

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, JUNE 16th, 1910

No. 23



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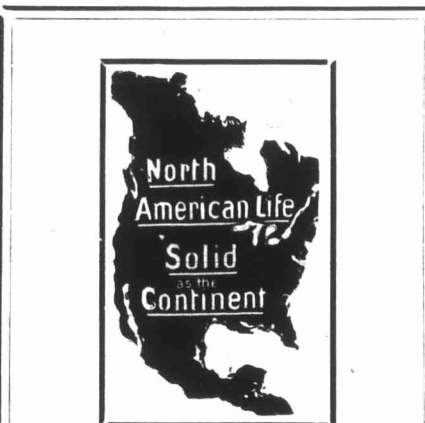

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The Rev. Prebendary H. E. Fox, honorary clerical secretary of the C.M.S. since 1893, has tendered his resignation of the post, acting on medical advice. The committee of the society, in accepting the resignation with keen regret, paid a high tribute to Mr. Fox's devotion to the missionary cause.

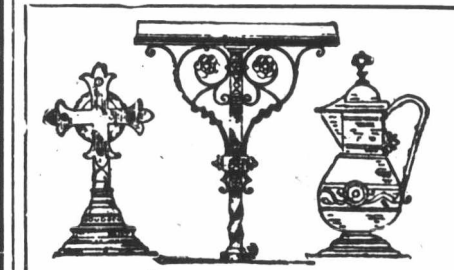
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

- June 17.—St. Alban, Mar.
Morning—2 Kings 25, 8; Acts 2, to 22.
Evening—Ezra 7 and 3; 1 Pet. 2, 11-3, 8.
- June 19.—Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts 3.
Evening—1 Samuel 13; or Ruth 1; 1 Pet. 4, 7.
- June 24.—Nat. of St. John Baptist.
Morning—Mal. 3, to 7; Mat. 3.
Evening—Mal. 4; Mat. 14, to 13.
- June 26.—Fifth Sunday after Trinity.
Morning—1 Sam. 15, to 24; Acts 7, 35-8, 5.
Evening—1 Sam. 16; or 17; 1 John 2, to 15.
- June 29.—St. Peter, A. & M.
Morning—Ezek. 3, 4 to 15; John 21, 15 to 23.
- July 3.—Sixth Sunday after Trinity.
Morning—2 Sam. 1; Acts 10, 24.
Evening—2 Sam. 12, to 24; or 18; 2 John.

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY AFTER TRINITY.

- Holy Communion: 249, 250, 253, 260.
- Processional: 44, 45, 292, 303.
- Offertory: 289, 564, 621, 633.
- Children: 50, 708, 714, 715.
- General: 1, 29, 301, 317.

FIFTH SUNDAY AFTER TRINITY.

- Holy Communion: 250, 251, 254, 433.
- Processional: 384, 386, 397, 646.
- Offertory: 573, 599, 601, 653.
- Children: 261, 693, 694, 701.
- General: 580, 654, 660, 664.

THE FOURTH SUNDAY AFTER TRINITY.

In passing through the things temporal the temptation comes to every man to sacrifice the things eternal through the failure to appreciate the meaning, the character, and the opportunity of suffering. The existence of suffering implies that the Divine order and plan have been interfered with somewhere along the line, that the ideals revealed of God have not been sought. Therefore, suffering becomes to us a providential warning that all is not well. "Whom the Lord loveth He chasteneth" is a fact which we would do

well to remember in all times of disappointment or chagrin. The character of suffering is, of course, quite relative. That which causes grief to one man is passed over lightly by his neighbour. While we ourselves in later years are wont to smile at the trivial things which gave us pain in our youth. Yet, whatever sufferings come into our lives we must recognize in them some connection with the Divine plan. The revelation of God forbids us to think of ourselves as being wantonly grieved or tortured of God. That is why Job of old would not curse God and die. For the cause of suffering each one must look within himself. And God Who is merciful as well as just, will rule us and guide us in such a way as to make us embrace the every opportunity of suffering. Before we consider the opportunity of suffering we must be sure of its temporary character. There is no sorrow in Heaven, for there is no sin there. Why then should any man allow the sufferings which last only for a short time to separate him from the glory of Heaven, the glory of God, and the company of Heaven, the glory and joy which are accorded everyone who perseveres in the holy life? Now how many of us realize the opportunity which suffering gives? There is the opportunity of confessing God. Some are selfish in their relation to God. They will acknowledge Him if all goes well. But in the very moment when they need Him most they deny Him before men. In the face of calamity they question His existence, the beneficence of His rule, instead of looking within themselves. Had they examined their own consciences they would have fallen penitently at His feet. Fortunes are made and lost, and men fail to adapt themselves to altered conditions. In the consequent suffering and anguish they have forgotten God. In the moment of crisis had they confessed God and looked up to Him they would find the sting taken out of the blow. Again, suffering presents a unique opportunity of exhibiting certain Christian virtues. It is impossible for the unregenerate man to love or to be patient when sufferings come upon him. The greatest love and patience are seen in some who suffer. Witness the love and patience of the dying Saviour, of Stephen as they hurl the cruel stones at his head. The conscience of Saul must have been pricked that day. And who of us has not his own faith, love and patience deepened and strengthened by the beautiful life of one who has been laid aside from the ordinary duties of life. Now a final thought for those who suffer day by day, who are bed-ridden, for example. Do they not believe in prayer? Then why should not their lives be consecrated to the noblest and hardest work, that of praying and interceding for the souls of men, for the conquest of the world by the army of Christ? Turn a bed of suffering into a place of praying. How helpful this to those who suffer, as well as to those who are prayed for!

Important Proposal.

If the letter of "Anglican," which appeared recently in the public press, is authentic, Vice-Provost Llwyd's endowment campaign for Trinity College may produce results far outweighing in importance the financial success which is attending his efforts. It appears that a generous layman whose name is withheld by his own wish, has promised a very large benefaction, said to be \$250,000, if Trinity and Wycliffe unite forces. The Provost of Trinity College has publicly endorsed the proposal, and says that his college may be counted upon for hearty co-operation in giving effect to it. "The Mail and Empire," after interviewing representatives of both the colleges, says:—"In regard to the offer of the layman in question, Provost T. C. S. Macklem, of Trinity

University; Principal O'Meara, and Dr. N. W. Hoyles, president of the corporation of Wycliffe College, all declined to make any statement. Dr. Hoyles and Principal O'Meara would say nothing respecting the proposed amalgamation. 'A proposal for the union of the two colleges has been made,' said Provost Macklem, 'and it would be heartily endorsed by Trinity University. There have been some informal meetings, although they could hardly be called meetings of regularly appointed committees.'" "The Star" contains a similar statement, and adds some interesting statistics. At Wycliffe College there are 110 students in attendance, and the financial statement, issued at the end of 1909, shows total assets of \$280,698.33, including an item of \$151,546.18 for College buildings, furniture, and library. The assets of Trinity College amount to \$545,992.83, including an item of \$345,600 for College grounds, but not including the College buildings. The annual income of Trinity is about \$50,000, and that of Wycliffe is about \$34,000. Of the 110 students at Wycliffe College, all are studying Divinity; but in Trinity College there are students in both Arts and Divinity. The numbers in Trinity are as follows:—Arts students, 137; Divinity students, 72; total, 209; enumerated in both faculties, 25; net total, 184; post-graduate students in Arts, 4; total, 188. According to the statement of "Anglican," the un-named donor does not attach any theological conditions to the proposed gift, his one requirement being the unification of the two colleges. This whole problem seems to be related very closely to another important question which will have to be decided before long, namely, the removal of Trinity's buildings to the Queen's Park. The site proposed for them there is right opposite Wycliffe College, and the removal would greatly facilitate the union which this anonymous benefactor is seeking to bring about.

Christian Brotherhood.

We hope that the spirit of true fellowship will more and more animate our brother Churchmen, that they will more and more be brought to realize that the Church is a Divine Brotherhood; an example and object-lesson to the outer world of the exercise of those Christ-like qualities which distinguish the true Christian from the man of the world. There cannot fail to be differences of opinion amongst Churchmen, varying, as they do, in temperament, training and point of view. But let no man think that he has a monopoly of the truth, it matters not how clear his intellect, how wide his knowledge, how strong his character. Truth is many-sided. It is quite possible that a modest, humble-minded Churchman may have as clear a view of essential truth as his more vigorous, aggressive, and determined brother. One thing should never be forgotten; we all are brethren, members of one body, and ours it is to seek and speak the truth, but to seek and speak it in a spirit of love.

Service.

We very much question whether there can be effective service, in the true intent and meaning of the word, unless it springs from the root of unselfish love, and constantly puts forth the bright and fragrant flower, good cheer. Our frank, forceful, and inspiring brother, "Presbyter Ignotus," whose "Blue Monday Musings," in the Living Church, we look forward to with the assurance of renewed delight from week to week, has in the issue of the 4th instant given us a case in point. We shall not disturb the bloom on the lily by ineffective quotation. There can be no doubt that true service implies love, which like, "understanding," mentioned by the wise man, "is

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a well-spring of life unto him that hath it." And good cheer is as the "pleasant words," likened by him to "an honey-comb, sweet to the soul, and health to the bones."

Mr. Goldwin Smith's Death.

To all who knew him the death of this distinguished scholar has brought keen regret, for varied and personal reasons. To the public at large, his death will come with the sense of a national loss. For it cannot be denied that the great Oxonian was without a peer in Canada as a man of letters, and that with tongue, pen, and purse, during the long and eventful years of his residence amongst us, he has faithfully striven to uphold public honour, maintain the cause of freedom, extend the bounds of knowledge, and minister to the wants of the needy. Canada mourns the death of a great scholar, a public benefactor, a friend of the poor, a refined and courteous gentleman. Be it said of Goldwin Smith, and said to his eternal honour, that though he was a literary man of rare gifts and unusual eminence, his private life was beyond reproach.

Kindness to Animals.

It cannot be too early impressed on the minds of children that mercy is one of the noblest human attributes. In tender youth when the mind is plastic and habits are readily formed, a little child can be taught the priceless lesson of love to all created things. In later life, this precious lesson is imparted with greater difficulty. Children so often through mere wantonness and neglect of proper teaching, acquire habits of destructiveness. They begin with cruelty to insects, and when the barbarous desire to wound, maim, or kill harmless insects is gratified, and unchecked, it grows with their growth, and birds, dogs, and other animals become in time objects of their cruelty. If parents could only realize the amount of needless pain they would prevent, and happiness they could give to harmless and helpless insects, birds, and animals, by teaching young children to be humane and merciful, we are bound to believe they would not hesitate to take the trouble and time to thoroughly teach their little ones the lesson provided in the golden words of the Master, "Be ye therefore merciful, as your Father also is merciful."

Our Natural Resources.

We recommend to our readers the report of the first annual meeting of the Commission of Conservation held at Ottawa in January last, and which is printed by the Government. It is the most instructive, and at the same time one of the most fascinating books of the season. The committee has subdivided the work under six heads: Fisheries, Game, and Fur-bearing Animals, Forests, Lands, Minerals, Public Health, Water and Water Powers. Upon the last subject, for example, the chairman, Mr. Sifton, pointed out how the stock of water available for use could be greatly augmented by agricultural treatment to diminish the run-off and to hold the proper quantity for absorption by the soil, also by catchment areas preventing spring freshets, the results of erosion, and by making use of stored water to supplement the flow in low-water seasons. He said that works are being constructed on the upper reaches of the Ottawa, but, in addition, as appears elsewhere, every little creek could be with advantage conserved. Mr. Sifton added, that a little investigation shows a surprisingly large and increasing number of our streams doing great damage in spring freshets, and which are of little service for power purposes in low water. He also showed how forest growth furnishes the best possible reservoir.

Seek your joy in what you give, and not in what you get.—Evan Roberts.

Bishop-Elect De Pencier.

The Rev. Adam Urias De Pencier, Bishop-elect of New Westminster, was born at Burritt's Rapids, Ontario, forty-three years ago, and was the son of the late Peter De Pencier. He was educated at Kemptville High School, at the Normal School, Ottawa, and Trinity College, Toronto, where he completed his Arts course in 1895. He then did duty as at Navan, in Cumberland, from there he went as curate at St. Alban's Cathedral, Toronto, afterwards as rector to Uxbridge, Ontario; from Uxbridge he returned to Toronto as senior curate of St. James' Church, under Canon Welch. He was afterwards appointed rector of St. Matthew's Parish, Brandon, Manitoba, where his frank manliness won large numbers of men to the church. He was made a member of some of the important committees of Rupert's Land Synod, and also of the Sunday School-Commission, and the General Synod. In 1908 the cry sounded from the Coast, and he became rector of St. Paul's, Vancouver; now he has been chosen by his fellow-men for the highest office in the Church. He is an earnest and forceful preacher, but his executive ability seems to have especially marked him out for promotion, combined with other attractive qualities.



Bishop-Elect De Pencier.

During the different periods in which he has held duty at places, sometimes wide apart, he has shown his mastery in constructive work, and has proved himself to be especially qualified for the position of Bishop in the growing western diocese. A clear-headed, energetic, zealous, business-like, moderate, high-churchman, with sanctified common sense, wide sympathies, keen vision, a good heart, and a clean life, he promises well for the Church of his native land, and we wish him God-speed in his new office.

The Farm Wells.

One other word upon this one subject of water taken this time from the address of Dr. J. W. Robertson, of Macdonald College: "Less attention is paid to the water supply of farm houses than to that of other dwellings. . . . Common opinion says that the stream purifies itself. Well, the sewage of Ottawa goes past Macdonald College a hundred miles distant about four and a half days old, and it is not impaired in the vitality or vigour of its bacteria. I don't like that kind of water for drinking purposes. Why should any one? This subject affords a great field for thought and action. The fact that the old farm well was put near the house without any reference to the drainage and sewage from the barn, the stables, and the house itself, is in evidence everywhere. Typhoid on the

farm—that old graveyard in Scotland holds my oldest sister and my oldest brother, because we did not know the danger. Now that we do know, shall we not protect our people?" These references to only one of the subjects treated in this volume show how important it is, and will, we trust, prompt our readers to obtain copies and to turn them to account.

Irrigation Dams.

We hope our readers are not tired of the water drip, but we would like to refer to one more aspect, and that is the spread of irrigation on this continent, a work which is already providing homes in Canada as well as the United States. We read of developments in connection with the Rio Grande irrigation project. It is proposed to begin the actual construction of the foundation of the great Engle Dam, the most important engineering feature of the project, by July, 1911. The Rio Grande project will provide for the reclamation of 180,000 acres of land lying in New Mexico and Texas. It is estimated that the entire project will cost \$9,000,000. The Engle Dam will be made of rubble concrete, with a maximum height of 265 feet and length of crest of 1,400 feet. The dam will contain 410,000 cubic yards. The reservoir created by it will be one of the largest artificial bodies of water in the world, having a capacity of 2,538,000 acre feet, or enough water to cover that number of acres a foot deep, nearly double that of the Roosevelt Dam in Arizona.

