

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, AUGUST 18th, 1910

No. 39

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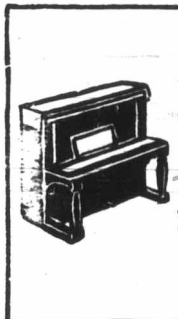
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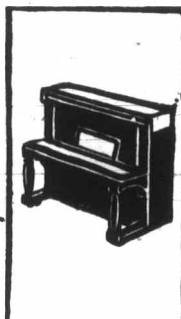
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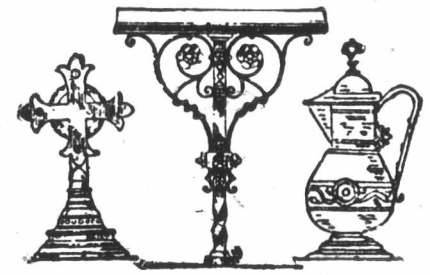

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Lessons for Sundays and Holy Days.

- August 21.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 1 Cor. 1, 26 and 2.
Evening—2 Kings 6, to 24; or 7; Mat. 27, to 27.
- August 24.—St. Bartholomew A. & M. Ath. Creed.
Morning—Gen. 28, 10 to 18; 1 Cor. 4, 18 and 5.
Evening—Deut. 18, 15; Mat. 28.
- August 28.—Fourteenth Sunday after Trinity.
Morning—1 Kings 9; 1 Cor. 8.
Evening—2 Kings 10, to 32; or 13; Mark 2, 23—3, 13.
- September 4.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; 1 Cor. 14, to 20.
Evening—2 Kings 19; or 23, to 31; Mark 6, 30.

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

THIRTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 247, 254, 263, 452.
- Processional: 49, 382, 488, 664.
- General: 15, 420, 480, 482.
- Children: 709, 711, 712, 720.
- Offertory: 398, 417, 503, 621.

FOURTEENTH SUNDAY AFTER TRINITY.

- Holy Communion: 259, 397, 525, 553.
- Processional: 10, 612, 624, 626.
- General: 22, 491, 535, 651.
- Children: 710, 719, 731, 733.
- Offertory: 556, 565, 627, 679.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The leading thought in Jesus' conception of God is that of Fatherhood. And the uniqueness of Jesus' teaching is nowhere better illustrated than in the implications to be derived from His doctrine of Fatherhood. God is necessarily transcendent. He is above all. But He is also in us all. And His proximity to man is made clear and reasonable in the light of our Lord's revelation. The suggestiveness of Jesus' doctrine of Fatherhood comprises the whole realm of Christian theology, and gives to it a unity which is one of the strongest proofs of its finality. The nearness of God to man at once suggests the thought of service. As the children of God we must demonstrate our love, our respect, in perfect obedience to His will. Service is the outcome of love;

faithful service is the proof of undivided love; and undivided love is the ambition which Jesus wished to impress upon the mind of the lawyer. Now let us meditate upon this "undivided love." The chief sin with us is that our service is not whole-souled because our love of God and His will is not perfect. We are inconsistent. But what is inconsistency? Divided love, divided aim, double-mindedness, all of which, if persisted in, will make us fail finally to attain God's heavenly promises. Consider what God asks for: a love which consecrates every part of our being, all our faculties, to Him and to the fulfilment of His will. If we were to conceive of God as a King we might be justified in refusing to Him that intimacy which is based upon perfect or universal service. But when we learn from Jesus to regard God as our Father we find that we have been initiated into a bond of intimacy with the Almighty which demands our life, our all. This universal love and service devolves upon the duty of renunciation, a voluntary asceticism. And the object of this renunciation is the attainment of Christian perfection. In fact, renunciation is the proof that we are living the spiritual life. Where there is no renunciation for the sake of the Kingdom of God there is no love. And God abides only in love. Therefore, only they who take up their cross daily and follow Jesus can be said to be in communion with God. How necessary it is for us to teach our children the duty and the blessedness of renunciation! The duty, because without it there is no spiritual life; the blessedness, because we cannot think of joy, of the crown of life, without the preceding suffering. The passion always comes before the resurrection. The recognition of this order in all spiritual experience gives unity and effectiveness to our life. Forget not that universal love implies constant renunciation of unlovely things.

Imperial Churchmanship.

It is a source of unbounded satisfaction to large-hearted, broad-minded Churchmen in Canada to be assured of the deep and developing sympathy and interest felt for us and our work by the Primate and other leaders of the British Church. As evidence of this we are kindly permitted to give the following extract from a letter of the most gratifying character recently received from a prominent Canadian clergyman, who has, by permission of the Archbishop of Canterbury, been taking duty in England during a visit to the Motherland: "I have had many pleasant experiences here, but none to equal the visit from which I have just returned at Lambeth Palace, where Mrs Abbott-Smith and I enjoyed for a few days the exceedingly kind and courteous hospitality of the Archbishop and Mrs. Davidson. It is surely a significant sign of the times that the Primate of All England, to whom a priest from overseas had merely sent the formal request for permission to take temporary duty in England, should extend to him, simply because he represented the Church in Canada, such kind and unlooked-for hospitality. And among the varied impressions which I carry away from my visit to that historic building, associated with so many sacred scenes and with so many great leaders in our Church's history, not the least is that of the keen and well-informed interest which the Primate takes in the affairs of our Canadian Church. Out of his valuable time he gave up hours—some of them far into the night—in discussing with me our conditions and problems and assuring me of the sympathy with which the leaders of the Mother Church are watching our developments."

Evangelical Alliance.

This body of religious workers is about to hold a series of meetings in selected Canadian cities, beginning in Quebec, on August 28th, and end-

ing in that city on the 28th of October. Besides Quebec and Ontario, the Maritime Provinces will be visited, and some of our North-West Provinces as well. This body began its work in London, England, as far back as the year 1846. It has representatives in most countries of the world. Its aim is to unite Christian people on a moral and spiritual basis, seeking neither legislative nor disciplinary methods, the aim being to establish amicable and, so far as possible, mutual co-operation in religious work and enterprise. The Bishop of Toronto is president of the branch of the Alliance in Canada. The visiting delegates will be the Venerable T. J. Madden, Archdeacon of Liverpool, England, and the Rev. George H. Handson, D.D., minister of the Duncavin Presbyterian Church, Belfast.

General Baden-Powell.

We are glad that this distinguished British soldier is to visit Canada. One of comparatively few leading soldiers who proved themselves equal to the tremendous demand made upon them by the novel and trying methods of Boer warfare, General Baden-Powell stands out pre-eminently as a resourceful and capable leader of men in the profession of his choice. We cannot help feeling that when Sir Robert Baden-Powell resigned his position in the army and took upon himself the serious and onerous duty of leading the youth of our Empire to develop to the utmost all their faculties of body and mind, and earnestly to apply their growing powers to useful, unselfish, noble and patriotic ends, he unconsciously took rank amongst the great benefactors and reformers of all time. Our fellow-countrymen, we are confident, will in every way within their power show their appreciation of the work and character of this distinguished man.

Railway Enterprise.

It seems strange, but nevertheless it is a fact, that we will shortly have to our credit three separate Canadian railways, carrying passengers and freight from salt water on our Atlantic to salt water on our Pacific coast. We refer to it in no vain-glorious or boastful spirit. But it is no small satisfaction to know that the pluck, perseverance and enterprise of our public men, despite the comparatively few millions of our population and the sparse settlement of our widespread territory, are rapidly accomplishing these large undertakings. It must be admitted that we have shown an aptitude for dealing successfully with large undertakings of a purely Canadian character. No doubt the same capacity for handling big enterprises will be directed to Imperial issues. This will pave the way for Canada becoming in time, as prophesied by Earl Grey, the heart of the British Empire.

A Sidelight on Tennyson.

Not only interesting but instructive are personal reminiscences of scholarly friends of eminent literary men, especially when they bear upon the opinions and methods of those of whom they write with reference to their own compositions. Mr. T. Herbert Warren, M.A., Hon. D.C.L., president of Magdalen College, Oxford, Vice-Chancellor of the University, in his introduction to the "Poems of Alfred, Lord Tennyson," published by Henry Frowde, amongst other things says: "He was not pedantic about rhymes, and distinguished between those occasions when a loose or imperfect rhyme gives really more naturalness and spontaneity than a too strict precision, and those where this precision is demanded, but his ear was in reality as nearly as possible infallible. He found fault with poets whose music is often extolled, with Collins and Matthew Arnold, for example, for their occasionally harsh and sibilant verses. He con-

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Illibere, G.

trasted the fine ear of Grey. He pointed out to me that, although he wrote 'Robin and Richard,' he did not write 'Richard and Robin,' because it failed to satisfy his ear. When I praised his phrase about the 'stedfast shade' of Saturn 'sleeping on his luminous ring,' he said: 'I am not sure that I ought not to alter it, for I am told now that it is not stedfast and it does not sleep; but contracts and expands.' Professor H. H. Turner, however, informs me that Tennyson's original description is quite sound. He adds that for an astronomer 'Maud' is absolutely dated to the spring of 1854 by the lines about Mars

'As the glow'd like a ruddy shield on the Lion's breast . . .'

"He was by nature very sensitive of criticism. He was, however, very willing to accept it when he thought it sound. . . . What is he to us to-day? In this Oxford volume I quote Oxford's Chancellor: 'He is at least these things: a great artist, a great singer, a great prophet, a great patriot, and a great Englishman.'"

Patriotic Generosity.

Lieut.-Col. Sir Henry Pellatt has again proved his faith and love for the Empire by his abundant works. The sending of his regiment, the Queen's Own, to England for a period of instruction at Aldershot with the British troops quartered there is a piece of unexampled generosity, well worthy of the order-in-Council issued by the Government of the Province in commemoration of the event and of the public approval of the act tendered Sir Henry by the Council of the city of Toronto. Such deeds give living significance to the poetic aspiration of our late laureate, Sir Alfred Tennyson, that we should join "hands across the sea." All honour to Sir Henry Pellatt and to the rank and file of his highly honoured regiment!

THE COMING BI-CENTENARY—A LAST WORD.

Within fifteen days the Bi-centenary will be upon us, and well within a month it will have passed into history, and we seize this opportunity after our fortnight's silence to say a last word. In the first place we would reiterate our reminder that this celebration is one which, while specially originating in, and in a sense representative of the Church in the Maritime Provinces, is of national scope and import, and entirely dependent for its success upon the hearty co-operation of the Canadian Church at large. This is evident from the fact that arrangements have been completed by which every diocese in the Dominion will be officially represented. The list of selected preachers and speakers still further emphasizes this fact. They are representative of every section of the Church with one exception, viz., the Maritime Provinces. It was thought better, we understand, to confine the invited speakers to outsiders, leaving, of course, the home clergy the liberty of taking part in the discussions. This was done, not on account of lack of material, but from exactly the opposite reason. The supply of clergymen and laymen exceptionally qualified to preach and speak on such an occasion was so large that the Committee of Management found it necessary to adopt a sort of "self-denying ordinance," and to exclude from the official programme the names of all Maritime Province Churchmen, clerical or lay. It was a case, to use the French expression, of an "embarrassment of riches." Invidious distinctions could not be made, and so no one was asked. The list of invited preachers and speakers with this one limitation is, however, very widely representative, and includes the Bishops of Glasgow, Washington, Duluth, Ontario, Algoma, the Philippines, London, Montreal, Massachusetts, and many other well-known prelates: The Revs. H. G. Perle, S.P.G. (London), Arthur French (Mont-

real), Canon McNab (Toronto), Principal Rexford (Montreal), Pribendary Stairs (London), Canon Phair (Winnipeg), Dyson Hague (London, Ont.), Canon Tucker, Dr. Worcester (Boston), Canon Robinson (S.P.G., London), Archdeacon Cody (Toronto), Messrs. Silas McBee (New York "Churchman"), Sir Dyce Duckworth (London), N. W. Hoyles (Toronto), Hubert Carleton, and many others. The Congress, to be held on Monday, Tuesday and Wednesday, will be incomparably the most important gathering of the kind ever held in connection with the Canadian Church, and possibly with any religious body in the Dominion. To many it will be the opportunity of a lifetime, never to be repeated. There will be a cosmopolitan atmosphere about the Congress which will be uniquely suggestive and inspiring, and which may well be epoch-making in the personal experience and careers of some of our younger clergy. We are quite aware of the fact that comparatively few of our clergy will be able to attend the Congress, but to those fortunate few the possibility may in a sense be termed a duty. It is, indeed, a chance which no one in a position to embrace it can afford to lose. We might suggest that some of our congregations should present their rectors with tickets to Halifax. It would be an excellent investment, and would abundantly repay itself. Then, as we have before pointed out, there is the delightful trip during the pleasantest season of the year to one of the most interesting and attractive regions in the Dominion, which is far too little visited by our Ontario people. The attractions of the Bi-centenary are, indeed, manifold, and we do most sincerely hope that the Church people of the Dominion will for once rise to the occasion and prove themselves worthy of this opportunity for making a corporate demonstration of their affection for and loyalty to the old Church. To no other religious body in the Dominion could such an opportunity offer itself. May we prove equal to it.

