

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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VOL. 38

TORONTO, CANADA, THURSDAY, AUGUST 17th, 1911

No. 33

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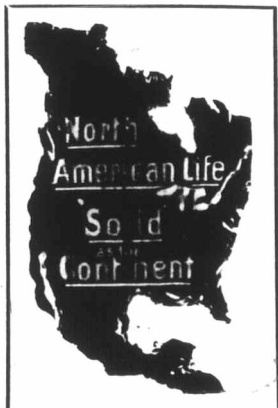
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The Rev. W. A. Dunn, chaplain of Guy's Hospital, a son of the Bishop of Quebec, has accepted the position of curate at Clapham parish church, vacated by the Rev. C. B. Law, on his appointment to the vicarage of Cheshunt. Mr. Dunn is eventually to have charge of the Canon Greene Memorial Church, to be erected on the south side of Clapham.



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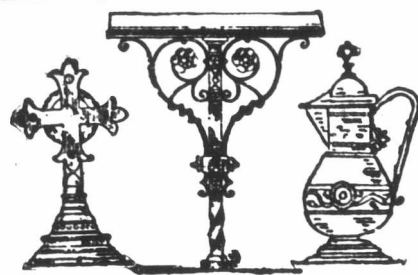
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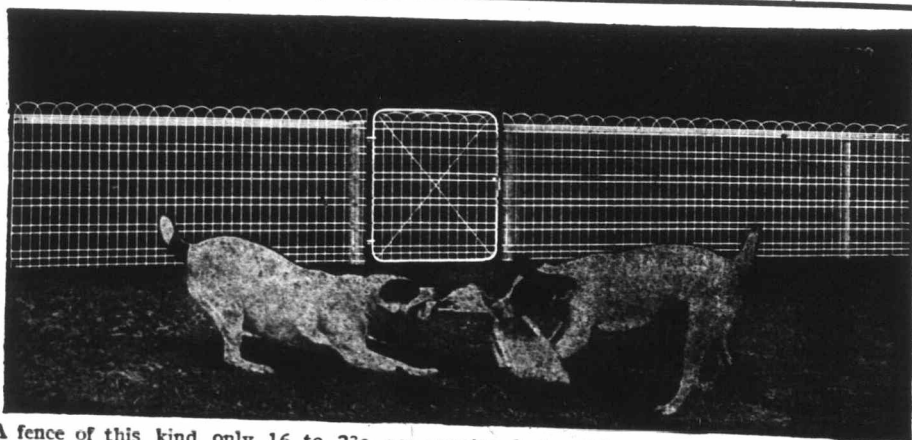
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The restoration and alterations at the Church of Holy Trinity, Paddington, are now complete, and the published accounts show that the cost of the whole undertaking has been just upwards of £5,000. The Ecclesiastical Commissioners, as landowners, contributed £1,100, the rest having been subscribed entirely by the parishioners, many of whom gave very liberally.

Bishop Hall, who has been ill for three months, has lately been gaining steadily. He is distinctly stronger than he was a month ago, sits up a number of hours each day, and walks from one end of the house to the other. It is anticipated that he will be able to go away to the seaside within a month. He has lately been examined by a specialist from Boston, who confirms the diagnosis of the attending physicians and advises a prolonged period of rest.



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Lessons for Sundays and Holy Days.

August 20—10 Sunday after Trinity.
Morning.—1 Kings 12; 1 Cor. 1:1—26.
Evening.—1 Kings 13 or 17; Matt. 26:57.

August 28—St. Bartholomew.
Morning.—Gen. 28: 10—18; 1 Cor. 4:18 and 5.
Evening.—Deut. 18:15; Matt. 28.

August 27—11 Sunday after Trinity.
Morning.—1 Kings 18; 1 Cor. 7:25.
Evening.—1 Kings 19 or 21; Mark 2:1—23.

September 3—12 Sunday after Trinity.
Morning.—1 Kings 22:1—41; 1 Cor. 12:28 & 13.
Evening.—2 Kings 2:1—16 or 4:8—32; Mark 6: 14—30.

September 10—13 Sunday after Trinity.
Morning.—2 Kings 5; 2 Cor. 1:23—2:14.
Evening.—2 Kings 6:1—24 or 7; Mark 10:1—32.

Appropriate Hymns for Tenth and Eleventh 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.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 241, 508, 572, 615.
Processional: 9, 47, 572, 573.
Offertory: 35, 545, 564, 653.
Children: 703, 707, 710, 712.
General: 543, 549, 571, 760.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 252, 436, 438.
Processional: 44, 437, 448, 546.
Offertory: 107, 439, 477, 541.
Children: 698, 699, 701, 704.
General: 31, 404, 421, 666.

The Laymen's Duty.

During the heat of summer the worshippers in town churches are year by year becoming fewer and the amounts unpaid by absentees become greater. At the same time, the country missions, which have struggled through the year, hope that the vacation visitors will do something for them, while the visitor himself is too often lukewarm. They don't mince matters sometimes in the States. Listen to this: "When you reach your summer place this summer, hunt up your church the first Sunday, and introduce yourself and your family to the pastor, telling him your home church, and thus linking, as it were, the weaker to the stronger church. If the church is supported by pew rents, rent a pew, if it is only for three weeks. It greatly encourages and helps the church. If there are no pew rents, then contribute a proportionate amount. Summer guests who are paying from \$15 to \$30 a week for board ought to be ashamed of themselves for putting silver in the contribution-box. Be self-respecting and a Christian, and throw in as big a bill as you will spend on your pleasures the rest of the week."

Manners.

Some remarks attributed to the King, made a short time ago, have recalled the many articles we have published on this subject. So deeply does King George feel the lack of good manners in many of his people that he is of the opinion that "manners" should be specifically taught in the schools of the Empire. Alas! that we have to say it. First, there should be provided a post-graduate course for teachers. Where good manners are not first taught in the home the after life does not offer fine facilities for the acquirement of that rich fruit of good breeding—good manners. The ill-bred coarseness and rudeness so often found in democratic communities reminds one of the wayside thistle—an object of attraction to the donkey, whose food it is, but one to be avoided by all who do not wish to be pricked by its painful spikes.

Clerical Holidays.

The Presbyterian Church sets a good example to other Christians in the matter of clerical holidays. In the ordinary Presbyterian call provision is made for the pastor's holiday every year. And both minister and people benefit by such an arrangement. Such a break in the ministerial round of duty refreshes the pastor's body and mind and spirit, and he will do better work as a consequence. As our General Synod meets in London in September, we write to suggest to parishes within easy reach of London (i.e., Huron and Niagara parishes) that a little purse covering railway expenses and board—perhaps \$10 or \$12 in all—might be made up and presented to the rector for a visit to the General Synod. It would be a great treat to many a rector, and could be raised in any parish without anyone feeling it. Archdeacons and rural deans might take this on their hearts and communicate with the parishes.

Financial Honour.

Not long ago a Canadian died who had long stood in the front rank in the financial circles of this country. It was said by one who knew him well that, though he had exceptional opportunities for giving his friends, and even those with whom he had fiduciary relations, word in advance of financial movements contemplated by his co-directors, he always refrained from doing so, holding the conviction that it would be improper and unfair to disclose secret information, even though it might help to make his friends wealthy, had he done so. Such men keep alive in this New World the best traditions of the

Old World, from which they and their forefathers have come. Would that we had more of them

International Arbitration.

Whatever may be the outcome of it, the arbitration treaty between our Empire and the United States of America has already brought good results. France, our ally, and another notable ally, Japan, have come within its influence. Already it is reported that Germany is beginning to regard it with sympathetic favour. Should that great empire join this signal step forward in the interests of international peace, other nations cannot fail to be favourably impressed. And in a time not far distant Reason, prompted by Religion, will keep the peace of the world. Surely the wondrous prophecy of Isaiah is taking visible shape, and, like other prophecies of Holy Writ, will in due course be fulfilled

Clerical Education.

The Bishop of Quebec has been pointing out to young Englishmen who contemplate taking Holy Orders the advantages of acquiring their professional education at Lennoxville. To all such young men who anticipate spending their lives in Canada the Bishop's advice, where possible, should be taken, as in following it a knowledge of the country and of country ways will be obtained. The young clergyman who plunges into work fresh from England is much more likely to make mistakes. The Bishop writes: "We greatly prefer to meet with young men who, having had a good school education in England, are willing to come out and take their university course and their divinity training here in Canada." He then points out the small expense involved. No one knows better than the Bishop of Quebec the advantages and drawbacks of the course he so warmly advocates.

"Miracles in the New Testament."