Eastern and Western Ideals.

In a review of "The Interpretation of the Character of Christ to non-Christian Races," by Canon Robinson, there occurs a quotation well worth quoting. Canon Robinson speaks of the "increasing recognition of the measure of truth common to Christianity, and to all other great religions of the world." "We are coming," he says, "more and more to understand that the Church of Christ is not an enclosure within which truth is to be found, and beyond the limits of which there is nothing but falsehood and error; but that it is rather a focus and centre of attraction toward which, drawn by its centripetal force, all that is good and helpful in other religions must sooner or later tend. Not always entering fully into the recesses of eastern thought, the western missionary has perhaps at times presented only an Occidental Christ to his hearers, by no means satisfying to eastern ideals. The Founder of Christianity should, Canon Robinson thinks, be first presented to non-Christian worshippers as a teacher who comes, not to destroy, but to fulfil their own highest law. The virtues and qualities that appeal to the eastern and western minds are so different, so opposite in their character, that one almost marvels to see what has been wrought by those working hitherto largely upon western lines of thought. With the wider realization, everywhere visible, of the value of the share of truth vouchsafed to other faiths, however dimmed by error, may there not come an access of something of the wide tolerance and perfect understanding of our Lord Himself among missionary workers, with results showing not so much, perhaps, in increased numbers of converts as in the slow leavening of the lives of the people with the spirit of Christianity?"

Sunday Theatres and Excursions.

In border towns of Ontario a custom prevails of advertising in Canada the Sunday theatres and Sunday excursions which are permitted in the neighbouring Republic. Bill-posters and others responsible for posting up such bills may be prosecuted under Canadian law. It seems not to be generally known that our Canadian laws expressly prohibit the advertising of anything which is not legal under our own laws. We recom-

mend police officers to be on the lookout for bills advertising Sunday theatres, Sunday excursions, and Sunday sports, and to promptly prosecute those responsible for putting them up.

GENEROSITY WISELY DIRECTED.

Not in a generation has any more important question come before the Church, than the proposal to unite Trinity College and Wycliffe College. May it be brought about speedily! We are living in days of wide vision and happy tolerance, in days of rapid growth and expansion, in days of union and co-operation. Therefore, it is safe to predict that the proposition looking to the union of our two chief colleges, which has been made by the splendid generosity of a lay member of the Church, will find an echo in the hearts of thousands of his fellow Churchmen. The details of the proposition are unknown to us, but we venture to express our earnest hope that the two institutions will get together quickly, and find out for themselves what the Church at large knows already, that insuperable bars to mutual confidence and united action exist no longer.

ATTRACTIVE SERVICES.

It is proverbially difficult to draw the line between the use and perversion of a fundamentally essential principle, and it is still easier to invert a sound principle, i.e., to apply it "wrong end on." Nearly, if not quite all our evils come about in one or both of these ways, by perverting or misapplying what in itself, and in its right proportion and relationship, is undeniably and universally true. A very striking illustration of the truth of our contention is supplied in connection with the "popularizing" of public worship, and indeed of religion generally. Christianity is in a sense, and a very real one, a "popular" religion. It is for all the people, all the time. It meets and satisfies an universal human craving. It appeals to all types of mankind, to all grades of intellect, to all kinds of temperament, and to all ranks. In this sense it is the most "popular" religion in the world, and, as such, it is the only religion in existence that has the remotest chance of becoming universal. It may also be legitimately termed a "popular" religion because it does to a certain extent, and when rightly understood, teach men to "make the best of both worlds." The nations that have embraced Christianity have been the most "progressive." Christianity, like no other religion, has taught mankind the secret of the lawful and rational enjoyment of the "good things" of this life, combined with a deep realization of spiritual things. On the other hand, Christianity is a decidedly unpopular religion. It teaches men to do difficult things. It gives the lie direct to the "popular" ideas of happiness, success, wisdom, strength, etc. It reverses many generally-accepted standards, and dethrones certain ideals which are the object of idolatrous reverence on the part of the natural man. It absolutely refuses to pander to man's love of ease and self-indulgence. It makes heavy demands upon him and scorns to take the "line of least resistance." How, it will be asked, does this concern the question of "attractive services?" Very materially. There is a serious danger today of our services degenerating into mere Sunday literary and musical entertainments. It may be said that the first point to be gained in public worship is a good attendance, and that unless you get the people you can effect little. There is truth, no doubt, in this, and so far as special evangelistic effort goes it may be generally accepted, although even in this connection the price paid for attracting a congregation may be too, aye, ruinously high. No permanent good was ever effected by the deliberate vulgarizing and cheapening of religion. We are speaking of the

regular stated services of the Church. The steady avowed application of this principle in this case cannot but in the end prove disastrous. No one who is deliberately led to expect entertainment at church, can long retain his respect for religion, or can fail to contract low, demoralizing ideas concerning it. The making of services "attractive," may not in itself be wrong, although we must confess to a shiver of repulsions whenever we hear the term used in such a connection. But it is a most dangerous course to adopt, and is almost certain in the end to defeat its own object. For the essence of "attractiveness" is variety, and there are necessarily limits to variety in the rendering of Church services. Having been taught to expect entertainment, and therefore variety, people resent its failure, and your feeble hold upon them relaxes and they drop away. On the higher grounds, it is hardly necessary to point out, how radically opposed this conception of public worship is to the first principles of Christianity. A Christian duty that we would not perform under difficulties and against the grain is not worth doing. The principle of self-denial must enter at times into the doing of every Christian duty. But by straining after "attractiveness," and virtually making it an essential element in public worship, we entirely destroy, indirectly and tacitly, it may be, but none the less effectually, this vital sense of duty upon which all church-going is based. Hundreds and thousands of clergymen, devoted and self-sacrificing, are unconsciously doing this every day of their lives. They have taught, or are teaching, their people, if not by precept at all events by example, to expect and demand "entertainment," in some shape or form, at church, and so undermining the very foundations of their sense of duty in this connection, and ultimately in regard to religion generally. A man who is enticed into the doing of anything from a selfish motive, inevitably, if insensibly, finally loses all sense of responsibility and degenerates into a mere pleasure-seeker. This rage, for we can call it by no other name, for making services "attractive," can have only one result. It is suicidal. For it ultimately reduces all church-going to a matter of inclination. The making of the services of the Church attractive within certain limits, may be lawful, but the line must be clearly and rigidly drawn, and the fact made unmistakably plain and uncompromisingly proclaimed, that attendance at Church is first and last, and always a matter of duty and not inclination.

LIBERALITY, FALSE AND TRUE.

Perhaps no virtue in existence has been more generally and successfully counterfeited than liberality. The world is full of false liberality and a great deal of nauseous cant is indulged in on the subject by people from whom one might ex-

pect better things. For there is no subject regarding which it is easier to practise self-deception. Liberality of a kind is so cheap and easy that the majority of people take to it as naturally as a duck to water. And when it is such a magnanimous, high-sounding virtue, it appeals to a man's generous instincts, it brings such quick returns, it enables him to "put on airs" so easily and to patronize his fellows with such a lordly assumption of moral and intellectual superiority, that comparatively few can resist the temptation of posing as its exponent even under the most flimsy pretexts. Thus there is a vast amount of false liberality among otherwise clear-headed people, who certainly mean well and have a genuine sense of self-respect. The essential worthlessness of this common kind of "liberality" consists in the fact that it costs nothing. Every virtue worthy of the name involves self-denial in some form, and therefore the liberality that does not demand in its exercise this cardinal Christian grace is of no real account whatever, and is only a shadow and a sham. But there is most undoubtedly true, genuine liberality. The very prevalence of the counterfeit proves this. Now liberality is tolerance, the willingness to "live and let live." False liberality consists in tolerating what does not interest or concern us, those things or persons, in other words, about which we are profoundly indifferent. True liberality is the toleration, from a sense of justice or Christian forbearance, of those persons or things about which we cannot remain indifferent, and that directly enter into our lives and appeal to our susceptibilities. There is the toleration of other people's peculiarities, which are often so irritating and concerning which it is so difficult to preserve one's patience, the toleration of other people's contrary opinions on subjects about which we feel very strongly, the toleration of the weaknesses of others for which being free from ourselves we have a natural contempt and find impossible to understand, the toleration of intellectual defects and limitations which render it impossible for those suffering from them to follow our conclusions and understand our own standpoint, and finally the toleration of other people's intolerance. This kind of liberality really costs something, and is therefore genuine. It is easy to be tolerant about what we hardly ever give a thought to, and have never made a subject of serious study. But to be liberal and tolerant regarding subjects upon which we consider ourselves specially qualified to speak, and about which we love to pose as authorities, is an entirely different matter. The average scientist, it may safely be said, is at least as intolerant as the average theologian, and the same may be said of the politician and with infinitely less excuse. To preserve an open mind under such circumstance and to respect the opinions and good faith of those who disagree with us involves real self-sacrifice, and is an evidence of true liberality. And then there is tolerance of the unfortunate, real, sympathetic, respectful tolerance. Again there is the tolerance of the fortunate, of those who have perhaps distanced us in the race of life. All these forms of tolerance or "liberality" are genuine, and are rare. The world is no more tolerant about the things it really cares for than it ever was, only the things it cares for have changed.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It has been reported in the public press that a Toronto churchman has offered to give two hundred and fifty thousand dollars to the United Theological College, provided Trinity and Wycliffe Colleges can be amalgamated. The gift in itself is a princely one and we doubt if any churchman in Canada has done the like before,

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although the late A. F. Gault, of Montreal, must have come very near that mark in his gift to the Diocesan College. But greater than the gift is the object to be attained, and probably no more effective or non-contentious argument could be offered for the consummation of such a scheme than the gift of a quarter of a million dollars. Such an offer lays the greatest possible obligation upon the churchmen of Toronto. This obligation rests not solely on the governing bodies of the two colleges primarily affected, but upon the whole body of the Church. The might of public opinion in a crisis of this kind is most potent and important. If outside of the negotiating parties there is a practically unanimous demand that something must be done, it will force the hands of those who would hold back through timidity, prejudice or a mistaken sense of loyalty to those who had lived and laboured under bygone conditions. If the churchmen of Toronto say that something must happen, then something shall happen which may be to the everlasting benefit, not of Toronto only, but of the Church throughout the whole Dominion. This seems to be one of those providential crises that rarely comes in the history of an institution, and to let it pass without definite and decisive action would be most unfortunate, if nothing worse. We appreciate very fully the force of the argument which declares that it is impossible for one college to represent with sincerity and vitality two distinct and divergent types of ecclesiastical thought and conviction. But the same argument would be just as powerful against the Church itself, and yet the Church in its corporate and pastoral activities presents this twofold attitude of mind and conviction, without destroying its usefulness. A church that can live as one ought to be able to get on without having two theological colleges in one city. A theological staff need not be all of one mind in the interpretation of ecclesiastical problems any more than in the interpretation of theological problems. In Anglican and non-Anglican colleges alike we know there are great differences of opinion between members of the staffs in regard to biblical authority and kindred subjects. We have not heard of any attempt to found a college on the new or the old interpretation because the other failed to represent a section of the Church. It is true that a college, and a church, as well as a household, should be at unity in itself if it is to do its best work, but Anglicanism has long grown accustomed to union in spite of differences. If our colleges were as frankly representative of the thought of the Church as our Synods, we will say, it is possible that in a generation a more complete and better type of leader would be developed.

There is another aspect of this problem concerning the union of these two theological colleges which ought not to be lost sight of. It is the effect which such an act would have upon the public mind. The subject of the union of all the churches is now a very prominent one. These communions seem to be approaching very closely to a definite union which will mark the most important ecclesiastical event in this country that has occurred in two centuries. It will certainly place the Anglican Church in a difficult position in the minds of young people who will be disposed to say that the great organization must have a larger portion of Divine favour than the smaller one, and the apparently divided one. Again, many of our leaders are calling out to the public in earnest advocacy of a larger union in which we shall share, and yet if, when an opportunity comes for uniting our own forces, we let it slip, and even go so far as to establish two colleges in a western city, what shall be said of our sincerity or our sanctity? "Spectator" feels that a very grave and great issue confronts our brethren of Toronto, and the whole Canadian

Church will look on with almost breathless interest, trusting that a wise and lasting solution may be reached. Let not a question of who shall be principal or who shall be professors, or who shall govern, stand in the way of such a tremendous opportunity. Principals, and professors, and governors, endure but for a season, but the institution will abide. It would seem to us that the time has come when it is in the power of the men of Toronto to give to Canada the greatest Theological training school in the world. Gentlemen, you can if you will, then why not say, "We can and we will?"

The election of the Rev. A. U. De Pencier, of Vancouver, to be Bishop of the Diocese of New Westminster, is, we believe, a very happy solution of the problem which confronted the western diocese. Mr. De Pencier has been a successful pastor, and that is an important augury that he will likewise be a successful chief pastor. "Spectator" only had the pleasure of meeting him for the first time a few months ago, but his direct, hearty, and enthusiastic personality attracted him very much. He is Canadian born and bred, so he will fit into his new position without any loss of time. He has a vigorous physique, and a great capacity for doing things, we should say, and that is important in the high office to which he has been called. He is young enough to feel the call to a "career" as a Bishop, and the development



The Late Rev. John Pearson.

of his diocese will tax his powers to the utmost. It is particularly satisfactory that for several years now the Church in Canada has been calling young men to the episcopate. It has not been saying to men who have fought great fights, done great work for the Church, and grown old in its service, "Here is your reward" in the form of a mitre. It has been looking out among its younger and more vigorous men, and selecting those who give special promise of capacity and power, and it says to them; "Here are my biggest and most exacting tasks, are you prepared to face them?" The men who have borne the burden and heat of the day need not feel that they are overlooked, or that their services have not been appreciated. The fact is they have been spared the task that can only be faced by younger and more lusty men. We are quite sure that the Church has made a long stride forward in burying the "reward" idea when the episcopate was looked upon as a haven of rest, and calling to its service those in the prime of mature life, because it wants men to face its stiffest propositions. We feel quite sure that with Bishop De Pencier at the helm, things will happen in New Westminster, and that is what is needed. "Spectator."

THE LATE REV. JOHN PEARSON.