THE CHURCH AND SOCIALISM.

It is not difficult to cordially sympathize with those who are strongly impressed with the claims of that many-sided movement, or movements, known collectively as "Socialism." Its aims are so lofty and beneficent, and the urgent need for the radical betterment and transformation of present social conditions is so apparent, that almost any clergyman, who is by the very nature of his office a professional philanthropist, may be pardoned for being strongly tempted to identify himself with it. This, indeed, a number of very prominent and deservedly respected clergymen in England have already done, including "Father" Adderley, the Rev. Percy Dearmer, the Rev. J. Donaldson and others equally well known, and a number of laymen. Now, on general principles, we have nothing whatever to say against the clergy actively interesting themselves in certain public movements. We will go even further and say that it is quite conceivable, though hardly likely, where the clergy would be justified in publicly taking sides on certain political questions. Therefore, in strongly counselling abstinence at present from participation in socialistic agitation on the part of the clergy, we do so with the full and frank recognition of their perfect freedom in the matter. On the merits of the case, however, we are very strongly convinced that at this juncture it is not expedient for the clergy to prominently identify themselves with what is known as "Socialism," and for the following reasons: (1) No one knows what "Socialism" is. Practically, there are almost as many schemes of Socialism as there are leaders, and new ones are springing up day by day, if not mutually contradictory, at all events widely and fundamentally differing. There is the Socialism of certain Continental teachers and leaders which is, fundamentally and essentially, anti-Christian, and which repudiates not

only private property, but marriage and every social institution. Between this extreme form of Socialism, with its sweeping negations of a hundred things inexpressibly dear and sacred to the average civilized Christian man, and the infinitely milder type, which finds its advocates among the clergy, how many degrees and modifications are there? Socialism, therefore, as at present constituted is far too vague and indefinite a cause for a man to intelligently espouse. Changing, as it does, every day, the man who identifies himself with it is apt to find himself landed and stranded in some hopelessly false position from which he will find it extremely difficult to extricate himself. At least, we say, let him wait until the movement has finally declared itself in regard to its fundamental principles. (2) Socialism, or the systems known by that name, are at present, at all events, committed to the fundamentally false principle that human well-being is wholly a matter of material surroundings. It engages to bring about the redemption of mankind by increasing his material comforts and making life easier for him. Now, in a sense, Christianity is committed to this, but only as a means to an end. Christianity certainly strives to ameliorate, and has greatly ameliorated, man's material surroundings. But why? Simply that an environment may be created in which the practice of religion may be rendered reasonably easy. Civilization, unless founded upon this principle; i.e., unless it is infused and inspired with a moral aim, unless it ministers to moral development, inevitably rots and dies. "Where there is no vision (of something spiritual, of something beyond and above) the people die." (3) Socialism has been pronounced by the most competent authorities to be an economic impossibility. According to the greatest thinkers of to-day, it is absolutely unworkable. On this phase of the question we do not propose to take sides, not being or aspiring to be an authority on political economy. But this we do not hesitate to say, that there is enough uncertainty on this head to make the clergy exceedingly cautious about identifying themselves with the movement in its present stage. A scheme economically impossible, and, according to some, unthinkable, cannot be morally right or workable, for, in the last and final analysis, economic and moral law is identical. At the same time, we should be equally indisposed to oppose Socialism. There is much that is beautiful in it. Some of its leading principles are distinctively Christian. At worst, it may be said that it does the right thing in the wrong way. But we find in it in its really most definite and aggressive form a fatal repudiation and reversal of the great principle laid down by the Master, "Man shall not live by bread alone." Socialism seems to say, "Man shall live by bread, and bread alone," and that he will attain his highest destiny and fulfil the chief end and aim of his being by creating a terrestrial paradise and living without God and without hope in the world. There is such a thing, it may be said, as "Christian Socialism." This is true enough, and pray, when was there a time when there wasn't? It is just as true that there has always been such a thing as Puritanism, and, we may add, always will be. But the legal application of Puritanism, whenever tried, has miserably failed. So, as yet, it seems to us, will it be with Socialism.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The strained relations which now exist between the Government of Spain and the Vatican is another signal of troublous times ahead for the Roman Catholic Church. France and Italy have already shown that the day of the absolute supremacy of the Roman Church, even as a spiritual guide to the people, is a thing of the past,

and now Spain, the remaining great power that has figured so largely in the ecclesiastical glory of the Papacy, is bracing up and asserting its own rights to think and act independently of ecclesiastical tutelage. It would be a huge mistake to suppose that the Roman Church is effete or that the day of its downfall is at hand, but it would appear to "Spectator" that the time is fast approaching when its claims and methods will have to be radically changed or disguised if it hopes to retain its hold upon its members. For a certain type of mind and for a certain stage of intellectual development Roman Catholicism has met the desires of men more fully perhaps than any other ecclesiastical organization. For those who know little of the Divine revelation, or, knowing it, are overcome with its puzzling problems, the Church says: "Be not disturbed, my children. The oracles of God have not merely been committed to the Church, but they are of the Church, and the Church is their only adequate and safe interpreter. No one may know God save through the Church; therefore, cast all your spiritual care upon it, and it will see you through your perplexities." What a blessed relief it must be to sin-burdened people to have the necessity of worrying over these everlasting problems that rise up within us and clamour for solution set aside, and the Church coming in and assuming all the responsibility in exchange for implicit obedience. If the Church says "yea" on earth, God echoes "yea" in heaven. If the Church says "nay" on earth, then the Deity says "amen" in heaven. You see, men are no longer groping for the Divine light that is so elusive and so intangible in this dark world. The seat of knowledge and authority is made very definite and concrete. If you need forgiveness, the Church will forgive, and, of course, the Church's Divine head will automatically confirm that forgiveness. If you perform your ecclesiastical duties, then all will be well hereafter. If by any chance you should have fallen short of your full duties, you or your friends may provide for the prayers of the faithful, which will follow you into the other world and carry you triumphantly into the presence of the King. To those who can believe, we know of no attempt at spiritual guidance so bold, so complete in all its details, so manifestly shaped to meet the cravings of human hearts as that found in the Roman Catholic Church.

"To those who can believe." Ah! there is the rub. The new conditions which seem to face the Roman Church to-day are brought about by men who are finding it increasingly difficult to believe. At one stage of development the Roman position may be a source of comfort and, perhaps, strength; at another stage it may be intolerable assumption and an almost blasphemous trifling with Divine things. Now, the Roman world seems to have reached, or, at all events, is fast reaching, that stage of development when its members are questioning the truth and the ethics of the Church's spiritual instruction. When conscience and the teaching of the Church are at variance it is easy to see which will eventually have to give way. To claim the allegiance of men to instruction which violates the instincts and behests of conscience is an attempt to turn the stream backward in its course. Now, all this movement called "Modernism," and all this disturbance which has led to the revolt of governments, and, therefore, of the people of Roman Catholic countries, is but an outward and visible expression of an inward revolt of conscience, even though the character behind the conscience may not be what it might. They who speak in the name of God and claim to have Divine authority behind their words and acts must carry themselves with God-like wisdom and justice. To meet some local and temporary exigency by palpably human contrivances, to transgress eternal principles by manifestly temporal expedients, and then, by smart attempts at reasoning, en-

deavour to show that all this is of the essence of divinity, will never do. "Spectator" had an illustration of the rebellion of conscience against this sort of thing not long ago. A Roman Catholic desired to marry an Anglican, and when it was pointed out that the Roman Church in the Province of Quebec would not recognize such a marriage, our young friend replied that not many years ago the Roman Church blessed such a marriage, and, as a matter of fact, it blesses such unions in the United States. "If it be sin to-day, what was it a few years ago? Has God changed His mind on the subject? If it be allowed on one side of an imaginary line, can it be forbidden on the other by the authentic representatives of divinity? Are such judgments on earth automatically ratified in heaven?" This is the substance of the reasoning of one who still claimed fellowship in the Roman Church, and the inevitable conclusion is that either the Church has no such authority as it claims, or God fails to command our respect. Let those in our own communion who put such confidence in "claims," who talk as though all we had to do was to take "high ground" and make abundant claims of authority, and so forth. Beware! If your "claim" has no correspondence in conscience and intelligence, then you are calling to the winds. You may exact a sort of mock assent, but there will be no force behind it. At this time, when one of the greatest demonstrations ever attempted will be made by the Roman Catholic Church in Montreal, it would be opportune for all our churches in this country to review some of the fundamental principles upon which our faith rests. The time has probably come when, not in enmity, but in fidelity, we should give our people some words of strength which would enable them to stand more firmly in the faith.

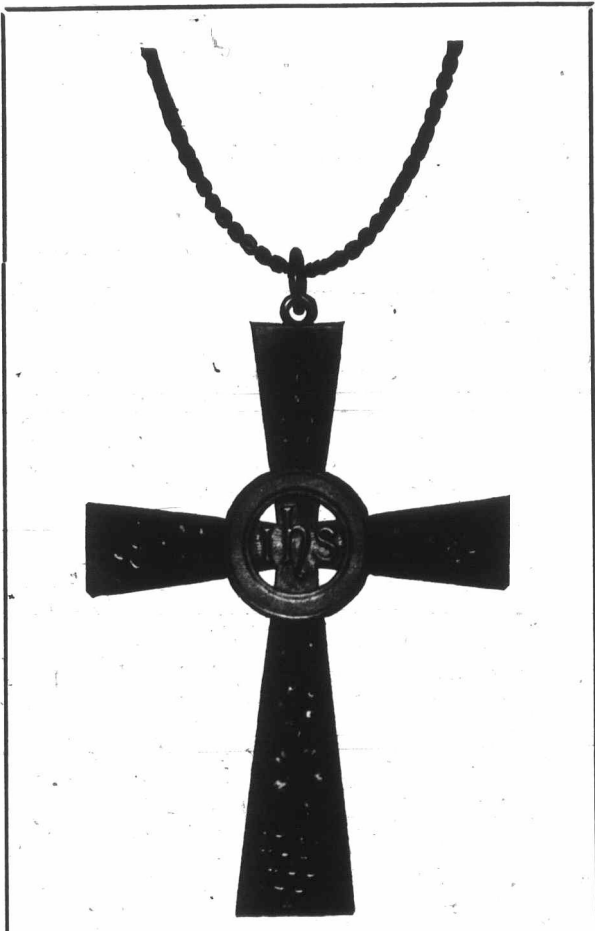
Elaborate care is taken to furnish adequate heat in our churches during the cold weather of winter. Why do we not show equal diligence in

furnishing cool air in the heat of summer? During the midsummer would it not be a great source of attraction to have it known that the church was the coolest and most invigorating place in the whole city? We would like to see an experiment made in one or two of the large churches where they have much money to spend on ornamentation and supplying luxurious appointments, in the direction indicated, for it cannot be unimportant to make our churches attractive in summer as well as in winter.

"Spectator."

STATEMENT IN REGARD TO A PROPOSED UNION OF TRINITY COLLEGE AND WYCLIFFE COLLEGE.

At this juncture it is permissible, and it is deemed advisable, for Trinity College to issue a statement, for the information of its Graduates and of Church people generally, of the facts relating to a recent effort made by its friends and authorities to bring about union with Wycliffe College. This statement, which is based upon memoranda and correspondence now on file with the Minutes of the Corporation of Trinity College, is a succinct recital of events in the order of their occurrence. In December, 1909, a prominent Churchman of this Province, upon being approached on behalf of the Endowment campaign of Trinity College now in progress, made the spontaneous and munificent offer of \$200,000, or more if necessary, for the Theological work of the two Colleges, Trinity and Wycliffe, provided their union could be effected. This generous offer, untrammelled by any restriction or condition other than that of union, was made in the first instance to the Reverend Dr. Llwyd, Vice-Provost of Trinity College, who communicated it to the Provost. At the same time the donor entered into correspondence on the subject with the Honorable S. H. Blake, as a representative of Wycliffe College; and subsequently the Provost was asked to submit a scheme of union as a basis for discussion. At the January meeting of the Corporation of Trinity College, the Provost asked for an expression of opinion as to union with Wycliffe College, but in deference to the donor's wish he made no mention of the proposed benefaction. The Corporation expressed itself enthusiastically and unanimously in favor of closer relations with Wycliffe College, and appointed a committee to co-operate with the Provost in ascertaining what practical steps might be taken in this direction. The Committee consisted of the Archbishop of Ottawa, the Bishop of Toronto, the Vice-Provost, Dr. J. A. Worrell, K.C., Mr. E. B. Osler, M.P., Mr. W. R. Brock, and Mr. N. F. Davidson, K.C. After consultation with members of the Committee, the Provost submitted a plan for union embracing the following features:—1. Wycliffe College and the Theological Department of Trinity College to be amalgamated so as to form a new Theological College, for which the name St. Paul's College was tentatively proposed. 2. The Staff of the new College to be composed of the Staffs of the two Colleges at the time of union, unless in respect of any of them for whom other arrangements might be mutually agreed upon. 3. Trinity (Arts) College and St. Paul's (Theological) College to work together harmoniously as integral parts of the University of Trinity College (in federation with the University of Toronto), so as to provide by their united work for the complete education of their students in both Arts and Theology. 4. Trinity College to provide suitable buildings and equipment, in close proximity to the University of Toronto, for the Theological students during their Arts Course, and Wycliffe College to provide similarly for them during their Theological Course. 5. The new Theological College to be governed during the period of transition and fusion by a Provisional Council consisting of all the Bishops of the Province of Ontario, the Chancellor and Vice-Chancellor of the University of Trinity College, the Principal of the new College, and forty-six other members, of whom one-half were to be nominated by the Council of Wycliffe College and one half by the Corporation of Trinity College. After the period of transition, the Provisional Council to be replaced by a regular Council constituted as follows:—(a) The Bishops of all the dioceses in the Province of Ontario. (b) The Chancellor and Vice-Chancellor of the University of Trinity College and the Principal of St. Paul's College. (c) Two Clerical and two Lay members representing each diocese and elected by the Synod of the diocese every third year, to hold office till the next such election. (d) Two Laymen nominated by each of the Bishops; and not necessarily



Bishop's Cross

The above solid 14 karat gold cross was made in the firm's workshops. The designer's motif was selected from the 15th Chapter of St. John—"I am the vine; ye are the branches," as a grape-vine wanders gracefully and naturally over a background representing rays of light emanating from the centre of the cross, where a double circle encloses the letters "I.H.S." in high relief. Every tendril, stem and vein is carefully chiseled in the solid gold of the cross.