Dr. Gore has made reference in his Diocesan Magazine to this and other works of a similar character recently published by clergymen in which doubt is raised as to the actual occurrence of the Gospel miracles, and especially on those connected with our Lord's person, and which are affirmed in the Creeds. These books, though they do not come, as a rule, from the parochial clergy, are nevertheless the work of clergymen. Two different questions are raised by them: that of historical truth and that of public honour. Those who doubt the miracles, in Dr. Gore's opinion, do not treat the evidence fairly. The miracles, the teaching, the supernatural characteristics of the Person and the supernatural events are inseparable and indisputable. "But if the final judgment of anyone is that the events in question did not really occur," says the learned Bishop, "it is to me certain that he cannot serve the cause of public morality by constantly professing the belief that they did occur. There can be no doubt, in common honesty, that clergymen who disbelieve, and yet remain in Orders and publicly repeat a belief that they do not credit, are, to put it mildly, in a most humiliating and by no means honourable position. No one respects a hypocrite. Even those who are dishonourable respect an honest man."

The Duty of the Clergy

Is, Dr. Gore thinks, to accept the challenge that has been made to them, and to make it plain that they do not choose that the creeds of the Church should be recited by "its officers in a sense which tends to reduce all public professions of faith to insincerity." There can be no doubt that we are at the beginning of a contro-

very of the first importance one that has definite relation to the fundamentals of our faith. It is said that the Bishops have all been sent a copy of the book referred to. This is no time for evading these questions. They have been raised again and again. And they must be met intelligently and effectively by those who are worthy and capable of defending the Faith of the Church.

Let Us Pray.

A well-known divine suggests that every worshipper should make these words personal and individual, "Let me pray." This is what the exhortation means. There is no other kind of corporate prayer except the sum total of the individual petitions. Worship must in every case become individual and personal by each heart and each mouth joining in the worship in progress. There is a constant peril of formality and forgetfulness, and the frequent exhortation, "Let us pray," is a safeguard against it, and we should try in every instance to individualize the exhortation, and make it mean for each of us, "Let me pray."

The Province of the Seer.

On occasion of the King and Queen attending divine worship at St. Patrick's Cathedral, Dublin, the Primate of Ireland delivered an eloquent sermon from the text in Proverbs, "Where there is no vision the people perish." Amongst other things in his scholarly and impressive discourse the Primate quoted the saying of Browning, "Tis not what man does, but what man would do," and maintained that such an aim as that "forms the character and influences the life; that it is not so much whether man reaches his ideals or no, as whether ideals reach him. And, apart from Jesus Christ, the loftiest ideals of life and duty cannot touch the heart of man. Our age is weary, but in earnest; pitifully self-conscious, but desperately dissatisfied. Men want faith, but will not be content with formularies or fed with theories. Christ alone can give to men a solid basis of hope. And, therefore, at every point in our strivings after good and God, Jesus Christ meets with us, and discloses to us a loftier aim and higher ideal. All the excellences which we attribute to the perfection of manhood and womanhood are revealed in Him. He stands above all and exalted over all, and, while all other religious systems unite in showing us man seeking after God, He alone discloses to us God seeking after the bruised and bleeding sheep, and never resting till He finds it. And, therefore, Jesus Christ has stimulated the hope of the world. Therefore, it is that 'the dawn of better things' comes to us by the way of Gethsemane and the Cross, touching all forms of humanity, ennobling every class, and exalting every duty."

THE BISHOP OF MOOSONEE'S APPEAL FOR THE CHURCH IN COCHRANE.

Received from the congregation of St. John's Church, Jordan, through the Rev. Robert H. Ferguson \$10 50

ACKNOWLEDGMENTS.

Sir,—Will you kindly acknowledge the following subscriptions in response to the appeal which you were good enough to publish and recommend in your issue of July 20th, viz:—

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Rev. R. A. Hiltz 10 00
Rev. J. Francis 5 00
Mrs. W. E. Tench, New York..... 5 00

Towards rebuilding of churches in Cochrane and Porcupine, with many thanks. Yours sincerely in His service, John G. Anderson, Bishop of Moosonee. Chapleau, Ont., Aug. 10th, 1911.

THE GENERAL SYNOD AND ITS WORK.

The approaching session of the General Synod, to be held September 14th in London, Ont., promises to be one of more than average interest and importance. Of unfinished business from the last Synod is a motion by the Rev. Canon Welch, which makes a radical change in the constitution of the Synod, and provides that the Upper and Lower Houses shall sit together under the presidency of the Primate, both Houses to vote separately. Separate sessions may also be held if desired. This is the first business to be considered. Among the notices of motion is one which makes another very important change in the constitution of the Synod by striking out "third" in the second line and substituting "sixth." In the event of the adoption of this motion the Synod would meet every sixth instead of every third year. Provision is made for calling special sessions on the requisition of five Bishops, ten clergymen and ten laymen who are members of the Synod. The Archbishop of Ottawa has a very lengthy resolution on the subject of the supply of candidates for Holy Orders, consisting of eleven sections. The resolution, among other things, sets forth the duty incumbent on the clergy of using their influence among the boys and young men of their parishes to induce them to apply for Holy Orders, of the Bishops to keep in touch with young men recommended by the clergy as seeming to have a call to the ministry, of the duty of each diocese to provide for the assistance of young men training for Holy Orders, of the duty of professors in divinity colleges to "exercise a loving and vigilant influence over those who may be seeking Holy Orders," that "with a view of rendering the ministry in some respects at least as attractive as other employments in Canadian life each diocese shall study such methods as will improve the stipends of the clergy." The resolution contains other valuable suggestions. The Archbishop of Ottawa has another resolution dealing with the formation of an ecclesiastical province west of the Rocky Mountains. Archdeacon Pentreath has an important proposed canon regulating the admission of candidates to the ministry for the whole Canadian Church. Archdeacon Ingles will move that steps be taken to adopt some more suitable name for the Church in Canada. Judge Ermatinger will move for a committee to cooperate with similar committees of other Churches in formulating a plan for defining the fields of operation of the respective Churches so as to eliminate as far as possible overlapping and unnecessary competition. There are a number of memorials from dioceses, including one from Toronto asking for the formation of an ecclesiastical province coterminous with the civil province of Ontario, from the Synod of Nova Scotia on the increase of the Canadian Episcopate, and three from the Board of Management of the M.S.C.C. The following committees, appointed at the last session of the Synod, have presented reports: The Sunday School Commission; on the Subdivision and Readjustment of Dioceses in the Province of Canada; on Holy Orders, Educational Work and Theological Colleges; on the Incorporation of the General Synod; of the Committee on Lord's Day Observance; of the Joint Hymnal Committee; of the Committee on Moral and Social Reform; of the Committee appointed by M.S.C.C. on Proposed Canon on Missionary Dioceses and Bishops. The report of the Sunday School Commission is a very lengthy one, and comprises five sections and many subsections. It contains much valuable information and carefully digested statistics of Sunday School work in the English and American Churches and among other religious communities, as well as in our own Canadian Church. Remarkable progress has been made during the last two or three years in organizing the work throughout the Dominion, but much

remains to be done, especially in the matter of the collecting of statistics. Fifteen out of the twenty-three dioceses have now Sunday School organizations, with at least thirty-three branches, through the influence of the Commission. Courses of special training in Sunday School work have been introduced into most of our theological colleges, provision has been made for examinations of teachers and scholars, and a vast amount of useful work. Last year the children raised \$3,742 for the work of the Commission in response to an appeal for \$4,000. This year \$5,520 is asked for. A summary of the work of the General Secretary, the Rev. R. A. Hiltz is given, and the report concludes with a number of recommendations which will, no doubt, receive due attention. The Committee on Holy Orders report a proposed canon on Divinity Degrees and examinations for Holy Orders which seems comprehensive and exhaustive, and which should tend to restore the somewhat tarnished educational prestige of our Canadian clergy. The report of the Committee on Lord's Day Observance deals with the work already accomplished by this most useful organization in recent years. Among other important work accomplished has been the securing of Federal legislation, the enforcement of the law all over the Dominion, the stimulating of public opinion. It has been instrumental in obtaining a weekly day of rest for thousands of citizens in Canada. The closing of the post-offices in the West by order of the Post-office Department was directly due to the work of the Alliance, of which our own Primate is president. The report strongly commends the Toronto police authorities in granting the policemen of the city a weekly day of rest. The report concludes with an exhortation to continued watchfulness on the part of those desirous of preserving what has already been won. The report of the Joint Hymnal Committee contains many details, and is evidently the result of much painstaking and conscientious work. From it we gather the very satisfactory fact that the use of the Book of Common Praise is practically universal in the Canadian Church. The copyright of the book has been vested in the Primate. The report of the Committee on Social Reform deals with the following important matters: Betting.—Through the work of the society the Dominion Parliament has passed an Act forbidding professional betting on racetracks except in certain carefully specified cases. The White Slave Trade, Amendments to the Criminal Code, Immorality in Public Schools, Temperance.—It will be seen that, apart from any new work, the Synod will have its hands full of very important business, especially in the matter of Sunday School organization, the proposed canon on Holy Orders, the Hymnal, and the proposed amendments to the Constitution. The question of supreme interest and importance, however, which will likely be brought up for practical discussion and some definite action will be that of the proposed revision of the Prayer Book. This forthcoming Synod of 1911 will, it is more than likely, witness the first step towards the consummation of the scheme. Other questions of prime importance, not foreshadowed in the convening circular, will, no doubt, arise. It is to be devoutly hoped that the Synod will grudge neither the time nor pains for an exhaustive consideration of all the business that may present itself. We look for an honourable record in this respect from the Synod of 1911, and sincerely invoke the Divine blessing upon their labours.

