathy with all who love the risen Lord, and taking a prayerful interest in all matters pertaining to His Kingdom. A prominent reform in matters educational aims at giving youth a wide vision. By this means the true perspective of life is attained; figure, action, and detail in both are recognized. Such attainment and recognition mean strong living and thinking. And strength means effectiveness. Nowhere is this truer than in Christian education. And the earnestness of the Church in training her children to take cognizance of the universal and the absolute in being and in principle gives great hope for future useful Christian citizenship. The result of such a training in fundamental principles will be seen in the great missionary story which the twentieth century seems destined to unfold. Indeed, the only way to make men realize their missionary responsibilities is to teach them to value and to apply the principles revealed of God. St. Paul finds his glory in "the cross of our Lord Jesus Christ." The cross was once the badge of shame; it is now the emblem of glory, power, and of love, which reigns in power and glory. To glory in the cross is to glory in Him who made the cross what it is. So let us learn not to glory in a mere detail, or hobby, or caprice, but rather in Christ Jesus, the Saviour of the world. Again, the majority of men reveal their frailty in their anxious care for the things of this world, for creature comforts and extravagances. There is but one cure for this weakness: "Seek ye first the Kingdom of God." The Kingdom of God bespeaks God's providential love in things material and spiritual. And it is the mark of the strong man to trust in the Lord God. Now witness the strength of the Man Christ Jesus. And what shall our prayer be? "The grace of our Lord Jesus Christ be with your spirit. Amen."

Holiday Acknowledgments.

On all sides one sees bright eyes, ruddy cheeks and the wholesome tan of the summer sun. The renewing and invigorating power of life in the open air, enjoyed in varied forms of healthful recreation, is in evidence in the elastic step and easy carriage of people one constantly meets. No one can doubt the great gain to the individual and to the nation resulting from a timely and well-spent holiday. Not only does it provide a needed and well-earned rest, but it stores up health and energy for many a long month of hard and unremitting work—work that might become dull and monotonous unrelieved by a happy, healthful holiday.

Forest Fires.

For years we have been referring to these devastating and regrettable fires and urging the adoption of regulations and laws, with the requisite machinery, to, as far as possible, lessen, if not prevent, their occurrence. The loss caused by these fires when on a large scale, such as is prevailing in some of the North-western States of the neighbouring Republic, is irreparable and appalling. Not only are large tracts of valuable timber destroyed, but the labour of years on farms, in villages, and even towns, is demolished, and infinitely sad is the record of loss of life. Carelessness, recklessness, and even malice, bear their part in bringing about this deplorable result. Surely it is time that adequate means were devised to stay the ravages of these uncalled-for and disastrous fires!

Arbitration.

By all means let us strengthen the hands of this beneficent agency for peace. Whether it be in the vast concerns of differing nations or in the minor disputes of companies or individuals, we should do all in our power to speed the coming day when men shall deal with each other as brothers should, not in spite and anger, when wounds are given and received, lives lost through violence and valuable property destroyed. We must learn with strong determination the splendid lesson of forbearance, which implies nothing more nor less than that foundation principle of the Christian religion—self-denial for another's good.

The Art of Illustration.

It is a great gift to be able to illustrate an argument by an apt illustration. Indeed, many preachers are altogether too sparing in the use of illustrations. Rowland Hill's addresses furnish a very telling illustration of St. Paul's rejoinder to the Governor, Festus, when he said: "I am not mad, most noble Festus." Rowland Hill says he saw a gravel pit fall in and bury three men. He shouted so loudly for help that he was heard a mile away, and help came in time to rescue two of the three men. No one, he said, called him an enthusiast then; but when he calls aloud to sinners to flee from the wrath to come, many were ready enough to call him an enthusiast or madman in that case. Anyone who heard an earnest preacher using such an illustration would assuredly remember the illustration if he remembered nothing else.

Quackery.

A correspondent in an English journal speaks strongly of an evil too prevalent among ourselves—the evil of patent nostrums. A medical man says: "Poor patients often spend comparatively large sums on so-called 'cures' for indigestion, rheumatism, neuralgia, etc., whereas they have been suffering from the earlier, and possibly curable, stages of cancer, consumption, or some grave internal malady." Miss Loane, with her incomparable knowledge upon the subject, says, we are told, in "Neighbours and Friends": "If the Chancellor of the Exchequer would gradually tax these nostrums—quack remedies—off the face of the earth he would deserve the heartfelt gratitude of all but the proprietors and makers."

Christianity and Modern Science.

An unusually interesting statement of the present-day ideas was given recently by W. J. Miller, Professor of Geology at Hamilton College. After stating the opposition between religion and science, which became marked in the seventeenth century, and resulted in the prosecution of Galileo in 1616, he said: "Among the more prominent of the long-held beliefs were: (1) That the earth, with its inhabitants, was created in six days of twenty-four hours each; (2) that the physical features and inhabitants of the earth have been practically unchanged from the beginning, and (3) that the earth was created about six thousand years ago. Many persons still hold to these old doctrines, sincerely believing that they are taught in the Bible, and that, therefore, any other doctrines must be at once false and sacrilegious." He showed that the controversy, of which Darwin's "Origin of Species," published in 1859, had resulted in the belief that a day meant a period of time: "I believe that Moses was inspired, but I do not believe that God converted him into a modern astronomer or a geologist. I believe that his great mission in writing Genesis I. was to show that God created the universe and this old earth, and that He did it in a definite, orderly manner. But Moses had

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no details regarding the earth's history, for if he had he surely would have devoted more than a few short verses to such an important subject. I venture to say that we too often read more into the first chapter of Genesis than Moses himself ever intended to put there." After an able statement of the growth of the belief that religion dealt with first causes, man's conduct, his relation to God and his fellowmen, while science dealt with second causes, the professor claimed that: "Men are coming to realize that truth is sacred wherever found, whether in science or religion. All truth is sacred because it is God's truth, and scientific and religious truths can and never will conflict. Science teaches us the great laws of nature, and, since these are the laws of God, such study should help us to have a higher and nobler conception of God and our relation to Him. It is a mystery to me how any true scientist can doubt the existence of God. Everything points to law and order, and the necessity of an intelligent Power or Creator back of all. In conclusion I can do no better than to quote the venerable and celebrated American geologist, James D. Dana, who, late in life, said: 'Believing that nature exists through the will and ever-acting power of the Divine Being, and that all its great truths, its beauties, its harmonies, are manifestations of His wisdom and power, or, in the words nearly of Wallace, that the whole universe is not merely dependent on, but actually is, the Will of one Supreme Intelligence, Nature, with man as its culminating species, is no longer a mystery.'"

Preaching.

The Rev. E. J. Hardy, the clever author of "How to be Happy though Married," is contributing a series of papers on the above subject to the "Church of Ireland Gazette." In the first of them he says that: "A telling preacher in his opening remarks gains the good-will of his hearers, and makes them feel both that he has something to say and that he can say it. The actor's reply is well known, when asked why his words, which were not true, affected an audience more than the preacher's words, which are true: 'Because I say what is false as if it were true, while you say what is true as if it were false.' We speak with emotion when informed that our chimney is on fire, but we are quite calm, if not indifferent, when preaching about temperance, righteousness, and judgment to come. . . . Strange as it may appear, the preachers who are most richly endowed with supernatural power are the most natural in their manner of delivering their message. Indeed, there is nothing which mars the effect of a sermon so much as an unnatural, professional delivery. Imagine a man charged with a serious crime, or having an action brought against him for a large sum of money—imagine him stating his case to the solicitor who was to instruct the barrister for his defence. Would he take from his pocket a manuscript composed of involved sentences, antiquated phrases, and words derived from Latin and Greek; and then, having cleared his throat, proceed to monotone the composition or speak it in an unnatural, strained voice? If a man is a scholar he does not show it in the intercourse of daily life by quoting from Greek or using long words, but by a beautiful simplicity, directness and conciseness of speech. There should be great plainness of speech, and no one in the congregation should go away without knowing exactly what the preacher meant and what it was he was trying to drive home."

Reverent Caution.

It is strange that the very things that God has planned for the good of man and His own glory often become stumbling-blocks and lead men astray. The Lord's Supper was intended to unite God's children, yet is there any one part of our religion about which men

have quarrelled more earnestly than they have about this? Even the Saviour Himself may become, says St. Peter, "A stone of stumbling and a rock of offence." So, in like manner, the great declaration (Ex. vi., 28) revealing Jehovah as the Deliverer and Redeemer of Israel, triumphing over the world-power that had come to a head in Pharaoh, was seized on by destructive critics as a ground for dismembering the Pentateuch. But Bishop Wordsworth, quoting and approving Dr. Kay, after setting forth the true meaning of this passage, says: "Consequently, rightly interpreted, it proves the baselessness of the supposition on which the dismemberers (of the Pentateuch) rely for the establishment of their theory; and, with the disappearance of that supposition, their theory collapses." Such considerations surely teach us that we must take off our shoes when we stand on holy ground; that we must be humble and teachable and reverent when we contemplate heavenly truth, and strive to understand the mind and will of God.

Gossip.

A habit easily formed and hard to break is idle gossip. Amongst the poor and illiterate it seems to afford a diversion from the cares and toils of life to have a gossip with one's neighbour. The picture is as ancient as life itself of two old women standing at a cottage door settling to their own satisfaction the affairs of their neighbours. Idle gossip is sheer waste of time—time that is good for something, and by wise economy could be used for some good purpose. Suppose, for instance, some old, or young, woman, who professes to be a Christian—it matters not whether she live in country, village, town or city—hears something disparaging of a neighbour—something that belittles the character, injures the reputation. What is her plain duty as a Christian? To store it up in memory and repeat it to others with the qualification: "I do not say it is so. I merely tell you what I have heard?" No, a thousand times no. What has the Master taught us as to this? Take the case of the poor man waylaid by thieves, who robbed him, not of his character and reputation, but of his purse, and left him sorely wounded by the wayside. Did the Master approve of the conduct of the priest or Levite who passed the helpless one by, and perhaps mentioned the circumstance as a new bit of gossip to their friends? They stand out on the Gospel page objects of universal contempt, whilst the wayfaring Samaritan—no Christian by profession even—but brave, self denying succourer of the stricken and helpless, as he really was, will forever be a noble example and an illustrious memory. Your weapon, friend gossip, is not the bludgeon of the highwayman, the pistol of the thief, that merely wound the body—it is the tongue, sharper than a two-edged sword, backed by the meaning smile, the speaking expression, the ready gesture. These, lightly, carelessly, selfishly used, can inflict or enlarge wounds to the character and reputation that may never be healed on earth—wounds, too, that may be unjust as they are unmerited. Just a little gossip, light as thistle-down, it floats into the air, but, alas, the sadness and sorrow and wrong that may flow from so seemingly harmless a source!

FLORENCE NIGHTINGALE.

The last of the great Victorian women has passed away—"George Eliot," Baroness Burdett Coutts, our own beloved Queen, and now Florence Nightingale, who for over half a century has been, in a very especial sense, "a household word" throughout the Empire. It falls to comparatively few people to see, as in this case, the full and perfected results of their own life's work. But this is what undoubtedly happened to Florence Nightingale. On her entrance into her life's work, not to speak of the date of her birth,

nursing as a science was utterly unknown. Of course, there was nursing and nurses, but only of the crudest and most primitive type. It had never apparently entered into the minds of the medical authorities of those days that nursing as a branch of the healing art was of any appreciable importance, and that it was worth serious study. To-day it is an universally accepted axiom that nursing in the treatment of disease is at least half the battle, and that it bears at least as important a relation to the work of the physician as, say, the mason does to that of the architect. It is hard for a generation that has grown up under the present system of expert nursing, and to whom the trained nurse is as much an established part of the fixed order of things as is the physician, to grasp the fact that well within the memory of elderly people the trained nurse, as we know her to-day, was non-existent, and that the only representative of her class was either the horrible harpy of the Gamp tribe, portrayed by Dickens, or at best some good-natured, well-meaning, uninstructed amateur, who "muddled through" her duties in a happy-go-lucky fashion, obeying or disobeying as the notion took her or as officious friends permitted her, the doctor's directions. For the modern system of trained nursing Florence Nightingale may be said to have been responsible. This is not to say that without her influence this great and beneficent movement would not have taken place. No doubt there were forces at work which would have in any case brought about some salutary transformation in nursing, but it was reserved for her to take the initiative, and to give the movement a sure and definite lead. The hour came, and with it the woman, and a social revolution was the result. We will not attempt here any recapitulation of her life and work. That has been done by thousands of pens wherever our common tongue is spoken, and the story of her career is familiar to every newspaper reader on both sides of the Atlantic. What is the general lesson of her life? It is the lesson of hundreds of similar lives—the glory and power of service. "He that serves, rules." The late Miss Nightingale was not intellectually great; she leaves behind her no epoch-marking books; she was not in the commonly accepted meaning of the term a great leader. But she has been described by a leading newspaper as "the greatest woman of the Victorian era," and until the day of her death she was held in enthusiastic reverence by millions in all parts of the world. And why was this? Was it for what she did or for what she was? We have seen what she did in the founding of our modern system of sick nursing. But it was not this which captured and held in thrall the hearts of millions. Rather was it for what she was. It was by virtue of her own personal service that she occupies the place she does. Some great benefactor might have arisen and introduced this great reform, and so blessed humanity, and yet remained an object of comparative indifference. But it was the element of personal devotion and self-sacrifice in the life of Florence Nightingale that was the real secret of her hold upon the hearts and imaginations of people everywhere. And so it ever will be. Personal service is the great conquering force that lives and endures. It is the secret of the undying and invincible vitality of our most holy faith. As long as the world stands, personal service will remain the most potent influence in human life. And it often holds sway where least suspected. There are, thank God, thousands and tens of thousands of Florence Nightingales in our midst who reign in their own little kingdom as she ruled in her wider empire. A friend was speaking to us lately of his recently deceased wife. "I cannot understand," he said, "how my wife had so many friends. She lived such a quiet life, and all she did outside her own home was helping people in sickness and trouble. When she died I found that she had hosts of admirers." The reason was plain. This simple, kindly, unassuming

woman had the gift of service. And so it is with all others like gifted. They have found the royal road to the love of their fellows, and they live kingly and queenly lives.