OTHER DESIGNS FURNISHED UPON REQUEST
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 Ecclesiastical Department.
MONTREAL

members of any Synod nor resident in the diocese of the Bishop so nominating; the members thus nominated to hold office for three years. (c) Ten members, Lay or Clerical, elected by the Council. The foregoing proposal was criticized by a mutual friend on the ground that the name of Wycliffe College should be retained, and this point was immediately conceded. It was criticized also by the Honourable S. H. Blake on several grounds, and especially in respect of the composition of the regular Council. According to Mr. Blake's contention, all the Bishops of the Province, six in number, and the two Laymen appointed by each of them, making twelve more, with at least one-half (namely twelve) of the members elected by the Synods, and the ten members named by the Council itself, together with the Chancellor and Vice-Chancellor of Trinity College and the Principal of the new Theological College, would be favourable to Trinity College; and, he contended, the administration of a Council so composed would have the effect of blotting out Wycliffe College and the teaching for which it stands. Mr. Blake further drew attention to the Trust Deed of Wycliffe College, which sets forth that the moneys given under the Trust revert to the donors, in case Wycliffe College should "cease to be carried on as a place for Theological instruction wholly independent of and unconnected with any other place for Theological instruction." The Trinity College Committee was unable to see why Mr. Blake should suppose that all the Bishops of the Province and their nominees on the Council, with all those elected by the Council itself, and at least one-half of the members elected by the Synods, would be opposed to the teachings and principles of Wycliffe College. Nevertheless, the Committee was anxious to allay all fears (even groundless ones) and to establish the fullest mutual confidence. Accordingly, the Provost wrote again to Mr. Blake to express an earnest desire for a College so governed that the Evangelical principles of Wycliffe College would be properly protected, and for a Council so constituted as to safeguard all the interests concerned. This letter, dated 22nd February, 1910, reads in part as follows:—"I have carefully considered your letter of the 14th instant, and, as I understand the matter, there are two main objections in your mind to the proposal made in my letter of the 7th instant, namely, (1) that 'it blots out Wycliffe College,' and (2) that the Trust Deed of Wycliffe College stands as a serious difficulty in the way of a merger of any kind. As to the former, No. (1), I would say that I have no desire at all to blot out Wycliffe College. On the contrary, I regard its continuance (under whatever name) as being essential to a real and permanent consolidation of the interests we are discussing, and I shall be glad to assent to any fair and reasonable proposition for safeguarding the interests of both Colleges in the proposed merger. If you desire the retention of the name Wycliffe College, I have no objection to offer on the point. As to the Council, I feel sure it could be so constituted as to give fair and proper representation and safeguards to all the interests concerned.

What is aimed at is the elimination of all old controversies and differences, and the establishment of a state of things in which all shall work together in the fullest harmony and with perfect mutual confidence. For the present, then, let it suffice to say that I am prepared to consider favourably any reasonable proposition for a Council so composed as to command the confidence and support of all parties. As to the other objection (No. 2), the Trust Deed certainly constitutes a formidable difficulty, but if both Colleges really desire to come together—and I can answer for Trinity College in this regard—surely the contributors of Wycliffe College could agree to waive the conditions under which their gifts were originally made, since there has risen an incentive so great as the concentration of the forces of our Church in support of one strong institution for the education of our youth and the training of men for the Ministry. If, after this, any legal difficulty still remains, surely this might be met by suitable legislation on application of the parties concerned. May I therefore beg of you very earnestly, in the interests of our Church, that you will give this whole matter your careful consideration and support, and that you will allow me hereby to vary the proposal made in my former letter by the contents of this letter. I do so in the honest desire and earnest hope of meeting every reasonable objection on your part or on the part of Wycliffe College, feeling well assured that both you and Wycliffe College will respond in a generous spirit and with an equal readiness to meet the views and difficulties of Trinity College. Thus taking each set all together, in a spirit of mutual regard and

conciliation, there may be devised some suitable plan whereby the educational interests of the Church of England in Ontario will be consolidated and existing differences done away." Mr. Blake, in his reply to this letter, having expressed a desire to consult other representatives of Wycliffe College, the time seemed opportune for the Provost to suggest a conference between the representatives of the two Colleges, for a friendly discussion of the whole question. The representatives subsequently named for the conference were (a) for Trinity College, Mr. E. B. Osler, Dr. J. A. Worrell, Mr. N. F. Davidson, the Provost, and the Vice-Provost; and (b) for Wycliffe College, the Honourable S. H. Blake, Mr. F. C. Jarvis, Co-Treasurers; Dr. N. W. Hoyles, President of the Council; the Reverend Canon O'Meara, Principal of the College; and the Venerable Archdeacon Cody. The conference met first on Saturday, 19th March, 1910, in Mr. Blake's office, when Trinity College submitted a brief memorandum embracing the following statement:—"Trinity College has asked for this conference because, (a) We are convinced that the proposed union would be highly beneficial to the Church in the Dominion and to the Colleges themselves. (b) Such a union is heartily desired by Trinity College and would be welcomed by practically all of its supporters. (c) The difficulties, legal and other, standing in the way of a union, great though they admittedly are, can surely be overcome if there be on both sides a strong desire for union." At this and subsequent meetings, the representatives of Wycliffe College took the position that a union of the Colleges was in their opinion not desirable, and would probably prove the reverse of beneficial. Naturally, therefore, they had no suggestion to make looking immediately towards union, the question they offered for discussion being chiefly matters of doctrine and ritual. These were partly certain Evangelical doctrines, which they supported as being essential to the continuance of "Wycliffe teaching," and which are practically common to both Colleges, being fundamentals of Anglican Christianity; and partly certain other doctrines and practices from which they dissented, and which for the most part have never had any relation to Trinity College or its practices and teachings. The discussion of such questions—though of undoubted importance and in the right time and place necessary—seemed to the representatives of Trinity College to be out of place and practically futile so long as the Wycliffe representatives adhered to their opinion that union was in no case desirable. Under these circumstances progress seemed impossible, and the Provost had no alternative but to notify the donor that the negotiations had failed to give any promise of effecting the union, which was the condition of his proposed gift. In conclusion, it may not be out of place to remind the graduates and friends of the College, that though federated with the University of Toronto in so far as its Arts teaching is concerned, Trinity College remains still the Church College for the Province of Ontario—the College of the whole Church, not merely of any part or section thereof, and guaranteed as such not only by its foundation, but also by its government. It is still charged, as at its foundation, with the teaching of the principles and practices of the Christian Religion, as laid down in the Bible and in the authorized formularies of the Church of England, without reference to or distinction between any of the historic schools of thought existing in the Anglican Communion. It has never been better equipped than it is at the present time to carry out the aims of its founder and to obey the call of the Church, whose University it is. Whether in union with Wycliffe, or alone, the University of Trinity College is bound to maintain the whole teaching of the Church, including the wealth of Evangelical truth and learning. Its government is under the control of the Bishops and authorized representatives of the various dioceses of the Church, as the surest guarantee of loyalty to the essentials of faith and order on the one hand, and of breadth and comprehension on the other. Its doors are always open to Churchmen of every school of thought, and among the graduates trained within its walls Evangelical Churchmen are largely represented. It desires, not the emphasis of "party," but the unification of the Church; it entertains no feelings of enmity; it remains ready to welcome overtures from Wycliffe College, at any time, looking towards closer relations or towards organic union.

Signed on behalf of the Corporation,
T. C. S. MACKLEM,
Provost and Vice-Chancellor
Trinity College, Toronto,
29th July, 1910.

LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

LETTER III.

My Dear Boy:

I expected it, but I confess not quite so soon. It is always cropping up somewhere and I suppose always will be so long as men are constituted as at present. Let us talk it out on a rational basis. It is not a question of ritual or no ritual, nor quite of more ritual or less ritual, but generally of my ritual or your ritual.

There is no society, religious or otherwise, but has adopted some form. The Society of Friends has or had an ironclad form; I believe it has been modernized lately. Presbyterians are rigid ritualists, Methodism has a ritual founded in some parts upon the Mother Church's forms. Baptists make one form of the esie of salvation. Outside the church in social and benevolent societies ritualism is rampant. Orangeism is professedly militant Protestantism; but the Loyal Orange Association has a ritual which makes a High Church function seem simple. I have heard good men shake their heads dolefully over the eastward position in church, yet join heartily in practically the same symbolism in a Masonic lodge. The trouble is we have made of forms a worship a party badge. Man is so constituted that he will battle long and vigorously for a mere shibboleth. How few of us try to get back of the symbolism to the real fact it is meant to illustrate. Between the extreme High Churchman and the extreme Low Churchman there is very little difference. Both are ear marked with the same narrow prejudices, and the same inability to see another man's position. They are good men, no doubt, but their minds run in very narrow grooves. Their mental horizon is limited and they have no intellectual sympathy. In my experience I have found the Low Churchman most intolerant, and the High Churchman most aggressive. These men, in themselves, are not capable of much harm. Their influence is mostly local, and they lack the personal genius which impresses others. It is the advertising their little squabbles get that does the harm. It is Burke's parable of the grasshoppers under the hedge over again. If the great body of the Church would pay no attention to these people their influence would be nil. But unfortunately sometimes we make martyrs of them. This is the opportunity of their lives. It brings them the ambition of their hearts—they are in the lime-light. And to do them justice, High and Low make the most of their opportunity. I am sure that in your case there is no danger of exaggeration either way in your ritual. Your mind is naturally well balanced, and then you are a gentleman. The gentleman respects his neighbor's position, even when it differs radically from his own. You say you find some men given to much crossing of themselves in chapel, while others with looks of indignant righteousness stand firm at the Creed and refuse to turn to the East. Your school is an epitome of the world, and you will find as you get to know the world better that a large proportion of its human population could, like the immortal bottom, "munch your good dry oats." In the case of your college mates then, is this to be said, they are still young. Time will lop off, many of their little eccentricities. A certain proportion no doubt will crop thirstless to the end. In your ritual, remember three things; first that any ritual act which does not have a real spiritual significance to you, is simply an excrescence. And second, that order and reverence are essentials of Divine worship; and let us thirdly say that no man has the right to place a stumbling block in his brother's way, least of all a clergyman. From these points you will gather that a ritual permissible in your private devotions, may be out of place in public. As a clergyman you will subordinate your own inclinations, high or low, to the building up of your people in Christ. That is your first duty. As Church people they are committed to the Book of Common Prayer. That at least is common ground whereon you all stand. But every congregation differs, and methods must differ. But if you are sympathetic, earnest, and love your people God will open your way. Don't commit yourself to any party. "Ye are one body," not a coalition, more or less united, of differing camps. Refuse to accept any other conception of the Church. Don't be eccentric. In worship lose yourself in God. Little things will then fall into their time perspective. Don't argue on points of ritual; it is wasted time and energy. You will convince nobody, but you may very easily embitter yourself or some one else. If God in His infinite patience has suffered little men to bicker and quarrel for centuries over his worship, be sure He has a Divine purpose somewhere. We cannot see it now, but how many of God's ways are hidden from our feeble sight! God looks down the centuries and

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sees the final consummation of His plans; we see the narrow segment measured by our years and behold confusion. The ritual of Heaven will be harmonious. As to your other question, which follows out of the first one, I answer frankly, join them both. Your fellow students of High Church tendencies are forming a guild for regular attendance at the early Celebration. You will find it a great help. Christ has especially marked out the Holy Eucharist; as His divine plan for strengthening us in spiritual growth. No man reading Our Saviour's words can, without preventing their plain meaning, lower this Sacrament to the status of a mere memorial. The Ancient Christians were wiser than we, and they met every morning to receive this Sacrament. Does not this in a great measure explain their cheerful sacrifices, their glorious martyrdoms? Take Christ at His plain word. Here no possible doubt or ambiguity can exist except what we read into the sacred text itself. That some men have materialized a spiritual thing is no argument against its efficacy. That others equally wrong have denied its sacramental power affects it not. The word of God is true, though all men be liars. Accept the Eucharistic feast at the value Jesus Himself places upon it; and you will find it the true nourishment of your soul. And just as frankly I advise you to join the Prayer Union your Low Church friends are forming. Prayer is a wonderful thing in itself. The communion of the human soul with the Divine soul. The lifting of our weary hearts to God for refreshment. And its benefits are enhanced when our prayers are joined with the prayers of others. The gatherings of the "two's and three's" have moved the world. Witness the S.P.C.K., the C.M.S., the B. & F.B.S. There is a power in prayer, which in spite of sneer and laugh, manifests itself still. And that your Union is affiliated with the Presbyterian and Methodist seems to me an added argument. When we begin to pray together there is hope for the future. Remember the Dissenters, as we call them, are just as honest in their opinions as we are. It is hard for us to see how they can separate themselves from the historic Church of Christ, but they have done so honestly. By and by—we have Christ's promise—they will come back again. There shall be one fold and one shepherd. We must know more of each other. Understand more of each other's position. We of the Church must give up many of our non-essentials; for remember this, the schism in the Church is all over non-essentials. Calvin desired episcopacy. The great majority of Dissenters to-day would accept episcopacy; it is autocracy they are afraid of. By all means pray with them. I wish we could all pray together. How soon then would come the glorious time when the Church of God unhampered with intestine quarrels and divided councils, could conquer the world for our Lord and for His Christ.