On the 13th June instant, by the hand of death, the long and loving tie which had bound the late Rev. Dr. Pearson to the congregation of the Church of the Holy Trinity, Toronto, for the past thirty-five years was severed. No more will this stately and dignified form be seen in the parish which he has loved and served so faithfully. The late Dr. Pearson was born in England, and received his training for the ministry at St. Augustine's College, Canterbury, and, coming to Canada in 1854, he was ordained by the late Bishop Binney, and went first to St. Margaret's Bay, in the northern part of Newfoundland, where for a time he served as curate to the Rev. John Stannage, a name well known to the older generation of Churchmen. From thence he removed to St. John's, where he was curate at the cathedral, and from thence to Fredericton, where he became sub-dean of the cathedral. In 1875, at the instance of the late Rev. W. S. Darling, the rector of the Church of the Holy Trinity, Toronto, he was invited to come to Toronto to take the position of "assistant rector" of that church, with the right of succession. This arrangement was sanctioned by the Bishop of the diocese, and Mr. Pearson forthwith entered on his duties. For a time it appeared to be satisfactory to all parties, but ultimately differences of opinion developed between the rector and the assistant which led to difficulty, and in the end to the practical retirement of the rector to the position of what our friends in the States term "Rector Emeritus" in 1881, the rector assistant being thus left in full control of the parish. In 1886, on the death of the Rev. W. S. Darling, the Bishop, in fulfilment of the understanding above mentioned, appointed Dr. Pearson to the rectorship, and from thenceforward he became not only the actual, but the official, head of the parish. From the time of his arrival in Toronto until the day of his death he has been unremitting in his attention to the spiritual and, in many cases, to the temporal needs of his parishioners. The Church of the Holy Trinity was originally founded by the late Mrs. Swale, a benevolent English lady, expressly for the benefit of the poorer classes, and from these its congregation has been principally drawn; and no one has been better known throughout what was formerly called St. John's Ward for the past thirty-five years than the rector, whose loss so many must now deplore. During his rectorship the church building was renovated and a slate roof provided, and the organ of the church was rebuilt and greatly improved. Dr. Pearson's Churchmanship may be said to have been of the type which has been somewhat scornfully termed "High and Dry." He had received his training for Holy Orders some time before the Ritualistic movement began. That movement never appealed to him; his tastes were austere in their simplicity. Coloured stoles and other vestments of a so-called ritualistic type were regarded in the light of novelties, and deliberately eschewed by him, in this respect resembling Pusey, Liddon and other High Churchmen of the old school. Though by no means prone to force his opinions on others, he was nevertheless firm in refusing to allow others to force their opinions on him. The black stole and surplice which the Provincial Synod has resolved should be worn by the clergy he considered the proper garb for the priest, notwithstanding all arguments to the contrary, and for his part he declined to adopt any other. But no man was more loyal to the Prayer Book than he. He neither watered it down, nor desired to make it appear to teach anything but what can be reasonably intended to be its meaning. Moreover, he was a man of peace, and even a ritual he might approve he would not introduce if thereby there was danger of giving offence to the weaker brethren. Thus for many years past the two candles have stood upon the table of the altar in his church, but have thus far remained unlighted. These characteristics, which to some may seem indications of a want of boldness and courage, were nevertheless those which endeared him to his people. They felt they had in him a sincere and devoted and sympathetic spiritual adviser, and one who would respect even their prejudices in matters which were of no vital moment, and they repaid him with a full measure of respect and affection. Dr. Pearson was never a prominent debater in the Synod. He was a man of action rather than of words, and his aim though life has been faithfully and honestly to do his duty—without any display. As a preacher he was not particularly remarkable. His discourses were plain and practical and entirely devoid of oratorical embellishments. He was gifted with a fine, sonorous voice, and his singing of the service was solemn and dignified; and he was a great stickler for everything being done "decently and in order." In 1893 he received the degree of D.C.L., honoris causa from Trinity College, Toronto, and

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in 1900 was made a Canon of St. Alban's Cathedral. Throughout his ministry, Dr. Pearson was most faithfully and zealously assisted, especially in his ministrations to the poor and needy and in the instruction of the young by his devoted wife, who predeceased him by a few months. Dr. Pearson has left him surviving, his daughter, Mrs. Talbot, wife of the Rev. Mr. Talbot, and an unmarried daughter, Miss Mildred. He always had a high conception of duty and his devotion to its discharge, may have hastened his end. On Easter Day last, though by no means robust, he insisted on taking his part at four services, a task which proved too severe for a man of his years. On the following day, a hemorrhage of the brain laid him low, but though it caused paralysis of his limbs, his mind remained unclouded and his end came peacefully in the early hours of Monday last.

The Churchwoman.

MONTREAL.

The June meeting of the Woman's Diocesan Auxiliary closed the season's official work with many signs of encouragement. Since the annual meeting in February the affairs of the society have moved forward with new impetus. There seems to have been a rekindling of the fires of enthusiasm in the cause of missions. A fair proportion of the appeals issued by the General Board have been met. Mrs. Symonds contributes \$28, the amount of her life membership fee, to the dispensary at Ranjwari, India. The life membership fees of Mrs. Craig and Miss Urquhart, amounting to \$50, are devoted to the kindergarten at Nagoya, Japan, in the interests of which Mrs. Heber Hamilton has laboured so faithfully. Twenty-seven dollars is the amount contributed to date for aid in church buildings, so greatly needed among the Indians in the diocese of Moosonee. The work of the committee for the Jewish Building Fund has prospered under Mrs. Farthing's leadership. The amount needed for the payment of interest, for which the auxiliary became responsible, is already met, and it is hoped that a substantial sum may, through this year's efforts, become the nucleus of the sinking fund for the payment of the principal. At the May meeting a suggestion that some fitting memorial to Sister Edith (lately our junior secretary, and always a devoted worker) be planned met with so ready and sympathetic a response that arrangements are already well under way whereby there will be placed in Dr. Gould's Cottage Hospital in Jerusalem a "Sister Edith Memorial Cot," to be provided by the senior members and maintained by the juniors in perpetuity. We add three to our list of life members this month. The branch at Lachine has conferred one upon its president, Mrs. Magor, upon the occasion of her departure to reside in New York. Lachine will miss its president sadly. Mrs. Magor gives her fee to the Jewish Building Fund. Miss Geddes, of Toronto, has made herself a life member in this diocese in memory of her two sisters, Sister Sarah, S.S.M., and Sister Edith. Mrs. Cotton, of St. John's, Que., has made herself a life member as a means of retaining her connection with the auxiliary while she goes to reside in the United States. Our members are widely scattered; we have those actively in touch with our work living in Australia and Ceylon. We got a very interesting glimpse of our zenana work at our last meeting. Among some seventy-two children supported by scholarships maintained by members of this branch, thirteen are held by children in Miss Swainson's School for Deaf Mutes in Palamcottah, South India. This is the only institution for the training of the deaf and dumb in all India. Miss Swainson wrote in detail of these thirteen children a graphic little sketch of their personalities, their parentage and their histories. Another bond of interest between Montreal and Palamcottah is the "M.D.W.A." well at Miss Askwith's Blind School. This has lately been equipped with a trough and bathing-tank, and its ministering powers are now complete. It is an investment that has appealed to our people as enduring as it is serviceable and beneficent. A couple of very interesting letters come as echoes of the Missionary Loan Exhibit. Bishop White, since then consecrated and doing difficult pioneer work in the Canadian diocese in China, wrote of the difficulties in his way because of a violent anti-foreign sentiment among the natives. The land for the mission buildings was purchased only after signing an agreement that it would never be sold to a foreign merchant or to any foreigner save for missionary purposes. A letter from Mrs. Bullock, from Tecuma, Chili, bears witness to how closely knit to one another

we become when "the love of Christ constraineth." Mrs. Bullock's acknowledgment of the benefit to herself and her husband in the spiritual uplift and reconsecration derived from the Missionary Loan Exhibition found an answer in many hearts. The presence of Lady Shultz at the June meeting was the occasion of an exchange of courtesies between the East and the Middle West. Lady Shultz's little address was gentle, graceful and inspiring. A successful meeting of girls' branches was held in the Synod Hall on May 26th. Brightness and enthusiasm marked the proceedings. An exposition of study class methods, as worked out by Miss Phillips and four of her young people, evoked much praise.

TORONTO.

The June board meeting of the Toronto W.A. was held on Thursday afternoon, June 2nd, at St. Aidan's Church, Miss Tilley presiding. In the absence of the corresponding secretary, Miss Jones, her report was given by the recording secretary. There is one new life member, Mrs. Pyne, of All Saints' branch. The next board meeting will be held in St. James' Parish House on October 6th. It is proposed to hold a meeting for girls' branches on October 17th at 8 p.m. in St. Thomas' Schoolhouse. The treasurer reported receipts for April and May, \$1,893.16, and expenditure, \$2,809.78. The Dorcas report for the same period showed that seventy-four bales and one parcel were sent to the North-West and several parcels to missions in our own diocese. A parcel of eye-bandages had been sent to China, and a number of church furnishings, Communion vessels and miscellaneous articles had been sent to the North-West. Receipts, \$402.24; expenditure, \$341.56; The convener of literature reported that thirty-three books and four magazines were taken out of the library during May. After June 10th the library will be closed until October, when it will reopen in St. James' Parish House. The new books in the library are: "A Primer of Missions," "The King's Business." Several books, including eleven volumes of "The Church Missionary Review," have been donated; also a number of Japanese curios. The P.M.C. amounted to \$212.43. The work in the Haliburton mission is being reorganized, and in future will be under the supervision of the Rev. Mr. De Lamonte. A new junior branch has been formed at Scarborough Junction. The collection of \$35.27 taken up at the junior annual meeting has been used for the purchase of a bell for the church at Tavers, Calgary diocese. Owing to the increase in the junior receipts it is proposed to take up a fifth pledge of \$40 for the support of a cot in Dr. Gould's Hospital in Jerusalem. Receipts, \$160.05; expenditure, \$231.15. There were forty-three new members of the Babies' branch reported. Receipts, \$4.68; expenditure, \$1.15. The "Leaflet subscribers now number 4,091. The Hospital Committee reported thirty visits made to ten sick members. Receipts, \$19.06; expenditure, \$3.88. An appeal was made for garden flowers, which may be sent to the convener of the Hospital Committee for distribution among the sick. The Extra-Cent-a-Day Fund of \$123.86 was voted upon, \$50 going to the Haliburton mission and \$73.86 to help pay the freight on a missionary's furniture from England to Athabasca Landing. Very satisfactory reports of the Hospitality and Luncheon Committees for the annual meetings were given. A number of letters were read from different missionaries, among them a most interesting one from Miss Maude Sedgwick, giving her first impressions of Japan, which country they had visited on the way to China. The voyage had been a pleasant one, and she and her sister were both in good health. It was voted that \$25 from the Emergency Fund should be given to the Bishop for a special case of need in the diocese. A committee was appointed to act with the Executive in arranging for the celebration of the twenty-fifth anniversary of Toronto W. A. A committee was also appointed to consider the question of life membership. A most interesting paper on missions in India was read by Miss Nicoll, dealing with the differences in thought and constitution between the Easterner and the Westerner. It was announced that, beginning in October, a weekly meeting for prayer will be held under the auspices of the W.A. The arrangements are not yet fully completed. The meeting then closed with prayer, after which the officers and members of St. Aidan's branch very kindly served afternoon tea.

Those are in a sore strait who have to lead children to God where parents are pulling in an opposite direction.

SASKATCHEWAN.

The fifth annual meeting of the diocesan branch of the Woman's Auxiliary was held at Saskatoon on May 31st and June 1st. The opening service was held in St. John's Church on Monday evening, when the Ven. Archdeacon Mackay preached an inspiring sermon, taking as his text the words, "She hath done what she could." On Tuesday morning Holy Communion was celebrated at 10.45 a.m. There were sixty-eight communicants, and \$54 and \$65 was presented as the thank-offering. The meetings were held in St. John's Hall and began at 2 p.m. on Tuesday. After the address of welcome by Mrs. L. Howard, Saskatoon, and the reply on behalf of delegates by Miss Mitchell, North Battleford, an interesting ceremony took place. Mrs. Newnham, the beloved president of the branch, was presented with a life membership of the General Board and a framed certificate. Twenty-six branches responded to the roll-call, and a cordial letter of greeting was read from the Bishop. The reading of the branch and local reports created much interest. There are now sixty-three branches, with a membership of 668. The treasurer announced that \$6,000 had been raised in the diocese for local needs and \$1,000 for outside, foreign and Indian work. The Bishop was specially grateful for \$250 towards the new and greatly-needed Parsonage Fund. After a short break for tea, members listened to a most beautiful and inspiring address from the president, who laid great stress on the spiritual side of the work: the need of greater opportunities for mutual prayer. That evening a crowded reception was given to the members, at which some excellent music was greatly enjoyed. At the meeting on Wednesday morning much interest was aroused by the discussion of pledges. Two hundred dollars was promised towards the support of an Indian missionary, \$185 for the Parsonage Fund, and \$40 each towards the support of a worker in China and Japan, and the five life membership fees were also allotted. The morning session was brought to a close by a very helpful address on "Dorcas" by the Rev. E. B. Smith, R.D., rector of St. John's, Saskatoon. At the afternoon meeting the diocesan officers for the ensuing year were re-elected. An organizing secretary was chosen for the first time, and a new junior secretary to fill the place of one who had been obliged to return to the East.

KOOTENAY.