EXCUSES.

An excuse is well named. It grows out of something, not something out of it. We do a particular thing because we have, or honestly think we have, a reason for doing it. We make an excuse as an afterthought, because we have done, or intend to do, some particular thing, which has in some way to be squared with public opinion, or our own self-respect or self-love. The reason, therefore, comes before the action, the excuse after the action, or, at all events, which is the same thing, after the action has been determined upon. Now, all of us occasionally make excuses, because all of us at times do things of which, in our better moments, we are ashamed, and which, therefore, need dissembling and disguising. Absolute freedom from excuse-making would, therefore, mean absolute human perfection. So all of us, by an universal human instinct, make excuses, and will continue to do so at times. This is something to be accepted and reckoned with as a fixed law of our spiritual being. But it is not occasional, it is habitual excuse-making, that attitude or frame of mind which impels a man to find justification for every conscious violation of duty on his own part as on a fixed principle, which constitutes the real moral evil of excuse-making. The habitual and confirmed excuse-maker gradually comes to regard himself as a privileged being, and his case as always exceptional, and himself as not being amenable in just exactly the same way to the same laws which govern the majority of mankind. This, it is almost needless to say, is a most demoralizing condition of mind to get into. It is destructive of all sense of responsibility. The effect of this systematic and habitual excuse-making is that it leads to moral obliquity. A man loses the power of looking things straight in the face. He acquires the habit of looking at things sideways, and finally contracts a sort of moral squint. Excuses are of many kinds, and will vary with the temperament of the maker, but they are all of exactly the same value. There are no "bad" or "good" excuses. They all come to the same thing in the end. Some may be more plausible and cunningly disguised or less strained and far-fetched than others, but the same thing lies at the bottom of every one of them, the desire to dodge duty. There are many kinds of excuses, the bluff and blunt, which says, "Take me or leave me," the appealing, the frank. But the worst of all is the sentimental, the excuse that clothes itself in high-flown language and makes appeals to the finer feelings. This is one of the especial dangers of the times. The world is full of books to-day which are nothing but apologies for vice, and which are apparently written with the deliberate intention of blurring the issues between right and wrong. Beware above all things of the excuse that calls itself by a fine name. We heard a good story the other day of a well-known Roman Catholic Bishop to whom one of his younger priests once came and announced that he seriously contemplated seceding from the Church. The young man entered into a very lengthy and eloquent statement of his objections to the doctrines of the Church. The Bishop listened attentively to what he had to say, and made no attempt to reply to his arguments, but simply said, "And what is her name?" The young priest, as it turned out, had fallen in love and wanted to get married. Every one of these elaborate apologies for the infringement of the moral law, which we so often hear urged with such eloquence and pathos, can be effectively answered in exactly the same way. What is its name? What is the name of the particular duty which you desire to shirk? This

CANADIAN CHURCHMAN.

tendency to excuse-making is most insidious in its effects. It takes all the stiffening out of character, it clouds the judgment, confuses and muddles moral issues. We learn to blink unwelcome facts, to twist and stretch and distort and pervert till it becomes a second nature. We learn, moreover, to call evil things by polite names, and then to imagine that their fundamental character has been changed by being differently labelled. Nothing tends more surely to what may be called the disintegration of character than systematic and habitual excuse-making. It destroys the sense of values, of the true proportions and relations of things, and of perspectives, and finally of our moral perceptions, and, therefore, of the faculty of self-judgment. The professional excuse-maker learns to see himself in only one, and that a false light.

THE BICENTENARY OF THE CHURCH OF ENGLAND IN GREATER BRITAIN.

By Reginald V. Harris, Halifax, N.S.

II.

Although the S.P.G. maintained several missionaries in Nova Scotia between 1710 and 1750, it was not until after the founding of Halifax in 1749, that the Society made any considerable progress. The report of the S.P.G. for 1748 records the promise of the Society to send over to the new settlement "as soon as settlements are made, and the occasions of the colony require, six missionaries and six schoolmasters at a very large expense, and even beyond their present ability, for the support of religion in that infant colony, and to prevent the first settlers from being perverted to popery." In pursuance of this agreement the venerable Society sent out with the Cornwallis fleet to Halifax, the Rev. William Tutty and the Rev. William Anwell. One of the very first acts of the surveyors of the new town of Halifax was to lay out the site for a church, and among the town's first buildings was the venerable structure of St. Paul's, "the mother church of the Diocese of Nova Scotia," the pioneer Church of England overseas. The church, though not finished, was formally opened for Divine service by the Rev. William Tutty, on September 2nd, 1750. St. Paul's has an exceedingly interesting history of its own, and is the home of one of the oldest Sunday Schools with a continuous existence in the world. Although no diocese of the Church of England beyond the seas was founded for three quarters of a century after 1710, the Diocese of Nova Scotia, comprising not only the Provinces of Nova Scotia and Prince Edward Island, its present area; but also the Provinces of New Brunswick, Quebec and Ontario, the ancient colony of Newfoundland and the Bermudas, enjoys the dignity of being the oldest diocese in Greater Britain, with the exceptions of the dioceses of Connecticut, New York, and Pennsylvania, established three years previous to the date of the consecration of Nova Scotia's first Bishop,—this diocese is the "oldest of that great sisterhood of Anglican dioceses that from four continents now claim the Church of England as their mother." On this account, if on no other, the history of the Church in Nova Scotia is full of interest to churchmen the world over. On March 25th, 1783, a number of Connecticut

clergymen renewed their efforts to secure a Colonial Episcopate, this time with success. The Rev. Dr. Samuel Seabury was consecrated more than a year later (November 14th, 1784), by Bishops of the Scottish Episcopal Church, and preached his first sermon in America after his consecration, in Trinity Church, St. John, N.B. The year 1783, however, was one of still greater importance to Nova Scotia. Just four days before the meeting of the Connecticut clergymen which resulted in the appointment of Bishop Seabury, eighteen clergymen of New York and vicinity met for a similar purpose in New York. Among those present were the Rev. Dr. Samuel Seabury, himself then missionary at Staten Island, the Rev. Charles Inglis, D.D., the rector of Trinity Church, besides eight others who afterwards proceeded to Nova Scotia. This convention in a letter dated New York, March 26th, 1783, to Sir Guy Carleton, signed by seventeen of the clergymen, recommended for consecration as first Bishop of Nova Scotia, Dr. Thomas Bradbury Chandler, then in England, a New Jersey clergyman, nearly fifty-seven years old, one of the strong men of the Church in North America. Dr. Chandler was in ill-health, suffering from trouble from which he died in 1790, and consequently declined the offer. The Archbishop of Canterbury, however, asked him to propose some other suitable clergyman, and Dr. Chandler immediately named his friend, the rector of Trinity Church, the Rev. Charles Inglis, D.D., who was consecrated at Lambeth, August 12th, 1787. In 1793, the Diocese of Quebec, comprising the Province of Quebec, and the country to the westward, was founded. Bishop Robert Stanser was the successor of Bishop Inglis in Nova Scotia in 1816, and he was succeeded on March 27th, 1825, by Bishop John Inglis, the third son of the first Bishop. In 1839, during the episcopate of Bishop John Inglis, the Diocese of Newfoundland, comprising Labrador, Newfoundland and the Bermudas, was erected, and again in 1845, the Diocese of Fredericton, comprising the Province of New Brunswick, was founded. The foundation of these dioceses of Quebec, Newfoundland, and Fredericton, left the Diocese of Nova Scotia with its present boundaries, and over this diocese Bishop Hibbert Binney, (consecrated February 2nd, 1851), Bishop Frederick Courtney, (consecrated April 25th, 1888), and Bishop Clare L. Worrell, (consecrated October 18th, 1904), have held sway successively. A century and a quarter have passed since this first diocese of the Canadian Church was founded, and changes and progress of great importance may be recorded. When we remember that prior to the consecration of Bishop Charles Inglis, the Church in Canada had a history of three-quarters of a century under the faithful guidance of the venerable S.P.G., it is fitting that the historic events of the Canadian Church should not be forgotten in the celebration in September, 1910, and that the progress and permanency of the Church's work in Canada should be commemorated by the erection and consecration of All Saints' Cathedral, Halifax. The Bicentenary celebration will begin with the opening of All Saints' Cathedral on Saturday, September 3rd, when the Right Rev. Frederick Courtney, (rector of St. James' Church, New York, and a former Bishop of Nova Scotia), will be the special preacher. On Sunday, September 4th, the preachers at the Cathedral services will be the Right Rev. the Lord Bishop of London, (the diocese was under the jurisdiction of the Bishop of London from 1710 to 1787), the Right Rev. C. H. Brent, Bishop of the Philippine Islands, and a Canadian; and the Right Rev. the Bishop of Massachusetts; and in the afternoon, the Right Rev. Bishop Taylor Smith, the Chaplain-General of His Majesty's Forces, will address a men's mass meeting. Monday, Tuesday, and Wednesday will be given up to the meetings of a Canadian Church Congress, to be addressed by the leading Bishops and laymen of the Church in Great Britain, Canada, and the United States. "Practical Problems of the Canadian Church;" "The Church and the Commonwealth;" "The Church and the Child;" "The Evangelization of the World;" and "The Church and the Man," are the principal topics to be discussed from various standpoints by the brilliant speakers of the Church. On Thursday, special trains will take the visitors to Windsor, where a special Convocation will be held at King's College, the Empire's oldest overseas university, (founded, 1789), and degrees will be conferred on distinguished Bishops representing the English and Scottish churches, the Church in Canada and in the United States. On Friday, the party will proceed to Annapolis Royal, the scene of the historic

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services held in 1710. On the way, the train will stop at Wolfville, to permit a visit to Grand Pre, the scene of Longfellow's *Evangeline*. At Annapolis Royal, a monument will be unveiled to the memory of the Rev. Thomas Wood, the celebrated S.P.G. missionary, and a grand service of commemoration will be held within the ramparts of the old fortress. Saturday, Sunday, and Monday will be spent in excursions, trips from Annapolis Royal to Digby, from Digby across the Bay of Fundy to St. John, in the Province of New Brunswick, and from St. John up the beautiful St. John River to the Cathedral City of Fredericton. The church services on Sunday at St. John and Fredericton will be a fitting close to a celebration that will long be remembered as worthy of the Church of England in Greater Britain.

* * *

LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

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LETTER IV.

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My Dear Boy:

Brown objects to smoking does he? Says no man can be a consistent Christian who does smoke! Well, the world is full of Browns. Yet a considerable amount of good tobacco goes up in smoke still. Brown, like most men, is both right and wrong. He is quite within his rights in objecting to smoking, and in using his influence against it. He is wrong in presuming to judge another's spiritual state by his own measurements. Tobacco is a plant found growing wild in America, cultivated now by farmers, dried and prepared by manufacturers for smoking purposes. There is nothing any more inherently evil in it than in tea, which presumably Brown drinks. Many reforms receive worse handling in the house of their friends than in the camp of their enemies. It is so with the tobacco question; and even more so with the liquor evil. Brown, if he is a fair specimen of his class, would, had he the power, prohibit the growth, manufacture, and use of tobacco. Some men learn nothing from history. Sumptuary laws are as old as jurisprudence, and their record is one long failure. Men of Brown's calibre fail to note the fundamental truth, that inanimate things are neither good nor evil in themselves. Everything depends upon the use to which they are put. If tobacco is hurting your health, causing you to waste your time or neglect your studies, by all means leave it alone. On the other hand, if it does none of these things, but gives you a few enjoyable moments, then smoke—and don't apologize to Brown for so doing. You are Captain of your own soul. In the course of my life I have met many men, smokers and non-smokers, and I have yet to meet the man who was a worse husband, a worse father or a worse citizen because he smoked. On the other hand, I fancy I have discerned a certain philosophic calm, an absence of offensive prejudice, a give-and-take tendency among smokers, which is not found so generally among abstainers. As to its affecting one's religious life, with due deference to Brown, this is piffle. Refer him to St. Paul, no mean expounder of the faith. He will find if he searches rightly that sin is the product of the human heart, not of an extraneous something. I believe smoking to be a good thing for most men, but especially for clergymen. It varies the monotony. It gives that little outside interest in a small thing, which keeps us from taking life too seriously. Nothing puts you more quickly in touch with your fellow-man. It is a tangible bond, a point of common interest. I object also to the self-righteous air with which men of the Brown class assert their freedom from this vice, as they call it. The chances are they tried to learn, were deathly sick, and afraid to try again, yet St. Simon Stylites on his pillar, could not equal their look of self-abnegation. If instead of watching their neighbor's morals, they were to examine their own—but there don't let us copy them. Smoke, my son, in spite of the Browns. Often I am attacked on this very question. They say, "O Rector why do you smoke?" And I answer, "Well, why not?" They look at me, and cannot say that it hurts me, so they generally stammer awhile and remark "It's a bad habit, you know." But I don't know, and want to be enlightened, and their last resort is that it costs money. Of course, it costs money, but it gives value. Then I tell them this story. Two parsons were walking up Fifth Avenue, New York. They sat down on a bench in the park and one of them lighted a cigar. The other man was a Brown. He said, "How many cigars do you