Yours faithfully,
The Old Parson.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Getting Ready for the Great Church Congress.—Many people have not yet grasped the extent and scope as well as the unique character of the Bicentenary celebration and Canadian Church Congress to be held in Halifax at the beginning of September. The Bicentenary celebrates the two hundredth anniversary of the first Anglican service in Canada and coincides too with the 200th anniversary of the final establishment of British rule in Canada. All Saints Cathedral, which is to be the permanent memorial of the Bicentenary needs only to be visited in its grandeur and architectural beauty to be recognized as, architecturally, the finest Church edifice yet erected in Canada. With such preachers as the Bishops of London and Massachusetts, Bishop Courtney and Bishop Brent as the preachers at the opening services, its opening should be one of the most imposing events in the history of the Church of England in Canada.

The Canadian Church Congress.—The Congress is not Dominion-wide alone in its scope, but world-wide in the field from which the speakers are drawn. It will continue for three days and is to meet in two sections, Section A in St. Paul's Parish Hall, and Section B in Masonic Hall. Section A, of which Rev. C. W. Vernon is Secretary, deals with "The Church and the Commonwealth," and "Practical Problems of the Canadian Church." Section B, of which Reginald V. Harris is Secretary, deals with "The Church, the Child and the Home," "Missionary Problems," and "The

Church and the Man." An immense amount of work has been done in securing the leading thinkers and speakers of the Anglican Communion as speakers. Two years of careful preparation have been spent on the program, and the immense correspondence it has involved. Every session will be presided over by a visiting bishop.

The Mass Meetings.—A feature of the Congress will be the great evening mass meetings, two of which are to be in the Cathedral, two in St. Paul's, and one each in St. George's and Trinity. The speakers at these include some of the most distinguished visitors. Rev. L. J. Donaldson is the Secretary for the mass meetings.

Official Delegates and Hospitality.—In addition to the speakers, every Canadian Diocese will send official delegates in addition to the bishops. These delegates include some of the best known names in the Canadian Church. The Hospitality Committee, of which Miss Ella Ritchie is Secretary, is providing hospitality for all the bishops, delegates and speakers. In addition to these many other members of the Congress will be entertained by friends in the city. Another of the Secretaries, Rev. F. Ernest Smith, has been engaged in arranging for accommodation for many of the clergy of the maritime provinces at Pine Hill and the Halifax Ladies College, both of which have been generously placed at the disposal of the Committee.

The Ticket Problem.—Then an immense amount of work has been done by the secretaries in working out the problem of tickets for the various services and meetings. Rev. V. E. Harris has had charge of this department, and it has meant a lot of work. There has been a great demand for the special five dollar Congress tickets.

The Bureau of Information.—C. A. Prescott, who has also had charge of the transportation arrangements, has also been taking a lively part in working out plans for the bureau of information, which is to be at the Church of England Institute. C. H. Boulden will take an active part in this important branch of the work.

Bicentenary Publications.—The problem of a suitable historical souvenir has been solved by the publication of Bicentenary Sketches and Early Days of the Church in Nova Scotia, a book by Rev. C. W. Vernon, copiously illustrated with views and portraits. The official handbook of the Congress which is also to be illustrated with views of places and persons of interest has been prepared by Reginald V. Harris.

Musical Plans.—Rev. K. C. Hind is chairman of the musical committee, which has been by no means idle. Hymn sheets for use at Congress meetings have been prepared, organists secured for the different sessions, while C. F. Austen, the cathedral organist, has been busily engaged in getting ready his choir for the great services of September.

Work at the Cathedral.—Work at the Cathedral is being rushed on towards completion. The building reflects the greatest credit on architects, and the builders, S. M. Brookfield, Limited. Meanwhile, the carved oak pulpit and the altar have been made in New York, and will soon be placed in position. Beautiful hangings have been secured for the sanctuary. Dean Crawford has been busy in looking after a thousand and one details at the Cathedral itself.

The Bicentenary Thank-offering.—Bishop Worrell, who has attended nearly every meeting of the secretaries and has himself carried on an immense correspondence, has also taken a great part in working up the thank-offering for the building fund of All Saints Cathedral, for which an appeal was sent to every priest of the Anglican Communion.

Who Will Attend?—The attendance promises to be immense. Programs and invitations were sent to every Anglican clergyman in Canada, while the clergy of Nova Scotia, Prince Edward Island and New Brunswick have been urged to work up parochial pilgrimages to take in the great event.

The Congress Office.—The Congress office is at the Church of England Institute, the Secretary of which is Rev. C. W. Vernon, is general organizing secretary of the Congress. There an immense daily mail is attended to and innumerable details dealt with.

FREDERICTON.

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

Burton and Maugerville.—The Rev. P. J. Loseby, rector, has resigned and accepted a living in England. He leaves this month.

MONTREAL.

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

Montreal.—The annual retreat and conference of the Montreal Diocesan Theological College Association will be held on the 27th, 28th, and 29th of September. The retreat will be conducted by the Lord Bishop of Toronto, one of the first graduates of the college, who will also give an address at the special convocation, on the 29th, when the Rev. H. S. Boyle, M.A., will proceed to the degree of Doctor of Divinity. At the opening session of the conference an address will be given by the Rev. J. J. Willis, B.A., B.D., President of the Association. The Rev. J. E. Fee, M.A., contributes a paper on the Reformation of Scotland; the Rev. H. S. Boyle, M.A., D.D., one on some lessons from the first and second centuries; and the Rev. Dr. Symonds will narrate his experiences at the Edinburgh Missionary Conference. A large attendance of alumni and friends is hoped for.

ONTARIO.

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

Burrill's Rapids.—A special service of intercession, was held in Christ Church, on July 24th, on behalf of the Bishop-elect of New Westminster, whose consecration was on the 25th. Bishop de Pencier's home is in Burrill's Rapids, and the community has followed his distinguished career with interest and affection. The service was read by Rev. Sidney Dickinson, Incumbent of Rawdon, and a sermon on the Apostolic ministry preached by the Rector of the parish, Rev. J. H. H. Coleman. The congregation has presented the Bishop with a seal, elaborately mounted accompanied by a tastefully engrossed address.

TORONTO.

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

Church of St. Andrew at the Island.—A special service was held in this Church on Sunday, July 31st, for the dedication of the Memorial Tablet erected by the congregation to the memory of the late Archbishop Sweatman. A large number of Island residents and others who were anxious to show their respect to the memory of the late Archbishop were present. The services were conducted by the Reverend Canon Morley, of Bradford, who has charge of the Island services for this season, and the Lord Bishop of the diocese dedicated the Memorial Tablet, which was presented to him on behalf of the congregation by Mr. Lockhart Gordon, Mr. J. G. Greer and Mr. William Smith. At the conclusion of the service the Bishop preached a most appropriate and eloquent sermon. His Lordship took his text from Psalm 78, Verse 73, and in his remarks referred to the extraordinary similarity between the career of the late Archbishop Sweatman and that of Archbishop Machray of Rupert's Land. He pointed out that (1) both were Englishmen (2) both were Cambridge University men (3) both took an honor degree in Mathematics (4) both had charge of English parishes before they came to Canada (5) both came to Canada in the same year, namely, 1865 (6) both succeeded to the primacy of all Canada, Archbishop Machray in the year 1893, and Archbishop Sweatman in the year 1907 (8) and both were elected to the high office of Archbishop in Toronto. Although the work of the Church in Rupert's Land had made very great progress under the reign of the late Archbishop Machray, much also had been done in the Diocese of Toronto during the reign of the late Archbishop Sweatman. His Lordship pointed out that the Clergy had increased in numbers by 80, church buildings by 100, Church population by 30,000, Parishes and Missions by 170, voluntary contributions in the diocese had increased three times, voluntary contributions in Ontario six times, Diocesan Mission funds had increased three times, Canadian and Foreign Missions thirty three times, and the value of Church property in 1909 amounted to \$1,850,000. He, therefore, thought that the words of the text that are to be found inscribed on the tomb of the late Archbishop Machray in the little Church at Winnipeg, where he is laid to rest, viz., "So he fed them with a faithful and true heart and ruled them prudently with all his power" might well be said of the great Archbishop whose memorial he had that day dedicated. The Bishop remarked that it was appropriate that the first memorial to be erected of the late Archbishop Sweatman should be erected in the Island Church where the late Archbishop had

done so much work and been so greatly beloved, he understood that the Archbishop had been instrumental in erecting the Island Church and that he had acted as Rector of it and conducted the services in it for over twenty five years. Before long other memorials would certainly follow and his Lordship specially referred to the window that was being erected in St. Alban's Cathedral and to a suggestion that had been made that his value as an Educationalist should be recognized by one of the large Educational Establishments of the Province being named after him. The Bishop ended by a most eloquent appeal to the congregation, setting out the great and noble life the Archbishop had led for the glory of God and to the uplifting of all who knew him. He hoped that this noble example would not be lost or forgotten and that the strenuous and great work done by the late Archbishop would be an incentive to all to follow in his foot steps.

Trinity College.—The Professorship of Church History at Trinity College, rendered vacant by the resignation of Professor Jenks, has been filled by the election of the Rev. T. Stannage Boyle, D.D., at present rector of Chatham. Dr. Boyle is a graduate of Trinity, class '98, B.D. '01, D.D. '10.

St. Mary Magdalene.—The Very Reverend Dean Paget, of Calgary, on his return from England, preached in this church on Sunday last.

News reached Toronto last week of the death of the Reverend Archibald Lisle Reed, in Syracuse, N.Y. Mr. Reed was for about two years curate of St. Stephen's Church, Toronto, leaving the diocese in October last to become associate rector of St. Paul's Church, Syracuse. During his stay in Toronto Mr. Reed made many close friends. His impulsive and warm-hearted disposition, generous almost to a fault, quickly attracted those whom he met, and the news of his early death has come to them with startling suddenness. Mr. Reed was a graduate of Codrington College, Barbados, and had come north with the intention of continuing his study of theology and philosophy at Trinity College. He was a widely known man, and had an exceptionally good memory, together with the power of being able to impart his knowledge in a striking way. He was determined, too, to make the most of the gifts with which God had richly endowed him. Mr. Reed's death was the result of tropical malaria, followed by pneumonia. He was supposed to be on the road to recovery when a sudden change for the worse came. (His sister, whom Mr. Reed had always hoped would come to live with him, had arrived from Barbados only a few hours before, and had left the hospital for the night, as it was thought the danger point had been passed.—Requiescat in pace.

The following resolution was passed by the vestry of St. Paul's Church, Syracuse: "The Rev. A. Lisle Reed, during his brief service as associate rector of St. Paul's Church, proved himself the possessor of high qualities of usefulness as a minister. He had been faithful in his duties, eloquent, reverent and uplifting in his teachings, and by precept and example, a worthy leader and guide. The hearty affection which the people of St. Paul's Church have had for Mr. Reed as a man, and their respect for him as a priest of the Church of God, call for expression on behalf of the parish; and we, the wardens and vestrymen of the parish, in a spirit of gratitude to God for His mercies and of resignation to His will, record our deep sorrow upon the death of Mr. Reed at the very outset of his career; our regret for the loss which the work of the parish sustains, and our deep sympathy with his bereaved family.

Paul M. Paine,
For the Wardens and Vestry
of St. Paul's Church.