Fourth Annual Meeting of the Woman's Auxiliary.—On Thursday, May 26th, the members of the W.A. of the above diocese to the number of thirty assembled in St. Saviour's Church, Nelson, B.C., at 10.30 a.m., for their annual service. The sermon was preached by the Ven. Archdeacon Beer, of Kootenay. The text was taken from St. Mark's Gospel, 10:44. The practical application of the teachings of Christ resulted in a working Christianity, not a withdrawal from the world into a hermit's cell or a monastery, but an active work amongst the sad and the suffering. Christ's example was one of activity. "He went about doing good," and in our humble way we must apply the talent or faculty He has given us to the use He intended it for. Holy Communion was celebrated by the rector of St. Saviour's, the Rev. Fred. H. Graham, assisted by Ven. Archdeacon Beer. At 2 p.m. the business meeting opened in the parish hall with a good attendance. The W.A. Litany was read by the president. Twenty-six officers and delegates answered the roll-call. The minutes of the last annual meeting were read and adopted, after which letters of greeting were read from general corresponding secretary, Miss Bogert, for the General Board; from general Dorcas secretary, Miss Halson, and from the Diocesan Boards of Quebec and Fredericton. The sympathetic interest evinced by the older branches is a source of strength and comfort to those who feel themselves young to the work, and grateful replies will be sent by the corresponding secretary, Mrs. Applewhaite. The president's address commenced with a cordial welcome to all attending the meeting, especially to those who had travelled from a distance to be present. The progress made during the year will appear in the reports to be read, and further progress depended upon the real interest taken in the work by those already engaged in it, who will communicate their enthusiasm to others. The necessity of taking up a pledge for missionary work, however small, was urged upon the branches, for it is by carrying out a pledge that we are enabled to do our small share in carrying out Christ's command to "Preach the Gospel to every creature." How small that share is we realize when we read the letters from our missionaries in the field, and yet how gratefully they receive our

"mite" we can see by the joy with which some gift for church or mission is received. The importance of giving to the triennial offering, which is to be devoted to the training of missionaries, was next drawn attention to. Let us by regular, systematic giving in our mite boxes make our thank-offering a worthy one. It was with much pleasure that the General Board had accepted the offer of the Rev. F. H. Graham's Sunday School class of sixteen members to give fifty dollars per annum to the support of a native girl in Miss Makeham's school, Matsumoto, who is being trained as a Bible-woman. Reference was made to the loss to the diocese of our Bishop, who was always a warm supporter of our work; also the departure of three officers of the board from the diocese was deplored. The address closed with thanks for the support of the officers and their loyal and efficient work, and with an appeal to the Divine guidance and blessing upon our work. The reports of officers followed in order: recording secretary, Mrs. P. G. Ebbutt. Four board meetings, nine Executive, during the year, with fair attendance. One hundred *Hymn Books* had been supplied to the Rev. F. H. Graham for use in the missions in the diocese. These books were supplied free by the Church Hymn and Prayer Book Society, and were gratefully received. A new branch at Hosmer had a membership of thirty, and one at Trail, with thirteen members, had been added to our number. Senior membership is now 210, including four life members. There are five junior branches, with a membership of 101, and 75 members in the Babies' branches. Pledges.—Five Canadian—Lytton, North-West missionaries, Lesser Slave Lake, Chinese in British Columbia, and Eskimo Arctic mission. Four foreign—Miss Wade's salary, children of Honan, China, Miss Spencer's salary, and a native missionary. One diocesan—The Bishopric Endowment Fund. Pledges have been met by all the branches, who in some cases have sent more than the sum required of them. The corresponding secretary's report was full of interesting information. As the number of branches increases this work becomes necessarily larger. To assist the branches in their correspondence with regard to the work the secretary drew up a list of the departments of the Diocesan Board, showing the function of each officer, and to whom application should be made in the various departments of the work. A copy of this list was sent to each branch, as were also full reports of the last annual meeting. The appeal of the Rev. F. H. Graham for help towards a church in Fruitvale, B.C., was forwarded to the General Board, who voted \$71 towards that object. Appeals have been received from the General Board, some of which were dealt with at quarterly board meetings and some left over for voting upon at this annual meeting. These appeals from the General Board are sent for consideration, and it is not expected that they can all be met; but it is as a source of information as to the scope and aim of W.A. work that they are put before the meeting. The honorary president, Mrs. Beer, here suggested that the president's address and the secretaries' excellent reports should be printed, but it was found, with regret, that owing to shortness of funds her suggestion could not be carried out. The treasurer's report, as usual a model of excellence, showed total amount received \$310.60; paid to domestic missions, \$242; to foreign, \$50; affiliation fees, \$4.20; balance in hand, \$65.05 after diocesan expenses had been met. Owing to the absence of a Dorcas secretary, the report of the work had been compiled by the recording secretary with the president's assistance, and showed four complete outfits for girls undertaken; three to Hay River School and one to Yale; one bale of clothing to Metlakatla and one of quilts to the Boys' Industrial School at Alert Bay; Christmas gifts sent to Lytton, Yale and the Leper Home in Japan; a case of home-made preserves to the Rev. J. Antle's hospital at Alert Bay. The junior secretary had no new branches to report, but there has been no falling off in the work, bales having been sent to Lytton Hospital, to Yale, and to Miss Reddell's Leper Home, Japan; also a quilt to the Boys' Industrial School, Alert Bay. The receipts had been \$120.35, of which \$114.50 had been paid in pledges and donations. The secretary drew attention to the importance of embracing children in our organization. If home influence and prayers were on the side of missions there would not be the need to deplore the scarcity of junior branches and the meagre membership. Editor "Leaflet Letter" reported 140 taken, and spoke of the value of the "Leaflet" as an advertising medium by request of Mrs. Clougher, who is assisting the editor-in-chief with this part of the business. Secretary Babies' branches had an increase of twenty-eight members to report. The receipts were \$16.75, of which \$14 was to be donated to the cot in Lytton Hospital, \$5;

Bird's Nest in China, \$4; "Georgie Pauts," \$5. Reports of Branches.—These were read in the following order: Kaslo, Rossland, Nelson, Grand Forks, Kelowna, Armstrong, Trail, Penticton, Hosmer, Salmon Arm, and showed very excellent work being done by all. A "five-minute" paper was then read by Mrs. Christopher Reed, of Balfour, B.C., on missionary work in the Far North. Speaking from three years' personal experience of the work before her marriage, Mrs. Reed was in charge of an Indian Home at Forty-Mile, in the Diocese of Yukon, where, so far, only the Church of England has missionaries. The boarders were chiefly orphans, collected by the late Bishop Bompas in his travels, and represented varying stages of misery and neglect. A glowing tribute to the Christ-like work and character of Bishop Bompas was paid by the speaker, who told of the love and veneration in which he was held by all who met him, and the Indians, for whom he had laboured for forty-one years, "in season and out of season." Mrs. Reed's interesting reminiscences of her work brought the life of a missionary very vividly before her hearers. In the absence of clergy at one time she had to conduct a burial, and at another time to hold a service in Indian. The climatic conditions were trying, as the thermometer registered 60° below zero occasionally. The reports of junior branches were read by junior secretary, Miss Clawson, and Rossland's by Mrs. Malcolm. The president drew attention to the necessity of assisting the Indian boarding schools, as illustrated by Mrs. Reed's interesting paper. Second Day's Proceedings.—Friday, May 27th, at 10 a.m., the business was resumed, and a letter of greeting was read from the Diocesan Board of Huron, and also from Miss Hanson, general Dorcas secretary, full of interesting details with regard to missions and the rules governing Dorcas work. The president explained to the delegates the best way of dealing with bales, and how to obtain rebates on those sent to Indian boarding schools. Then followed appeals for help from the General Board. The corresponding secretary read the resolution of the General Board at its last general meeting with regard to the Diocese of Honan, and the appeal for help for the lady missionary who has gone out to work in the new diocese. The other foreign appeals were for (1) \$600 to enlarge St. Mary's Home, Matsumoto, Japan, where Miss Makeham is working. (2) Miss Newman, for help to build a dispensary and girls' schoolroom at Rani Wari, India. (3) The Rev. T. D. Westgate to erect a new mission building at the C.M.S. station at Bugire, East Africa; \$700 required. (4) Dr. Gould asks for support of a bed in the cottage hospital he is establishing in Jerusalem; cost, \$80 per annum. Domestic Appeals.—(1) Towards the salary of a Chinese catechist, Victoria. As the board already contributes towards a mission of the same nature in Vancouver, this appeal was filed. (2) Towards the support of a school at Lesser Slave Lake; \$15 per annum asked for. (3) Towards Arctic mission to Eskimo. This has been taken up by one branch. (4) For assistance with furnishing a hostel at Athabasca Landing. Mr. E. P. Robins has given up an important parish in England to work in this district, and his personal appeal, endorsed by the Bishop, was listened to with much interest, and \$5 (five dollars) voted towards it. Five other appeals were filed. Diocesan.—(1) From Rural Dean of Nelson, the Rev. F. H. Graham, for help towards building a church at Fruitvale, B.C. (2) For a rectory at Balfour, and a launch for the use of the Rev. Christopher Reed, who has a large district on the lake to serve, as well as Balfour. Ten dollars was voted to Fruitvale, which was later increased by a donation of \$9 from the Nelson parochial branch, and \$5 was voted for the Balfour rectory. Two dollars was voted to North-West Missionary Fund. The secretary junior branches then spoke of the substitution of junior pledges for senior, following the wish of the General Board that the juniors should work for children. In consequence, the two senior pledges of \$5 each to the salaries of Miss Wade and Miss Spencer have now been taken up by the senior branches of Rossland, Grand Forks and Trail, and the juniors will take up the four junior pledges: Kindergarten, Nagoya, Japan; children of Honan, China; cot in Lytton Hospital, and the education of a child of one of the North-West missionaries. The question of continuing the pledge to the Bishopric Endowment Fund was here raised, and by request of the chair the secretary of the diocese, the Rev. F. H. Graham, who was present at the meeting, gave some interesting particulars with regard to the fund, the amounts raised, expected and required. The sum of \$50,000 has to be raised, and \$35,000 is now in the fund, chiefly through the generous assistance of the English societies who contribute to the fund. In order that certain large gifts may be available the date of closing

the fund has been postponed from December, 1909, to 1913, which will give the diocese time to raise its share. And he urged that each branch should undertake to contribute a certain amount. Noonday prayers were read by the Rev. F. H. Graham at this point in the meeting. Upon resumption of business the voting on pledges resulted in the amounts in hand being apportioned as has already been recorded, and a letter from Miss West, Metlakatla, to one of the branches was read. The election of officers resulted as below: all were elected unanimously: Honorary president, Mrs. Beer; president, Mrs. Starkey; vice-presidents, presidents of parochial branches; secretaries, recording, Mrs. Astley; corresponding, Mrs. Applewhite; Dorcas, Mrs. P. G. Ebbutt; junior, Miss Clawson; Babies' branches, Mrs. Fortin, Rossland; treasurer, Mrs. R. M. Bird; "Leaflet" editor, Mrs. H. Colin Cummins. At 3.30 p.m. the Rev. F. H. Graham addressed the meeting, which was well attended. He felicitated the president on the excellence of the reports presented at the meeting and upon the progress made; also upon the loyal support of the branches in their work and pledges. He would speak of hindrances and discouragements, and hoped that there would be encouragement in what he had to say. The chief hindrance in carrying out any work is lack of confidence in our own power to accomplish. Our disabilities are felt more keenly by those who have the work most at heart than by those who join in it from evanescent motives. But such hindrances should draw us nearer to Christ and help us to realize that He is real, personal, and present; that He has called us to the work, and will give us His help to fulfil it. So we shall learn to rely upon His strength, which is "made perfect in weakness." The lesson of the feeding of the five thousand is a lesson of Christ's power to apply our feeble work to purposes far beyond our expectation. From the casual, utterly inefficient store of a "little lad" He was able to supply the wants of a multitude, and He is the same "today and forever." Then, from discouragements we learn discipline, which means absolute order. If the Master commissions us to any special work we must obey the order without questioning our power to fulfil, simply realizing that we are part of an enormous enterprise, of which our Master has the larger and more perfect view, as a commander has of a field of battle. Success in this enterprise is absolutely assured; there can be no failure under such a Master. We cannot tell how much or how little our share of the work may mean to Him. We have but to use the "five barley loaves," and "Give ye them to eat," and by His grace the multitude is fed. Thus, discouragements foster the spirit of discipline, and the result is a closer intimacy with our Lord, and we come nearer to the councils of God, and are able with the great apostle, St. Paul, to "glory in our infirmities." After a standing vote of thanks to Archdeacon Beer, the Rev. F. H. Graham and others to whom we were indebted for the success of the annual meeting had been passed, the rector of St. Saviour's pronounced the Benediction. Tea was then served by the Executive, after which launches were placed at the disposal of the visitors, most of whom enjoyed a trip on the lake, which is one of Nelson's chief beauties. The visitors included the honorary president, who represented the Kaslo branch; the president of Rossland branch, Mrs. Fortin; also the secretary, Mrs. Falding; junior secretary, Mrs. Malcolm, and two delegates, Mrs. Wallace and Mrs. Gill, all from Rossland; the president of Trail Branch, Mrs. Wade, and a delegate, Mrs. Bingay; the president Grand Forks branch, Mrs. Atwood, and delegate, Mrs. Davis, and the "Leaflet" editor, Mrs. Colin Cummins, from Bonnington Falls.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

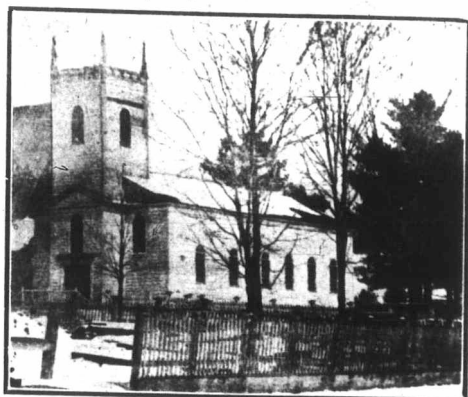
Truro, N.S., St. John's.—Rev. C. W. Wilson of Springhill, visited Truro on his tour of the Province, in the interests of the Cathedral fund, this week. He made a very successful canvass of the parishioners and as a result, several hundred dollars were contributed towards the completion of the cathedral. At the Service Sunday morning, he made a very earnest and interesting address.

The Girls' Friendly Society, the Candidates class, and the Junior Guild have discontinued their regular meetings for the summer months. Mrs. W. S. Muir and Mrs. Tremaine were delegates to the annual meeting of the W. A., and Mrs. Joy and Miss Hiltz, to the annual meeting of the G.F.S., in Halifax last week. Ven. Archdeacon Kaulbach has returned from a short visit to Lunenburg.

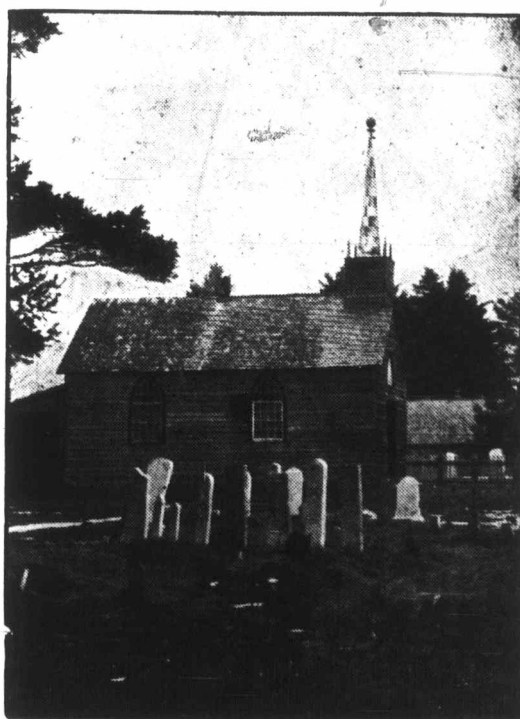
ONTARIO.