smoke a day brother?" "Sometimes more, sometimes less," said the other, "say five." "And how much do they cost?" "Well, ten cents apiece perhaps," was the reply. "And how long have you been smoking?" said the Brown one. "Twenty years." Brown took out a pad and pencil and figured awhile. Then he said to his companion, "Do you see that brown stone house over there? If you had saved the money you spent in tobacco you could own that house." He scintillated triumph. The other man looked at him. "Do you smoke?" he said. "O, no!" "How long have you been a non-smoker?" "All my life, fifty years." "Where is your brown stone front?" I have yet to meet the man, who other things being equal, has lost ground because he smoked. Everywhere you go, you will find certain men who devote themselves to other people's affairs. They stand on the street corners in the villages, they decorate armchairs in the clubs. They are self-appointed censors of the manners and morals of the community. In addition, although they never suspect it, they are unmitigated nuisances. If you play a game of whist, they groan about the parson gambling. If you like a good horse, they say you should have been a jockey. If you laugh you are frivolous; and if you look grave, your sins have found you out. They are the insects of life, and although they are annoying, it is not worth while losing one's temper over. A gnat is a gnat even when it studies theology. Never make the great mistake of doing a thing secretly. If you smoke don't try to hide the fact. I don't mean that you should walk down street in clerical garb, sporting a pipe or cigar. But don't hesitate about acknowledging the coin if you are asked. Because you are a clergyman is no reason you should forswear any innocent amusement. The day of the stiff-and-starched parson is rapidly disappearing, and happily so. Be a man whom your young people can approach. Have them in your study and smoke with them. Gain their confidence. Perhaps in the crisis of their life they will come to you and you will be able to direct them rightly. Is this contrary to your ideal? I think not. As I read the New Testament I see Jesus going up and down among the people. He goes into this poor man's house, and He eats his humble food, and drinks his sour wine. He listens to his talk of the seasons, and the crops. He hears the story of the failures and the successes. And He enters fully into that poor man's life. The next day perhaps He dines with the wealthy Pharisee. He enters into the rich man's view of things. He sees here another heart, with its cares and joys, its good and bad impulses. Everywhere He is the same Jesus, kind, sympathetic—social. It may be right; it may be wrong, but that is part of my conception of the Christ, and as such I must follow it. In your view of Jesus the Mediator, Jesus the Sacrifice, Jesus the God do not overlook Jesus the Man. As Man He is our example, and whose wishes to lead a godly life must follow in His footsteps. I fear I have wasted too much of your time over this matter. Let me sum up in a word. What Brown and his ilk represent is sanctimoniousness; what I hope for from you is sanctity. The former is a thing of the outward life; the latter a thing of the heart. The former regards the eye of its fellow-man; the latter looks only and always to Christ. Keep your heart pure, and your eye single to His glory; never mind the gnats.

Yours faithfully,

The Old Parson.

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A MISSIONARY CHRONICLE.

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V.

Prospecting in Mesopotamia.

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By Archdeacon Renison.

The Canadian Land of Havilah lies not between the Tigris and Euphrates, but between the Abitibi and the Metagami. The very name Metagami in the Ojibway means the Land of Rivers, which ought to be a propitious omen for its future. It is a land of rivers. Within one hundred miles five great streams run almost parallel to each other, through the great clay belt eventually pouring their waters into the Moose, before it sweeps its majestic course to the bay. The force of a thousand Titans lies in the countless water falls, only waiting the touch of Aladdin to generate enough electricity to move the future mills and engines of the new province. The natural beauty of this unknown country is very great. I have seen Lakes

Windemere, Killarney, and Tahor, but never anything to equal this natural park. Muskoka multiplied a dozen times might give the average Torontonian some idea of his heritage. Porcupine is our newest Eldorado. Situated about thirty-five miles from the railroad, there are at present nearly three thousand people camped about the lake, which is only two miles long. It will soon be in communication with the outside world, for the Ontario Government are building a road with convict labour. At the present moment over one hundred wards of the Government are learning the mystery of work. Many of them are men who were convicted of illicit whiskey selling in this very district, and it is really pathetic to see the dismay of the blind-pig artists from Cobalt-north, at the cruel fate in store for them. The ingenuity of the law-breakers is incredible. Strange to say, long clear bacon, eggs, fruit, and lard have been shipped in quart bottles to Porcupine. The jails are not sufficient to accommodate the delinquents, and fines are part of the game. But I am much mistaken if this radical innovation does not act as a strong deterrent from crime of the sort inevitable in communities like this. I think in this, and many other ways, Sir James Whitney's Government has deserved well of the country. On a certain July evening we alighted from the train at mileage 222, and though hospitably urged to spend the night at the Kelso House, we hit the trail for Fredrick House Lake. On consideration I left my bag behind, and with a Bible and tooth-brush in my pocket I covered the twelve miles that night. We found three rival "hotels" at the lake, but choosing the biggest, we were ushered into a dining-room where a bountiful feast was spread; pork and beans, pickles, ham, prunes, and raisin pie being only a few of the dainties provided. I would cordially recommend this trip to any city rector who sadly lunches on malted milk and plasmon biscuits. Afterwards at the request of the proprietor, we held an informal service for the prospectors. I spoke of the Land of Havilah, "and the gold of that land was good," drawing an analogy between the treasures of the earth and the treasures of the mind, gold being to one what religion was to the other. There was one bedroom upstairs with nineteen beds. The minister was elected to the single bed in the corner. I was wakened several times by stragglers, who wanted my bed, but on the whole, I had a very peaceful night. The next morning we took a gasoline launch and ran thirteen miles through Nighthawk Lake to Hill's Camp. The entrance to the river was so shallow that the younger passengers had to wade several hundred yards. A certain ex-priest, who is well known in the district, had a claim on the Fredrick House River, and in order to work it more easily he blasted out the high falls with dynamite. The result has been that Fredrick House Lake has fallen ten feet, leaving a splendid natural driving track a quarter of a mile wide around the shore and lowering the tributary lakes and rivers so as to make them scarcely navigable with a canoe. Every miner who comes in pays his verbal respects to Father X., who was the more or less innocent cause of much bad language. We walked in the last eight miles through a swampy trail, passing dozens of prospectors on the way. Some were old and weather-beaten men, whose lives were spent in the vain hope of "striking it some day;" some were callow youths in brand new outfits, revolvers and Bowie knives, looking like comic opera pirates; some were prosperous city men, long of purse and short of breath, trying to get a little more. In spite of the fact that some were coming out, all who were on the trail were full of hope. What a wonderful thing is human nature, it is that makes him. I found Mr. L. M. Trivett, one of our students here; he had made a canvas of the district and found many Church people. Before he came services had been held by Mr. J. R. Bythell, a Wycliffe student, who was spending the summer here, and was doing missionary work off his own bat. He has been appointed on our regular staff, and is much beloved in the community. Porcupine is destined to be an important town. Millions of dollars have been already invested, and no less than ten thousand claims registered. I saw six pounds troy of pure gold, the product of two days, in the first stamping mill. I hope, this fall, to place a regular clergyman here and build a church. Most of the prominent people of the town are Anglicans, and will do all they can to help us. We have been promised a free site, and some labour during the winter months. But we need men more than anything else. This is no place for misfits or uneducated clergy. The man in a settled parish has machinery to help him. Here

his personality is everything. The men here are keen, humorous, and wide awake. The Church must have as its representatives men who can size up with the best. The manager of a mine said to me, "You send us a man with an under jaw and we will see him through." The call has come to Moosonee. We want young men who want something worth while to do. It is instinctive for every man to desire to leave a monument behind him. No man need desire a better than he may build here. No man need fear that his gifts will be wasted. He may have mud on his boots, but he will have none on his brains if he does his duty. We want two ordained men this fall. Full information will be furnished, either by the Bishop of Moosonee or myself. A letter to Chapleau, Ontario, will find either of us. If the Church of England does not hit the line hard in the next few years in New Ontario, she might just as well stop playing the game. There will be a practical merger between the Presbyterians and Methodists before long. It is not good for a man, a church, or a nation, to become introspective; just as soon as the glories of the past become our religion, the vision of the future dies away. I firmly believe that the history of our Church is only half written; let us write a paragraph here. Last week one of our students was sleeping over a grocery store in Golden City, when he heard a raucous voice shouting, "Where is the preacher, I want to see him quick." He thought he was about to be lynched, and like the "pale martyr with his shirt on fire," he went to the door to meet his fate like a man. A ghostly figure grasped him in the darkness, and whispered in his ear, "Here is ten dollars and don't say anything about it." He does not know yet whether it was a bribe or a contribution to the Church.

Brotherhood of St. Andrew

BROTHERHOOD CONVENTION.

The Dominion Convention of the Brotherhood of St. Andrew will be held in the city of Montreal from the 15th to the 18th of September. The Rt. Rev. Arthur Winnington-Ingram, Lord Bishop of London, will open the convention at a meeting in the Arena on Thursday evening at 8 o'clock. This is the only meeting the Bishop of London will attend as he sails for home early the next morning. This convention promises to be one of the best that has as yet been held in Canada and in anticipation of which an excellent programme has been arranged which is given below. In addition to the Bishop of London meeting special attention is called to the second conference on Friday afternoon at 2.30 o'clock in the convention hall, the public meeting on Saturday evening at the Boys' High School building, the men's mass meeting on Sunday afternoon in the Princess Theatre, and the boys' mass meeting also on Sunday afternoon in the Boys' High School building. All the meetings of the convention are open to the general public except the two mass meetings on Sunday afternoon which are for men and boys only. Any person, whether a member of the Brotherhood or not who may desire to attend the convention is cordially invited to do so, and to make use of the low rate to Montreal which is on the certificate plan. Buy a one-way first-class ticket to Montreal and get from the ticket agent at time of purchase a standard certificate which when properly filled in will entitle the holder to a return fare at one-third or free according to the number in attendance at the convention. Some of the college buildings have been secured for the use of the delegates and their friends, one will accommodate 75 men and another about 60 boys and 20 men.

Further information can be had of the convention secretary, P.O. Box 130, Montreal, Que.
 Thursday, 15th September, 1910: 8.00 p.m.—Public meeting. Chairman, The Lord Bishop of Montreal. Speaker, The Rt. Rev. Arthur Winnington-Ingram, Lord Bishop of London.
 Friday, 16th September, 1910: 9.30 a.m., Devotions and address by Rev. T. J. Stiles, Rector Trinity Church, Cornwall, Ont. 10.00 a.m.—Addresses of welcome by Bishop of Montreal and others. Reception of visitors and greetings.
 Conference No. 1.—Leader, Jas. A. Catto, Past President Canadian Brotherhood, Toronto. Subject, "The Brotherhood in the Parish"; (a) Its Membership, Rev. H. T. S. Boyle, Christ Church, Chatham, Ont. (b) Its Aims, A. B. Wiswell, 1st Vice-President, Halifax, N.S. (c) Its Work, Fred W. Thomas, General Secretary, Toronto.

Conference No. 2.—2.30 p.m.—Leader, His Honor Judge McDonald, St. Peter's Chapter, Brockville, Ont. Subject—"The Brotherhood and the Church." (a) The Need for the Brotherhood, Rev. R. C. Blagrove, Christ Church, Belleville, Ont. (b) How to Strengthen and Develop It, Rev. S. J. Woodroffe, Christ Church, Dartmouth, N.S. 3.45 p.m.—Business session.

Conference No. 3.—4.30 p.m.—Leader, T. Alder D. Bliss, All Saints Chapter, Ottawa, Ont. Subject—"The Brotherhood and the Boy." (a) A Junior Chapter in Every Parish, J. A. Birmingham, Travelling Secretary. (b) Juniors at Work, Hubert Carleton, General Secretary U. S. Brotherhood. 8.00 p.m.—Preparation for Corporate Celebration of the Holy Communion. Rt. Rev. A. E. Campbell, D. D., Lord Bishop of Glasgow and Galway.

Saturday, 17th September, 1910: 7.00 a.m.—Corporate Celebration of the Holy Communion. 10.10 a.m.—Business session. Report of Committee on Resolutions. General Business.

Conference No. 4.—10.30 a.m.—Leader—W. A. Gaddes, St. Stephen's Chapter, Calgary, Alta. Subject—"The Brotherhood and the Next Man." (a) Every-day Work, H. S. Turner, Travelling Secretary. Brandon. (b) Corporate Work, A. H. Young, All Saints, Winnipeg.

Conference No. 5.—11.45 a.m.—Leader—A. G. Alexander, President Brotherhood of St. Andrew in Canada. Subject—"The Brotherhood in Canada." (a) A Retrospect, N. Ferrar Davidson, Past President Canadian Brotherhood. (b) A Forecast, R. H. Coleman, Chairman Dominion Executive Committee. 3.30 p.m.—Address. "The Brotherhood Man—His Spiritual Life." 4.30 p.m.—Open time. 7.30 p.m.—Junior Conference. Addresses by Juniors, 10 minutes each, followed by general discussion. 8.00 p.m.—Public meeting. Chairman, Address, "The Layman in the Church."

Sunday, 18th September, 1910: 8.00 a.m.—Holy Communion in city churches. 11.00 a.m.—Special preachers in various city churches. 3.15 p.m.—Men's mass meeting in Princess Theatre. Chairman, His Grace, The Archbishop of Rupert's Land. Addresses on "Canada's Problem—The Development of True Manhood," Rev. Canon Almon Abbott, Rector Christ Church Cathedral, Hamilton, Ont. Rt. Rev. Bishop Taylor-Smith, Chaplain General to His Majesty's forces. 4.15 p.m.—Boys' Mass meeting High School Hall. 7.00 p.m.—Final service. Sermon by Rt. Rev. J. Philip DuMoulin, Bishop of Niagara. 8.45 p.m.—Farewell meeting.