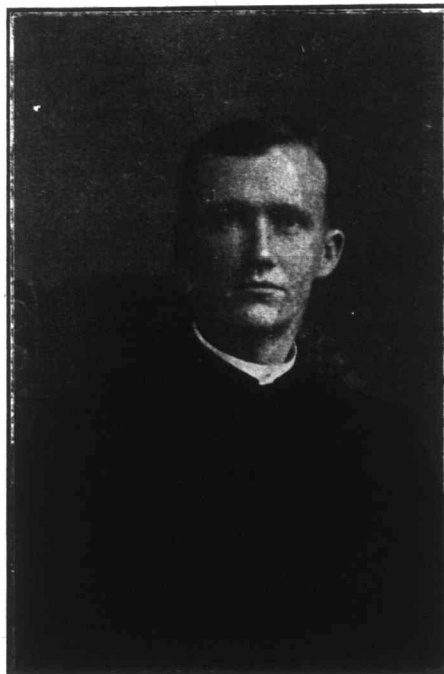
Syracuse, N.Y., August 5, 1910.

Weston.—On Thursday last, Miss Elizabeth Chew, late of the Township of York, who died on Tuesday 9th instant, was laid to rest in the burying ground at St. Philips Church. Miss Chew was an old and much respected resident in the Township. A woman of sterling character, honorable and upright in all her dealings, she well represented the staunch and reliable qualities that may be found in the homes of many of our Church people in the rural parts of Canada. She loved her Church sincerely and so far as was in her power proved her love by her works. Her death is much regretted in the neighborhood in which she lived for so many years. The Churchman joins with a large number of friends of the late Miss Chew in extending its sincere sympathy to the sorrowing sister, Miss Emma Chew.

HURON.

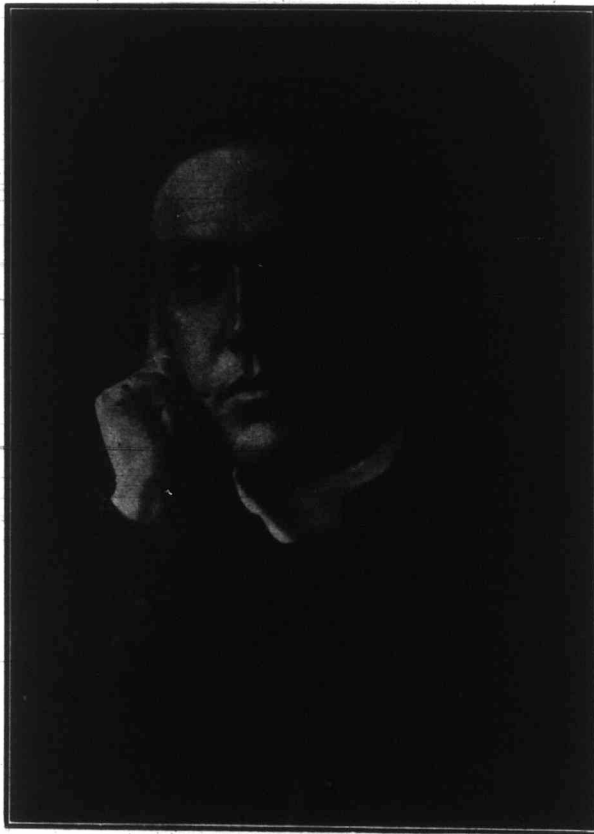
David Williams, D.D., Bishop, London, Ont.

London.—The death of Rev. Precentor Dann, Rector of St. Paul's Cathedral, came as a startling cablegram announcement to his parishioners and a host of friends. For some time previous his health had been unsatisfactory, and it was especially with a view to its restoration that a voyage was made to his native land. He arrived in Liverpool on Sunday morning 24th July, and on the evening of the same day, just after his arrival, expired suddenly at the residence of his



The Late Rev. A. Lisle Reed.

brother, Rev. John W. Dann, Downend Vicarage, Bristol. Alfred George Dann was born at Fermoy, Ireland, in 1847. He received his collegiate education at Queen's University, Cork, where he graduated in Arts and Engineering. For a few years he practised as civil engineer, but subsequently took holy orders, and was made deacon in 1871 by the Bishop of Cork and in the following



Rev. Derwyn Trevor Owen,
Rector of Holy Trinity Church, Toronto.

year advanced by the same to the priesthood. His first appointment was curate to Rev. George Webster, at St. Nicholas Church, Cork, of whom he afterward wrote a memoir highly appreciated and wide-spread as a faithful record of a man who had taken a prominent position in the Irish Church. In 1874 he became curate of St. Michael's, Limerick, and two years later Rector of Kilkeedy. He was made Canon of Limerick Cathedral in 1891, and in 1895 came to London, Ont., and received

from the late Very Rev. Dean Innes, the position of Assistant Minister of St. Paul's Cathedral. Upon the death of Dean Innes, in 1903, Mr. Dann was made Rector and subsequently by Bishop Williams appointed Precentor of the Cathedral. He since became rural dean of East Middlesex. A memorial service was held in St. Paul's Cathedral on Sunday morning July 31st. A large congregation was present and the Bishop of Huron preached an effective sermon from St. Luke XII. 49: "Be ye therefore ready also for the Son of Man cometh at an hour when ye think not." After speaking of the mysteries of Divine Government, he said: "This principle received a signal illustration in the death of him whom we mourn to-day. Only two weeks ago he stood in this pulpit in apparent health and vigour, and spoke on the one hand with the pathos and maturity of experience and age, but on the other with all the energy and fervour of youth, and yet he is cut down in a moment, almost in the twinkling of an eye. To us in this community, where he filled so large a place, the shock of his sudden death is for the moment bewildering. We scarcely know which to mourn the most—the good citizen, or the good friend, or the loyal priest of the church and servant of Jesus Christ. For Canon Dann was a good citizen and took a keen interest in all that concerned the well-being of the citizens of London. He was also a good citizen in a larger sense. He was an imperialist by instinct and by conviction. He believed in the God-given destiny of the British Empire, and he believed that Canada's best future would be attained as an integral part of the Empire. Hence it was that he took such an earnest and vigorous part in the militia of Canada, because he felt that the defence of the Empire rested upon Canadians as much as upon native Britons, and therefore also by voice and example he sought to inculcate in our citizen soldiers the best traditions of the British army and a sense of their responsibility to the Empire. What he was as a friend it is superfluous for me to speak to you. He was genial, kindly, true and loyal, gifted with all the warmth, all the humour and all the fidelity of his beloved Irish race. You knew him better than it has been even possible for me to know him, for he went in and out among you for fifteen years. He was with you in the most joyous and in the saddest experiences of this life. But in them all I know that while he was the official representative of the church, he was also more—the friend whose heart beat in sympathy with yours, rejoicing with them that rejoiced and weeping with those that wept. But as a loyal priest of the church his place, which will know him no more, can with difficulty be filled. He was conspicuously faithful to God in the discharge of his prophetic office in this pulpit. His powerful denunciations of apathy and insincerity breathed the spirit of the old prophets of the Bible. His persistent and eloquent advocacy of missions in public and private has already borne fruit in the tenfold multiplication of the giving of his church towards missions within the last ten years. Moreover, it is not only in this congregation that he will be missed. He will be missed also in the councils of the diocese and of the church at large, particularly in the work of Sunday schools. He was one of our foremost men in fostering the work of the Sunday schools, which he had made almost a speciality. So that his sudden removal will be a loss, not only to this congregation, but to the church in Canada. But the good citizen, the good friend and the loyal and eloquent priest has been taken from us, taken in the midst of his activities and usefulness, taken to higher spheres of worship and service, and taken almost without warning. What, then, shall we say is the lesson to us of his sudden removal? Is it not this? "Be ye also ready, for at an hour ye think not the Son of Man cometh."

"IN MEMORIAM."

By Lady Trizvillian.

Memorial service held in St. Paul's Cathedral, London, Canada, for the late Precentor and Rector, The Rev. Canon Dann.

The last day of July 1910; a most lovely, bright, sunny morning, but the church chimes and bells were all silent, and as the immense crowds entered the beautiful little cathedral a hush and a calm fell upon all, for had we not come to honor one who, for the past fifteen years, had lived and worked among us? and the loss of our beloved Rector, was a true, real, and personal one to each present. Men and women from every walk and class in life were there, those whom one seldom if ever saw at other times, and before the beautiful service was ended there were but few

dry eyes in that vast congregation. Two weeks ago, he, whom we mourned that day, had stood and preached in that same pulpit, now so heavily draped in black, in apparent health and vigour, and spoke with the energy and fervour of youth, and the pathos and maturity of experience and age. His very books were lying in the Precentor's stall as he had laid them down, but where his head was so often bent in prayer, masses of the lovely white flowers he loved were laid. A few days before came the cablegram stating the bare fact that Rev. Canon Dann had died at his brother's home in Bristol, the day after he landed. Although we knew he had not been well, we hoped this sea voyage and complete change and rest, to again revisit his beloved Ireland, would quite set him up, so the news came as a fearful shock to his many friends in Canada. When we, who loved him, heard the Cathedral bell toll out the sixty-four years of his life, truly our heads were bowed with sorrow, not only for the majestic saintly man whom God had called unto Himself, but for all his dear ones and for ourselves, that we should see him no more among us on earth. Often in life did he speak to his congregation of the coldness, and lack of charity shown in the Church of England, but could he but in spirit that day have known of the love, sorrow and sympathy on every side he would rejoice, for what was in the hearts of all, though expressed by few, was this, "though we can now do nothing more for him, we can carry out his wishes by holding out the friendly hand of welcome to all who enter these church doors." The Bishop of Huron's sermon, and the order of service are printed elsewhere, for the usual morning service was not adhered to in its entirety, the lesson, psalms and most of the prayers being those prescribed for the burial of the dead, the hymns also, and the organist played the beautiful dead marches during the offertory and after the service. As we left the cathedral and under the beautiful old trees, our eyes were blinded with tears and we felt we could not speak; but to one if not to more, the words of the hymn our Rector had so loved came to our minds.

"Released from earthly toil and strife
With Thee is hidden, still their life
Thine are their thoughts, their works
powers.

All Thine, and yet most truly ours
For well we know where'er they be,
Our dead are living unto Thee."

Walkerton.—St. Thomas'.—The corner stone of the new church which is being built was laid on Tuesday afternoon of last week, by Judge D. McWatt, of Sarnia, Grand Master of the Masonic Order in Canada, assisted by grand lodge officers, the ceremony being carried out by the order. The service opened with the singing of a hymn, followed by an opening address by the Grand Master. The Grand Chaplain, Rev. R. Perdue, led in prayer, after which the ceremony proper was performed. Rev. R. Perdue, on behalf of the congregation, presented Judge McWatt with a handsome trowel as a souvenir of the ceremony. The usual documents, the record of the year, the local papers and coins of the realm, were placed in the stone, after which the ceremony of pouring on the corn, oil and wine was performed, when the corner stone was pronounced to be well and truly laid. Judge McWatt made an excellent address, admonishing not only the brethren, but all others, to live uprightly and make themselves the corner stones of their communities. The ladies of the congregation served refreshments before and after the ceremony. The collection taken up in aid of the building fund amounted to something over \$150.

Clarksburg and Thornbury.—The Bishop of Huron consecrated St. George's Church, Clarksburg, on Sunday morning, 7th inst., and also Holy Trinity Church, eighth Con., Tp. of Collingwood, in the afternoon, after which the Holy Communion was administered to a large number of communicants at each service. In the evening a confirmation service was held at St. George's Church, when seventeen candidates were presented by the rector, the Rev. E. Appleyard, B.A. The sermons of the Bishop were replete with good, sound Christian thought. He is a fine speaker and his discourses were much appreciated by the large number present. In addition to the rector, Rev. Canon Marsh, of Lindsay, and Rev. McNamara, of Collingwood, took part in all the services. These two congregations are to be congratulated on having their churches now free from debt, and it speaks well for the rector, Rev. E. Appleyard, who has so faithfully discharged his duties, and to whose untiring labour the credit of the excellent standing of the parish is very largely due.

Tyconnell.—St. Peter's Church has lately received a handsome gift from Mr. Stephen Backus, one of its oldest members, consisting of two memorial windows of genuine English antique glass. The north window represents Christ knocking at the door, with an angel at the base supporting a scroll with sacred text, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in unto him, and will sup with him, and he with Me." In the canopy there is a similar figure with the words, "He that entereth in by the door is the Shepherd of the sheep." Underneath is the inscription, "Erected by Stephen Backus, 1910. In memory of Mary Storey Grandparent; donor of St. Peter's Glebe lands, Stephen and Annie Backus; father and mother, who with two or three others erected St. Peter's Church in 1827." In the south window the "Sower" is represented, scattering the seed, with angels as in the north window supporting the sacred texts, at base and pinnacle, "He that soweth to the Spirit, shall of the Spirit reap life everlasting," Gal. 6:8. "Whatsoever a man soweth, that shall he also reap." The inscription reads,—"In loving memory of Elizabeth Burgess, 1840-1907, wife of Stephen Backus." Both windows have in the background beautiful eastern settings, showing the richness of the ruby mantles, and the rich treatment of the architectural frame work terminating in the pinnacle canopy, all of which is executed in various tones of coloured glasses. The windows were put in by the Robert McCausland Company, Toronto, and are real works of art.