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

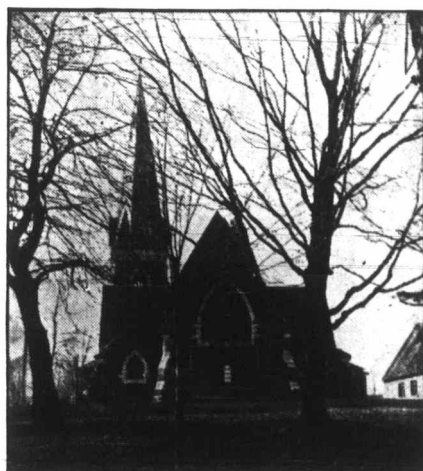
Prescott.—St. John's Church.—In the Canadian Churchman issue of June 2nd appeared an account of the Jubilee commemoration (May 15 to 22) of Prescott Church. We append some further details, with historical notes of the parish and illustrations of the present and former building. Prescott may justly be termed one of the pioneer parishes of the Eastern portion of old Upper Canada. The historical order of the founding of these parishes appears to be as follows: (1) Kingston (1786), (2) Bath (1787), (3) Cornwall (1803), (4) Williamsburg (1811), (5) Elizabethtown and Augusta (1814), (6) Belleville, (7) Adolphustown, (8) Prescott (1821). Thus, we may claim the 5th or 8th place according as Prescott (part of the parish of Augusta) be viewed in union with Elizabethtown or standing apart as an independent parish. About two and a half miles to the west of the town is the "Blue Church" with the historic burial ground, dating back to about 1784. The present Blue Church at Blakey's Point, on the St. Lawrence, is the third building on this site—the first having been erected about 1809. In 1814 the Reverend John Bethune (afterwards Dean of Montreal) took charge of this missionary district and was assisted in educational work for a time by his brother Alexander Neil Bethune (afterwards the second Bishop of Toronto). In 1821, the Reverend Robert Blakey, a missionary of the S.P.G. was appointed to the parish of Augusta and laboured zealously until his death in 1858. The first Prescott Church of St. John appears to have been erected in 1820 and completed after Mr. Blakey's arrival. The Reverend Richard Lewis, M.A., rector of Kemptville, succeeded Mr. Blakey, and with the energy of a newcomer advanced to a successful issue the long discussed project of building a new church, and the present beautiful and chaste Gothic structure of blue limestone, relieved with white-dressed stone, was designed by the late Thomas S. Scott of Montreal, and the work was supervised by the late Mr. H. A. Sims, of Prescott. We present our readers with a view of this building opened for divine service on Wednesday, March 21st, 1860. The following details of the opening service may be of interest as recalling the names of eminent divines of that day, viz.: The Ven. A. N. Bethune, rector of Cobourg; J. T. Lewis, LL.D., rector of Brockville; W. B. Lauder, LL.D., rector of Napanee; Henry Patton, D.C.L., (later Archbishop of Ontario) rector of Cornwall; R. L. Stephenson, M.A., rector of Perth; James Harris, rector of Kemptville; E. W. Beaven, M.A., Incumbent of Edwardsburg; Richard Lewis, rector of Prescott; Francis R. Tane, curate of Brockville; J. J. Bogert, M.A., curate of Prescott; Edwin Loucks, curate of Ottawa, of whom the latter two alone survive and both have assisted in the recent Jubilee services and meetings. The morning sermon was by Dr. Bethune the afternoon sermon by the rector of Perth, Mr. Stephenson, the evening sermon by Dr. Patton. In 1862 Mr. Lewis removed to Maitland and was succeeded by E. J. Boswell, D.C.L., and he in 1860 by F. G. Armstrong, M.A., who lived but a short time and was followed by Canon Burke (latterly of Belleville). In 1874, the Rev. William Lewin, M.A., became incumbent, and for 21 years faithfully and efficiently ministered. Upon his retirement in 1895 the present rural dean of Grenville, Herbert Bethune Patton, M.A. (a son of the late Archdeacon Patton) was appointed to the vacancy. This account of St. John's Church would not be complete without some allusion to the many benefactions and memorial and other valuable gifts received in the past, and of late. (1) The many benefits conferred on the parish through the liberality of Justus Sherwood



First St. John's Church.



The Blue Church, the Historic Burial Ground Dates Back to about 1784.



St. John's Church of To-day.



Rev. H. B. Patton, the present rector.

Merwin are gratefully acknowledged upon the Mural tablet erected to his memory by the congregation. (2) The Gainfort family bequest to diocese and parish is similarly recognized in the brass memorial placed at the tower entrance by F. J. French, K.C., (a trustee of the fund). (3) The late Robert Labatt left a bequest to the Diocesan Mission fund, as did also (4) the late Daniel McMillan. Among gifts may be mentioned silver communion vessels given by Mr. Merwin, a bell by Miss Merwin, a stone baptismal font by the Rev. J. J. Bogert, and at a later date the handsome oak memorial reredos and altar was given by W. J. Jones, M.D., to whom the Church is also indebted for constant and liberal support. Among Jubilee memorial gifts recently made to the Church, should be mentioned a beautiful window, by H. Spence & Son of Montreal, representing our Saviour as the Good Shepherd and the Light of the World. It was given by Dr. E. C. Fielde in memory of his father, the late assistant Commissary-General Fielde. There was also dedicated by the Bishop an oak litany desk in memory of that zealous Churchman, Alfred Hooker, Prescott, also pulpit and prayer desk hangings. The Jubilee services concluded with Evensong on Sunday, May 22nd, when a very appropriate and practical sermon upon the Levitical Jubilee year in its application to the present celebration was preached by Canon Loucks, whose fine voice echoed through the church with all the force of youth, though four score years have passed over him. As before stated, he assisted in the services of 50 years ago. The whole interesting series of Jubilee services was aptly concluded with the hymn of thanksgiving "Now Thank We All Our God."

Pictou.—St. Mary Magdalene's.—On Sunday evening, June fifth, the Bishop conferred the rite of Confirmation on a class of thirty people. The church was prettily decorated with a profusion of white flowers. The Bishop was accompanied by Canon Starr who assisted the Rev. W. L. Armistage in the service. The Bishop also consecrated for use in the church, a very handsome brass lectern, given by Mr. and Mrs. T. E. Owens in memory of King Edward VII., and a brass altar desk from one of the oldest members of the church, Colonel Bog.

OTTAWA.

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

Ottawa.—The annual meeting of the Synod of the diocese of Ottawa was held last week, the Archbishop presiding. A considerable amount of important business was transacted and several matters of widespread interest dealt with. The annual reports were of an encouraging nature throughout, showing sustained growth and increasing activity in the various departments of work. The Committee on the state of the Church reported the following increases in the diocese: Families, 188; total population, 345; communicants, 354; Easter communicants, 450; mid-day services, 261; celebrations of the holy communion, 252; Sunday services, 150; weekday services, 800; baptisms, 145; confirmations, 170; Sunday school pupils, 425; teachers, 50; purchase and erection of property, \$21,000; clergy's stipends, \$5,247; other parochial objects expenditure increased, \$7,000; objects outside the church showed a slight increase in expenditure. Two new churches, two halls and three parsonages had been built. The contributions by deaneries were: Arnprior \$17,578, inc. \$7,148; Carleton \$0,265, decrease \$1,503; Lanark \$27,021, inc. \$0,130; Ottawa \$82,063, inc. \$0,817; Pembroke \$15,701, inc. \$7,840; Russell \$5,289, inc. \$113; Stomont \$14,980, inc. \$423; grand total \$171,500, inc. \$32,033. Rev. E. A. Anderson (St. Matthias) Ottawa, presented the report of the augmentation fund. During the year, he as agent for the fund canvassed fifty-one parishes. The total amount subscribed is now \$71,000.20, of which \$45,456.10 has been paid, and the net amount in the hands of the synod is now \$43,292.71. The mission board report, which was adopted, recommended the grants to the missions to be as follows: Merivale, \$100; Antrim and Bearbrook, \$150 each; Lanark, Napanee, Vankleek Hill, Ottawa East, Eastview, \$200 each; Newington, Maberly, Metcalfe, Crysler, \$250 each; Cobden, Mountain, Port Elmsley, Franktown, Montague, Gloucester, Renfrew, Russell, Westboro, \$300 each; Beachburg, Plantagenet, \$350 each; Winchester, Whitney, Glengarry, \$400 each; Douglas, \$450; Mattawa, Combermere, Killaloe, \$500 each. The annual financial statement of the board showed a credit balance of

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\$2,198, of which \$1,500 was placed to credit of capital account.

The report of the general trust fund committee showed a balance as follows: Clergy trust fund, \$303.52; divinity students' fund, \$703.97; widows and orphans, \$098.81; clergy superannuation, \$250.15. The clerical secretary's financial statement showed a balance in all the funds.

The balloting for the lay and clerical members of the mission board resulted as follows: Lay members, F. H. Cisborne, Dr. Weagant, Judge Senkler, Chas. McNab, J. R. Armstrong, W. H. Rowley, Hon. Lieut-Col. Matheson and J. S. L. McNeely; clerical, Canon Elliott, Rev. A. W. Mackay, Rev. Canon Kittson, Rev. T. J. Stiles, Rev. D. T. Clayton, Canon Muckleston, Rev. G. S. Anderson, Rev. C. Saddington; lay substitutes, Geo. Stiles, G. C. Smith, W. L. King, E. Kidd, Dr. Robinson and Dr. Morse. Delegates to the provincial synod were elected as follows: Clerical, Rev. A. W. Mackay, Rev. Canon Elliott, Ven. Archdeacon Bogert, Rev. Canon Kittson, Rev. A. W. Read, Rev. Canon Muckleston, Rev. W. M. Loucks, Rev. T. J. Stiles, Rev. Canon Pollard, Rev. Canon Hanington, Rev. J. M. Snowdon, Rev. C. Saddington; substitutes, Rev. Canon Bliss, Rev. E. A. Anderson, Rev. R. B. Waterman, Rev. D. T. Clayton, Rev. A. H. Whalley and Rev. G. S. Anderson; lay delegates, F. H. Gisborne, Dr. Weagant, J. F. Orde, K.C., Judge Senkler, W. H. Rowley, Chancellor Travers Lewis, C. McNab, J. Bishop, Hon. Lieut-Col. Matheson, J. B. Armstrong, Col. Elliott and J. M. Courtney. C.M.G. Canon Kittson, Rev. J. M. Snowdon, F. Hayter, Dr. W. F. King were elected delegates to the Sunday school commission of the general synod. Canon Kittson, Rev. J. M. Snowdon, Judge Senkler, F. H. Gisborne were appointed to the board of the M.S.C.C.

The Synod cordially endorsed the Laymen's Missionary Movement and the work of the Brotherhood of St. Andrew, but declined to approve a resolution calling upon the Imperial Parliament not to amend the Accession Oath. The following important resolution anent the unification of the marriage laws of the Dominion was passed, on the motion of Rev. J. F. Gorman, Ottawa: "That whereas the differences in provincial law with reference to the question of marriage have tended to some confusion, and have, in the province of Quebec, where marriages between Roman Catholics and non Roman Catholics have been dissolved, both by the civil and ecclesiastical authorities on other than statutory grounds, given rise to a grave condition of things subversive of the sacredness of the marriage bond, therefore be it resolved that, in the judgment of this house, measure should be taken as soon as practicable to secure the unification of the marriage laws of the whole Dominion, by an appeal, at the proper time, to the Dominion parliament for this purpose; and that, in the meantime, his grace the archbishop be requested to appoint a committee of four, two clergy and two laity, to examine thoroughly into this matter, to collect data, and to confer with any other religious bodies interested in this question, with a view to securing united and harmonious action; the committee to report at next session of synod."

Before synod adjourned, the following address was tendered by his Grace the Archbishop, amid hearty applause: "May it please your grace, the members of this synod as representing the clergy and laity of the diocese of Ottawa embrace this opportunity to express what they are sure are the feelings of those whom they represent, namely, gratitude to Almighty God for permitting your grace to retain for the past quarter of a century that very high and honorable position which you have so ably filled to His glory and the prosperity of His church and hope that you may long be spared to fill this office and enjoy the honors which you so well earned. Accept the assurance of our sincere affection and loyalty during your labors here and until the great Bishop and Shepherd of souls shall call you to rest in paradise. (Signed) J. J. Bogert, Archdeacon of Ottawa; J. Travers Lewis, Chancellor.

TORONTO.

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

The death occurred, on Sunday last, of Mr. Clarkson Jones, at his home, No. 25 Queen's Park. Mr. Jones had been ill for some time, but had been able to attend to his affairs until recently. Of the eleven children of the late Hon. Mr. Justice Jonas Jones, of the Queen's Bench, he was the eighth child and the fifth son. The only surviving brothers are Jonas ap-Jones of Oxford, England, and Chillon Jones of Brockville.

Of those who have passed away, Dr. William Jones should be remembered for his long and self-sacrificing services to Trinity College. Deceased was born at Brockville on the 28th August, 1833, and came with his father's family to Toronto shortly before the Rebellion of '37. He was educated at Upper Canada College, and was graduated from the University of Toronto in 1852, with honors in classics, in the same year as the Hon. Edward Blake, of whom he was a life-long friend. He was one of the founders of St. Luke's Church, which he represented for a number of years as lay delegate in the Synod, and was a warm friend of the late Archdeacon Langtry with whom, and others, he was a founder of The Bishop Strachan School and also took much interest in charitable matters. In June, 1861, he married a daughter



Rev. J. Bennett Anderson
Evangelist of the Diocese of Toronto

of William Roebuck of Coteau du Lac, and niece of Right Hon. John Arthur Roebuck who survives him, as also three sons and four daughters: Dr. Ogden Jones, William Wallace Jones of Toronto, Mary Elizabeth, wife of J. Alexander Beall, New York; Thomas Harison Jones, Montevideo, electrical engineer, and Misses Marguerite, Gladys and Millicent, living at home. The funeral took place from St. Luke's Church, on Tuesday last.



St. Clement's College

Eglinton. — St. Clement's College. — In connection with the appointment of the Rev. Canon Powell to the presidency of King's College, Windsor, Nova Scotia, it is interesting to note the growth of St. Clement's Schools, Eglinton, which were founded by him. In 1902 a day school for boys and girls was opened in St. Clement's school house, the object of which was to provide a superior education in which religious instruction should form an important part of the regular course of study. From the day of its opening there was a steady advance in attendance, and the thoroughness of the teaching was shown in the numbers who passed the various examinations, and who won honours and scholarships at the university. In 1909 the number of scholars had increased to such an extent that it was determined to establish a residential school for boys, while maintaining the Girls' School in the old situation. An extensive property with fine resi-

dence and school rooms, and large lawns and sports field was secured, and St. Clement's College was incorporated and opened in September with a large number of resident and day boys. The special features of the school are the attractive home surroundings and the individual attention given to boys in residence and in school. The college will be continued under careful management and with a efficient staff of teachers.