Home & Foreign Church News
 From our own Correspondents

QUEBEC.

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

Quebec.—We are very much pleased, and we are quite sure our numerous readers will also be to hear that the health of the Bishop of Quebec is very much improved. He has returned to Quebec, and will attend the Bicentenary meetings at Halifax.

MONTREAL.

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

Montreal.—The Lord Bishop of London will open the seventeenth Dominion Convention of the Brotherhood of St. Andrew, which will be held in this city, from the 15th to the 18th of September, at a public meeting to be held in the Arena on Thursday evening, September 15th, at 3 o'clock. A public meeting will be held on Saturday evening, and the Men's Mass Meeting, and the Boys' Mass Meeting on Sunday afternoon.

OTTAWA

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

Ottawa.—The event of the week in church circles in Ottawa has been the short visit of Rt. Rev. Dr. Winnington Ingram, Bishop of London, on his way from a short visit in Western Ontario to Halifax. It was with more than usual pleasure that Ottawans learned that the distinguished prelate was coming as it had been previously very definitely announced that the arrangements made for him would not permit of his doing so, and

great regret had been expressed thereat as on his previous visit some three or four years ago he had won the hearts of all with whom he came in contact.

His Lordship reached the Capital from Toronto on Saturday afternoon and was driven to Christ Church Cathedral Rectory where he was the guest of Rev. Canon Kittson over Sunday. With his Grace the Archbishop he officiated at the 8 o'clock celebration in the Cathedral on Sunday morning when a very large number communicated. The announcement that he would preach at the 11 o'clock service drew an overflow congregation, many worshippers having to stand during the entire service though the seating capacity of the sacred edifice is little short of 1,000. The sermon was one of direct and simple eloquence, based upon the words in St. Luke xvii. 16, "On His face at His feet, giving Him thanks." God, said the preacher, was the Eternal Giver. In the beginning He had given man this glorious earth with all its riches. Then He gave His only begotten Son, and then the Holy Spirit. He had given us the Holy Catholic Church and He had given us eternal life. If, continued the Bishop, he could only expand his hearers' imagination so that they could realize and appreciate what all this meant what a difference it would make to every aspect of life, how it must affect every thought and action. They would no longer consider Sunday observance from the standpoint of is it wrong to do this or that on Sunday? but how can I best employ the Lord's Day in the service of Him Who has done so much for me? It would no longer be "What is the least that a gentleman can give?" but "What is the least that I must keep for my own use that I may return my life and all that I have to Him Who gave all to me?" The more they realized all that their Heavenly Father had done for them the deeper would be their love and adoration, for love was a natural growth from knowledge and understanding. That knowledge and understanding it was that brought the leper in their text "on his face at His feet, giving Him thanks."

On Sunday morning His Lordship left Ottawa with the Archbishop to rest a few days at his Grace's summer home in the Gatineau Hills, and on Thursday host and guest with a number of other local clergy and laymen leave for Halifax to attend the Congress in that city.

Montague.—A grant of Bibles and Prayer Books worth \$32 has just been received from the S.P.C.K. Society, London, England. Harvest thanksgiving services (D.V.), on Sunday, September 18th, when the Rev. J. de Pencier Wright, M.A., has consented to preach.

TORONTO.

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

The Bishop of London passed through Toronto Friday night on his way to Ottawa. He was expected here at noon, but an automobile accident at Aylmer caused him to miss his train to Hamilton. The Bishop of Toronto accompanied by Archdeacon Cody, Canons Plumtree, Dixon and Macnab met Bishop Ingram at the Union Station on the arrival of the C.P.R. train at 9 p.m. and brought him up to the See House where he was entertained by the Bishop and Mrs. Sweeny. On Saturday morning he left by C.P.R. for Ottawa, where he spent the Sunday.

The Bishop of London takes great interest in the completion of St. Alban's Cathedral, which is shown by the following letter to Bishop Sweeny:

Dear Bishop,
 I am so glad to hear that you are about to complete the cathedral in memory of the dear Archbishop. I am leaving you this little cheque towards the work. Hoping you will be backed up by all the Church people in your diocese in this. I am
 Yours very sincerely,
 A. F. LONDIN.

Aug. 27, 1910.

Canon Macnab is to be one of the speakers at the Halifax Congress, and during his absence from the first two Sundays in September, the Rev. F. D. Rounthwaite will take charge of the services at the Cathedral. On September 4th Canon Allen, Rector of Millbrook, will be the preacher morning and evening. On the 11th Canon Spragge, Rector of Cobourg, will preach at both services.

Palestine Exhibition Coming.—On November next the people of Toronto and vicinity are to have, without leaving the city, a delightful opportunity of visiting the Holy Land, and seeing the most interesting features of the life of its ancient people. The Georgina Houses' Association have engaged Miss Florence Ben-Oliel to bring her new Palestine Exhibition to this city for a two weeks' run. Miss Ben-Oliel is a widely known specialist on Orientalism, and a most charming speaker and entertainer, who has for several years past held audiences of thousands in rapt attention by her strong personality, and the interest of what she has had to present. The two Granite Rinks on Church Street have been secured to accommodate the exhibition, which will consist of some twenty-six courts representing different phases of Palestine life. There will be a city home, a village home, a village carpenter's shop, a potter's work shop, a baker's shop, a confectioner's shop, a money changer's place of sitting, a scribe's office, a jeweler's shop, a perfumer's shop, a town market place, a village fountain, a part of the Sea of Galilee with boat, fishermen and nets, a sheep fold, a bedouin tent, a threshing floor, a synagogue, a rock hewn tomb, and other places of interest. A copy of the famous Tenz Model of Herod's Temple, four and a half feet by three and a half feet, and the best model of the Tabernacle, ten feet by five feet, will be in the exhibition, and the Palestine Exploration Fund's largest raised and coloured map of Palestine will be there. All this will be surrounded by five hundred feet of special scenery ten feet high by the best scenic artists, giving a most realistic setting to the whole exhibition. Fifty persons in the real Palestine costumes belonging to each part, will be in the exhibition all the time, and will give lectures on the exhibition. Furniture, utensils, and implements brought from the Holy Land will be used in the courts to show how the people live and work at their trades. With the help of one hundred and fifty costumes every character of interest will be presented. Afternoon and evening, costume entertainments will be given from the platform by Miss Ben-Oliel and her assistants. A different entertainment will be given each day of the week. There will also be stereopticon lectures every day of the week on Palestine and Egypt. The lectures on Egypt will be given by Major Edwards, an Egyptologist of note in England. The exhibition will be a veritable life-size Bible dictionary, intelligible to people of all ages, of special interest to all Bible students, and of charming interest to everyone. A week's course in this exhibition will give anyone a fine survey of Biblical Orientalism. This is the first exhibition of this kind to be presented on this continent, and it is to be the privilege of the people of Toronto to see it first.

Islington, St. Clement's.—The regular service on Sunday morning last in this church was marked by the reading of a letter from the former rector, Rev. Canon Powell, now Principal of King's College, Windsor, N.S., containing a very touching acknowledgment of affection entertained by him towards his former flock and St. Clement's associations. The parting, after nineteen years of service at St. Clement's, he wrote, had cost him many heartaches, and he especially appreciated the kindness of his former parishioners in sparing him the task of making farewell speeches. Sincere thanks was expressed for the gift of \$615, and the beautifully illuminated address as well as for the many gifts from individual members of the congregation and from church organizations. The writer implored the congregation to accord his successor the sympathetic and loyal support which he had received from them. Archdeacon Radcliffe of Ridgeway, Pa., preached on Sunday morning.

Haliburton.—St. George's Church.—The annual Congregational and Sunday School "Field Day" and Picnic, was this year very carefully and heartily prepared for, and held three miles from the town, on the grounds of Mr. John Moon, by the lake shore, which he had most kindly lent for the purpose, on 11th instant. Close upon 300 adults and children united in this bright and happy event, which was distinctly intended as a time of social re-union of the Church of England congregations and their friends, of Haliburton, Moon's Settlement, and Eagle Lake. In answer to special prayer for fine weather, God graciously vouchsafed us a most lovely day; so that wagon and other loads of people and their children, were enabled to leave the Church grounds soon after 10 o'clock. Three electric launches, and other boats, were very kindly placed at the disposal of

the incumbent, the Rev. Pierre B. de Lom, for the use and enjoyment of those who preferred to travel by way of the three beautiful lakes, to the grounds where the tables were placed, and the sports were to be held in the afternoon. Messrs. Austen, Johnstone, and Laking, as well as others thus contributed much to the day's pleasure, and won the gratitude of the assembly. Through the kindness of the store-keepers and several other friends, Mr. de Lom had been able to secure a fund and some prizes for a very good programme of athletic sports, both for children and adults of both sexes, which were entered into with great zest and spirit by the men and women, no less than by the boys and girls; even "the tug-o-war." The tables fairly "groaned" with the weight of "good things," which the generous picnickers had unloaded from their baskets, and the ladies and teachers who worked so hard from 10 to 7 o'clock deserved, and received, the heartiest of thanks. No monetary object was in view, but rather the happiness of our Sunday School children and their parents and teachers—and that the social element should be strongly marked, and good-will and harmony promoted. About 300, it was estimated, attended; and at tea-time some 215 persons were seated by actual count, at one time. It was a remarkably happy, harmonious, and useful day, which served, under God, to promote great good feeling. The Rev. Canon Davidson, M.A., rector of St. John's Church, Peterboro, was present, with Mrs. Davidson and his family, and most kindly spoke to the assembly after tea, upon the need for, and development of, a high-toned Christian patriotism. He also appealed to his audience, as being himself a member of the Diocesan Mission Board, to do everything in their power to strengthen the hands of their pastor, who was not merely their clergyman, but had also been appointed "Chief Missionary" for the County and Deanery. The Canon stated the pleasure he felt at being present, and his delight at seeing the day's programme and the sports managed and pass off so well. Mr. de Lom (who has since been elected Rural-Dean by his fellow-clergy and missionaries, at the Chapter meeting at Kinmount), also gave an earnest address upon Loyalty—for the great Master's sake—to His Church, in her errand of mercy. We have reason to thank God for a truly happy, useful day, without mishap.

Minden.—The Rev. J. F. Rounthwaite has been revisiting the scene of his former labours, having been one of the first inmates of the Clergy House soon after its commencement some ten years ago. He has been rendering much valuable assistance on the two Sundays he has been there to the present incumbent.

Oshawa.—Dr. Osborne, Bishop of Springfield, conducted a Retreat for clergy at Bishop Bethune College here, lasting from Tuesday, August 23, to Saturday, August 27. It was largely attended and the addresses and instructions by this great master in holding Retreats and Missions, for which his long life and experience as a Cowley Father has so eminently fitted him, can hardly fail but leave a deep and lasting impression upon all who were fortunate enough to take part in the Retreat. One could not but help, as they listened to him, hoping that the day would soon come when the Bishop of every diocese in Canada would assemble their clergy year by year in Retreat, and, under the guidance of some such a man as Bishop Osborne, seek side by side with them to deepen their spiritual lives. It is only to be regretted that the offer of Bishop Osborne to address the assembled clergy of Toronto upon the subject of the approaching Mission which is to embrace the whole city before the Lent of 1911, was not seized upon eagerly. No man, both from his age and vast experience in such matters, could have been found to have given this great and important movement a better send-off than he. As it is, lack of knowledge in preparing for and carrying on a Mission is going to be the weakness of the coming Mission. The Bishop of Springfield, after the conclusion of the Retreat at Oshawa, came to Toronto to conduct the Annual Retreat for the Sisters of St. John the Divine.

NIACARA.

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

Quebec.—The Rev. Canon Henderson, M.A., is on a visit to his son, Mr. A. Ernest Henderson, 780 Broughton Street. He is accompanied by his daughter.

Jarvis.—The Harvest Thanksgiving service which took place Tuesday evening, Aug. 23rd, was most expressive of the season's abundance. The church itself looked exceedingly pretty in the adornment of fruit, grain, and flowers. The sermon by the Ven. Archdeacon Radcliffe, Ridgeway, Pennsylvania, was most interesting and inspiring, his text being taken from Ps. 122. 3-4. The Rev. F. C. Walling, Cayuga, took the service with its special psalms and prayers, the rector reading the special scripture lessons. The choir rendered the harvest hymns very heartily. The offertory was for missions. Several members of St. Paul's congregation with the rector, "held up" the Bishop of London as he was passing through Jarvis on his way to Aylmer on Monday, 22nd inst. His Lordship very graciously overlooked the audacity of these people and very kindly stepped to the platform to greet them. This greeting from the great Bishop "whose praise is in all the churches" will be an everlasting memory in the minds and hearts of those who were thus privileged to meet him.