OUR HYMN BOOK.

Fortunately, the intervention of vacation and the receipt of Mr. Jones' letter relieve us from what threatened to be a needlessly acrimonious discussion. We thank Mr. Jones for his letter, full of detail, and desire neither to take offence

at anything written, nor to write anything which may give cause of offence to anyone. There will be quite enough of hard words and hard feeling in the coming election. Mr. Jones, we are glad to find, does not take for granted that we were familiar with the subject as he is, and realizes that we and our readers know no more of the business arrangements connected with the Book of Common Praise than is published therein. Therefore, we are grateful to Mr. Jones for his letter, and for the mass of valuable information contained in it. We desire to express the gratitude not only of ourselves, but of our readers, for the pains that he has taken, and we hope that this number will be preserved, or that the letter will be cut out and kept in the copy of the annotated edition of the Book of Common Praise which our subscribers and readers possess. As Mr. Jones says, truly we are disappointed at the result of the sale of the book outside of Canada, and its apparent non-existence abroad. This correspondence began with a quotation by us from a letter by a clergyman in Ireland that he could not buy a copy of our Hymn Book. To this Mr. Jones furnished this explanation: "The proprietors of Hymns A. and M. made it a term of their consenting to our using certain of their copyrights that the Book of Common Praise should not be sold in England. Indeed, they now go further and say that the effect of the correspondence is that the book shall not be sold outside of Canada. The Hymnal Committee are reporting specially to the General Synod on this point, and are asking the General Synod to request the proprietors of Hymns A. and M. to reconsider the position. Although a large number of copyright tunes belonging to Hymns A. and M. are used by us, less than a dozen copyright hymns (words) are in the Book of Common Praise." This was followed by our editorials and by Mr. Jones' letter, which appears in this issue. Mr. Jones says that the expression of our views may embarrass his committee in negotiations to secure further concessions from the proprietors of Hymns Ancient and Modern. We are quite sure that these gentlemen have too much good sense not to see that our comments were the result of ignorance of the facts and of the statements contained in Mr. Jones' own first communications. No hint of the real position is contained in the preface to the Prayer Book, and the restrictions of the sale of our book to Canada cannot be gathered from Mr. Jones' own book, in the preface to which he says that two interleaved copies have been prepared, of which he retained one, and "one is deposited in the library of the Church House, London, England." An ordinary reader would suppose (as we did) that this copy was deposited for the use of purchasers outside of Canada. In a later part he says: "It is interesting to observe that out of the 795 hymns in the Book of Common Praise 467 are found in Hymns Ancient and Modern, 441 in Church Hymns (1903), 405 in Hymnal Companion, 382 in the American Hymnal," and so on, enumerating eleven books in all. He adds: "Of the 251 hymns common to the latest editions of Hymns Ancient and Modern, Hymnal Companion and Church Hymns, all but seven are in the Book of Common Praise." Before putting down Mr. Jones' annotated edition we notice, what we had not seen when we had it in our hand on writing the previous article, that the title page has the imprint of Henry Frowde, Oxford University Press, Toronto, London and New York. Passing over the other matters, we will finish this already too long article by taking up Mr. Jones' request that we should suggest a way out of the difficulty, by which we must guess he means one which the committee have been unable so far to arrange with the proprietors of Hymns A. and M. What the difficulty is, nor what the point is on which the parties have failed to agree he does not say. We can only suggest that an undertaking should be given that on the fly of

the title page should be printed a note to the effect that the proprietors of Hymns A. and M. have generously permitted the use of over 100 copyright hymns and tunes on the condition that this Book of Common Praise shall not be published or sold out of Canada except— Such an undertaking would prevent any misconception, is due to the proprietors, and would probably be satisfactory. We are honoured by Mr. Jones' suggestion, and are always pleased to do anything for the book, of which we are proud.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Every self-respecting British citizen must feel relieved that the constitutional change in the British Parliament should have passed, as it did, rather than that the world should be scandalized by the creation of hundreds of peers bound to pay for their peerages by a vote on the right side. We boast of British liberty, and are proud of it, but the possibility of five hundred men of British blood surrendering their freedom in broad daylight for gilded coronets was enough to make the heart sick. Of course, we learn not to be too easily frightened over political situations, for we discount the politics and jockeying and bluffing that inevitably accompany such situations. Still, a few days ago it looked as though these methods had been carried too far to be recalled, and that the Mother of Parliaments was about to give an exhibition to the world which none of her children would care to emulate. However, the crisis has happily passed, and it only remains for the world to learn of the wisdom and folly which has accompanied this situation. Outside of Britain it must surely cause a smile to hear of this comparatively simple limitation of the powers of the Second Chamber as a revolution, and as though the end of all things were at hand. We venture to say that the sun will shine and the rain will fall upon England as in the days gone by. Business will go on, and success and failure will mingle in the pursuits of men just as under the old régime. Other countries have struggled along without a House of Lords to correct the people's representatives, and England will soon learn to do the same. In fact, "Spectator" feels that it is a matter of the utmost importance that England's titled classes should draw more closely to the people at this time or still more stormy weather lies before them.

"Spectator" would again respectfully ask, What is being done by the various committees of the General Synod? Have they completed their work, and have their reports been published? We should be very grateful, indeed, if the secretary would forward us a copy of the agenda paper and the reports of committees, if

such have been issued. It is now high time that the Church at large should begin to discuss the subjects that are to be passed upon by our supreme legislative body. Fancy men gathering from ocean to ocean to express the mind of the Church upon its broadest and deepest subjects having no knowledge of what is the mind of the special committees assigned to the specific investigation of questions of moment until they reach the place of meeting! Now, all this was thrashed out three or four years ago, and we supposed it had been finally settled. Never in the history of the General Synod was the business in such excellent form as at its last session. Some weeks in advance the committee reports were in the hands of the members of Synod and any interested Churchman who wished to have them. It took a good deal of pounding to accomplish this, but it was done. Are we now falling back into the old methods of inefficiency? Some time ago, for example, a member of the Church Union Committee expressed considerable annoyance when it was suggested that his committee was making no progress. "Wait till you see our report," he exclaimed in righteous indignation, and yet another prominent member of the same committee declares that nothing is being done. It is high time we saw this report, so that the Church could judge of its merits and its limitations. "Spectator" sincerely hopes that a definite policy and attitude on Church Union shall be enunciated in plain, unequivocal language from the point of view of one ecclesiastical school or the other. We frankly confess that it is extremely irritating and nauseating to us to have a report on this subject overflowing with love and unction for the dear fellow Christians in the preamble, and then winding up with the quotation of pious platitudes from the Lambeth Conference and a few non-committal observations about our kinship to the Roman and Greek Churches, both of which practically repudiate our status as a Church. The men who are to blame for this attitude of temporizing are not the pronounced Churchmen of either school, but that large body of "neutrals," who are languidly following the via media, whether it leads anywhere or not. It would, in our opinion, be a wholesome experience for the Church to stand up and definitely vote "yea" or "nay" on the question of the quality or superiority of our Church in regard to other Communion as a basis for the discussion of Church Union. In other words, are other Protestant Communion "Churches" with whom we may negotiate on an equal footing, or do they lack the essential elements of a Church, and, therefore, must become Churches before they can be considered as possessing the credentials for negotiation? If the General Synod would clearly declare its position on a fundamental point like that, no matter on which side the declaration might be, the Church would have made progress, for then we would know where we stand. It is the perpetual effort to evade such a declaration that keeps us for ever making reports and passing resolutions that sound to the unthinking as full of wisdom, but to those who consider they are boneless and possessing no constructive force. There is, we believe, a growing element in the Church which recognizes the lawful right of difference of opinion upon those matters. They, of course, must fight for what they believe to be right and progressive in the Church, but if they are outvoted, then the responsibility is not theirs. They have done their duty as they saw it and must recognize the voice of the Church. There is no thought of leading a revolt, and there is no need of compromise to avert a crisis. Let us recognize this spirit and try to find out what the Church is really thinking in the back of its ecclesiastical head. Let us apply this in particular to the discussion of Church Union, so that we shall really know what is before us in the pursuit of this presumably much desired objective. Spectator.