The members of Rev. Canon Powell's Bible Class presented him with a Morris chair, mission style, as a parting gift. The Junior Auxiliary presented Miss Helen Powell, his daughter with a ring set with rubies.

Creemore.—Bishop Reeve visited this parish on Friday, May 27th. In the afternoon he confirmed six candidates at St. James' Church, Lisle, all male, and in the evening, twenty-one in St. Luke's, Creemore; twelve male and nine female. Six of the latter twenty-one were from Christ Church, Banda, the other station in the parish. He also dedicated a memorial chancel-chair, given by the children of the late Henry and Elizabeth Trent. The addresses on Confirmation were masterly in treatment and helpful in practical suggestion.

Medonte.—The Rev. W. J. Carson has been incumbent of this mission since May, 1902. The mission covers an area of two hundred and twenty square miles. During the last eight years, the incumbent has travelled twenty-eight thousand miles, of which five thousand have been done on foot and on snowshoes. One hundred and one Church people have left the mission during the last eight years, for the towns, cities and the North-West. Regular services are held at St. George's, Fair Valley; St. Luke's, Price's Corner and Foxmead. Two-thirds of the Church people in the mission belong to St. George's Church. Over one-third of this congregation are boys and young men. Two of these were communicants eight years ago. All but three are communicants now. This has been accomplished by God's blessing on personal, individual evangelistic work. Whole families have been confirmed and many who had become alienated from the Church and were ready to join other churches have been won back and are solidly with us to-day. There were no Sunday Schools at either St. Luke's or St. George's eight years ago. These were organized a month after the incumbent came and have been kept going every summer since. The parsonage at Warminster was built eight years ago and is now paid for. The present incumbent is the trusted friend of almost every Church person in the mission. There is no coolness between him and any of his people. In spite of many discouragements and difficulties, God's work has been greatly blessed in this mission during the last eight years. We are very thankful for it and give all the glory and praise to God, where it belongs.

Millbrook.—Three impressive Confirmation services were conducted by the Right Rev. the assistant Bishop in the parish of Cavan on Sunday last. The first was held at St. John's, Ida, whither his Lordship, accompanied by the rector of the parish, the Rev. Canon Allen, and the churchwardens of St. Thomas' Church, Millbrook, was conveyed by Reeve Kells in his handsome new touring car. Here, fourteen candidates were received and subsequently partook of their first Communion. In the afternoon, at Christ Church, Baillieboro', fifteen candidates were admitted. In the evening, at St. Thomas' Church, Millbrook, there was a class of thirty candidates, of whom five were from Trinity Church, Cavan. At each of the services earnest and forcible addresses were delivered by the Bishop on the origin and true meaning of the ordinance and on the duties devolving on both those who then for the first time, and those who had theretofore, re-rendered and all of the churches were suitably and tastefully decorated for the occasion.

Port Credit.—Trinity Church.—The spring meeting of the rural deanery of Peel, was held here June 1st and 2nd. The Rev. H. V. Thompson, rector, conducted the service Wednesday evening, the sermon being preached by the Rev. I. G. Talbot, Streetsville. On Thursday morning Holy Communion was celebrated, the Rev. Canon Walsh, rural dean, assisted by the Rev. H. V. Thompson officiating. Following this there was the general conference of the clergy when a number of matters were discussed. In the afternoon, a conference on Sunday School work was held, to which teachers from the Sunday Schools in the rural deanery had been invited. After some opening remarks by the rural dean, Mr. John Keir, lay reader in the parish

of the Credit, laid before the meeting a large quantity of literature on teacher-training, and books useful to teachers in the study of the Bible, the prayer book, the Church catechism and Church history. The Rev. H. V. Thompson explained the organization which the General Synod Sunday School Commission recommended for adoption, and upon this there was a very interesting discussion. It was decided to await the decision of the Synod before taking any steps at organizing but an opinion was expressed that an association of Sunday School workers should be formed for the Archdeaconry of Simcoe, adopting as much of the general plan as was suited to the condition of country schools.

NIAGARA

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

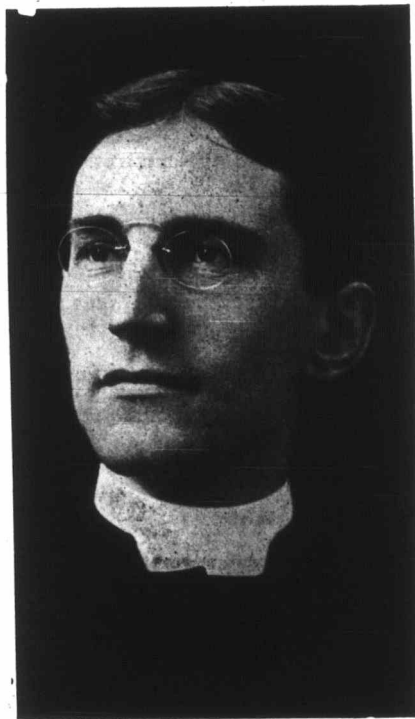
Thorold.—St. John's.—This congregation is always glad to welcome the Bishop of the diocese, but on Sunday morning, 12th June, there was an exceptionally large number present to receive from the Bishop's hands the most comfortable sacrament of the body and blood of Christ. Of the twenty-eight confirmed, fifteen were adults.

HURON

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

London.—Huron Synod.—The official programme of this Synod always begins on Tuesday of Synod week, and began this year on June 7th. But before the official programme begins, much important work of various kinds is done on Monday and on Tuesday mornings. The Executive Committee meets on Monday morning to prepare its final report. While this committee was at work the "junior clergy" (who are not members of the Executive Committee) held an interesting conference under the presidency of the Rev. W. H. Snelgrove in Cronyn Hall. The general subject discussed by the junior clergy was "The Parson in His Parish" under various heads: (1) "Recreation," being treated by the Rev. W. H. Hartley. (2) "Study," by the Rev. Thomas Hicks. (3) "Personal Conduct," by the Rev. W. H. Snelgrove. (4) "Visiting," by the Rev. H. P. Westgate. At 6 p.m. on Monday evening the Huron College Alumni banquet was held, the Rev. W. J. Doherty presiding. This event was largely attended, and after the banquet a short toast list was announced: (1) "The King," followed by "God Save the King." (2) "Our Alma Mater," responded to by the Revs. A. E. Appleyard and L. C. Jennings. (3) "The Jubilee of the College," responded to by the Rev. Canon Hicks and R. S. W. Howard. (4) "Alumni Association Ideals," by the Revs. T. B. Howard and A. A. Bice. The graduates are determined to do their utmost in the next three years to make the jubilee a real turning-point in the history of the college. The college banquet ended at 8 p.m., and the "London meetings in Synod week" immediately followed. The first of these was a conference under the presidency of the Rev. Rural Dean Chadwick on "The Incarnation of Our Lord," the subject being introduced by the Rev. Dr. Sage and discussed by the Rev. Rural Dean Miles, the Rev. G. B. Ward and the Rev. W. J. Doherty and others. At this meeting the Rev. T. G. A. Wright, secretary of these meetings since their commencement, about thirteen years ago, resigned, and the Rev. C. W. Sanders was appointed next secretary. The second of the "London meetings in Synod week" was a clerical breakfast on Tuesday morning, the Rev. C. C. Purton presiding. After breakfast Ven. Archdeacon Richardson delivered an address on "The Ordinal Relating to the Consecration of a Bishop," which was discussed by the Revs. A. A. Bell, E. F. Hockley, E. G. Dymond, Dr. Boyle, Rural Dean Miles and others. All these conferences were exceptionally well attended, and it is probable that one at least of the papers will be issued in pamphlet form. The whole ordinal relating to the three orders—deacons, priests and Bishops—has in the last three years been the subject of papers by Rural Dean Ridley, Rural Dean Wallace and Archdeacon Richardson, and it is hoped that these three papers will be put together and issued in pamphlet form. The official Synod programme always begins with morning prayer and Holy Communion at 10.30 a.m. This year the equalization of railway fares brought some fifty lay delegates more than formerly, and Ven. Archdeacon Forneret's sermon on the "Joy of Service" was a rousing call to all present to do their Synod work and other Christian service, in temporal and spiritual things, in the spirit of

their Master, Christ. On Tuesday afternoon the chief matter before the Synod was the Bishop's charge. The Synod hall was filled to its capacity, and the charge began with an eloquent tribute to the late King, during which the Synod members stood, and he requested the Synod to prepare a loyal address to our new King, His Majesty George V. Such an address was afterwards presented to the Synod by Canon Craig, and received with enthusiasm. The next subject in the address was the "financial position" of the diocese. The last year was the best financial year the diocese has ever known, the surplus being \$6,784.02, far exceeding, as the Bishop said, all expectations. A bonus of \$25 was recommended and afterward granted to each of the widows of deceased clergy, \$1,000 of the surplus was added, on the Bishop's suggestion, to the capital of the Widows' and Orphans' Fund, allotments were made for Church extension, and the Executive Committee was directed by the Synod to consider how the remainder could best be applied to the augmentation of the stipends of missionary clergy. To effect this purpose adequately the Bishop advised another canvass of mission parishes in addition to the system of bonuses or grants inaugurated this year. Church extension and Sunday Schools were also prominent features of the Bishop's address. The surplus made it possible to appoint an organizer both for Sunday School work and for young people's societies, and this step was recommended in the belief that it would soon provide its own support. Questions of clergy augmentation, Church extension and Sunday School organization, said the Bishop, were big questions and the details would require the



Rev. T. S. Boyle, D.D., Chatham, Ont.

The Rev. T. S. Boyle, rector of Chatham, Ont., who has been awarded the degree of Doctor of Divinity by the Provincial Synod examiners. The degree conferred by Trinity College, Monday, June 13th.

careful and sustained interest of the Executive Committee and sub-committees. Huron College Jubilee was next taken up. The jubilee of the college falls in 1913, and the college authorities aim at raising at least \$50,000 endowment, and the college representative, the Rev. A. A. Bice, is now engaged in the canvass and is meeting with excellent results, and the Bishop said, as the present generation of Churchmen had done nothing for college endowment, it was their duty to do their best for this meritorious appeal and if this was not done it would be "to their lasting shame," and he counselled all parishes to give their hearty welcome and cordial support to the Rev. A. A. Bice. The M.S.C.C. apportionment was next considered. In 1909 the diocese raised its apportionment all but \$200, and the call for 1910 was \$3,000 more than for 1909—an increase of one-fifth—and that is the increase that all contributors must endeavour to meet. The Bishop warmly commended the duplex envelope, and also the Laymen's Missionary Movement, and rejoiced that it had called into existence an army of organizers, lecturers, and canvassers to promote the missionary interests of the Church. The Bishop drew attention to a garbled report of the missionary contributions of the Anglican Church in the public press, the amount being \$328,387.68 instead of

\$121,366 as reported. As the Synod consisted of many laymen present for the first time, the Bishop took some pains to discuss the rights of the clergy over the Sunday Schools, choir, appointments of curates, and also over temporal affairs, and also to discuss the relations of adjoining parishes and clergy. The Bishop adverted to the crying need of men for the ministry, and asked his clergy if they were diligent in searching for suitable candidates, and reminded all of the Saviour's command to pray to Him for the men needed. A quarter of the whole charge was devoted to certain current movements of theological thought, and the Bishop minutely considered some Unitarian and rationalistic propositions that now loom large in books and magazines, describing Unitarianism as the greatest menace to the Christian faith in these days. The Bishop commended Professor Denney's great book, "Christ and the Gospels," and asserted that the Jesus of history is the only ideal which the sincere Christian can ever tolerate or accept, and that the position assigned to Christ as an ideal can never rise higher than the position Jesus holds in the New Testament. Jesus is, and ever was, "the first and the last," "the author and finisher of our faith." The Resurrection and all the facts of the Creed must be accepted in their fullest historical sense, and are the only facts which will account for or explain either the existence of the Christian Church or the influence of the Christian religion. The Synod afterwards by a standing vote thanked the Bishop for his uncompromising defence of the Christian Creed. The Bishop as usual reported the past year's work: 1,424 Confirmations, five clerical losses by death or removal, six clerical accessions, making, with the ordinations, a net gain of seven clergy for the year in active work, seven churches freed from debt and consecrated, and five churches dedicated, four of the above churches being entirely new Church centres. One of the outstanding events of every Huron Synod is the big missionary rally on Wednesday evenings. The speakers this year were Messrs. Evelyn McCrae, N. F. Davidson, K.C., and R. W. Allin, and the Synod Hall was filled to its utmost capacity. The stirring addresses of this deputation and the address of the Rev. G. A. Hiltz, of the Sunday School Commission, on the following day made this Synod an occasion of exceptional interest, and, as the attendance of lay delegates was large, the effect will be felt in many parishes. Religious education, Sunday Schools, young people's societies, reciprocity in diocesan funds, etc., were fully discussed on their respective reports. Of new legislation, perhaps the most important item was a canon creating a parish board, of rector, warden and delegates to receive and forward all moneys for objects outside of the parish. Canon Hague made a proposal to allow rural deaneries to elect part of the Executive Committee, but this, although generally approved, was referred back for further consideration. The delightful weather, the lively debates, the optimistic spirit of the speakers and the substantial surplus noted in the Bishop's charge, make the Synod of 1910 a happy memory for all who attended, and an inspiration for still greater and better work in future.

The following are the delegates elected by the Synod to the General Synod, which meets here in September, 1911; also the delegates to the Provincial Synod and the members of the Executive Committee:—

Delegates to General Synod.—Clericals—Ven. Archdeacon McKenzie, Canon Dyson Hague, the Revs. Dr. Sage, Canon Craig, Very Rev. Dean Davis, Canon Brown, John Ridley, Ven. Archdeacon Hill, and the following substitutes: C. R. Gunne, Ven. Archdeacon Richardson, J. W. Andrew and Canon Hicks.

Laymen—Messrs. Matthew Wilson, K.C., W. F. Cockshutt, Charles Jenkins, Judge Ermatinger, E. G. Henderson, John Ransford, Judge Barron, Edwin Paull, Judge Holt, C. C. Hodgins, Hon. T. B. Lucas, and A. H. Backus.

Delegates to Provincial Synod.—Clerical—Ven. Archdeacon McKenzie, the Revs. Canon Craig, Dr. Sage, Canon Hague, Dean Davis, Canon Hicks, Archdeacon Hill, Canon Brown, Archdeacon Richardson, J. W. Andrew and John Ridley, and the following substitutes: T. G. Wright, H. T. Boyle, Canon Dann, and James Ardill.

Laymen—Matthew Wilson, W. F. Cockshutt, Chas. Jenkins, John Ransford, E. G. Henderson, Judge Ermatinger, Judge Barron, C. C. Hodgins, E. Paull, Chancellor Cronyn, Judge Holt, Henry Macklin, J. D. Noble, Col. Fisher, J. B. Lucas, and A. H. Backus.