HURON

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

A special meeting in the form of a farewell to the ladies of the Woman's Auxiliary of All Saints' Church, Windsor, was held at the home of Mrs. A. G. Roberts, Victoria Avenue, on Monday afternoon, 1st August, in honour of Miss G. Rose Chadwick, who with her brother, Rev. F. A. P. Chadwick will leave shortly for Vancouver, where Mr. Chadwick has been appointed the new Rector of St. Paul's church in that city. Miss Chadwick has been President of the Woman's Auxiliary for the past seven years, and has filled her position faithfully, having entertained the Auxiliary at her home every Monday afternoon during that time, and always extending a hearty welcome to every member at each meeting. The ladies numbering about thirty, were most hospitably entertained by Mrs. Roberts, who spared no pains in making the afternoon an enjoyable one. After refreshments had been served, the ladies withdrew to another room and a verbal address was delivered by the Vice-President, Mrs. Barret, to Miss Chadwick, thanking her, on behalf of the Society, for her aid and untiring efforts during the past seven years towards that organization, and assuring her of the esteem in which she is held, and of the regret which all felt for her departure, and in conclusion presented her with a Life Membership and a gold pin of the Auxiliary, which entitled her to Membership in the Auxiliary for life, and introduces and allows her admission to any branch of the Society in the Dominion. Miss McCrae, the Secretary, pinned the badge on Miss Chadwick, who made a very suitable reply, thanking them for the honour paid her, and assuring them that it had been but a pleasure for her to help them as she had done in their good work. The best wishes of the members of the Society will follow Miss Chadwick in her new field of labour, as the members are well assured that severing her connection with the Society here will not mean a discontinuance of her aid to the Missionary cause in some other part of the field.

Aylmer.—The garden party and public reception to the Right Rev. Arthur Foley Winnington Ingram, Bishop of London, England, on Thursday afternoon, August 25th, was a delightful repetition of His Lordship's visit to this section three years ago, which was made the occasion of a similar demonstration. The scene differed only in that it was held upon the lawn of Mr. and Mrs. Edward A. Irwin, First concession of Malahide, instead of at the home of Bishop Ingram's brother, as on the former occasion. The spacious, well-kept lawn of the Irwin homestead was admirably adapted to such a gathering, and was amply commodious for the 500 people who gathered to see and hear one whom the Bishop of Huron aptly termed "the most distinguished Bishop in the Anglican Church to-day." People came in carriages and automobiles from far and near, London, St. Thomas, Aylmer, and every section of East Elgin being represented. The Guild of the Port Burwell Anglican Church, and the Ladies' Aid of the Grovesend Methodist Church, combined in furnishing refreshments, which for variety, abundance and quality pleased and satisfied everybody. The proceeds from the sale of refreshments were about \$60, and the gate receipts \$85.

On the platform with His Lordship were Bishop Williams of the Huron Diocese, Rev. Merton Shore of Warwick, formerly of Port Burwell; His Honor Judge Ermatinger of St. Thomas; Rev. Mr. Miles of Aylmer; Rev. Mr. Doan, Methodist clergyman, of Luton; Rev. Mr. Phillips of Dunboyne; Rev. Mr. Westgate, curate of Trinity Church, St. Thomas, and others.

The Bishop of Huron, who, with Mrs. Williams and family, had motored from London, presided as chairman, and introduced the Lord Bishop in a few interesting remarks. The Reverends Charlton and Doan also spoke a few words to welcome the Bishop of London.

The Bishop on arriving to speak was received with great applause by some 500 people present. He said with great sincerity and earnestness, "I am glad to be back among you. I couldn't keep away, and I am glad to be back so much sooner than I expected."

His Lordship said how proud England was of her great new daughter. She did not speak of Canada as a colony any more. They were looking to Canada to be the greatest nation in the world. There were only 80 millions of people in the United States; there was room for a hundred million in Canada. They were doing their best on the farm here, said the speaker, humorously. "The last time I was here I had nine nephews and neices; this time I find I have four more. At this rate Canada's population is increasing very satisfactorily." Canada, he said, was destined to be the nation from Halifax to Vancouver, and wield the greatest influence of any nation on earth. She would yet occupy such a position among nations as to have 'the destiny of the world in her keeping.

Purity of Home Life.—But if Canada wished to achieve her greatest possible greatness she must foster and hold on to that which was the very foundation of a nation's existence—a pure, happy home life, as it existed here to-day. Every nation that had gone down to oblivion had succumbed only when the home life had been undermined and destroyed. "Hold on to the true foundation of innocent home life," he exhorted, "the first thing that makes a nation great."

A Relief to Come Here.—It was a relief, he said, to come here and witness a primitive, pure home life, after the squalid stories of vice such as they never dreamed of, after fighting cheap divorce and all the unutterable evils of congested metropolitan conditions. It was true, he said, it might be a little chilly here on getting up at 5 a.m., but we had treasures here the world would long to have—happy family ties. "You have got it here," he said earnestly, "and for God's sake don't ever lose it."

Honesty in Business.—It had been a proud boast that an Englishman's word was as good as his bond. There was a growing commercialism in Canada, and he hoped it would become a like byword that a Canadian's word was as good as his bond. He had been visiting in the fruit district around Hamilton, which he was told was the garden of Canada. He had been told that Elgin county was the garden of Canada. It seemed every section was the garden spot. To have the trust and confidence of the world, Canada must have honest products and straightforward business dealing. At a canning factory near Hamilton he had seen many dollars' worth of its product thrown away because it did not come up to the standard. So long as Canada's manufacturers were actuated by such a conscientious spirit, her trade was safe, and he rejoiced in the spirit of honesty thus displayed. There was no stricter exponent of honesty than the transactions of the Stock Exchange in London, which was conducted on strictly honest principles, and he would like to see Canada adopt a like standard.

No Frills or Boasting.—To be a great nation, there should be no frills about the Canadian people. By this he meant self-conceit, boasting, or in the street boy's parlance, "putting on side." These tendencies were most fatal to a person's influence. John Bull was deficient in self-conceit. Ask him if he could ride or shoot, he would say he could shoot or ride a bit, when he was the best rider and straightest shot in the world. The Americans imagine John Bull is serious when he deprecates himself. "but, bless you," said the Bishop, "he doesn't mean it. If you imagine over here that John Bull is played out, you're making the mistake of your life. Don't be deceived by his little habit of deprecating himself." He would rather that Canadians would emulate this characteristic from across the Atlantic than follow the lead of certain nations which boast of themselves and their achievements.

Appreciation of Humour.—In the future of Canada, said His Lordship, we must have a nation that can see a good joke. The Canadian of to-day, he said, has a keen sense of humour. That was the fourth great secret of success in the world. "Don't imagine because you're a Christian you have to have a long face," declared the speaker.

"And above all," he continued, "never have a drink bill of 166 millions as we have in England. I am a Tote—that is East End slang for teetotaler. I have been for 30 years, and I have better health, a better constitution and am altogether a happier man on that account. Four-fifths of the crime and accidents are due to excessive drink. I ask disabled men in the hospitals how they met with their accident, and they say, 'Oh, I slipped on the curb Saturday night.' I know what that means. Drink doesn't warm you, it does not increase the capacity for thought or work, and you'll live longer if you don't drink intoxicating liquor. The insurance companies to-day regard the teetotaler as a gilt-edged risk," he said, and expressed the hope that the new nation of Canada would establish sobriety and never have one-tenth of the drink bill of the Old Country.

Five Things Necessary.—"Canada," he said, "will never be a great nation, or the Canada we expect her to be, unless she adheres to the ancient historic faith." There were five things we all believed which Canada must be taught were necessary to the building of a nation.

1st—A Living Person behind the veil whom we must serve with all our heart and soul.

2nd—All things work together for good.

3rd—Sins can be forgiven for Christ's sake.

4th—The gospel of grace an unseen power.

5th—That when this life is over there is a better life ahead than the one we know.

Canada would never be great unless she believed those five things. He asked them to remember these great needs essential to a great nation.

Just as the long-threatening rain clouds spattered a few drops over the audience, His Lordship concluded in the following prophetic words: "Canada will be a nation from ocean to ocean, which will be the pride of the world."

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.
McAdam Harding D.D., Coadjutor, Regina, Sask.

Outlook, Saskatchewan.—A small, but interesting event, took place here lately, namely, a day's meeting of the clergy and lay readers of the missions round this part, in response to the invitation of the Rev. J. Williams, incumbent. Two clergy, the Rev. A. Wells, Kindersley, (60 miles), the Rev. J. T. Smith, Lealandia, (35 miles), and lay readers from Hanley, (35 miles), Mr. Bucklee, Mildred, (20 miles), Mr. Swainson, B.A., Keeler, (65 miles), Mr. Jones arrived by train or road the evening before. The distances given will show how sparsely settled the workers here are, and their consequent isolation and need of brotherly intercourse. The next morning all attended Holy Communion, and at 10 a.m., Matins was said, after which an interesting comparing of notes and discussion of difficulties took place. These may be comprised under the heading of lukewarmness in church attendance, poor financial support, need for our own church buildings, greater elasticity of the services of other bodies, etc. At noon an interval was taken for intercession for Home and Foreign Missions, more workers, unity, etc. In the afternoon a paper was read by the Rev. A. B. Ronald, on "Divine Healing," and a discussion took place. Afternoon tea was held, and time for a walk to see the bridge in process of building across the Saskatchewan River. At 8 p.m., public Evensong was held to commemorate the opening of the church of St. Mark twelve months ago, when a small congregation of the Church-people attended, and Mr. Ronald preached from the text,

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"If ye love Me keep My commandments." All the visitors took part in the service, in which the responses were sung for the first time. After the service all present were invited in to the Rev. J. Williams' house, when a pleasant social time was spent with music, etc., refreshments being handed round. Altogether, the gathering was quite successful, and another one with perhaps a fuller attendance may be held before very long. It may be said that the work of the church at Outlook shows signs of progress. The congregations have been better this summer, and more church people have come in. There have been twenty-one baptisms and fifteen weddings, and eight confirmed since the work was started, and three outstations are supplied with regular services, one of them twenty-five miles away. Bishop Harding holds another Confirmation on September 4th. The greatest difficulty is in clearing off the debt on the church and lot, \$210 or so. The incumbent has appealed to friends in England for small gifts toward a bazaar in October, as there is no local W.A. (nor enough women to form one), and remembering the very kind help given last year by ladies in Eastern Canada, which sufficed to build a small stable and cover other works, the clergyman in charge is sanguine enough to hope that some may read this brief account who did not see the previous one. In such an event, may he beg them to kindly help with a contribution of a dollar or a small gift for the bazaar. To have to pay ten per cent. on the above amount owing on the church, and keep it unconsecrated till it is paid off, is a trial and worry, in spite of the manifest blessing attending the Church's work here. Please address, the Rev. J. Williams, Outlook, Saskatchewan.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Lac la Ronge.—On August 10th at All Saint's school, Lac la Ronge, was celebrated the wedding of Miss Margaret Dryhurst with Mr. Angus Mackay of the Hudson's Bay Company post at Lac la Ronge. Miss Dryhurst, who was formerly a worker in connection with St. Matthew's, Winnipeg, has been girl's matron at the Mission school for the past year, and has fulfilled her duties in a thoroughly sympathetic and efficient manner, and her departure will be regretted by the members of the staff and the children of the school. The marriage ceremony was performed by the Rev. M. B. Edwards, the principal of the school, and the attendants of the bride were Miss Grace and Master Leslie Edwards. The chief guests at the ceremony were Mrs. Brown of Stanley, Mrs. Edwards, Miss Culpin, Miss Cunningham, Mr. Finlayson and Mr. W. Bear, who gave away the bride. In the afternoon Mr. and Mrs. Mackay crossed the lake to their home, and in a few days will be setting out for Prince Albert and Killarney, Man., on a visit to the bride's relatives. Mr. Mackay has always been a firm friend and helper at the Mission school, and it is felt there that the continued interest in and sympathy of Mr. and Mrs. Mackay with all the undertakings of the school may be safely relied upon.

NEW WESTMINSTER.

A. U. de Pencier, M.A., Bishop.

Vancouver.—The growth of the suburbs outside the city of Vancouver is remarkable. Archdeacon Pentreath has recently organized the parish of St. Mary, South Hill, and will shortly complete the organization of parishes at Kerrisdale and Point Grey. Churches and parishes have to be built at these places, but it will not be long before they have resident clergy. The parish boundaries of St. Luke's, South Vancouver, and St. Peter's, South Vancouver, have been defined Holy Trinity, (Rev. H. Beacham). This property has been sold to a syndicate, and a new church to seat 450 will be built on 10th Avenue and Pine Street. St. George.—A church is to be built in this new parish, and a clergyman placed in charge. Personal.—The first official act of the Bishop was to ordain Mr. Thomas Walker to the diaconate in Holy Trinity Cathedral. Mr. Walker, is stationed at Merritt, and writes very encouragingly of his work. A church building will be started at once. Archdeacon and Mrs. Pentreath will attend the opening of the Cathedral at Halifax, September 2nd, and the gatherings in connection with the Bicentenary; after which

they will take a brief holiday in New Brunswick. The deputation from the diocese consists of the Archdeacon and Sister Frances, head of St. Luke's Nursing Home, Vancouver. Mrs. Pen-treath and Sister Frances are delegates to the W.A. at St. John. The Rev. Jocelyn H. Perkins M.A., Minor Canon and Sacrist of Westminster Abbey, the indefatigable secretary of the New Westminster and Kootenay Missionary Association, will visit these two dioceses in September. Mr. Perkins is a noted historical lecturer, and his lectures are illustrated by very fine views. He will lecture on "The Cinque Ports and the rise of the English Navy," "The Tower of London," "Westminster Abbey," and other subjects. He is anxious to see all he can of our work. The Rev. J. H. Mullins, secretary of the Colonial and Continental Church Society, and the Rev. Dr. Robinson, editorial secretary of S.P.G., will also be in Vancouver this month.

St. Paul's.—The Rev. F. A. P. Chadwick, the new rector, will take charge the first Sunday in September. For the benefit of those parishes who may be considering the adoption of the duplex envelope system, it may be said that it is an unqualified success in this parish, an average of \$40 a Sunday coming in for missions.

KOOTENAY.