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PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

181. Give the other names for Ananias, Azarias, and Misael, found in the "Omnia Opera."

182. What is the meaning of the word curate?

163. Where are these words found, "To keep the mean between the two extremes"?

184. What is meant by the Ordinal?

185. What is meant by the Ordinary?

186. Where do we find the words, "Salisbury Use, Hereford Use," etc.?

187. What is the meaning of the word "use"?

188. What does the Prayer Book say about "innovations and new fangleness"?

189. What is the meaning of the words, "The Quick," in the Creed?

190. What does "eschew" mean?

191. What is "The Apocalypse"?

192. At what time of the year are parts of it read?



ANSWERS.

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

163. The Dominical or Sunday letter arises from assigning in the calendar to each day of the week a letter of the alphabet, A being affixed to January the first, B to January the second, and so on to G for January the seventh, after which the same letters were repeated, A being affixed to January the eighth, and so on. The letter denoting the Sunday was called the Dominical letter.

164. Collect for Trinity Sunday.

165. This is another case of interpolation. The words, "Jesus said unto His disciples," are not found in St. Matt. 5:20. They form an introduction to the Gospel.

166. This is the third case of interpolation in the Prayer Book. The other two are Easter II. and Trinity VI.

167. "We assemble and meet together: I. To render thanks. II. To set forth His most worthy praise. III. To hear His most Holy Word. IV. To ask those things which are requisite and necessary."

168. The absolution or remission of sins to be pronounced by the priest alone standing.

169. The 90th Psalm is in the Burial Office.

170. Yes. The directions are found in The order how the Psalter is appointed to be read. The Gloria is to be used after every part of the 119th Psalm.

171. Venite, verse 8, refers to the waters of Meribah. (See Exodus 17:7.)

172. Verse 9 of the Venite refers to the waters of Massah or Tentation (Exodus 17:7); also referred to in 1 Cor. 10:9.

173. Before every lesson the minister shall say, "Here beginneth such a chapter or verse of such a chapter of such a book."

174. After each lesson, "Here endeth the First or the Second Lesson."



THE END OF THE FAMINE, HONAN, CHINA.

The famine in the Kweitch Prefecture of this province is now at an end, and though very likely next winter many of the people who sold all their fields and property will be in great straits, at any rate they have food at the present. The wheat harvest just gathered has been excellent, far exceeding the most sanguine expectations. In former letters I had stated what had been told me by missionaries and Chinese, that the wheat harvest of the Yungcheng district would amount to practically nothing. A few weeks ago I travelled through Yungcheng myself, and though that pessimistic report was true of a few places, I

could see that the harvest would be a very fair one, and this I am thankful to say has been the case. We have stopped distributing food to refugees, and all but about a hundred who are down with typhus or lamine fever are still in our care in one of the Buddhist temples at Kweitch, have returned to their homes. Our food distribution at Kweitch has been a great success. Over 5,000 women and children were given food twice daily for about fifty days, and many lives were saved. The officials and gentry of Kweitch have been most grateful for the help we have been able to give, and have tried to express their gratitude in touching letters, and by presentations to the church of tablets and boards. Not only so, but they put money and grain at our disposal, lent us a Taoist temple for the boys' orphanage, and a Buddhist temple for food distribution, and gave ungrudgingly of their time and energy to help us. The same can be said of the Yungcheng district. I have just received a letter signed by the three leading men representing the gentry, the business community, and the student classes, thanking us most warmly and stating that our work was the means of saving innumerable lives. In Yungcheng we did not attempt the arduous task of preparing cooked food, but simply distributed grain as far as our funds would allow. By a providential mistake in the first cablegram by which the amount of \$250 was deciphered to be \$1,500, we launched pretty heavily into the buying of grain for Yungcheng, but this error in the cablegram was more than made up by subsequent contributions. Then when our grain was about exhausted the General Famine Committee came to our relief with a large grant of grain worth about \$15,000. By the kindness of the Canadian Presbyterian Mission, who sent two of their most experienced missionaries to help, this last distribution has now been finished. Although through ignorance of the situation we were late in beginning famine relief, it is a satisfaction to know that we have done all that we possibly could do, thanks to the ready and generous way in which the Church in Canada, and especially the Woman's Auxiliary, came to our aid. As some of the drafts came in local currency, as well as in sterling and Canadian dollars, the exact amount in Canadian currency is unknown to us, but up to date the amounts we have received approximately are as follows:—Per M.S.C.C. office, \$4,350; per Woman's Auxiliary, \$2,562.93; Miss C. Macklem, Victoria, B.C., \$2,015; per diocese of Columbia, \$1,540; per other sources, \$450; approximate total, \$10,917.93, (£2,200). The complete accounts are not yet in, but I expect there will be a fair balance in hand which will be used for the famine orphans. But after the famine the pestilence; and I am sorry to say that although the famine is past, typhus and other sickness following in the wake of the famine is claiming hundreds of lives. One of our catechists has been down with typhus, and several of our enquirers in Kweitch have died. A recent journey to Kweitch and Yungcheng was about the most unpleasant journey I have ever taken. For days we travelled along a road on both sides of which stood golden grain under a perfect sky, but skeletons and putrefying bodies of human beings, the latter being eaten by dogs, were lying everywhere. One skeleton was actually in the middle of the road, while in another place, by the roadside, we counted eight skulls within a radius of ten yards. In Kweitch, in the temple where our Mission had been distributing food to the women and children, I found about one hundred persons unable to leave on account of illness. The inside of that temple was a veritable chamber of horrors, and a sight I shall never forget. Lying on the bare brick floor, most of them with little or no clothing, and all in a most filthy condition, were nearly a hundred people in all stages of illness. Typhus predominated, and we could do nothing for them but try to cheer them up and see that they were supplied with food. But as one passed from group to group, and heard the tragic stories of decimated families, and gathered some idea of the terrible sufferings that had been undergone, one felt almost heartbroken. Our workers told me that never a day passed without deaths occurring in that place. On the morning that I left Kweitch, being early dawn, and the shops not yet opened, the streets of the city were occupied only by refugees. Such a number of these were lying about, many of them dead and many dying, and we wondered what would become of the children that in many cases lay by their sides. Our men have been daily making the rounds of the city and gathering in the children where possible. The day before this two little lads, the last of a party of seven, both simply alive with vermin, had cried the whole day long

for their parents who had both died the previous day, and were buried by our workers, the two boys being brought to the church. On this same morning some miles out from the city as I was journeying back to Kaifeng, I came across a group of villagers gathered round a little mite of a child sitting in the road. They told me the parents must have been refugees, but what had become of them and how the child had got there they knew not. I gave a note to the spokesman, who said he would take the child to our Kweitch orphanage, and promised that our men would give him a thousand cash, but apparently the child was not taken there as our workers never received the note. One of the most touching cases we saw was on one afternoon of this same journey. A man of about forty years of age, stripped naked, lay in the middle of the road under the burning sun, almost at the last gasp; and by his side a lad of twelve years of age, his son, knelt and wailed. They were about thirty miles from their native place, and in their quest for food all of the family had died but these two, and now the father had succumbed. We could do nothing but give bread and money, and when we left the little lad was holding a broken bowl of water to the lips of his father and trying to cheer him up with the welcome news of food and money. But it was no use, and a messenger who passed by a couple of hours later told us the man had died and was then being buried by the roadside. Wm. White, Bishop, Kaifeng, Honan, July 8th, 1911.

Brotherhood of St. Andrew

OTTAWA.

Ottawa.—Representatives of the local chapters of St. George's, All Saints', St. Matthew's, St. Bartholomew's, Trinity and St. James', Hull, lunched together recently, to discuss plans and arrange for a good representation at Smith's Falls on the 6th, 7th, and 8th October. Mr. R. K. Sampson, president, outlined the programme of the conference and urged upon all the necessity for an immediate active campaign amongst the members. Committees were struck and provision made for a meeting of the local assembly in September, the date to be fixed later. The president will issue at once a circular to each member with full particulars. The committee in charge at Smith's Falls reports great activity there, and are looking forward to having an exceptionally large gathering. The conference will draw from the dioceses of Ottawa, Ontario and Montreal. Special provision is being made to secure a very large gathering from the junior chapters. Upwards of forty will go from Ottawa city. Every member is supplied with the official envelope for the purpose of advertising the conference.

The Churchwoman

CALGARY.