Brantford.—Arrangements have been made to hold a Sunday School Institute for the teachers of the city on two evenings in October, 17th and 18th. The Rev. R. A. Hilty, M.A., Canadian Secretary, and the Rev. C. V. Pilcher, B.D., will be in attendance; others will be secured later. The Rev. T. Bart Howard is the secretary.

Windsor.—On Sunday evening, August 7th, the Rev. F. P. Chadwick, rector of All Saints' for the past seven years, preached his farewell sermon to a very large congregation. Mr. Chadwick was presented with a purse of gold by his congregation. He is leaving to take charge of St. Paul's Church, Vancouver.

St. Mary's.—By the will of the late Joseph Osman Hutton, of Westover Park, here, the Church of England is endowed with the sum of \$22,000. The interest is to be used, in the first place, for the payment of the debt upon the church hall, which is \$3,000. The building cost \$8,300. Then the interest is to be devoted to the general work of the parish. Mr. Hutton also bequeathed \$500 to foreign missions, \$500 to the missions of Huron Diocese, \$500 to the Bible Society, and \$1,000 to the pastor, the Rev. Rural Dean Taylor. This property is now one of the handsomest in the Dominion, surrounded by its lovely grounds. It bears strong witness to the work of the rector during his twenty years' incumbency, and to that of his family.

Chesley.—Holy Trinity.—On Sunday, July 24th, the Rev. Mr. Dice, of London, preached two most excellent sermons in aid of Huron College. Mr. Dice is commissioner of the college, and has been doing missionary work in this town. He also gave a subscription to the Hon. Secretary in aid of the Church of England Waifs' and Strays' Society. Mr. Dice was the guest of the rector, the Rev. E. F. Powell.

Oldcastle.—The annual picnics of the Church of the Redeemer, Colchester North, and St. Stephen's, Sandwich South, (the Rev. J. R. Newell, rector), were recent events, the former netting \$170, and the latter, \$202.

RUPERT'S LAND.

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

Elm Creek.—Holy Trinity Church.—On Wednesday afternoon, July 27th, 1910, the ladies of

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SKETCHES AND REFERENCES SUBMITTED
11 King Street West, Toronto

the W. A. had a visit from the diocesan Woman's Auxiliary's Travelling Secretary of the diocese of Rupert's Land, Miss Millidge. She arrived at 11.10 a.m. from Winnipeg, and was met by the incumbent, who drove her to the house of the president of the W. A., Mrs. Iliffe, who prepared lunch. This is the third visit Miss Millidge has paid the W. A. Several members took the opportunity of hearing her. Some were prevented by illness. The meeting was held at the residence of our secretary-treasurer, Mrs. Montgomery, at 3 p.m. The incumbent opened the meeting by prayer and then read a portion of Scripture, St. Matthew, 25th chapter, from verse 14 to verse 30 inclusive. He then made a few remarks in which he said how pleased he was that the W. A. had invited Miss Millidge to visit us. Miss Millidge, he said, for her faithful work—it could easily be perceived by the rapid progress of the W. A. in the diocese of Rupert's Land. It was a pleasure to the W. A. to have Miss Millidge address them under the same roof where she addressed them on her last visit two years ago. He spoke of the steady work of the W. A. here, referring the ladies to an article written immediately after the opening of the church, July 9, 1905, where it states the W. A. raised about \$337 towards the church building fund, besides paying for the organ and the architect's plan. He wished Miss Millidge to know, also, that by a strenuous effort the ladies had paid off the last debt on the church, thus making it possible for his Grace the Archbishop to consecrate it, which he did on Sunday evening, July 17th, 1910. In calling upon Miss Millidge he wished her godspeed in her labour of love. Miss Millidge, upon rising, said it gave her great pleasure to assent to their invitation for her to address them a third time, and congratulated them on having succeeded in getting the church free from debt and to hear the Archbishop had so recently consecrated it. She was happy to see the progress generally. She then spoke of the origin of the W. A. and some of its present departments, which was most interesting and was closely listened to. As a result of her visit some church members joined the W. A. ranks and some babies' names were added to the roll of the Babies' Branch. Some of the members took mite boxes. The best thanks were rendered to Miss Millidge for her visit and address, with a standing invitation to come again. The meeting closed with prayer. Before the ladies dispersed, tea was kindly served by the secretary-treasurer, Mrs. Montgomery. Miss Millidge returned to Winnipeg on the evening train with the best wishes of the W.A.

CALGARY

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

Work of the Navy Mission in the diocese of Calgary.—Report of Mr. J. M. McCormick, Superintendent.—Wolf Creek, Alta., July 23rd, 1910. My dear Bishop,—I am now heading for the mountains, my plan being to get back here in about two weeks, proceed to Edmonton from Entwistle along the new C.N.R. grade, where there are lots of men working; then go south, taking in the two branch lines, the C.N.R. and G.T.P., to Bassano, where I have to meet Mr. Pense, the contractor, about putting up what buildings we require for our camp work in their midst—this is an important appointment. Mr. Ackland is getting into the swing of the work on this section and he will find plenty of scope for his strenuous labours until the end of the year. Mr. Roberts will be able to take care of the two southern branches until they reach Calgary; it is doubtful—very doubtful—if either will get within fifty miles of your city this year. For myself, I hope to open out the irrigation work at Bassano and beyond—a full description of this work will be given later. For next season—early—we shall require at least four new men. The first spike of the new line straight west from Red Deer to the Brazeau coalfields is arranged to be driven by the Premier on his present trip. Then the C.N.R. are heading to the same region, starting this year, from Stettler. The two irrigation schemes—the C.P.R. and the South Alberta Irrigation Co.—would easily absorb comfortably the efforts of three men. I shall not attempt to even take time to mention the several branches and extensions that are now being proceeded with in your Lordship's diocese, and will be carried over into next year's plans. I am amazed and bewildered at the extent of this work and the great need of men to take hold of this splendid opportunity that is confronting and challenging the Church's faith and courage. I hope to have two months' diary ready for your Lordship on my return from The Pas. I thank you

for your kind and sympathetic words of counsel, your prayers and blessing. Believe me, your humble servant,

(Signed) J. M. McCormick.

Calgary.—The Provincial Synod of Rupert's Land assembled in Prince Albert, on Wednesday, August 10th. The opening service was held in St. Alban's Cathedral, and the Rt. Rev. the Bishop of Kootenay preached the sermon. A second "King's Proclamation" has been received by the Bishop, dated June 23rd, 1910, ordering the following wording to be used in the State Prayers of the Liturgy: "Our Gracious Queen Mary, Alexandra the Queen Mother, Edward Prince of Wales, and all the Royal Family." The Bishop, at the request of Archdeacon Beer, of the diocese of Kootenay, left for British Columbia via the Crow's Nest, on June 20th. He held confirmations at Cranbrook, Creston, Balfour, Kaslo, Nelson, Enderby, Armstrong, Vernon, Okanagan Centre, and Kelowna, confirming 93 persons in all. Confirmations were to have been held also at Hosmer, Summerland, and Penticton, but, as the candidates were not ready, a visit to these places was not made. The Bishop also preached at Kelowna, on Sunday morning, July 3rd, and he celebrated the Holy Communion at Balfour, Nelson, Enderby and Kelowna. He reached home on July 5th. On Sunday, June 27th, the Bishop ordained to the Diaconate Mr. Joseph Ross Colquhoun, in the pro-Cathedral at Nelson. The Bishop preached the sermon, the candidate being presented by the Rev. F. W. Graham, B.A., rector of Nelson.

Strathcona.—St. Luke's Church.—On Sunday morning, July 10th, the Bishop, assisted by the Rev. W. R. George, dedicated this church. It is a pretty little frame building, the cost of which has been almost entirely met. The same evening the Bishop preached in the school-house at East Edmonton, in the Rev. A. E. H. Bott's mission, who, as this was his first service since his serious accident, returned thanks to Almighty God for preserving him from death.

High River.—Sunday morning, July 17th, the Bishop preached and celebrated the Holy Communion in St. Barnabas' Church, and, at the evening service he inducted the Rev. F. L. Carrington rector in succession to the Rev. G. Howcroft, who was present, and acted as Bishop's chaplain. After the morning service the Bishop baptized Fredric William Somerton. His friends will be glad to know that Mr. Howcroft's health has decidedly improved since his enforced rest.

Pincher Creek.—On Tuesday evening, July 19th, at a special service held in St. John the Evangelist Church, the Rev. John D. Hull, B.A., of Hazelton, B.C., was inducted rector by the Bishop, in succession to the Rev. W. G. James, B.A., who has accepted work in the town of Prince Rupert.

Bow Island.—On Monday, July 18th, the Bishop arrived here, where he was met by the Rev. H. M. Henderson, from the diocese of Qu'Appelle, who, with the Bishop's permission, resides at Bow Island, and takes services here, at Grassy Lake, Burdette, and Sunnyvale, all in this diocese, and at Winifred, Whitla and Seven Persons, in the diocese of Qu'Appelle. At the special service, held in the town that evening, in the Presbyterian church, most kindly lent for the purpose, the Bishop baptized two children, read the lessons and preached. There was an excellent congregation.

The Bishop has licensed the following: Rev. W. R. Simpson, M.A., as priest-in-charge of the Lundbreck Mission, in the absence of the rector; Rev. J. E. Murrell-Wright, M.A., rector of St. Augustin's, Lethbridge; Rev. L. C. Wilkinson, M.A., to St. Luke's, Red Deer, till Sept. 30th; Rev. Geo. D. Whittaker (Deacon) to St. Faith's Mission, Edmonton; Rev. A. D. Currie, to Pine Lake; Rev. E. G. Heaven, to Didsbury, etc.; Rev. A. E. Trench, to St. Faith's Mission, Edmonton.

Lay Readers' Licenses have been issued to: Fred. G. S. Gravett, Sarcee Reserve; Herbert M. V. Adams, Strathcona.

Parish Formed—St. Faith's, Edmonton.
Resignations—Rev. W. R. George, Strathcona; Rev. G. A. Ray, M.A., St. John the Evangelist, Calgary.

Hillhurst.—On July 1st, St. Barnabas' became a self-supporting parish, and the Rev. G. D. Child placed his resignation of the incumbency in the Bishop's hands; but by the general wish

of the congregation, as expressed through the wardens, lay delegates and the vestry, the Bishop has offered him the rectorship of the parish, which he has accepted.

Treasurer's Report.—The treasurer of the diocese reports that since the last issue of the Bulletin, on June 4th, until this date, August 1st, he has received only two sums towards the diocesan apportionment for M.S.C.C., viz.: Pincher Creek, \$12.90, and Claresholm, \$12. This makes less than a total of \$750 received towards the \$4,000 required from this diocese for this year. The Bishop desires to emphasize the necessity of each congregation doing its utmost to fulfil the portion of the society's claim laid upon it at as early a date as possible.

Proportionate Giving.—The clergy in attendance at the recent Synod will recollect that the Bishop, in his address, particularly mentioned the subject of proportionate giving. The Synod afterwards unanimously passed the following resolution:—"That the system of proportionate giving be urged by the clergy in their several congregations and to assist in this, the resolutions of the General Synod be printed and copies be sent out by the Secretary to all the clergy, together with such other printed matter on the subject as is available." The resolutions referred to will be sent out later, but attention is drawn to the pamphlet, "Christian Stewardship," written by a layman of Alberta, a copy of which is enclosed herewith. The writer of the pamphlet has had printed, at his own expense, an edition of 3,000, and copies for distribution can be secured from the Secretary of the Synod on application.

Young Priests Wanted.—There is a very urgent need for some energetic and capable young priests in the diocese just now. Apply to the Bishop, at Calgary, Alta.

NEW WESTMINSTER.