A. U. de Pencier, M.A., Bishop.

Fernie.—The corner-stone of the new church for this parish was set in place with impressive ceremony on the evening of Tuesday, August 16th. At the appointed hour, a goodly number of people had assembled for the service. Hymns were sung, and prayers were offered, and appropriate portions of Holy Scripture read. The stone was laid by the Hon. W. R. Ross, K.C., the representative of this district in the Legislative Assembly of the Province. After the churchwardens had reported the stone "well and truly laid," a most valuable and instructive address was delivered by the Rev. F. H. Graham, M.A., rector of Nelson, B.C., and Rural Dean; the address emphasizing what it means to a community to have within it a sanctuary for the Most High God. In clear and forcible language the speaker set forth the significance of such a building. Mr. Graham left no one in doubt as to his meaning when pointing out the value of this church, her sacraments, and Scriptural teaching. No short comment would do justice to the address. In the service, the rector, the Rev. W. M. Walton, was assisted by the rector of Nelson, who gave the address, the Rev. A. B. N. Crowther, M.A., vicar of Hosmer, and the Rev. E. P. Flewelling, rector of Cranbrook, and Rural Dean. Miss Alexander, the ever-faithful organist of the church, had charge of the musical part of the service.

CALEDONIA.

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

Prince Rupert.—The fifth annual synod of the Diocese of Caledonia opened its sessions in the Church Hall in this city on Tuesday morning, August 9th. Morning prayer was said by the Bishop of Caledonia, Archdeacon Collison, Rev. J. H. Keen, and Rev. J. Field. The lessons were read by the Rev. Mr. Hall and Rev. Wm. Hogan. At this service the Bishop of Caledonia gave his Annual Charge. The following clergy were in attendance and in their robes:—

Ven. Archdeacon Collison, Rev. J. H. Keen, Rev. J. Field, Rev. T. J. Marsh, Rev. A. E. Price, Rev. W. H. Rushbrook, Rev. W. E. Collison, Rev. R. W. Gurd, Rev. Wm. Hogan, Rev. T. C. DesBarres, Rev. W. G. James, Rev. Mr. Hall. The following clergy were unable to be present: Rev. J. B. McCullagh, E. P. Laycock, F. L. Stephenson, and T. P. W. Thorman. The following is Bishop DuVernet's address: Reverend Brethren and Brethren of the Laity,—While we have met as a Synod in this church hall on three former occasions this is the first time that we extend to you a welcome to the City of Prince Rupert. When we met here three years ago, Prince Rupert was little more than a railway surveyors' camp with a few shacks and tents, now it is an incorporated city with many miles of streets rapidly filling up with houses. It is a seaport with many lines of steamships calling here, and already railway trains are making their way up the Skeena River, bringing nearer and nearer to those of the interior the hope of easy transportation. Assembled here in this city, which is destined to become a great

metropolis, the centre of a mighty development in the northern half of this province, we of the Diocese of Caledonia, which embraces the same region as members of that Historic Church which began Christian work in this neighbourhood fifty three years ago must have felt the thrilling interest of the present moment as we watch the unfolding of events and endeavour to do our part in laying the foundation for the moral and spiritual welfare of a great nation in the west. In reviewing the year since last we met as a Synod we must first mention some of the losses which the Church has sustained. Last May the whole Empire felt the shock of the unexpected death of him who while occupying the highest position in the realm was ever a loyal member of the Church of England. King Edward VII will long live in history as the great Peace Maker of his age.

Bishop Dart's Death.—In this Province the Church of England has met with the loss of a Bishop who by his fidelity to duty and consistent Christian character endeared himself to all who knew him. As I was an undergraduate of King's College, Windsor, N.S., when Dr. Dart was President of that University, I felt the death of the late Bishop of New Westminster as a personal loss. This Diocese has been called upon to mourn the loss of a devoted layman who laboured with marked ability as Principal of the Indian Industrial School at Metlakatla for nearly twenty years. Many of our native young men will remember with gratitude the debt they owe to Mr. J. R. Scott. Not only by death but also by removal we have suffered loss as a diocese. Rev. M. H. Jackson, who for nearly two years did most efficient work at Atlin, was obliged on account of his wife's health to leave us and take work where he could be near expert medical advice. We have also met with a serious loss from fire. The beautiful new Church at Essington, only opened by me a year ago last month, was totally destroyed by fire early in the morning of June 8th. This second loss of a church building in less than eighteen months has been a staggering blow to the Rev. W. F. Rushbrook, but thanks to the S.P.C.K. insisting upon a larger insurance before giving a grant we shall be enabled to build a smaller church with the insurance money and local assistance, in the way of labour given, without appealing for outside help. From our losses let us turn to our gains. It was my privilege on St. James Day to take part in the consecration of Rev. A. U. De Pencier as Bishop of New Westminster. Having laboured in the same diocese with him as a neighbouring clergyman for some years I feel that the Church in this Province has been greatly strengthened by the promotion to so high a position of one so familiar with Canadian Church life and so vigorous in action. The southern boundary of this Diocese is the northern boundary of the Diocese of New Westminster. For example, one side of the river at Fort George is in our diocese, the other in his. As neighbouring Bishops I feel sure we shall work well together. As Prince Rupert is not only a growing city but also a convenient centre from which to work outlying missions, I am most thankful to be able to announce that I have secured the assistance of two clergymen. Rev. T. C. Des Barres, B.A., formerly curate in charge of St. Jude's, Nottingham, and Rev. W. G. James, B.A., formerly rector of Pincher Creek, Alberta. While not neglecting the centre, but giving it men of different gifts we shall be able to do more in the way of ministering to the small settlements which are springing up in the neighborhood.

The Stickine Mission.—Ever since I came to this Diocese I have had on my conscience the abandoned Mission to the Stickine Indians. There were two difficulties in the way of re-opening this Mission—the man and the money. Rev. Frank Palgrave, as a holiday trip, revisited this Mission last summer and brought me such an appealing account of the Indians still loyal to the Church of England, still waiting for us to send them a missionary, that I could not refrain from doing my utmost. The way seemed to open wonderfully—the Indian Department promised a grant for the day school at Tahl-Tan, kind friends in England made a generous donation, and Rev. T. P. W. Thorman accepted my call to return with his son from England and re-organize the work which he laid down on account of his wife's declining health seven years ago. After a dangerous trip up the Stickins in a gasoline launch, he and his son arrived at Telegraph Creek on June 9, and a few days after reached the Indian village of Tahl-Tan, where he found things which he had left in the Mission

House seven years before, untouched—a tribute to the honesty and loyalty of the natives. He opened the day school at once and soon had fifteen scholars in attendance. It is a matter of rejoicing that our Church and Mission House at Tahl-Tan are once more in use and that the Indians who have waited so patiently are again being ministered to by one who can talk their language. The Church has advanced during the year not only in the way of more clergymen being brought into the diocese, but also in the way of new missions being opened. The transfer of Rev. Wm. Hogan from Port Simpson to Massett has placed at the entrance to Massett Inlet one eminently adapted to minister to the settlers who are beginning to fringe that remarkable waterway into the heart of Graham Island. New Massett has been given regular Sunday services and the congregation there are ready for a church building. A few months ago Stewart was only a hamlet of half a dozen log houses. To-day it is a town of about 2,000 inhabitants. We have there a church and a parsonage with Rev. W. E. Collison in charge of this new mission. Forced on account of the railway to tear down our church and mission-house at Inverness, we have built on a better site, a building consisting of church, with rooms attached, which the Rev. J. H. Keen has found most serviceable during the fishing season. Another step in advance which we as a church have taken this year has been the incorporation of the Synod of the Diocese. While the Bishop has for some time past been a "Corporation Sole" to hold church property in trust, yet with the growth of our church work it will be found more satisfactory to have church property vested in the Synod. This can now be done under the Act of Incorporation of March 10, 1910.

Provincial Organization.—Turning to matters which affect the church in this province, I have to report that a forward step has been taken within the last few weeks in the way of preparing for some kind of provincial organization. While I have expressed myself on former occasions as in favour of as simple an organization as possible, it seems that under the constitution of the General Synod, there is no other way of our organizing than in the form of a Provincial Synod, realizing this I have attempted to draft a constitution for a Provincial Synod which, while safeguarding our Diocesan Rights, will allow us to take united action as a church in British Columbia. The chief work assigned to a Provincial Synod by the General Synod is the subdividing the dioceses and the appointing of Bishops. Naturally this vast missionary diocese will be the region most affected by this if we agree to the formation of a Provincial Synod, therefore in the draft, which has met with the approval of delegates from the other three dioceses in this province who were in Vancouver, July 26th, and which I hope to submit for your consideration at this session of the Synod, a clause is inserted which will protect the interests of a missionary diocese founded by a missionary society. By resolution of the General Synod the whole question of the formation of an Ecclesiastical Province of British Columbia depends upon whether the dioceses involved "desire to form such." As we hope to have another session of our Synod, before the meeting of the General Synod, in September of next year, we need not take final action now, but we should fully discuss the question.

Theological College.—Another matter of Provincial importance which has given me most anxious thought is the question of Theological colleges. We are building for the future and we should build wisely. We have an open field before us. The Provincial University and the two proposed theological colleges—St. Mark's and Bishop Latimer, are still in a state of flux, nothing as yet crystallized. Surely no words can express the importance of starting right. Let me repeat what I said in my charge of last year, for these words suggested a possible solution to a most difficult problem: "The comprehensive character of the Anglican church is its glory. Within certain limits men holding divergent theological views can yet be loyal churchmen. This being the case, the only way to ensure harmonious action between men of different schools of thought is by the frank recognition of these differences. It so happens that the prevailing type of churchmanship in Southern British Columbia is of one kind, and the prevailing type of churchmanship in Northern British Columbia is of another kind. The first step, therefore, towards united action is a frank recognition of

this fact and the establishment of a feeling of mutual confidence. For this reason it is much to be regretted that an attempt has recently been made to form a theological college for the whole province without any consultation with the authorities of this diocese as to a basis of agreement and without any guarantee that on the teaching staff of this college there will be any representative of that school of thought which predominates in this diocese." The solution suggested by these words may under God's blessing yet be accepted. As my words upon this vital question will be read far and wide by those interested on both sides, not only in this Province and Eastern Canada, but also in England, I shall state even at the risk of being somewhat lengthy the position which I have taken. It will be remembered that this Synod at its last session confirmed the stand which I then took by passing the following resolution: "That this Synod declines to recognize any theological college as being for the whole church of this Province without this Synod having due representation on the governing body of the same." This was at once met by the supporters of St. Mark's College offering to rescind their provisional constitution and give this diocese proper representation. After consultation with our diocesan delegates, Rev. J. H. Keen and myself, this principle was embodied in the new constitution. There yet remained the still more difficult question of a representative on the teaching staff which was mentioned to me as a second matter of vital importance. This led me to suggest to the authorities of St. Mark's College a scheme of an affiliated school in which lectures on controversial subjects would be given by professors in sympathy with the line of teaching imparted. Not being asked to act for those at Vancouver who were promoting Bishop Latimer College my suggestion took the form of an affiliated Diocesan institution taking the students of the final year for lectures on Ecclesiology, or the Doctrine of the church, the ministry, and the Sacraments, but I made this suggestion, which was freely accepted by St. Mark's College, with the earnest hope that it might open the door for the affiliation of Bishop Latimer College on similar lines. A few days ago it was my privilege to meet in Vancouver the promoters of both colleges with our Diocesan delegate, Mr. G. W. Cowan, M.P., present to support me. Negotiations are still in progress and no formal action has yet been taken but I believe there is good hope for at least a measure of co-operation. Perhaps I could not be doing the cause of truth and harmony greater service than to outline the foundation upon which we are endeavoring to build. The church throughout the Dominion of Canada by resolution of the General Synod has agreed upon a common standard known as "The Preliminary Examination for Holy Orders." All the theological colleges of whatever type of churchmanship accept this, and the ground covered in the different courses of study is practically the same. There is a common Board of Examiners for Divinity Degrees with representatives upon this Board from all the theological colleges. Further in this common standard set by the church as a whole there is a frank recognition of the different schools of thought in the church. This is done in the way of alternate text books. Still further if a candidate chooses certain text books, as allowed, the examiner is a member of the board in sympathy with the teaching contained therein. Surely it is an easy step which must commend itself to all broad-minded churchmen to allow, in a college professing to be a Provincial institution, the teaching upon controversial subjects which is embodied in authorized alternate text-books to be given by professors in sympathy with the views embodied therein. Such teachers on controversial subjects being supported by voluntary contributions of interested donors. Upon such non-controversial subjects as Old Testament Exegesis, the Canon of Holy Scripture, Apologetics, Christian Ethics, Homiletics, Elocution, etc., there can be united action, all students attending lectures by the same professors supported by the whole Church. The only serious objection which I have heard raised against this scheme is the question of residence, the spiritual life of an institution is as potent an influence as lecturing. A boarding house for the students, however, is not a vital part of a Provincial college. The simple expedient of two residences, each with its own Dean, meets the objection. The outcome would be this: One "Anglican Theological College of British Columbia" affiliated with the Provincial University, with a handsome building on the University

grounds, containing lecture rooms, library, reading room, convocation hall, etc. All lectures to be delivered in this college, with two adjacent residences—"St. Mark's Hostel" with a warden, and "Bishop Latimer Hall" with a principal, both men being not only deans in residence, but members of the College staff of lecturers. All students would register at the one College but would be free to choose their residence, and alternate set of lectures on certain subjects. There would be a common Board of Examiners as outlined and a diploma issued by the one college.

If untrammelled by the associations of the East we in the West can at the very foundation of things agree heartily upon some such broad and united policy as this and escape the scandal of two rival colleges, we shall be setting an example to the whole church in Canada which will redound to the glory of God and the advancement of His Kingdom of Truth and Love.