Executive Committee.—Clericals—The Revs. Canon Craig, Archdeacon McKenzie, C. R. Gunne, J. W. Andrew, Dr. Sage, Canon Hicks, T. G. A. Wright, Canon Hague, C. Miles, Dean Davis, T. Dobson, J. Ridley, T. G. Wallace, T. A. Wright, Archdeacon Richardson, L. W. Diehl,

F. A. Chadwick, W. A. Graham, Archdeacon Hill, James Ardill, Canon Davis, Canon Brown, Arthur Carlisle, W. G. Taylor, James Ward, W. T. Hill, W. J. Hodgins, Canon Dann, R. S. W. Howard, and W. F. Brownlee.

Laymen—Judge Holt, W. F. Cockshutt, E. G. Henderson, C. Jenkins, M. Wilson, K.C., H. C. Pope, Judge Ermatinger, John Ransford, C. C. Hodgins, G. M. Vance, K.C., A. H. Backus, Col. Fisher, Judge Byron, Edwin Paull, Chancellor Cronyn, Hen. Macklin, Dr. T. Bradley, Judge Robb, George Graham, R. M. McElheran, W. E. Rispin, F. Metcalf, T. H. Luscombe, H. M. Pousette, Hon. S. B. Lucas Col. Laing J. D. Noble, J. C. Judd, Christopher Hodgins, and J. H. K. Pope.

Waikerton.—Work was commenced on Tuesday afternoon last week on the new church to be erected this summer and the honour of turning the first sod was given to Mrs. Tucker, one of the oldest members of the present church, who is here on a visit from Burlington. A short service, consisting of the reading of a psalm and the offering of prayers was held shortly after one o'clock, after which Mrs. Tucker with a spade started the work of excavation. Little Mary Perdue, at the conclusion of the ceremony, presented Mrs. Tucker with a beautiful bouquet. Quite a number gathered to witness the ceremony. Twenty-five teams turned out to draw stone.

RUPERT'S LAND.

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

Winnipeg.—The Archbishops' Western Canada Fund has reached £24,500. The Rev. W. G. Boyd has written about the enthusiastic reception his party had in Canada.

Archbishop Matheson returned to the city recently from Birtle. He held confirmation service at Birtle, and also consecrated a churchyard at Blenheim. On the way back he held another confirmation service at Rookhurst, and also baptized a number of adults.

Balmoral.—Egg services were held at the three points in this mission, June 5th, which were an undoubted success in spite of unfavorable weather. The congregations brought gifts of eggs, totalling sixty-nine dozen. The offertories amounted to \$7.10, and, after deducting expenses, together with the eggs were sent to the Children's Hospital, Winnipeg.

COLUMBIA.

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

Victoria West.—At a meeting of the congregation of St. Saviour's Church, after the evening service on Sunday, May 29th, a presentation was made to Mr. C. Lyons Foster, the people's churchwarden, who is leaving the city. The proceedings were opened by the rector, who spoke of the good work which Mr. Foster had done both as churchwarden and as a member of the choir, and said how much they would miss him from the church. Mr. Beaumont Boggs followed with a short speech, in which he dwelt upon the valuable service rendered to the Church by Mr. Foster in his skilful handling of its finances, by means of which the serious debt that had been on the church when he (Mr. Foster) took office had been entirely wiped out. Mr. C. J. Carey, the rector's warden, then read the following address: The Church of the Holy Saviour, Victoria West, B.C. To C. Lyons Foster, Esq.: Dear Sir,—On behalf of the congregation of St. Saviour's Church, we beg your kind acceptance of this inkstand as a small token of our respect and affection, and as an expression of our appreciation of the important services which you have rendered to the Church. Especially we wish to thank you for the efficient and courteous manner in which you have filled the responsible position of people's churchwarden, in which office, by your high character, by the regularity of your attendance and by the deep interest you have taken in the work of the Church, you have set a worthy example of true Churchmanship; and by your assiduity and financial ability you have succeeded in turning a serious deficit into a surplus. In the church choir your regularity and musical talent and your work as librarian, have been of great value. While deeply regretting the loss of your presence

among us, we beg to offer you our hearty congratulations upon your preferment, we wish you and your family, health, happiness and prosperity in your new sphere of work, and we pray that the blessing of Heaven may ever attend you. Sincerely and gratefully yours, in the name of the congregation, Charles E. Cooper, rector; C. J. Carey, churchwarden; H. W. Walker, Beaumont Boggs, J. W. Taylor. After which the rector handed to Mr. Foster a handsome silver inkstand, bearing the inscription, "C. Lyons Foster, 1910, from the congregation of St. Saviour's Church, Victoria," and said "Mr. Foster, in the name of the congregation of St. Saviour's Church, I beg you to accept this inkstand as a mark of our esteem and in recognition of the valuable services you have rendered to the Church." In his reply, Mr. Foster deprecated the idea that he had been any more responsible for the marked improvement in the affairs of the Church than the other members of the finance committee and said that any work which he had done for the Church had been its own reward in the interest it had brought into his life; he thanked the congregation for their handsome present and said that he would ever cherish it in memory of the happy hours he had spent in the work of their kindness and of his happy connection with St. Saviour's Church.

Correspondence

ANSWER TO "FAIR PLAY."

Sir.—"Fair Play's" letter in your issue of May 10th is no answer to "Churchman." It appears to me simply an attempt to advertise Wycliffe College. It is no defence of Latimer College, and I, too, would like to ask "Fair Play" a plain question. Did Bishop Dart sanction Latimer College? Let him give the answer. We do not want insinuations. We want facts, and the silence of the promoters of Latimer College as to all Episcopal sanction is significant. If the Bishop of New Westminster and his fellow Bishops did sanction it, that settles the matter. If they did not, and if Latimer College has been thrust into British Columbia in the face of the protest of these Bishops, no amount of special pleading can excuse such lawlessness. We are not discussing the "Voluntary College" alluded to by your correspondent. He is welcome to his opinion as to its position, but no-one with any regard for charity and for the true welfare of the Church wishes to see a "house divided against itself," with all its lamentable trail of strife, suspicion, and scandal repeated in that thinly-settled Province. If any irresponsible person, or set of persons, who imagine themselves theologians, and think they know better than the Church of England, are to be allowed to set up a college to voice their own personal views and idiosyncrasies, and which is not to be under control of any Bishop or any Synod, all I can say is, "God help the Church of England." Such pride and wilfulness will never bring peace or unity. "Fair Play" seems to think because a thing succeeds it must be right. Success is no evidence of truth. Very often it is quite the reverse, and in this country, where the more of the Church's position and teaching you surrender the more popular you become, one views with very considerable hesitation, to say the least, what the world in these days deems success in such matters. Another question I would like to ask "Fair Play," and that is, what would he say if a High Churchman was to thrust in a partizan college into the diocese of some Low Church Bishop without that Bishop's leave? How would he like a "voluntary college" of that type? Should we ever hear the last of it? And I can assure "Fair Play," and that is, what would he say if a High partizan, Bishop Dart, in his letters to the promoters of Latimer College, stated in the most emphatic manner that St. Mark's College was not to be partizan in any sense; that he would gladly admit "evangelicals"; that it was to be conducted on strictly Prayer Book lines, and that he would gladly welcome upon its board of governors members of the Lowest Church in Vancouver. It was to be comprehensive and representative of the whole Church in the Province of British Columbia. What more could the Bishop of New Westminster have done? And we leave it to the public to judge upon whose shoulders the onus rests of breaking so wilfully and so grievously the unity of the Church of British Columbia. We can only hope and pray that God will bring to nought a movement which, in the long run, can only bring to the Church, not strength, but weakness and the loss of all love and charity. W. H. Fairbairn.

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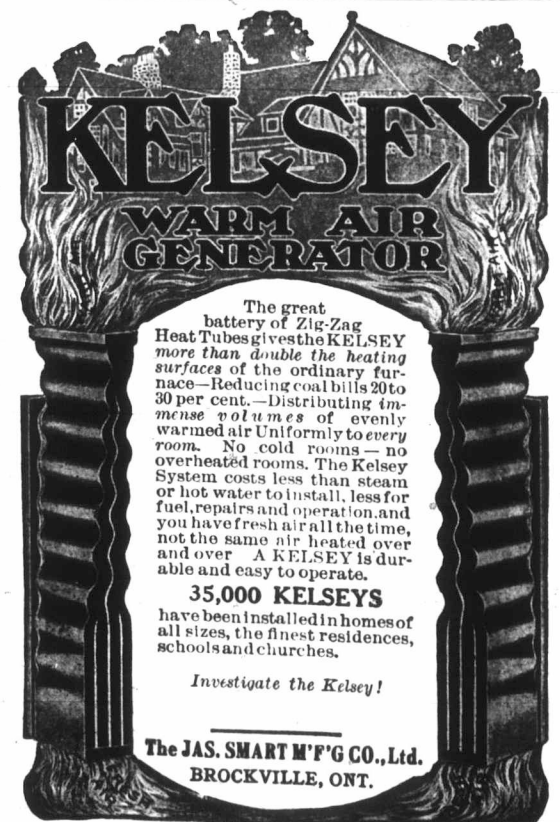
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W. Pemberton Page Mgr. Ambrose Kent, Vice-Pres. Whitford Vanduse Pres.

LAY READERS

Sir.—The letter of a student in your issue of May 26th, is a good example of reasoning on insufficient premises. Of course, congregations prefer men in orders to students or laymen, just as one prefers the work of an expert mechanic to that of an apprentice or an amateur. But the mere fact of ordination does not make a good preacher. Some clergymen have a notion that ordination confers upon them all sorts of supernatural powers, and that they can do everything better than a layman, from preaching a sermon to draining a cemetery. Clergymen, as a class, preach better than students and laymen, for the simple reason that preaching is one of their professional duties. But in comparison with public speakers such as barristers, university professors and politicians, the advantage is not so striking. And when a layman of knowledge and experience, with the gift of utterance, has a message, the common people will hear him gladly, even from the pulpit, without troubling at all about his lack of ordination. But, as I understand, Mr. Ransford, we need some definite regulation of the work of lay preachers. Theoretically, we follow the English law which excludes unordained men from the pulpits of consecrated buildings. Practically, we admit students to preach (their own sermons apparently) and we allow licensed lay readers to read sermons which they select as they please. And, in emergencies, unlicensed men are sent to take a service, and told to do the best they can. It is not at all uncommon for laymen, who are specialists in some subjects, such as missions, to address the congregation at a regular service, at the usual time of the sermon; and apparently, clergymen are glad to get help of this sort. The Bishops know what is being done, and if it were wrong or dangerous, they would stop it. But it is all nonsense to condemn the work of laymen on the ground that they have neither the spirit, the power, nor the authority, as your correspondent puts it. By the way, "Student" speaks out of the fullness of fifteen years' experience. This is rather a long apprenticeship. When may we expect to see him in orders, and to hear him preach with authority? William Q. Phillips.



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MIND YOUR STOPS.

Sir,—I can't help feeling sorry that J. M. B. does not like the way the Lord's Prayer was printed during the last nine years. I think it must be my fault for not saying better what I meant. I did not think the printers had changed it. I asked Dad about it and he said, Nonsense, if the King's Printers dared to alter a comma they would not long be the King's printers. Only the King can print prayer books, and he has a council, learned archbishops and bishops, and others, and even the names of the King and Royal Family can't be changed without an Order-in-Council. Ask yourself who altered Child (with a capital) into child in Benedictus. After that I looked through the prayer book and found that it was printed 20 times, and every time the comma was carefully printed at "Thy will be done," in earth, etc. Then one Sunday I went to St. James' and found clergy, choir and people all making the pause there, and was told that Canon Welch had taught them to follow the prayer book as it is now printed. Next Sunday I went to St. George's and found clergy and choir doing the same. So I suppose they had all read Bishop Jebb, and Goulburn, and Bishop Gore, and any changes made were due to more care and study since the prayer book was first done into Eng-

lish. Just three short prayers—a pause, then, "in earth as," etc. In fact it sounded as if they had seen it as Dean Goulburn prints it in his book, thus:

Our Father, which are in heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done,
In earth, as it is in Heaven.

Then he quotes Bishop Jebb: "Remark 1. The antithesis of the 1st and 5th lines; 2. The complete parallelism of the 2nd, 3rd and 4th lines; 3. Both the 1st and 5th lines belong equally to each of the three which come between; 4. The first stanza is a prayer for the blessings of Messiah's kingdom; the second for the blessings of the present age; 5. Each line ends with the same letter as the one parallel to it, in which respect the prayer is similar to the Acrostic Psalms." Dr. G. adds, "These interesting observations serve to show the extreme care with which the great Model of all Prayer has been constructed. In the Lord's Prayer, as there is no word superfluous, so there is none wanting—the ideal, this, of a perfect composition."

Said Dad, Do you know what an Order-in-Council means to the King's printers? It means that they have to alter 20 plates for the change of a comma in each of about 100 editions of the

prayer book, from the tiny 3-inch book to the big book on the desk. Surely then there could be only one reason for the change—to bring out more clearly the meaning of the Prayer.
Only a Boy.

THE NEW HYMN BOOK.

Sir,—When the correspondence on the Book of Common Prayer began you rightly asked that it should be conducted in "a friendly spirit." I trust that Mr. Ruel wrote his last letter in such spirit, but his words do not indicate it. I have not said one word as to the trashiness of United States hymns, and in my last letter I pointed this out. I have spoken of tunes, and tunes alone. And yet in this week's "Churchman" Mr. Ruel repeats his accusation, and writes of what I "said about United States hymns." Is this "friendly?" I am sorry to disagree with Bishop Doane as to the merits and appropriateness of the musical setting to his hymn, while I thoroughly appreciate his altogether too humble estimate of his own work. Of course, with him "I see no objection to resonance and ringing in a hymn of praise." But one's very great care should be that the musical setting of every hymn have a reverent and devotional ring.
William Roberts.

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmonds.

(Continued).

Chapter XX—A Daring Rescue.