Tofield, Alta., August 7th.—At a meeting of the ladies of the congregation recently held at the rectory, a strong Ladies' Parish Aid was formed, when the following officers were elected:—President, Mrs. Dr. Tofield; vice-president, Miss Washburn; secretary, Mrs. Dr. McQueen; treasurer, Mrs. N. C. Legge. The ladies decided to devote their energies to paying for the new church site. To this end a grand garden party will be held on August 14th, in Mr. Gladne's grove. The sum of \$5 was collected at the meeting by serving tea and charging each lady 10 cents.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—In compliance with the desire expressed in your issue of July 20th, I send the following notes concerning the Cathedral at Halifax, as very little has appeared in your columns relating to the work being done there. The first Easter spent in the cathedral was a very joyous

one indeed. About 800 communicated at the five celebrations, held the cathedral and at St. Augustine's mission chapel. The services were, as indeed they always are, most reverent and inspiring. The procession and introit down the south aisle and up the centre aisle, to Baden Powell's splendid "Hail Festal Day," gave just the right tone to the whole service. On the previous Palm Sunday, the Bishop of Nova Scotia had confirmed fifty-two, twenty-six boys and twenty-six girls, and during Holy Week, six adults were also confirmed, making a total of fifty-eight, all of whom received their first Communion at Easter. The Festival of the Ascension was especially observed by a full choral eucharist at 11 o'clock, and Festal Evensong at 8 p.m. Canon Paterson Smythe, of Montreal, gave an address to All Saints Sanctuary Girls, who held their Corporate Communion at 11 o'clock, and he also preached in the evening, to a very fair-sized congregation. On Whitsunday the annual service for the Church Sunday Schools of Halifax was held at the cathedral at 3.15 p.m., the Dean being the preacher. It was a most inspiring sight to see the great building filled with children. On Tuesday in Whitsun week, the annual Synod service was held in the cathedral at 8 p.m., at which the Bishop of Fredericton preached. On Trinity Sunday the Bishop of the diocese held an Ordination, when five were ordained to the diaconate, and two advanced to the priesthood. On Sunday, July 16th, two beautiful memorials were unveiled and dedicated by the Dean, consisting of the upper and lower panels in the centre of the great south transept windows. The lower panel depicts the Virgin Mother holding the Infant Jesus beside her, His foot being placed on the head of a serpent; this panel was erected by the employees of S. M. Brookfield, Limited, the contractors who built the cathedral, to the memory of Mrs. S. M. Brookfield. The upper panel shows Christ reigning from the Tree, surrounded by rays of glory, St. John seated below Him, writing his gospel, with figures of angels above. These are the centre panels of the whole window, which will represent the Tree of the Church. The glass is from the manufactory of A. C. Kempe & Company, and, like all his work, is of the highest beauty. The window, when completed, will be one of the finest in Canada. Four other memorial windows are to be erected immediately, whilst the windows which formerly stood in St. Stephen's Chapel have been altered to fit, and will also be placed in the aisles of the cathedral. The Rev. T. G. Wallace, of Woodstock, Ontario, will spend August in Halifax, assisting at the cathedral, taking the place of Canon Hind, who will take a well-earned holiday. The annual Sunday School picnic of the Cathedral School took place on Tuesday, July 25th. The Sunday School at the cathedral is closed until September. The Rev. R. H. Bullock has received a Coronation medal, a personal gift from King George. The medal is the third received by the Rev. Dr. Bullock from the sovereigns of Great Britain, under whom he has served as honorary chaplain. The Reverend Doctor has lived under five sovereigns and served under and wears the personal medals of three. He left Nova Scotia in 1861, and after serving in England, Malta, and other places, returned to Halifax in 1888 and has since resided here.

North Sydney.—St. John's Church.—The rector, the Rev. Ward Whate, on retiring from the parish, was presented by the Sunday School with an address, and as a token of their esteem and affection, a beautiful polished oak roll top desk. Mr. Ward Whate thanked them heartily for their kind remembrance and said that he would rather be styled the "children's parson" than anything else in the world.

Port Greville.—The parish church was reopened after thorough renovation on Sunday, August 6th. Collection, \$32. The church has received two coats of paint inside and outside, the pews and pulpit have been grained. The two pairs of new double doors are a great improvement, and the building presents an altogether new appearance. The rector, the Rev. G. Backhurst, has the people at his back, and the power of the church is being felt all through the parish. Services have been given to parishioners in sections where no church service has been held for six years or more. They are much appreciated. May the good work continue.

Truro.—St. John's.—All parishioners are delighted to see the Rev. Mr. Bowman back again, after his recess from duties, and to know he is

much improved in health by the much-needed rest. Ven. Archdeacon and Mrs. Kaulbach are at present in Kingston, Ont., visiting their son, Capt. Kaulbach, who will remove to India shortly. The Sunday School picnic was held this year at Folley Lake, and much enjoyed by all who attended. The absence of many of the teachers was regretted, but recruits from the congregation lent their aid, making the day's outing successful.

Windsor, N.S.—King's College.—The Church University for the Maritime Provinces is about to undertake a campaign with a view of raising one hundred thousand dollars for additional endowment, and twenty-five thousand dollars for additional buildings. The campaign is planned for this fall. During the summer four or five agents have been visiting various parishes in the Maritime Provinces informing the Church people of the needs of the college and organizing committees for the purpose of the campaign. The insistent optimism of the president, Canon Powell, should surely affect others to work with a will in the campaign. Moreover, people are realizing that King's College must be put on a really satisfactory financial basis. King's has a splendid history, and has given some splendid men to the nation, and deserves the unstinted support of the Church people of Eastern Canada.

QUEBEC.

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

Quebec.—All that was mortal of the remains of the late Mrs. Forsyth, the beloved wife of Col. J. Bell Forsyth, Collector of Customs at this port, were laid to rest in Mount Hermon Cemetery. The funeral was attended by an exceptionally large number of mourning friends, who paid a final tribute to the memory of a lady who was highly esteemed and respected for her many Christian qualities. The obsequies were held in St. Michael's Church, and the musical portion of the service was rendered by a special choir. Among the clergy present were their Lordships Bishop Dunn and Bishop Farrar, the Rev. Canons Von Iffland and Scott, and the Rev. Messrs. E. M. W. Templeman, of Levis, and E. A. W. King, of St. Peter's. The Benediction at the graveside was pronounced by Bishop Dunn. Among those who were in the funeral cortege was a large delegation of the staff of the Custom House, while the residents of Bergerville and vicinity were represented by all classes and creeds. His Honour the Lieutenant-Governor was represented by Capt. Victor Pelletier, A.D.C. The pall-bearers were Messrs. W. Price, M.P., F. W. Ross, J. Burstall, R. Beckett, W. Towers, and Lieut.-Col. Burstall. Among the numerous floral tributes was a handsome pillow of flowers from the employees of the Custom House, and a magnificent cross from the Custom House brokers. The Rev. Canon Von Iffland, of whose parish Mrs. J. Bell Forsyth had been a member for over thirty years, in a sermon said: "She occupied a very special position in this parish, which one might say almost approached an official capacity, and indeed her labours for over thirty years as voluntary organist of this church natur-

ally place her in that category. I feel, therefore, that some brief reference to her life and work is not uncalled for, though to most of you in this parish nothing that I can say will add anything to what is tully known and has been long felt by everyone. The bare fact I referred to, of the long period during which she continued to act as organist alone is a remarkable record, and exhibits the earnestness and devotion with which she applied her talents and energies to any good work she undertook. For it must not be imagined that it was in any measure a sinecure to fill the office of organist all that length of time, and I know that she was often somewhat discouraged at the unavoidable circumstances which existed, the small numbers, the frequent changes and removals, the difficulty of securing full and regular attendances for practice. Yet in spite of these discouragements, feeling it to be a duty, she persevered. She possessed in a very large measure this gift of perseverance, and could not prevail upon herself to relinquish any work for God and His Church even when her strength hardly justified her in carrying it out. Only last Saturday, yesterday week, she discharged her usual task of dressing the altar with flowers, a work of piety, which only sickness caused her at any time to intermit. For a great number of years she charged herself with the duty of making the house-to-house collections for the Church Society, and even as late as last year fulfilled it when many of her friends were of opinion that the work was beyond her strength. Her personal influence in the parish was very great and deservedly so from the innumerable acts of kindness and heartfelt sympathy she showed to everyone in trouble or sickness, a broad and generous sympathy which was not confined to members of her own communion, but embraced all who needed comfort. Her's was a cheerful, happy life, a life of many interests, a life which was sanctified by a strong religious faith. I need not say anything about her practice of the sacred duties of religion, for with her to worship in the beauty of holiness was not only a duty but a delight. It was always an occasion of profound regret to her whenever sickness prevented her from attending public worship. Her loss to this parish in the example she set here as well as in other respects is very great, and perhaps almost irreparable. I am sure her memory will be cherished for many a long day."

ONTARIO.