Indian Lands.—In regard to the Indian land question I take the ground that the Indians are wards of the Dominion Government and that if they have any grievances it is for the Dominion Government to take up their cause with the Provincial Government and see that they get their rights. I deem it unwise and unnecessary to stir up the minds of the rank and file of the Indian bands throughout the country by circulating petitions and asking them to raise money for lawyers to fight their battles. I am glad to say that no clergyman in this Diocese has done this. As a church we have appealed to the Dominion Government and received the assurance that earnest efforts are being made to obtain a decision which will be recognized by all as final. In facing the future we, as a Diocese, while doing our utmost in the way of self-support through contributing to our Diocesan Mission Fund, must of necessity look for assistance in our pioneer work from the church in Eastern Canada and in the Mother Land. We are deeply grateful to the English societies known by the letters C. M. S., S.P.G., S. P. C. K., C. and C. C. S., as well as to the Missionary Society of the Canadian Church and the Woman's Auxiliary. A month from to-day our brethren in Nova Scotia will be celebrating on the historic spot the 200th anniversary of the first Anglican service in Canada. While we cannot be present in person we can in spirit stretch forth our hand from the Pacific to the Atlantic across the vast Dominion of Canada and give the Diocese of Nova Scotia in the extreme East heartfelt greetings of the Diocese of Caledonia in the far West.

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Christian love above everything else is the bond which binds us together. May we as a Synod in all our deliberations feel more than ever that while there are diversity of gifts and differences of opinion we are all working for the one end under the leadership of the One Master, Christ our King, to Whom we would once more bend the knee and take the oath of allegiance that we may the better serve, under the Banner of the Cross, our day and generation in the uplifting of humanity.

Atlin, B.C.—St. Martin's Church was built of local lumber, and all the furniture, desks, pews, font, etc., were made by a member of the congregation. The lectern, which is also used as a

pulpit, has just been presented to the church, having also been made in the town. The altar frontal was designed by an architect in Lincoln, England, and is a beautiful piece of work. It was presented to the church a few years ago by a member of the church council. The east window was presented to the church a few days ago by a member of the church council. The east window is a clever piece of work, made of local wood, by Mr. Marcus, of Atlin. This summer, about \$200 has been raised for repairs to the church, which is now in good condition.

Correspondence

AN APPEAL.

Sir,—We, the undersigned members of the Church of England, are desirous of building a small church of our own in this town. We have in the neighbourhood of twenty-five families who have no means of attending their own church. It was our intention to build this fall, but owing to the crop failure we have found it impossible to raise money in this district. After considering the matter we have decided to appeal to the sympathy of the people at large by asking for a small donation, and by this means we hope to be able to put up a small building to satisfy our present requirements. The town of Bow Island has at present a population of 250, and we consider something should be done at once. Our present needs are \$1,000, and we ask you to give us your kind help and sympathy. Any contribution you may see fit to make will be thankfully received. No amount is too small. Contributions will be most thankfully received by the present incumbent, the Rev. H. M. Henderson, P.O. Box 63. Signed on behalf of the Church of England in Bow Island. The Rev. H. M. Henderson, incumbent, Bow Island, Alta. T. W. Dyer, W. P. Cotton, W. E. Hopkins, committee.

"CHRISTENING" OF BOATS.

Sir,—Is it not profane, as well as silly, to speak or write of a boat having been "christened," as described in your columns, July 21st, although the boat was a mission boat and the off: min: was a clergyman's wife? Surely only human beings can be made Christians, i.e. "christened" in the name of the Blessed Trinity. So-called "christening" of ships, mock marriages, and parodies of the Holy Communion may give much amusement to the irreverent and thoughtless, but they are profane, blasphemous and sacrilegious acts, and should not be countenanced by Churchmen. It is not the ceremony of naming a ship, or even of breaking the traditional bottle, that is objected to, but the calling these things by the sacred word "Christening."

WM. WATSON.

Family Reading

THE THEOLOGICAL VIRTUES.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

O Faith divine forever shine
Within this lowly breast,
Nor take thy flight until in sight
The vision is possessed.

O radiant Hope, on thy fair slope
I view the heavenly shore;
Lead thou me on till morning's dawn
Shes all my conflict o'er.

O Love supreme, at thy pure stream
May I forever be
A constant guest with all the blest
Who joy to drink of thee.

Thrice happy those who find repose
In Faith, and Hope, and Love;
But of the three true Love shall be
The gift which lasts above.

O Thou from whom all grace doth come,
Faith Hope and Love impart;
And chiefly make Thy love to take
Possession of my heart.

WILLIAM EDGAR ENMAN.

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THE SYMPATHY OF THE SILENT.

The telegram announcing her daughter's death was delivered to Mrs. Benedict at seven, and from until ten that morning there was a lump in Anne's throat that she could not swallow.

The sad news which had flashed over the wires from Mrs. Benedict's son-in-law was known to everyone in town almost as quickly as it was known to Mrs. Benedict. Everyone's sympathy was stirred—Anne's more than most people's, but with a difference in the result, which caused her eyes to hurt as she looked wistfully out of the kitchen window across the Tupper's narrow back yard into Mrs. Benedict's house.

Mrs. Tupper and Hilda had gone over directly after breakfast, and had not returned. Anne had not gone. Now from her post in front of the window she saw the neighbours coming and going. "And each of them," thought Anne, "can say just the right thing to Mrs. Benedict."

That was the difference which hurt. Anne well knew she would be stricken speechless in the house of mourning; therefore she stood in the kitchen and swallowed the lump which would not go down.

Presently her girl friends began to arrive at the house across the yard. Anne counted eleven—she was the twelfth who had been entertained by Mrs. Benedict only the afternoon before, and she was the only one of the dozen who could express no sympathy for their hostess.

But had the bereaved woman known it, Anne was also the only one of the dozen who, the evening before, had left her door with no word of criticism for her, her house and her sea.

The guests had gone away together, and as they trooped round the corner, many were the comments on the events of the afternoon.

"If I were as rich as Mrs. Benedict," whispered Belle, "you wouldn't catch me cutting ice-cream bricks in layers so thin you can see through them."

"And such a stiff, bare-looking parlor!" sniffed Hilda. "I should like to get into it once with some of her money and permission to fix it up."

"And, girls, did you notice her belt?" asked Grace Donovan. "It is worn off on the lower edge. I wouldn't be seen in such a belt, and yet I suppose she could buy out a dozen men like father!"

"Of course she could," assented Lora Head, "yet she's doing her own work. Catch me doing it in her place!"

So ran the comments from eleven. The twelfth said nothing. Yet the eleven were not unkind girls at heart, as the morning proved. Hilda was hurrying about the town on errands that Anne longed to do. Belle and Lora left Mrs. Benedict at nine, and took the train to the city, feeling quite important under the weight of their errands. Grace was writing notes and sending telegrams in Mrs. Benedict's name.

Only Anne stood idle, yet no one longed more to be of service to the stricken friend. "If only mother would come home, I could find out what needed to be done!" she thought.

But Mrs. Tupper did not come. Therefore, Anne slipped out behind the dividing hedge, and waylaid Hilda, who was hurrying along with her arms full of packages.

"Tell me something I can do for her, Hilda!" begged Anne, in a whisper.

Hilda stopped and looked her surprise. To her Anne always seemed a little odd. "Whatever are you hiding behind the hedge for, Anne?" she asked. "Haven't you been in to see Mrs. Benedict yet?"

Anne shrank back. "No, I haven't. I—I don't know what to say, but if I could only do things—"

"Why, Anne!" Hilda's voice grew gentle at the sight of the distress in her younger sister's

face. "All that is necessary is to go in and just tell her you're sorry. It's not difficult at all, because she isn't taking on a bit. Mother says she ought to cry to relieve her head, but her eyes are so dry they shine!" And Hilda hurried on.

Anne went back and sat on the door-stone. It sounded so easy to do as Hilda said, and it was easy for Hilda, but not for Anne. To be sure, people, old and young, were always telling Anne their troubles, but having some one all along call you in and do the talking is different from invading a house of grief and doing the talking yourself before a roomful. Therefore, Anne sat on the door-stone and swallowed hard.

Through the back yard ran a walk, which led to a gate in the hedge that opened on another walk communicating with Mrs. Benedict's back door. Beside the back door was a window, and outside the window was a small rack, on which, each sunny morning, Mrs. Benedict's dish-towels hung.

Anne's eyes, travelling down the walk and through the hedge gate, arrived at the dish-towel rack, and found it empty. In an instant she was on her feet, flying down the walk.

"Can it be?" she exclaimed, breathlessly; and in an instant she found it was.

The callers were moving in and out of the front door; therefore Anne opened the back door boldly, walked in, and looked about.

Evidently Mrs. Benedict had been very tired the evening before, and had merely stacked up her china in the big sink after her guests departed, for there it was, with the addition of the breakfast dishes. The telegram had arrived just as she had filled a dishpan with water; and the kitchen and dining-room had been left in a state of unutterable confusion.

"I'm so glad no one has thought of the kitchen!" Anne whispered, pushing her sleeves above her elbows.

She lighted the oil-stove, and set about the work deftly, systematically, rapidly, with a joy in the service which caused the lump in her throat to disappear and her eyes to cease hurting.

For two hours she washed and swept and scrubbed and dusted, until order reigned in the place of chaos. She had just finished setting the table and dusting the dining-room when she heard voices—her mother's, tenderly sympathetic, and Mrs. Benedict's, dull and hollow, the voice of a woman stunned by an unexpected blow.

"I'm so glad they're all gone!" the dull voice said, wearily. "Every one is kind,—oh, so kind!—but my head feels as if it would burst. And, Mrs. Tupper, it seems so unnatural, but through all the misery of this morning I couldn't forget for a moment the awful state my kitchen and dining-room are in."

Anne dropped the duster and silently fled as the dining-room was pushed open. She heard Mrs. Benedict's low, bewildered cry, and Mrs. Tupper's quiet explanation, as she caught sight of Anne through the window.

"This is just Anne's way of expressing sympathy, Mrs. Benedict."

Anne heard no more as she ran up the walk into her own kitchen.

Shortly after, the Tupper's sat down to a late dinner, and Hilda gave an excited account of the many things she had done during the morning, and the difficulties attending the doing.

"No one had what I wanted, or could do just as I directed," she exclaimed, in conclusion, "and I did get so vexed and tired and warm!"

Suddenly she looked at Mrs. Tupper. "Why, where is Mrs. Benedict, mother? Didn't you bring her over to dinner?"

"She is asleep," returned Mrs. Tupper, quietly. "She cried herself to sleep."

"Oh, did she finally cry?" exclaimed Hilda.

"Yes," Mrs. Tupper glanced at her youngest daughter, whose work-flushed face was bent over her plate. "When she saw what Anne had done, the tears came."—Alice Louise Lee.

DON'T PUT A BIRD IN THE WINDOW.

"Never put a bird in the window," said a bird fancier to the reporter the other day. "I rarely go into the street in summer, or even on a mild day in winter, that I do not see unfortunate canaries hung in the windows. Even if the sun is not broiling the brains under the little yellow cap, a draught is blowing all the time over the delicate body. People have been told a thousand times that they must not put a bird in the draught, yet how few remember that there is always a draught in an open window.

A DREAM.

I saw my old home in a dream.
It was so real my heart grew light,
I thought from strangers to redeem
My home, and make its hearthstone bright;
The means were mine; I could restore
To its old-time beauty my home once more.

I saw the graveled walks, the flowers,
The trees of green against the sky,
Whose light leaves, rustling in the breeze,
Made music soft in days gone by.
And lingering round walks, trees, and flowers,
Were memories dear of childhood's hours.

How I had longed for this for years,
To own again my childhood's home;
While struggling on mid hopes and fears.
Now surely the reward had come;
My own home was my own once more,
Its loveliness I would restore.

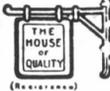
Here joyfully to pass my days,
My youthful pleasure to renew,
Adopt again the olden ways,
To feel as then, when life was new.
O surely naught were needed still
The cup of earthly bliss to fill.

And then a change came o'er my dream,
A shadow dimmed the vision bright;
A cloud, I knew not whence it came,
To darken what had seemed so light;
A sudden thought, I never can see
The loved ones who have ceased to be.

The old home now had lost its charm,
'Twas vain to make it as of yore,
Gone was the father's sheltering arm,
My mother's welcome at the door—
Alas! I cried, I can't restore
The household that will form no more.

—"Youth's Companion."

Among the relics of Benjamin Franklin which survive is a prayer-book having traces of his personal use. In it is written the name of Betty Barker, a young girl to whom he gave it, with these words of advice, "Go to church constantly, whosoever preaches. This act of devotion is your principal business there, and, if properly attended to, will do more toward mending the heart than sermons generally do. Yet I do not mean that you should despise sermons, even if you dislike the preacher, for the discourse is often much better than the man, as sweet and clear water comes through very dirty earth."



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British and Foreign.

Bishop Aves, of Mexican mission, writes: "During my last visit to the native field I laid three cornerstones, and in seven communities I found people building churches."

The Rev. Arthur J. Brown, D.D., states that in 1901 there were less than 100,000 Protestant Christians in China. To-day there are more than 1,000,000. A most remarkable advance!

The twenty-fifth annual Convention of the Brotherhood, in the United States and Canada, meets at Nashville, Tenn., September 28th to October 2nd inclusive, the sessions being held in the hall of the House of Representatives at the State Capitol. It is expected that 1,200 to 1,500 delegates and visitors will be in Nashville, which is one of the most important cities of the South, with a population estimated at 125,000 to 150,000, and two great universities, seven business colleges, three medical colleges, two dental colleges, two law colleges, eight negro colleges, and fourteen miscellaneous institutions of learning, with 12,000 students on the rolls, and employing over 1,000 teachers. In addition to these Nashville has an excellent system of public schools.