A. U. de Pencier, Bishop.

Vancouver.—The Rev. Adam Urias de Pencier, M.A., rector of St. Paul's Church here for the past two years, was consecrated third Bishop of New Westminster, in his parish church, on July 25th. His Grace Archbishop Matheson, Primate of All Canada, was the consecrator, and he was assisted by the Bishops of Columbia, Caledonia, and the Rt. Rev. F. W. Keator, D.D., Bishop of Olympia, U.S.A. There was a celebration of Holy Communion in St. Paul's Church, at 7:30 a.m. Matins was said at 10 a.m., and the consecration service began promptly at 11. The church, which, with additional seats, accommodated seven hundred persons, was filled, and many were unable to gain admittance. The first consecration of an Anglican Bishop west of the Rocky Mountains marks an historic and epoch-making event. It is also significant of the advance of the Canadian Church in the last decade, that the three clergy who were nominated for the office were all born in Canada. The procession entered the west door, headed by St. Paul's vested choir of forty-five men and boys, in the following order: Clergy of the dioceses of New Westminster and Kootenay, clergy of the diocese of Columbia, clergy of the diocese of Olympia, the Rural Deans of the diocese, the Archdeacons of Columbia, Kootenay and Yale, the Dean of Columbia diocese, the preacher, Rev. C. R. Seager, M.A., rector of St. Cyprian's, Toronto, the Bishop-elect, the Bishop of Columbia, followed by his chaplain, Rev. Canon Cooper, the Bishop of Caledonia, with his chaplain, Rev. Mr. James, the Bishop of Olympia, followed by his chaplain, Rev. Dr. Shayler, of Seattle, the Primate, followed by his chaplain, Rev. S. G. Chambers, rector of Christ Church, Winnipeg. The choir proceeded to their places—the clergy opened out at the choir steps and the Bishops passed into the sanctuary, followed by the clergy. There were fifty-one clergy in the procession. To those who have borne the burden in the day of small things, and who have been privileged to take part in and see the growth of the Church in the far West, it was an occasion for devout thankfulness, and to all it was a revelation of the strength and progress of the Church. The service was choral, the Primate was celebrant, the Epistle being read by the Bishop of Olympia, and the Gospel by the Bishop of Caledonia. The sermon, which is to be published, was preached by the Rev. C. R. Seager. The Litany was sung by the Ven. Dr. Pentreath, Archdeacon of Columbia. The Bishop-elect was presented to the Primate by the Bishops of Columbia and Caledonia, who with the Bishop of Olympia, joined in the laying on of hands. The offertory was devoted to the initiation of work at Fort George,

in the northern part of the diocese. At the conclusion of the service lunch was served for the Bishops and clergy in St. Paul's Hall. Congratulatory addresses were made by the Primate, the Bishops of Columbia, Caledonia and Olympia, the Rev. Dr. Taylor, moderator of the Presbytery of New Westminster, and Rev. Dr. Sipprell, Principal of Columbia Methodist College, to which the Bishop replied. Mr. Kidd, of Burrill's Rapids, Ont., the birthplace of the new Bishop, who had been deputed to bring greetings from friends there, stated that he was the bearer of an official seal and an address, which would be presented later. Mrs. de Pencier received a bouquet from the National Council of Women and the W. A. Later on in the afternoon a garden party was given by Bishop and Mrs. de Pencier, at their residence, which was attended by a large number of invited guests. The Bishop will remove to the See House in New Westminster in September. He expects to be present at the opening of the cathedral in Halifax, Sept. 3rd.

Addresses to the New Bishop.

The following are the addresses presented to Bishop de Pencier on the occasion of his recent elevation to the Episcopal see of New Westminster, the first being from his former parishioners of St. Paul's, the second from friends and acquaintances in Burrill's Rapids, his early place of residence: "To the Rev. A. U. de Pencier, M.A., rector of St. Paul's Church—Dear Mr. de Pencier: On the eve of your consecration as Bishop of the diocese of New Westminster, your parishioners wish to convey to you their heartfelt wishes that the great success which, hitherto, under God has attended your labours in every field you have worked, may follow you in the responsible position to which you have been called. The comparatively short period of about two years during which you have been rector of this parish has been marked by distinct progress in every direction. We recognize that the responsibility of caring for the spiritual needs of this large and rapidly developing diocese in Western Canada, with its varied interests of agriculture, lumbering, mining and fishing, will rest heavily on any one, however mentally and physically capable he may be, and we wish to assure you that our earnest prayer for help and guidance and warm interest in your work will follow you, and that you may always depend on this parish to do what it can to help in the work so near your heart, or extending the kingdom of God among men. We ask you to accept the accompanying bishop's robes as a token of our love and esteem. With renewed good wishes to yourself, Mrs. de Pencier and family, we remain, most faithfully yours, Signed on behalf of the congregation. Henry Newmarch, F. H. Sterling, churchwardens." Vancouver, B.C., July 24, 1910. "Rev. Adam Urias de Pencier, M.A., Bishop-elect of New Westminster, B.C. Dear Sir: As a reminder of your early days in the church and Sunday school in Burrill's Rapids, and as a slight token of their personal esteem for you and their joy in your call to the high and holy office of a bishop, the congregation of Christ Church, Burrill's Rapids, asks you to accept a seal for your official use as Bishop of New Westminster. They pray that the divine blessing may be upon you and that your labours may be abundantly fruitful to the glory of God and the edification of His Church. You will ever have the best wishes of the church in your old home for the successful discharge of the weighty responsibilities of your sacred office. Signed on behalf of the congregation. J. H. M. Coleman, rector; Charles Tassie, William Kidd, Wardens. Burrill's Rapids, July 24, 1910."

An address was also presented by the wardens of Holy Trinity Cathedral, New Westminster, July 31st, on the occasion of the Bishop's first service in the cathedral. He will take up his residence in the See-House the end of August. The first official act of the Bishop was the ordination to the diaconate of Mr. Thomas Walker, in Holy Trinity Cathedral, July 31st. The candidate was presented by Ven. Archdeacon Pentreath, and the sermon preached by the Rev. C. Clarke, of the diocese of Ottawa. Mr. Walker will be stationed in the new parish of Merritt, and will be the first resident minister of any religious body in this growing town. He is a graduate of St. Paul's Missionary College.

Mission Boat Columbia.

A reception was held on the new mission boat, Columbia, at Vancouver, when a large number of people availed themselves of the opportunity to inspect her, and were surprised at the completeness and excellence of her equipment. The guests were received on and shown over the boat by Rev. J. Antle, rector, C. C. Owen, and Rev. E. Nivin, M.D. Afternoon tea was served, pre-

sided over by Mrs. J. R. Seymour. It is the intention of Rev. John Antle, superintendent of the Columbia Coast mission, to visit the various camps along the coast from Van Anda to Alert Bay, according to regular schedule, making the round trip about once in two weeks. With the old boat such an arrangement was impracticable. The new Columbia is equipped with an hospital and dispensary, everything being arranged in the most compact order, and there is even a portable X-ray machine. Dr. Nivin, the physician, states that his pharmacy aboard the boat is fully equal to that of any physician in Vancouver, and larger and more varied than most. The operating room was equipped at a cost of \$1,100, and is maintained by a Montreal lady who wishes her name withheld. The cabin of the boat is fitted with a folding altar and a melodeon, and can be transformed into a chapel in a few moments.

COLUMBIA.

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

Alberni.—Bishop Perrin has returned to Victoria. While here he dedicated the new church and instituted Rev. H. H. Lewis Seale as rector of the parish. The Bishop also consecrated the new church at Sidney.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Atlin.—Bishop Stringer left Whitehorse for Carcross and Tagish, on June 30th. Arriving at Carcross the Bishop went by boat down to Atlin, where the Bishop of Caledonia requested Bishop Stringer to administer the sacrament of Holy Communion to the church members there. On Monday, Mr. Laycox took Bishop Stringer out to visit the several creeks where miners were working, and at Bridge Creek a divine service was held to the edification of all those present, this service being greatly appreciated by the miners, who responded heartily at the request of the Bishop, and sang hymns most heartily. Bishop Stringer also assisted at the funeral service of an old lady, Mrs. Brown.

Moosehide.—Rev. B. Toty is erecting a fence around the Bishop Bompoy Memorial Church, and it adds much to the already beautiful edifice. A number of Peel River Indians visited Moosehide recently, and were taken in hand by Mr. Toty and taught much about Christ and Christianity. The Indians enjoyed this part of their visit very much and went away resolved that the white man's Christ should be theirs also. Mr. Toty also visited, during the past winter, the Mayo and Mequiston Indians, in upper Stewart River; he also visited white people there and received a warm and kindly welcome from them. He expects to visit this field soon again. The Indian school was visited by Miss Maynard, principal of Westfield College, England (for girls), and her nephew. Miss Maynard gave a fine address, also a number of recitations, which greatly delighted the scholars and staff present. Miss Maynard left to visit Mr. and Mrs. Patridge, down the lake, at Millhaven, twelve miles from Carcross. Miss F. Maude Bell, of the school staff, is visiting at the rectory, Whitehorse.

Carcross.—Bishop Stringer returned from Atlin Saturday a.m., and in the evening he examined five Indian lads and three Indian girl students, at the Mission School, prior to their being confirmed by the Bishop; every question was readily answered by them in a correct manner, which throws credit upon the school staff. The Bishop remarked to the writer about their fitness and learning of Scripture, and says it was a pleasure indeed to find such marked learning among the Indians of the school. On Sunday, July 10th, Bishop Stringer confirmed the class, the service being very impressive to all present. The Bishop took for his text those words uttered by Christ to the two men to "Follow Me," showing the loving way in which Christ calls us to follow Him, and also how essential it was for each person to start out in life with Christ as his Guide, and to make sure He was always with us, His promise being, "Lo, I am with you always, even unto the end of the world." Another lesson was shown the class of how Andrew and Philip and other of the Apostles were used by Christ in leading others to Him. This service will not soon be forgotten by all who were present. The Bishop and Mrs. Young took a trip to Tagish to

look over the ground for the possible site for the Government school for Indian children.

40-Mile.—Mr. Field visited the Bunker's Coal Creek for three days and had a pleasant visit, the authorities, the workingmen, showing much earnestness in our endeavour to begin our mission among them, it being practically assured that the mission will have the support of the men. A place of meeting must be erected at once, and we have received a number of subscriptions for the same, but will need, say, \$300 or \$400 more to erect and furnish a suitable building for the worthy worship of our Saviour by the men of this place. The company kindly promised \$25 and a like amount by Mr. Thurston and Mr. Yorke. There will remain over winter at this place about 50 to 80 men, so friends can see the need for a suitable house for these men.

Teslin.—The Bishop has appointed the Rev. C. C. Brett as missionary among the Indians at Teslin Lake. Mr. Brett is a native of Galt, Ontario; he received his early training at Galt schools, then he took a course of employment with the saw firm of Galt, then, in 1905, entered Huron College, London, for the study of theology, and in May of this year graduated from college and offered himself for work among the Indians of the Great North, under Bishop Stringer. Mr. Brett likes his work among the Indians so far and enjoys the life which this kind of work offers. Bishop Stringer intends to visit Teslin very shortly, if he can secure the time from his strenuous work.

Whitehorse.—Christ Church.—The Bishop has appointed the Rev. W. G. Blackwell as rector of this parish. Mr. Blackwell is a native of London, Ont.; he received his early training at the Union School, at that place, then he took a business course with the Chatham Business College; after some experimental years in engineering work he entered Huron College in 1906, for the study of theology, and in May of this year graduated from college and offered for work in the great Yukon diocese, under Bishop Stringer. Mr. Blackwell's decision to accept the rectorship of Christ Church has been made after a full consideration of the responsibility involved, but with the good will and unanimity existing in the congregation it may be confidently expected that the good record of that church will be maintained under its new rector. Mr. Blackwell commenced his duties at once, preaching morning and evening. On Tuesday, July 5, the rector of Christ Church held a baptism service, at which four children were presented for baptism by their parents. The rector has a large class of young men (Indians) studying the S. S. lessons every Sunday after Sunday School.

Dawson.—St. Paul's Church.—Bishop Rowe, of the Protestant Episcopal Church, American, passed through Dawson on his annual visit to the Church Mission at Northern Alaska. The Bishop preached in St. Paul's Church on Sunday evening, July 3rd. In his sermon he emphasized the need in our present day of men taking a more active interest in the work of the Church, using the Laymen's Missionary Movement in the eastern parts of the country as an example for our men in the West to emulate. On Tuesday morning, the Bishop left Dawson in a small boat for Eagle, where the mission launch was awaiting him. Services have been held at Bonanza during the winter months by Rev. N. Carrey regularly, and have been fairly well attended.

Family Reading

WISHING.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives;
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart;
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge
You must get it, ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be oftimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.
—Ella Wheeler Wilcox.

THE GREAT PHYSICIAN.

Bishop Kavanaugh was one day walking through the streets of a city when he met one of its prominent physicians, who offered him a seat in his carriage. The physician was an infidel. After a while the conversation turned upon religion. "I am surprised," said the infidel doctor, "that such an intelligent man as you are should believe such an old fable as that." The Bishop made no immediate reply, but some time afterward said: "Doctor, suppose that years ago some one had recommended to you a prescription for pulmonary consumption, and given you directions concerning it, and you had procured the prescription and taken it according to order, and had been cured of the terrible disease. Suppose that you had used that prescription in your practice ever since, and had never known it to fail when taken according to directions, what would you say of the man who could not believe in or would not try your prescription?" "I should say he was a fool," replied the physician. "Twenty-five years ago I tried the power of God's grace. It made a different man of me. All these years I have preached salvation to others, and wherever it has been accepted I have never known it to fail. I have seen it make the proud man humble, the drunken man temperate, the profane man pure in speech, the dishonest true. The rich and poor, the learned and the unlearned, the old and the young have alike been healed of their disease." "You have caught me fairly, Bishop; I have been a fool," said the physician. That infidel became the superintendent of a prosperous Sunday School.—S. S. Journal.

THE DRAGOON COTILLION.

Horses and Men in New Dance Arranged for Canadian National Exhibition.