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

Picton.—St. Mary Magdalene's congregation will very soon begin building a new church. Hepburn Brothers have contracted to move the parish house off the site, and the new church will be built about where it now stands. The new church will be of cement blocks of a new pattern just out. The blocks will be manufactured in Picton. Mr. Sam. Burns has taken the contract for the carpenter work for \$6,500, and it is likely that Welsh and Shaw will have the mason work although the price for this is not definitely settled yet. The new church will be a very handsome building and will cost in the neighbourhood of \$25,000.

Newboro'.—The Rev. F. T. Dickenson, of Rawdon, has been appointed by Bishop Mills to this parish.

Parish of Madoc and Queensborough.—The Lord Bishop of the diocese visited this parish on June 10th and 20th. Service was taken by the rector, the Rev. C. J. Young, at 8 p.m., the Revs. Blgrave and Dickenson reading the first and second lessons respectively. A large congregation was present to whom the Bishop preached a helpful and instructive sermon. The following day the Bishop was taken by automobile to Queensborough, where service was taken at 11 a.m., in St. Peter's Church, and Confirmation administered by the Bishop to thirteen persons, of whom seven were adults. After these had received their first Communion, a large number of the congregation also partook. Later the Bishop returned to Madoc, and thence to Belleville by automobile, accompanied by the Rural Dean. A service for local Orangemen was held in St. Peter's Church, Queensborough, at 11 a.m., on Sunday, July 9th. A large congregation assembled with the Orangemen, and an able sermon was given by the Rev. F. Dowdell, rector of St. Paul's Church, Lydenham, the Deputy Grand Chaplain of the Order.

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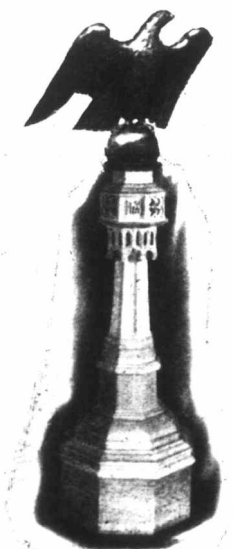
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Madoc.—On Tuesday, August 1st, the children of St. John's Sunday School had their annual picnic and outing at Moura Lake. A successful lawn social in aid of the improvement fund of St. Peter's Church, Queensborough, was held on the church grounds on Thursday, August 3rd. About 400 people assembled, who were very hospitably entertained by the ladies of the congregation; the White Lake Flute Band adding to the enjoyment of the evening. The receipts amounted to \$95.50.

Belleville.—Christ Church.—A very handsome memorial window has been placed in the chancel of this church by Mr. A. H. Wallbridge, of Vancouver, to the memory of the late Hon. Lewis, Hanna Caroline, and Wm. Holloway Wallbridge, all of whom were deeply interested in the first building and institution of this church. The window consists of three lights, the central figure of which is the Good Shepherd, and on either side those of St. Paul and St. John. The design and colouring are excellent, the work of the T. Lyons Glass Company, of Toronto. The appearance of the chancel, and indeed of the whole church, has been greatly improved by this contribution.

Killey.—The Bishop of Ontario spent a pleasant and useful Sunday in this parish. Large congregations greeted him at the Redan, Eastons' Corners, Newbliss and Frankville. The Rev. W. A. Read, of Ottawa, and the Rev. W. E. Kidd, of Napanee, assisted at the services. Mr. Bawden, of Frankville, drove the Bishop to Newbliss and Eastons' Corners, where Mr. and Mrs. Hope Putnam most hospitably entertained the Bishop and clergy. Mr. and Mrs. Radcliffe have got into the rectory. Garden parties are announced for the Redan August 4th, and Newbliss August 6th. A brass band will be in attendance on both occasions. A good time expected.

Prescott.—St. John's.—This beautiful stone church has been closed for the past two months while being decorated, and, with the scaffolding now removed, nothing remains to be done but the woodwork. It will certainly be beautiful, and the decorations are so very suitable to the architecture of the church and at the same time truly Anglican in style. The Thornton-Smith Company, 11 King Street West, Toronto, who have had the work in hand, are to be congratulated on the success of their efforts.

NOTICE TO THE PUBLIC

The public and subscribers to the Canadian Churchman are cautioned not to pay any money to R. D. Irwin as he is no longer authorized to receive or collect subscriptions for the Canadian Churchman.

OTTAWA.

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

Parish of Clayton and Innisville.—A memorable day was August 2nd in the history of old St. John's, Boyds, when the corner-stone of the new church was well and truly laid in the faith of our Lord Jesus Christ, and in the name of the Trinity, by Mr. Wm. Warren, people's warden. The ceremony began at 11 a.m. The rector, the Rev. Robert Turley, read the opening verses, the Rev. Rural Dean Fisher, representing His Grace the Archbishop of Ottawa, read the pray-

ers, the Rev. C. F. Clarke read the lesson and the Rev. Canon Elliott was the preacher, and pronounced the Benediction. In the cavity of the stone were placed copies of "The Canadian Churchman," the local papers, and an outline history of the congregation. After dinner a picnic was held in Mr. Alfred Hammond's grove, opposite the church. Speeches were delivered by the Rev. C. F. Clarke, Mr. C. Forbes, Dr. McGregor, the Rev. John Osborne, for many years the faithful priest of this parish; Dr. Preston, M.L.A., Mr. T. B. Caldwell, ex-M.P., and Mr. Wm. Thornburn, M.P. The addresses were interspersed with patriotic songs by the choir, assisted by Mr. Howson, of Carleton Place, and Mr. C. Forbes. A sale of fancy work donated by the ladies was conducted by Mr. Chas. Hollinger, and a good sum realized. The booths were well patronized. Everybody seemed to enjoy themselves thoroughly. A feature of the day was the cordial spirit of goodwill that prevailed. Many, not members of the congregation nor of the church, came to aid with their presence and patronize their friends and neighbours of St. John's. There was no sacrifice of principle, but there was a genuine expression of sympathy and goodwill. The receipts of the day were about \$400, which goes to the building fund. The new church will seat 150 and cost about \$6,000. It is of Gothic design. Mr. G. H. W. Watts, R.C.A., of Ottawa, is the architect.

Ottawa South.—It is announced that the Rev. George Scantlebury, of Vankleek Hill, has been appointed to succeed the Rev. C. B. Clarke as rector of Trinity Church, who leaves on the 28th of this month for Chilliwack, B.C. The Rev. Mr. Scantlebury will arrive in the city very shortly and will preach his first sermon in his new charge on September the third. The Rev. Mr. Clarke came to Billings' Bridge four years ago. In his new pastorate in British Columbia he will be in the diocese of his brother-in-law, the Rev. Bishop de Pencier.

Boyd's Settlement.—A familiar landmark of Ramsay Township is St. John's Church, at Boyd's Settlement. In the early portion of the last century this congregation was organized and for over seventy years the present place of worship has been to each succeeding race a church home. Some time ago, however, the forty families who now constitute the body in question, decided to erect a new and fitting house wherein to worship, and now their determination has taken tangible shape, and the new building is being pushed to completion. On Wednesday, August 2nd, the corner-stone of the new church was well and truly laid, under most auspicious circumstances, the ceremony being followed by a mammoth picnic in the beautiful grove of Mr. A. Hammond, adjoining. The congregation forms a part of the Clayton circuit, which also includes Innisville. Many able men have ministered to the spiritual needs of these people in the past, and it is only just to say that the present incumbent, under whose able leadership the project was mooted, has reached the hearts of his people in a manner peculiar to few. The pastor, the Rev. Robert Turley, is an Ottawa boy, and in the five and a half years of his administration much progress has been made by this as by the other congregations committed to his charge. The laying of the corner-stone was accomplished at 11 a.m., according to the service appointed. The participating clergy were the pastor, the Rev. R. Turley; the Rev. M. Clarke, of Pakenham, and the Rev. Canon Elliott, of Carleton Place, who delivered the address. The stone was laid by Mr. William Warren, of Ramsay, the oldest member of the congregation, and one of the prosperous farmers of the township. Mr. Warren was presented with a beautiful silver trowel as a memento of the occasion. A goodly offering toward the building fund was made by those present. The picnic was ushered in by the usual attractions, not the least of which was the splendid dinner provided by the ladies. Ice cream and confectionery booths coaxed many a dollar from the jolly crowd and made a creditable showing at the close. The gross receipts for the day exceeded \$400. The speakers during the afternoon included Mr. Wm. Thornburn, ex-M.P., Dr. R. F. Preston, M.L.A., Mr. T. B. Caldwell, ex-M.P., the Rev. John Osborne, a former pastor; Mr. C. L. Forbes, of Lanark, and Dr. J. J. McGregor, of Carleton Place. The new church, which is of gray stone from the Beckwith quar-

ries, was designed by Mr. I. C. Watts, architect, of Ottawa. It will stand on the site of the original church, and when completed will cost about \$6,000. The seating capacity will be almost 400. The work is in charge of Contractor Spragle, of Westport.