Southwark Cathedral has, we understand, been enriched with a stained glass window in honour of Oliver Goldsmith and in memory of Canon Thompson, its late rector and sub-dean. The subject is the Nativity. At the head of the window is a picture of Oliver with the motto, "Nullum quod tetigit non ornavit." Below is a figure of St. Patrick with an episcopal staff and a sprig of shamrock. It is fitting that the memory of this distinguished Irish poet should thus be commemorated. Who has not read "The Traveller," "The Deserted Village," "The Vicar of Wakefield," and other masterpieces of the genial, gifted, yet erratic, doctor, the friend and comrade of Johnson, Burke and Reynolds. It may not generally be known that Goldsmith was the son of a clergyman.

Amongst the men of mark given by Canada to the United States, one of the most conspicuous is Bishop Brent, of the Philippines. Dr. Brent's efficiency in the Episcopal chair has brought him into deserved prominence—a prominence which has served to give point to some humorous anecdotes. It is said that the good Bishop is sometimes addressed as "The Bishop of the Philippines." On one occasion even this appellation was improved upon. Dining at the house of a prominent Non-conformist, where some of the housemaids were Churchwomen, one of them, delighted at having a real Bishop dine at the house, said joyfully to another: "Do you know that the Bishop of the Philistines is coming to dinner?" "He must be a pretty ancient party," was the comment of the Baptist housekeeper, who happened to overhear the remark.

Having recovered from a recent illness, the Bishop of Oxford has had published in his Diocesan Magazine

the following reverent and beautiful letter to his diocese: "I want to write a few words out of many thoughts of thankfulness that are in my heart. I want to tell just something of my gratitude to those who, during my illness, have been helping me with their prayers. It has been a time full of mercy and loving kindness. I was, I think, 'even hard at death's door,' but God delivered me and has led me far on the way of recovery, and I am bidden to hope for a full return of health and strength. And all along I have had round me such care and comfort, such wealth of kindness, far and near, as might gladden any man. Nor has God, in spite of all my undeserving, withheld from me the light of His countenance. I long that through whatsoever years He wills I may more simply and more thankfully live for Him in the service of the diocese, to which, indeed, these weeks have bound my heart closer than ever before."

The Central Board of Missions has again issued their useful survey of this important subject (1s. net). The principal feature of this year's review is the treatment of Canada. The appeal of the Archbishops for Western Canada is given in the forefront of the review, and this is followed by articles by Canon Tucker, General Secretary of the Church of England in Canada, and by the Archbishop of



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Ottawa, Metropolitan of the Province of Canada. But, pressing though the needs of Western Canada are, we need not forget that Eastern Canada also has claims upon us. "By all means," says the Bishop of Fredericton in his report, "let the Church at home respond to the appeal of the West, but let it not be forgotten that the very force of the appeal is a menace to the strength of the Church in Eastern Canada. The East does not ask for England's money, but she does ask that the door between herself and England shall not be closed; that there shall, at least for some years to come, be a free flow of missionaries to the East as well as to the West. If we are to help the West in its hour of great need, then our own work must not be allowed to suffer." Africa is the only other portion of the mission field that is here treated diocese by diocese. The outlook in Uganda seems especially promising, though the work is much hampered at present by lack of workers to build up

the Church "as a solid, enduring breakwater against the rapidly advancing wave of Islam." Sierra Leone still mourns the death of Bishop Elwyn, and Bishop Hamlyn is unable to return to the Diocese of Accra. The report of the South African Railway Mission is hopeful, though again the need of more clergy is very evident. "The work is not only among railway men, but among all the white settlers—farmers, storekeepers, miners, etc.—within reach of the railways." On the work in India, Australia, South America, etc., we have only short notes, but they are all interesting, and most of them encouraging. The book covers the whole mission field, and is full of striking and well-condensed information.

In the chancel of the parish Church of Brewood, Staffordshire, England, there is a mural tablet with this inscription: "Christian Stranger. Here among the ashes of the Faithful, Repose the Mortal Remains of The Rt.

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Rev. Charles Berington, Doctor of the University of Paris and Roman Catholic Bishop of the Midland District in this Kingdom. He died June 8th. A.D. 1798. R.I.P.

In the same church another Roman Bishop, the Rt. Rev. John Horniold, titular Bishop of Philomela, was buried in 1778. To us of the present it is bewildering to find that Roman Bishops were sometimes interred in churches of the Anglican Communion. Our perplexity is deeply significant. It is to be explained by the great change which has taken place in Roman faith and practice. The hereditary English Romanists of that time were people with a very different faith from the Romanists of the present. Some incidents in the lifetime of Bishop Charles Berington will show points of alteration. In 1788 the Roman Catholics in England composed a memorial, called the Protestation, to be presented to Pitt, the Prime Minister, for the purpose of securing their social emancipation. Among the statements made in the Protestation is one of great import, emphatic and unqualified: "We acknowledge no infallibility in the Pope." This memorial was signed by the four Roman Bishops then in England, all Vicars-Apostolic, by 240 priests, practically all of the Roman clergy then resident in England, and by 1,523 of the most important of the lay members of the Roman body in England. A little later the London Vicariate became vacant by the death of Bishop James Talbot, and Bishop Berington was elected to fill the vacancy by the clergy of the London district. The election was set aside by the Pope because the Bishop's theology did not accord with the principles of Ultramontanism. It was at this juncture that Sir John Throckmorton, a prominent Roman Catholic layman, wrote his famous letter to the Roman clergy in England, in which he described the Roman Vicars-Apostolic "as persons who now by a lamentable abuse, preside over you in virtue of an authority delegated to them by a Foreign Prelate, who has no pretensions to exercise such a power." How momentous the change has been in the Roman Catholics in England in a time as short as a hundred years may be seen when we remember that it was an English prelate who led the Ultramontane forces—a party described by Cardinal Newman "as an insolent and aggressive faction," poor Newman—to victory in the Vatican Council. The result of that victory was that the dogma of Papal infallibility, repudiated in 1788 by the English Roman Catholics, almost to a man, became necessary to salvation. Still, the Roman Catholic faith never changes!

Children's Department

EACH ONE.

By Marianne Farmingham.

In the thronged and crowded street
What am I
But a little unit speck
Men pass by?
Nothing worth to those I meet,
Yet, with space for my own feet
And the right to choose my way,
Claiming for my life God's day
'Neath His sky.

And the world is all for me,
Though but one;
All the best of earth is free.
God's will done;
Air and space, and rain and shine,

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God has given to be mine,
All his good things I may take
Since He gives for love's dear sake
Every one.

Oh! my brother in the throng,
Have no fear;
Love is never absent long,
God is near.
All his children have their share
In the loving Father's care;
You and I are never lost
In the crowd. Love counts no cost
And holds each dear.

**THE STORY OF LITTLE GAY-
LORD HART MITCHELL.**

Perhaps some of the young readers of the Canadian Churchman would like to hear just a little bit about the

little boy whose interest and love for Missionary work led to the formation of the Baby branch of the Woman's Auxiliary. He was only between two and three years of age, when, being at play, and addressing a remark to his aunt, receiving no reply, he said, "why don't you answer me, Auntie Mamie?" And then, having heard the noon-day bell, she knew it was the hour to pray for Missionaries, explaining who these were. He never forgot the hour after that, but whenever he heard the bell ring would call out "Auntie Mamie, do you hear the bell? It is time to pray for Missions?" When asked what he said, he replied that he prayed for his uncle Neddy, Bishop Cox and Miss Bull and that sometimes he said just "God bless all the Missionaries all over the world." His aunt, think-

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ing over all this, and doubtless praying over it, another thought came to her one night, and at breakfast next morning she said to Gaylord, "would you like to have a box and put a penny in it?" He was pleased and said, "then I shall be a little Helper." Then the little society began under the name of the "Little Helpers." Together they made forty mite boxes with pictures of baby faces pasted on top and the text "Little Children, Love One Another" written below, and Gaylord took them around in his baby carriage. Of course the Woman's Auxiliary warmly welcomed the "Little Helpers" and they formed the Baby Branch of that great body. That is the story and little Gaylord is in Paradise, and doubtless remembers always the "Little Helpers" still, and prays for all the Missionaries. All the boys and girls who read this will pray daily for them, too, and belong to some kind of Missionary Society, and take a deep and life-long interest in the work so dear to the Heart of Our Lord Jesus Christ. Perhaps if they keep their ears well open some of them will hear Christ's voice asking them to go themselves and take the good news of a Saviour of the World, to those who have not yet been told all that God's love has done for our souls.

AUNT JANET'S WEDDING CAKE.

When Aunt Janet was married, all the small boys in the neighbourhood rejoiced. She was Jimmy's auntie, and had lived with him ever since Jimmy could remember.

Aunt Janet liked little boys, and the little boys—those who were lucky enough to be numbered among her friends—loved Aunt Janet. Jimmy wished to invite them all to the wedding, but Mother and Aunt Janet both objected.

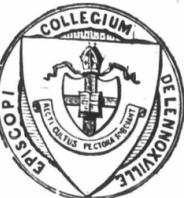
"I will tell you what you may do," Mother suggested. "You may treat the boys to ice-cream out in the garden after dinner. In the garden, remember,—they mustn't come in the house."

Boys are not too particular about the spirit of their invitations. It was enough that they were allowed outside the house the night Aunt Janet was married. It is surprising how much gaiety may be seen through windows if the shades are not pulled down or the curtains drawn too tight.

Before Jimmy appeared in the garden to "count noses," as the kitchen maid advised, half a dozen small boys had caught glimpses of Aunt Janet in her wedding gown, and more

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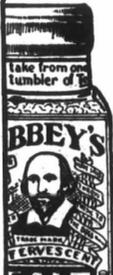
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than one had recognized his own mother among the guests. They were almost quarreling over which was "the prettiest lady at the wedding," when ice-cream was served beneath Japanese lanterns and in the moonlight of the garden.
 Suddenly Jimmy spoke in a low voice. "Boys," said he, "I see two eyes staring at us."
 "Where?"
 "Don't everybody look at once—through the back fence."
 "'Fraid?" suggested Richard Brown.
 "No, because I do believe I know who it is; it's that Patsy Graham that lives in the alley."

"Tell him to fly his kite," suggested one.
 "Give him a scare," added another voice. "Say, we'll telephone to the police if he doesn't get out."
 "Indeed I won't," exclaimed Jimmy, who felt extremely important that night. "He's just as good as any of us. I'll take him a dish of ice-cream. Hey, there, Patsy, want some ice-cream?"
 It wasn't for ice-cream that Patsy lingered near the back fence, although he accepted a dish of ice-cream gratefully. What Patsy demanded was a wee bit of wedding cake stepped on by the bride.

"Why, if she steps on it, that will spoil it," was Jimmy's objection.
 "It ain't good for nothin' unless the bride she steps on it," Patsy maintained. "You won't get your wish unless she does that."
 "You silly goose," observed Jimmy. Nevertheless he went into the house, returning with a piece of wedding cake for Patsy.
 "Did she step on it?" persisted the boy outside the fence.
 "No, I couldn't get near her," Jimmy replied. "Everyone is talking with Aunt Janet, and you can't say a word yourself."
 At this Patsy crumbled up like a little brown leaf and began to wail, "I won't get my wish, I won't get my wish! My mother'll never get well, and there won't be nobody left but Daddy'n me!"
 "What's the matter with Patsy?" demanded Jimmy's particular friends.
 "Oh, you know his mother is sick," Jimmy explained. "Poor little kid, don't cry. I'll try again. Come on, boys."
 "Now look here," cautioned Jimmy when the boys returned with him into the garden. "Patsy's mother won't get well anyway. I heard Aunt Janet say so, and if it is any comfort for Patsy to wish that she would on a piece of stepped-on cake, why Aunt Janet's just got to do the stepping, that's all."
 Before Jimmy could make Aunt Janet understand what was expected of her, the clergyman and a room full of guests learned the story of Patsy and his wish. Boys, watching from outside the window, saw the guests stand back in a circle about Aunt Janet, saw the circle open a moment later, allowing Jimmy to pass through, and they noticed, too, that the clergyman patted Jimmy's head.
 Now the strange thing is that Patsy got his wish. Before the end of summer his mother was well. For the very day after the wedding, the clergyman who married Aunt Janet—he was the same one who baptized Jimmy—called to see Patsy's mother. Next thing Patsy knew, there was a trained nurse in his little home, taking care of his mother. Every day thereafter Jimmy's mother or other boys' mothers called to see if the patient needed anything. They brought her flowers and all sorts of delicacies to tempt her appetite. When Patsy's mother was well enough to sit up, Mrs. James Carey Newton took her, and Patsy too, to the seashore for a month.
 Patsy always insists that he might have lost his precious mother but for Jimmy's kindness the night of Aunt Janet's wedding,—which may be the truth regardless of cake.
 —S. S. Times.

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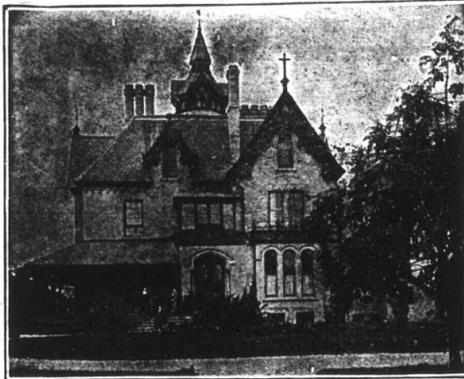
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