My first morning in Rome was marked by an incident which I recall as vividly as if it happened but yesterday. After breakfasting early, Guido set out for the little cottage where his aged parents were spending the evening of their days in peaceful seclusion. With head erect, my master stepped briskly along, glancing neither to the right hand nor to the left. I was more observant. The squares, the fountains, the magnificent palaces of Rome filled me with amazement, and I kept a sharp look-out on every side. Suddenly I heard a low rumble behind us; the next instant a carriage rounded the corner, and I saw that the coachman had lost control of his horses, which were now bearing down upon us at a furious gallop. It was a run-away, and I glanced quickly up at my master's face. He heard nothing but walked on like a man in a dream. But the horses were coming rapidly nearer, and realizing my master's danger I screamed with all my might, "Guido! Guido! Back! Back!" My master started, and looking quickly round, caught sight of the on-coming carriage, dashing towards him in its mad career. The white-faced coachman had dropped the reins and as he leaned forward in an effort to regain them. I saw a young woman seated behind him. Her eyes were closed and she held a little girl clasped in her arms. For an instant

Guido stood as if turned to stone; then as the swaying vehicle came almost abreast, he gave a mighty spring at the nearest horse, clutching nostrils and rein. Though in imminent danger of being killed, he held on and soon his weight began to tell. The team's mad gallop slackened to a trot, and on reaching the top of a steep hill they stood perfectly still. The coachman leaped out and ran to the horses' heads; Guido, with a great gash in his temple, dropped to the ground in a dead faint. The young woman in the carriage—whom I now saw to be marvellously beautiful—opened her eyes, and with a murmured prayer of thankfulness, lifted the little girl out and placed her on the pavement. Holding the frightened child by the hand, she approached the coachman, and not till then, did she see the recumbent form of my master. On seeing of the white face of Guido, with the eyes closed as if in death, she gave a piercing shriek, and I feared that she also was about to faint. But she soon rallied; dropping on her knees beside poor Guido, she loosened his collar and called on the by-standers to bring some water. This was quickly done, and as the young woman bathed his forehead, Guido opened his eyes. He appeared to be bewildered for a moment; then catching sight of the beautiful face bending anxiously above him, he gave a happy smile and stretching out his arms whispered tenderly, "Bonita! my little Bonita." Little did I dream that the lovers should meet in this tragic way. How strange, it seemed to me, that after his many wanderings, Guido should return to Rome just in time to save from death, the one he loved best in all the world. There is little more to tell of that first day in Rome; Guido

was lifted into the carriage, and the coachman drove us to a beautiful house in the outskirts of the city. This was the home of a wealthy American, a Mr. Kingston, who, three months before, had come to Rome with his invalid wife and little daughter. Mrs. Kingston lived but a few weeks after coming to the city, and Bonita, had been engaged to look after the little motherless girl. Little Eva was devotedly attached to her sweet-faced nurse, and as she clung to her on the drive that morning through the shady streets, I knew it would be a sad day for the lonely little girl, when Guido took Bonita to be his wife. On our arrival at the house, Mr. Kingston insisted upon calling a doctor, who, after a brief examination, said that Guido's injuries were not at all serious. When Bonita told the story of the morning's adventure, Mr. Kingston's face went deathly pale. His little daughter was now all he had in the world, and if anything had happened to her, he would have been lonely indeed. He overwhelmed Guido with thanks, and asked whether he could not show his gratitude in some substantial way. But my master shook his head; he said it was I who deserved his thanks, for had I not warned him when I did, he should have been too late to render any assistance whatever. Mr. Kingston and his little daughter then left Guido and Bonita to themselves. How they chatted of the days gone by, and how Bonita's eyes glistened as Guido told the story of his adventures in America. When he recited the tale of the terrible wreck in which he had lost his leg, the warm-hearted girl kissed me again and again. Guido's change of fortune had no terrors for her, she said, for it was the man she loved, and not his income. Towards evening

Guido took his leave. His parents, Bonita told him, were quite well and anxiously awaited his coming, so she would not detain him. But she begged earnestly, that I should be left behind until he came to see her again on the morrow. Guido could not resist the pleading in her beautiful eyes, so while my master spent the night in his old home, I remained with his kind friends in Rome.

British and Foreign.

A fine old Episcopal chair has recently been presented to the Portsea Parish Church by Mrs. Williams, a former resident of the parish. The chair has an interesting history, though of its remote past nothing is known. It was looted by our troops during the Peninsula War a hundred years ago, having been taken from one of the Spanish cathedrals. Since then it has been in the possession of Mrs. Williams' family. The two carvings on the corner of the chair are of great antiquity, and obviously date back many years beyond the chair itself. The figures, which represent St. Joseph and St. Mary, the latter holding the Christ Child, are beautifully carved. They bear the indications of their great age, which some put at 300 years, but it is probable they are of earlier origin than that. In general design the chair is of distinctive Moorish work. It has been placed in the chancel, and will be kept exclusively for the use of the Bishop or other church dignitaries visiting the diocese.

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The senior Prelate of the Province of Canterbury is Dr. Wordsworth, Bishop of Salisbury, who has held the see for six years, and the junior will shortly be Canon Hicks, bishop-designate of Lincoln. Yet the two Bishops were "Craven Scholars" together at Oxford in 1867, the one having been promoted to the episcopate at the age of forty-two, the other at that of sixty-seven. Dr. Hicks assisted as moderator in awarding a first-class to the Bishop of Birmingham, who is nine years his senior in consecration, and he is five years older than the Archbishop of Canterbury (who is to consecrate him), and twenty-one years older than the Archbishop of York. He was born in the same year as Bishop Creighton, of London, who died nine years ago, and his only seniors amongst the other thirty-six diocesans are the Bishops of Bristol, Hereford, Lichfield, Ripon, Durham, Bath and Wells, and Newcastle, the Bishops of Salisbury and Chichester being his contemporaries.

The retirement recently, after long and faithful service, of the Rev. W. A. Day, who has been for nearly thirty years incumbent of Killecolman and Crossbyne, in the diocese of Tuam, Ireland, has called forth a striking token of the affection and esteem with which he is regarded, not only by his parishioners and friends, but by the clergy generally. His parishioners presented him with an address, an Irish-wrought silver cup and a purse of sovereigns, and the clergy presented both Mr. and Mrs. Day with an address and a silver rose bowl. The former gift was presented to Mr. Day by Lord Oramore and Browne and Dr. Kelly, M.D., the two churchwardens.

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THE LITTLE YELLOW EGG.

"The old speckled hen wants to set again," said Grandma Bascom, coming into the kitchen with three eggs in her hand. "I guess I better let her, too, for she hides eggs everywhere. I just found these under one of the currant bushes, and I had to fight to get 'em."

"Oh, do let her set, grandma!" six-year-old Betty pleaded.

This was the little girl's first visit to grandma, and she was new to many of the wonderful things that she heard and saw in the country.

"What does the speckled hen do when she sets?" she asked.

"Why, she just—sets," laughed grandma; "and after a few weeks she shows up with a dozen downy little chicks at her heels."

Betty's eyes grew big. "Oh, do let her set, grandma!" she said again. "I haven't seen a little teeny hen in all my life, and I just want to—oh, awful bad!"

"Well, then you shall, said grandma, taking the eager little face between her hands and kissing it gently. "I'll go out and put a dozen eggs under her this minute. I dare say I shall find her under her favourite currant bush, searching for her stolen eggs."

Sure enough, the speckled hen was there. Grandma picked her up, and brought her, shrieking loudly and angrily, into a dark, quiet corner of the barn. Then she placed a small pile of white, fresh eggs under her.

"Musn't disturb her, dearie," she said to Betty.

"No'm," answered Betty. "Has she got to sit very still, grandma?"

"Very still," said grandma, "or the eggs may never hatch."

Betty drew a long breath. "I can't hardly wait to see the little hens," said she, "but I s'pose I must."

The speckled hen did not sit on her eggs all the time, as Betty soon discovered. Occasionally she came strolling out looking very ruffled and cross, to get something to eat. But she always hurried back to her nest in the barn.

A bright idea came to Betty. Among her treasures was a little yellow egg, made of delicious candy, which had been given her by her dearest friend and playmate when Betty left home to visit Grandma Bascom. She would put it under the speckled hen, and perhaps a tiny yellow hen would hatch out!

So she watched for a chance, and the very next time the speckled hen came out to eat, Betty raced to the barn and placed the bright yellow candy egg among the others.

She met the speckled hen at the barn door, but they hurried past each other without even exchanging greetings.

"I won't tell grandma," said the little girl to herself, skipping happily. "Won't she be s'prised, though, when she sees the little yellow hen with the other ones!"

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Those chicks seemed very long in hatching, to our impatient Betty, but at last the speckled hen came strutting proudly forth, with ten peeping balls of down following her about on legs as slender as straws.

"Oh, dear me!" cried the astonished little girl. "Why, they're all of them yellow, grandma and I can't tell which one is mine! Oh, dear me!"

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"Yours?" said grandma, looking puzzled. "What do you mean, dearie?"

"I put my candy egg under the speckled hen," exclaimed the disappointed little girl, "and I thought—I thought a yellow hen would come out of it. But every single one is yellow!"

Grandma laughed and laughed, and when she told grandpa about it, he laughed too. So Betty was given her pick of the yellow chicks. When she went back to the city she took the chick with her as a pet. It was quite big by that time, and no longer yellow, but speckled like its mother.

And Betty never knew that the hungry speckled hen had eaten the sweet yellow egg which she once found in her nest.—Glen Catherwood, in "Young Churchman."

MARGERY'S PLAN.

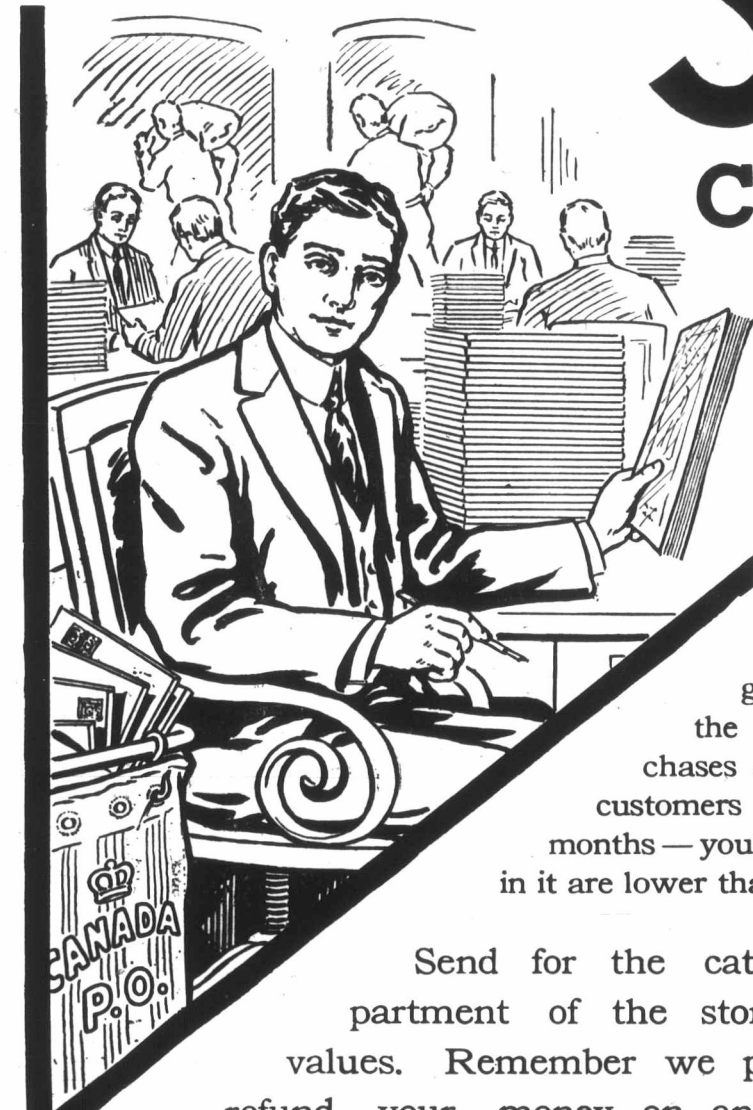
Margery was hurrying along the village street on her way to the grocery. Mother had sent her for a dozen eggs; which she wanted right away. Suddenly, in her hurry, she stepped upon the edge of a small hoop which she had not seen upon the path, tripped, and fell.

"Well!" she exclaimed, as she got up, tossed her hoop to one side and hastened on, "it's a good thing I wasn't on my way home with the eggs when that happened!"

Then, as she walked along, she began noticing the number of cast-off articles of all sorts that were scattered along the path and street. There were old bottles with broken necks, all ready to puncture the tire of the first bicycle that passed that way; there were scraps of newspapers—that not only looked untidy, but were likely to blow up and scare some nervous horse; and then there were old kettles and broken jars along the edge of vacant lots. Altogether, as Margery began to notice these things, all of which she had passed many times before without noticing, she began to think, and her thinking ended in a very definite plan.

That same day at recess she unfolded her plan to a group of girls and boys in her class. After telling them with a laugh of her fall, and of the way it had opened her eyes to the condition of the village street, she went on: "You know, in the cities they have Improvement Leagues, and the members of a league do all they can to make the city streets and vacant lots look nicer. Now I don't see why we can't make our street look nicer without any league. To-morrow will be Saturday. Suppose we all take hold, and as many others as want to help,

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and clean things up. What do you say?"

"Hurrah!" responded the boys; and the girls exclaimed, "Of course, we can!"

So it was decided to spread the news among the other scholars, and to meet at the bridge over the milldam gery," said one of the boys, magna-the next morning at nine o'clock, ready for work.

"You can be generalissimo, Marg-nimously, "because you thought of it."

"No," answered Margery, "I would rather appoint Horace Strong in my place. He knows just how to do such things."

So Horace, with a low bow and a flourish of his cap, accepted the responsible position in Margery's place, and at once began giving orders as to what each one needed to bring, in order to do the work to the best advantage. Some of the boys were to have carts, wheelbarrows or bags for the workers to place the rubbish in, and Roy Fontaine promised to bring a horse and wagon, in which the entire

accumulation was to be hauled away outside the village.

The next morning, promptly on time, about twenty girls and boys gathered at the bridge and set to work.

"Oh, look!" exclaimed Margery, a few minutes after the work had begun, "there are lots of odds and ends of wood scattered along. Suppose we put all those into a separate wheelbarrow, instead of with the rubbish, and when it gets full we can take it over to Grandmother Fullerton's yard! It will make good kindling, and would last her quite a long time."

"Good for you, Margery!" exclaimed several of the boys and girls, "That is exactly the thing to do."

So the bits of wood were kept separate, and it was astonishing how many pieces were found, and how soon that wheelbarrow was filled.

"This is just as much fun as lots of our games," exclaimed Phil Baxter, "and it isn't a bit harder, either."

The others agreed with Phil, for how could twenty boys and girls,

working together for a good end, fail to have a good time about it?


By noon the task was finished, and though they were warm and a bit tired, they were more than repaid for their work, for never before had the village street looked so trim and well kept, and then—how Grandmother Fullerton's eyes had shone as she thanked them for the big pile of kindling-wood that had been deposited in her shed.

They were just about to start for their various homes, with rousing appetites for dinner, when Mrs. Thayer, the grocer's wife, came out to her gate and called them: "I want all of you who have worked this morning to come to my house next Monday evening. I think you all deserve a treat."

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