TORONTO.

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

City Missionaries.—At the last meeting of the Synod of the Diocese of Toronto on recommendation of the Mission Board a sum not exceeding \$2,500 was set aside for the year 1911-1912, to provide stipends for two men to superintend "the ministrations in the public institutions of the diocese, especially in the city of Toronto." A representative committee was appointed to arrange for the carrying on of this work in the future. Since the meeting of the Synod the Bishop has been able to make appointments for this work, Archdeacon Ingles having been appointed "Chief City Missionary," with the Rev. Canon Greene as his assistant. These two gentlemen expect to begin their work in October. It is not for one moment supposed that any two men can accomplish their work themselves, it will be their duty to supplement their work with the aid of the parochial and other clergy wherever this is possible. In this way it is hoped that no member of the Church, or inmate of our public institutions, will be left without the care of the Church through the ministrations of her clergy. It will be the aim of these two men to keep the assistance of those now working, the Rev. Wm. Farncomb, the Rev. R. Seaborne, and other clergy, with the Brotherhood of St. Andrew, all of whom are doing all in their power to promote this work to the best interests of the Holy Church.

"The Orillia Times" in speaking of the resignation of the Rev. Canon Greene and his leaving Orillia said it was received by the whole community with the most profound regret. During his twenty-three years' residence here Canon Greene has endeared himself in the hearts of everyone. Always in the forefront in philanthropy and moral reform his worth to the community cannot be estimated, and it would be a fitting thing if some tangible recognition were made of his services and worth as a citizen. While loyal to his own church, Canon Greene has nothing but the kindest brotherly feeling and broadest sympathy for those of other denominations. The work in St. James' has prospered remarkably under the Rev. Canon Greene's ministry. He came to Orillia in 1888, and the year following steps were taken toward the erection of a new church, which was completed and opened in February, 1891. The church was badly damaged by fire in 1905, but was promptly repaired and improved. A handsome new Sunday School building of modern design, was erected in 1905. No church in the diocese to-day is more efficient in its work than St. James'. It is understood that Canon Greene will engage in institutional work in Toronto, work for which he is eminently qualified. He was engaged in labours of a similar character among the hospitals and other public charities in St. Louis, Mo., before coming to Orillia, and has always found such work congenial. Canon Greene will leave Orillia with the best wishes of everyone, and is assured of a warm welcome whenever he may find it convenient to revisit the scenes of his long and faithful ministry.

New Toronto.—St. Margaret's.—On Friday, July 28th, the grounds surrounding R. S. Bean's residence on the Lake Shore Road, were "en fête" for the annual garden party given by the congregation. The trees of the orchard were hung with bunting and Chinese lanterns, while various amusements and refreshment stands did a thriving business. On the spacious verandah at one end was the boys' band of the Industrial School, which discoursed an enjoyable programme of music. At the other end was the temple of Mr. Punch and his wife Judy, in charge of Professor Clarke, who also had brought his troublesome family, to the great delight of old and young, as evidenced by the roars of laughter evoked. The evening was fine, if a little cool, but the genial warmth that flowed from beneath the ulster of the Rev. A. Ketterson, dispelled any chilly effects. The gathering dispersed shortly after ten o'clock, notwithstanding that the band played, "We won't go home till morning."

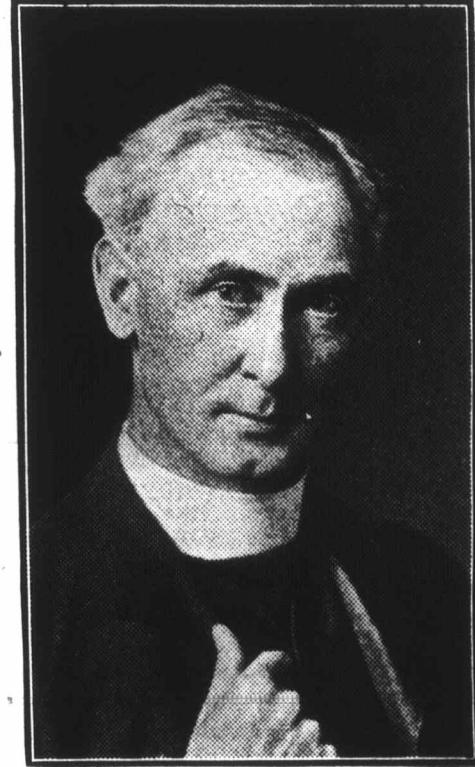
Campbellford.—The Rev. A. J. Reid, rector of Christ Church, and Rural Dean of Northumberland, has accepted the rectorship of St. Mark's, West Toronto. In returning to Toronto after sixteen years' varied experience in the country, ten of which have been passed in Campbellford, the Rev. A. J. Reid will be welcomed by not a few of the city clergy who will remember him as the trusted assistant of the late revered Dr. Langtry, of St. Luke's Church. Mr. Reid was married at St. Luke's in 1893, by the late Archbishop Sweatman, to Miss Morna Meredith, the youngest daughter of the late G. A. Meredith, LL.D., of Rosedale. The new rector of St. Mark's was born in England and educated at the old Grammar School, Market Harborough, and at St. Boniface College, Warmminster, and St. Augustine's, Canterbury, graduating at the latter institution with high honours; securing the Bishop Wordsworth Greek Testament Prize, the Mission Essay Prize, and a first-class in the general examination preliminary to Holy Orders, conducted by the joint Boards of Oxford and Cambridge for all theological colleges in England. At Campbellford Mr. Reid has been specially noted for his interest in civic matters, having been for nearly eight years president of the Mechanics' Institute, and more recently Chairman of the Board of Education. Having obtained, last fall, a promise of \$8,000 from Mr. Andrew Carnegie for a free public library building, Mr. Reid began an active campaign to induce the citizens to take over the present Mechanics' Institute, turn it into a free library, chargeable on the rates and so qualify the council to accept Mr. Carnegie's offer. A spirited election was held last May, the by-law carried by a large majority, and Campbellford will presently enjoy an up-to-date library, reading and recreation rooms, now eagerly anticipated by all denominations. It is with widespread regret that Mr. Reid's resignation of the rectorship of Christ Church has been received not only by his own people but by the ministers and members of the other congregations in the community.

Coldwater. — St. Matthias'. — This beautiful church, although not quite complete, was opened on Wednesday, July 28th, by the Bishop of Toronto, and when completed will be one of the neatest and handsomest in the province. Holy Communion was administered at 8 a.m., by the Bishop, at 11 a.m., service was held, the Bishop being the preacher. The service was very impressive, and the congregation was good. Service was held at 8 p.m., the church was filled to overflowing, the service was very impressive, Provost Macklem preached an excellent sermon. The following took part in it:—The Rev. Canon French, Rural Dean J. H. Sheppard, Archdeacon Ingles and the Rev. E. A. Slemm. The clergy present were:—Bishop Sweeney, Archdeacon Ingles, Canon French, of Emsdale; Canon Greene, of Orillia; the Rev. F. C. S. Macklem, Provost of Trinity College, Toronto; the Rev. J. B. Anderson, Rural Dean Sheppard and his assistant, the Rev. E. A. Slemm. On Sunday the services were continued at 11 a.m., at which Bishop Reeve confirmed fourteen and delivered a very impressive address. At the evening service the Rev. Canon French was the preacher who was stationed here about twenty-three years ago. Miss Edith M. Curry, of Omeme, very ably presided at the pipe organ at both Sunday services, and Mr. Lye, of Toronto, builder of the organ, at the Wednesday services. The services throughout were very successful. The choir, under the able leadership of Mr. Howard Gover, fully excelled themselves. The offerings on Wednesday and Sunday amounted to \$150 while the proceeds of the tea were \$75. The new St. Matthias' Church, the corner-stone of which was laid on September 2nd, 1910, is a beautiful stone structure built of limestone obtained from the Coldwater quarry, belonging to Mr. George Caswell, and the stone was presented by that gentleman. The church is built after the old English style, has a beautiful square tower 40 feet high, and will comfortably seat 200. The interior of the church is finished in oak and metal, with birch floors, while the seats have an antique oak finish. Everything is in perfect harmony and shows excellent taste. The ceiling is finished in wood with the rafters and timbers showing. The furnishings of the church are of the very best and were donated by the friends of the church through the efforts of the incumbent. The pipe

organ, which is an excellent and compact instrument was built especially for the church by Edward Lye & Bros., Toronto, and was donated by Mr. James Henderson, of Toronto, in memory of his uncle, the late John C. Steele. The beautiful brass lectern of solid brass, was presented by the Caswell family, in memory of the late George and Jane Caswell. The reading desk which is made of brass and oak was given by Mr. Ed. Haskell. The east window which is much admired by everybody, and represents Faith, Hope and Charity, was donated by the Sunday School scholars and teachers, and by Mrs. O. K. Bush. The former gave the centre one in memory of the late George Murphy, who was for many years superintendent; and the latter the two side windows in memory of her son, Charles Edgar, and her brother and sister, Charles and Hilda Beauford. The west window, although not in place yet, is the gift of those who were confirmed in the old church. The side windows, seven in number, are also memorial windows in memory of John Woods, Esther Freeman, William Rawson, Frances Rawson, John C. Steele, Margaret Robinson, and Richard Rose, and were given by the families and friends of the departed ones. The windows in question are of a very neat design and are all alike. The windows in the church entrance were presented by the Sunday School scholars. The artistic wood carving in the entrance is the work of Miss Ada Sheppard, as was also the carving in other parts of the church, and is very pretty. The bell, which is an excellent one, weighing 1,600 lbs., was presented to the church by the former pupils of the Rev. J. H. Sheppard. It was manufactured by



Christ Church, Campbellford, Ont.—The Rev. A. J. Reid, Rector.