During the past few weeks the people of the various parts of Ontario have seen the troopers of the Royal Canadian Dragoons on duty for the preservation of law and order at points affected by the Grand Trunk strike. At the coming Canadian National Exhibition they will have an opportunity of seeing them in a more attractive guise when picked riders will execute in front of the grand stand the beautiful and intricate figures of "The Dragoon Cotillion." This embraces all the picturesque and complicated figures of the stateliest of old-fashioned dances. As the cotillion reaches its climax the movements attain a puzzling complexity out of which horses and riders extricate themselves in a most graceful and precise manner. The spectacle in daylight as the red-coated horsemen perform their evolutions with set lances and bannerettes fluttering in the breeze is beautiful in the extreme, but it does not equal in any sense the exquisite picture at night, when each lance point is tipped with an electric light. This episode is invariably greeted, with their riders, with applause by the thousands who nightly visit the Canadian National Exhibition.

Religion & Medicine

by **Elwood Worcester, D.D., Phd.**
Samuel McComb, M.A., B.D.
Isador H. Coriat, M.D.

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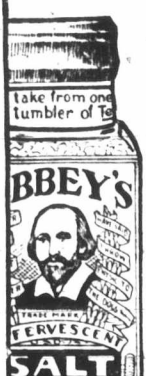
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**"THE PRAYER OF A BUSY
MAN."**

O Lord, with toil our days are filled!
They rarely leave us free.
O give us space to seek for grace
In happy thoughts of Thee.
Yet hear us, though we seldom ask;
O leave us not alone;
In every thought and word and task,
Be near us, though unknown.
Still lead us, wandering in the dark,
Still send Thy Heavenly Food;
And mark, as none on earth can mark,
Our struggle to be good.
—Canon Alfred Ainger.

British and Foreign.

Up to the present £32,000 have been subscribed for the Canada fund started by the Archbishops of Canterbury and York.

The Rev. Robert H. Herron, formerly pastor of the First Presbyterian Church, Nyack, N.Y., has applied for Holy Orders.

James Thomas Murrish, for more than twenty years a Methodist minister, was ordained deacon by the Bishop of Quincy on the fourth Sunday after Trinity.

Augustus L. Revere has bequeathed \$25,000 as an endowment fund to the Church of the Redeemer, Morristown, N.J., \$25,000 for the erection of a new building.

The Rev. Joseph Ryerson, a prominent Methodist minister of Detroit, Mich., has applied for Holy Orders. A large number of his people have followed him into the Church.

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George B. Cluett has recently left to S. John's parish, Troy, N.Y., \$25,000 for the Parochial Nurse Fund.

A Presbyterian layman, whose name is withheld, has given \$5,000 towards the erection of an Episcopal Church in close proximity to Amherst College.

The special copy of the Book of Common Prayer which the King is presenting to the Church of England in Canada on the occasion of its bi-centenary celebration is being taken out by the Bishop of London, the Rev. A. F. Ingram, who sails on the "Empress of Britain."

Nashotah House, Wisconsin, will receive a very large sum of money from the estate of Miss Frances Donaldson, a devoted member of S. Paul's, Baltimore. Her estate is approximately valued at one million. She also left \$200,000 for the Church School for Boys at Mt. Calvary Church, Baltimore.

Bishop Burton, assisted by Archdeacon Wentworth, conducted a service in the Cathedral at Lexington in memory of the life and service of the late Archdeacon R. C. Caswall. The Bishop's sermon expressed a tribute of appreciation for the departed soldier of the cross, and conveyed to the bereaved family of the late Archdeacon the sympathy and condolence of the diocese.

The Abbey Church of Gloucester (now the Cathedral) was consecrated 810 years ago by Sampson, Bishop of Worcester, the father of Thomas H. Archbishop of York, who was assisted by Bishop Gundulf of Rochester, Gerard of Hereford, and Henry of Bangor. The celibacy of the clergy, although general, was not universal, and Bishop Sampson was only one of several married prelates of the eleventh century.

The Rev. William Hutchinson, Prebendary of Lichfield Cathedral and Vicar of Blurton, a little Staffordshire village, the oldest clergyman in England, died lately in his ninety-ninth year. Mr. Hutchinson was greatly respected and beloved. He had been Vicar of Blurton since 1865, and in all the years since had hardly ever failed to preach on Sunday morning. He was born on August 25th, 1810, at Heavitree Vicarage, Exeter, his father being the Rev. William Hutchinson, then curate of that parish.

The Bishop of Lichfield has just consecrated one of the most beautiful churches in the Midland Counties, St. Chad's, Burton-on-Trent, which has cost between £60,000 and £70,000. This sum was provided under the will of the late Lord Burton, on condition that the parishioners raised a sum sufficient to provide an endowment of £300 a year,

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which they did. The adjoining vicarage was also built by Lord Burton, and the same generous benefactor gave to the church some valuable old Georgian Communion plate.

The Mayor of Exeter has set going in Exeter Cathedral an astronomical clock which has been erected on a stand of oak in the Speke Chantry. This ancient timepiece, parts of which were made in 1317, has been for many years a conspicuous feature of the north transept. It was probably erected in Bishop Stapledon's time, and was originally in the nave. The use of the clock, as of other similar

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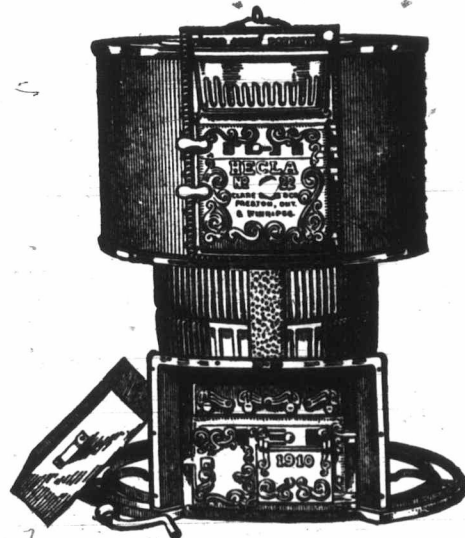
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clocks at Wimborne, Wells, and Glastonbury, was to regulate the times of the various services, and for this purpose it was kept under the observation of watchers day and night. This clock is claimed to be the oldest astro-horological example in England.

The Bishop of Hull, Dr. Kempthorne, addressing the Triennial Festival of Sunday School Teachers in the Truro Diocese at Truro last month, said even the parents who were slack about their own religious life were anxious that their children should get all the good there was to be gained from the Christian religion. Never let them think that the best Sunday School could in any way be a substitute for a good Christian day school. He would go a step further and say that unless a great many of their day schools continued to be in direct connection with the Church of England or some other Christian body, the days of real religious teaching were numbered.

After thirty-six years' service the Ven. T. B. Buchanan has announced that he will at the end of the year resign the Archdeaconry of Wilts. The reason for his impending resignation the Archdeacon gave in his charge at Devizes recently. He had, he said, decided to take this step on no personal grounds except so far as consciousness of failing strength and faculties must enter into consideration in any honest computation of what was, on the whole, best for the Archdeaconry. Having convinced himself, very much against his own predilections, on a review of the circumstances, that what is called "new blood" would be best for the Archdeaconry, it seemed to become his duty to resign as soon as convenient.

Some very interesting discoveries made in the course of investigations at Cholsey Church, Berks, are recorded by a correspondent of the "Times." In the north transept and in the east wall is a very unusual rounded-headed recess of the twelfth century, which, so far, has received no adequate explanation. Excavations outside the wall have revealed the almost complete foundations of an apse precisely corresponding in dimensions and position with the arch inside the transept. These foundations are three to four feet below the present level, and consist of blocks of chalk arranged in a semi-circle, and merely filled in with sand. The footing of the transept wall, however, is concreted. The foundations of the apse have been greatly disturbed on the north side by subsequent interments, but with care it has been possible to complete the excavations successfully. This discovery must be held to demonstrate the twelfth century date of the transept of this church—otherwise open to question. We, therefore, have in Cholsey Church a rare example of a Romanesque cruciform parish church, which, apart from the extension of the eastern limb in the thirteenth century, an extension which is beyond criticism, is largely in its original condition.

In connection with the Church Missionary Society medical mission work is being carried on at forty-six stations in Africa, Persia, India, China, etc. There are fifty hospitals and dispensaries with forty-three affiliated branches. The hospitals contain 3,075 beds, and these were occupied last year by 29,781 in-patients, while the visits of out-patients numbered 1,197,680, a large increase over the figures of the preceding year. An extract from a series of concise reports in the July number of "Mercy and Truth" will give an idea of the scope of the work. In

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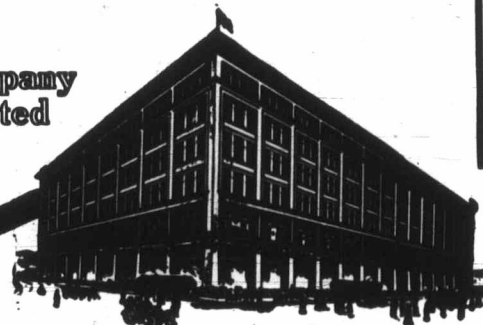
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the Uganda Mission last year there were 2,392 in-patients and 168,313 visits of out-patients, and the report says: "The area from which the in-patients were drawn was a very large one. From Nassa, at the south of the Victoria Nyanza, in German East Africa, a number of Wasukum—came for operations. A Mohammedan lad came in with a tumour, which, when removed, weighed over 31 pounds. He had tramped all the way from Nimule, 300 miles to the north. Nairobi and Kikuyu, 400 miles to the east, furnished three patients, and many came from Busoga, Bunyoro, Toro, and intervening parts. The large bulk of the patients, however, came from an area of which the centre was Mengo, the capital of Uganda, and the circumference a line drawn round it with a radius of 100 miles."

A physician in the foreign field, returning on furlough, broken down almost by his arduous labours, tells

in the following words how he feels about the missionary enterprise: "Our hospital is the only one in quite a large city on the Yangtse River and for several hundred miles round about. We treat about 18,000 to 20,000 patients a year, and the work is growing tremendously. In addition we have had two foreign-trained nurses, who under me had charge of the schools for men and women nurses. These nurses are needed now in mission hospitals all over China, and in time to come will be more

necessary to our work than Chinese doctors. Practically since the opening of the new hospital I have had the burden of the work, and you can well imagine that it has proved too much for me. I will not attempt to reopen without a colleague, and if possible he should leave at once, so as to get in almost a year on language study before I return. I can assure any doctor who wants to put his life where it will count for the most helpfulness that he can get supreme satisfaction in China. It is



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the greatest place for work in the world, and if I had ten lives I'd put every one in China."
There was a noteworthy gathering of representative Manchester citizens on Friday in the Lord Mayor's parlour to take leave of the Bishop of Lincoln, when he was presented with a cheque for £1,850 as a public testimonial to mark his services as Rector of St. Philip's, Salford, and Canon of Manchester. The subscribers to the testimonial numbered 250, and were representative of all denominations. The Lord Mayor, who presided, said the testimonial paid a high tribute to the large-mindedness of Dr. Hicks, and the honour conferred upon him was well deserved. The Bishop of Manchester said that Dr. Hicks, when in Manchester and Salford, threw himself whole-heartedly into the work of one of the most difficult parishes, and rendered great services to him (the Bishop) on many occasions. "Though you go from our great city to one of the most rural dioceses in England," said His Lordship, "you will very soon find yourself at home among your people and your clergy, and they will find that it is no scholar up in the clouds that has come to sit upon the throne in the Cathedral of Lincoln, no town-bred man hankering for the delights of city life, but one who is a brother to his clergy, one who has a heart to feel for the poorest and humblest of his laity, one who will find himself as much at home with the labourer in the field as with the Dean in his deanery and the Canons in their residences. From our hearts we wish you Godspeed and God's blessing in your new work." Acknowledging the cheque handed to him by the Lord Mayor, the Bishop of Lincoln said that to be made a Bishop placed one in a most curious situation. A Bishop discovered at once that he was one of the poorest of the poor. He had to incur enormous expense straight away, and live in a large house; claims had to be met, and he had nothing wherewith to meet them. He had to wait for the first instalment of his salary, and that seemed a long while. But the people employed could not wait. Be believed every Bishop, as soon as he was appointed, had at once to go to his bankers and secure an overdraft. That was what he did. He went to a friend, and on his guaranty secured an overdraft at his bankers, otherwise he would have been in

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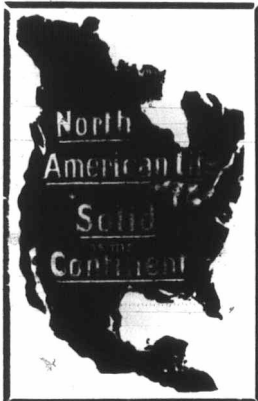
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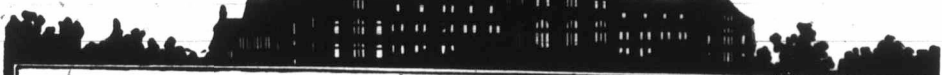
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