The Rev. A. J. Reid, Rector of Christ Church, Campbellford, and Rural Dean of Northumberland.

the McShane Bell Foundry Company, Baltimore, Md., U.S.A., and bears the following inscriptions:—"This bell was cast June, 1911, for St. Matthias' Church, Coldwater, Ont., and was paid for by friends who were pupils of the Rev. J. H. Sheppard, when he was Principal of the Omeme Public school, 1881-1889." "At Proper Times My Voice I'll Raise and Sound to My Subscribers Praise." The flag, which flew from the top of the tower was given by the members of Coldwater L.O.L., and mention of the same was made in a former issue. The church tower was erected in loving memory of the late Mrs. J. H. Sheppard by her husband and daughter, Miss Ada, and is a lasting monument. The following address was presented to the Rev. J. H. Sheppard, St. Matthias', Coldwater. "Reverend and Dear Sir, We, the officers of St. Matthias' Church, respectfully beg to tender to you this expression of our estimation of your faithful labour among us, which we desire to do on our own behalf, and which we are desirous to do by the congregation. Now that you have completed our beautiful church, which has commanded the admiration of all classes alike, we realize more than ever, that we have occasion to thank Almighty God for so capable a rector. We also realize, however, that this building, magnificent though it be, is only one result of the great work you are doing amongst us. For many years your people have received, in addition to your able and faithful spiritual ministrations, advice in all perplexities, and material benefits which it would have been outside the scope of ordinary clergymen (however faithful) to render. You have been a father, not only to this congregation, but to the residents of the parish at large, irrespective of denomina-

tion, and have, therefore, been true priest in the fullest meaning of the word. We note with gratification that we are an increasing congregation, and now that the great burden of building is lifted from your shoulders, we hope and pray that under the Providence of God; you may be long spared to lead us to still greater things, in the accomplishment of which we confidently hope, knowing that you will not fail us, and tendering to you, reverend sir, our unfailing love, esteem, loyalty and service. G. T. Tipping, warden; John Freeman, warden; John Reinbird, sidesman; Howard Gover, vestry clerk; Harry Martin, Sunday School superintendent; S. A. White, President W.G."

Humber Bay.—St. James'.—On Tuesday, July 18th, the Sunday School held their annual picnic to Long Branch, where they were joined by the schools of Christ Church and St. Margaret's. A very enjoyable day was spent with games and the merry-go-round. On Wednesday, July 26, the Junior Auxiliary spent a pleasant afternoon at High Park. The congregation sent a strong contingent to the North-West to gather in the sheaves. The boys will be much missed, especially Mr. F. Reeves, junior superintendent of the Sunday School. It is characteristic of his energy that before going he has found an able substitute in the person of Mr. Fred Bragg, to discharge his duties.

Cartwright.—The Ladies Aid of St. John's Church provided dinner and tea for the Orangemen on the 12th of July. The proceeds were in the neighbourhood of one hundred and seventy-five dollars. The church is being repainted, the rectory shingled and a new well and pump provided. The church is closed while the interior is being painted. It will be re-opened Sunday, Aug. 20th, when Archdeacon Warren will preach both morning and evening. The Rev. J. H. Kidd and family are summering on Lake Scugog.

Cannington.—All Saints'. This church was closed for four weeks undergoing a thorough renovation. The ceiling and walls of chancel and nave, being painted and papered, and the seats grained, and the whole of the interior varnished. The chancel and baptistry re-carpeted, and aisles of the nave covered with matting. It was re-opened on Sunday, 23rd July. The Rev. C. H. Buckland, of St. James' Church, Guelph, being the special preacher for the day, delivering two very interesting and instructive sermons. There was a very large attendance at both services. The choir rendered special music, and in addition solos were rendered by Mrs. (Dr.) McNeill, Qu'Appelle, Sask., and Mrs. G. J. Hoyle, Cannington. Many gifts have been received by the rector, the Rev. A. C. Cummer, including electric chandelier from Mr. C. Cowan, a velvet carpet, and paper for the walls of the chancel by Mrs. Cowan, two brass altar vases from Mrs. McNeill and Miss M. Hoyle, two brass altar desks from Mr. W. A. Robinson, a Prayer Book for the prayer desk from Mrs. T. D. Bell, a brass pulpit

light from Mrs. Skinner, Saskatchewan, and two dozen prayers for the use of strangers, from Mr. D. Jewitt. With these changes and gifts, Cannington now possesses one of the up-to-date churches in Toronto diocese.

NIACARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Jarvis. At the meeting of St. Paul's branch W.A. held at Mrs. Stacey Burwash's, on Tuesday, July 25th, the proceedings were given an added interest by a presentation to Mrs. David and Mrs. J. Sill Jones. There was a large attendance of members, and after the business proceedings had been concluded the rector called attention to the near removal of the Mesdames Jones from the parish. He spoke of their long association with parish work and ever keen interest in everything which concerned St. Paul's Church, and also referred feelingly to the loss the parish would sustain in their removal, and the personal loss he and others would feel. He then called upon Mrs. Campbell to read letters expressing the regret of the W.A., and Mrs. Chambers, the president, in the name of the Jarvis branch, presented Mrs. Sill Jones with a handsomely bound volume of Mrs. Hemans' poems, and Mrs. David Jones with a bronze and sterling silver picture frame. After singing the hymn "God be with you till we meet again," a substantial supper was laid by Mrs. Burwash and her helpers and a pleasant gathering brought to a close.

St. Catharines.—At a meeting of the congregation of St. George's Church, the Bishop was asked by resolution to appoint the Rev. L. W. B. Broughall, of Oakville, as rector.

HURON.

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

Sullivan.—Grace Church.—On July 20th, the Bishop held a Confirmation in this church at 3 o'clock, and confirmed eight candidates. This is only a small country church with a congregation of farmers, and the rector, the Rev. F. E. Powell, has worked very hard indeed to get so many candidates, and this is the first time that he has had the confirmation here, as he has always had his candidates go to Holy Trinity, Chesley.

Chesley.—On July the 28th a very successful garden party was held under the auspices of Holy Trinity, at the home of Councillor Armstrong, in absence of Mayor Krug. Reeve Crow acted as chairman, and addresses were given by the Revs. F. E. Powell and F. M. Mathers. The programme consisted of duets, recitations, and selections by the 32nd Regt. Band, and a game of baseball by the Boy Scouts of Tara under the leadership of the Rev. C. V. Lester, and the Boy Scouts of Chesley under the leadership of the Rev. F. E. Powell, and Chesley won. The proceeds amounted to \$115.

Park Hill.—St. James'.—Among the many losses sustained in recent years by this church none has been more severely felt than the removal of Mr. and Mrs. Thos. Watson, who have gone to reside in Victoria, B.C. Their constant regularity at Divine service and their ready support of all the activities of the church made them an unflinching source of strength. Before leaving Park Hill they donated their handsome piano to the Sunday School, thus filling a much-felt want. We could almost selfishly hope that their residence in Victoria will be but temporary, and their return to Park Hill will be at no distant future date.

Brantford.—St. Luke's Boy Knights and choir boys have returned from their outing, having had a most enjoyable time. Mr. Hunt had charge of the camp, and all arrangements.

Chatsworth.—On Sunday evening, the 6th, St. Paul's Church was packed to the doors with a large and attentive congregation; the occasion being the annual confirmation service of the parish. The sacred rite was administered by the Right Rev. D. Williams. There were eighteen candidates, sixteen from Chatsworth and two from Williamsford. His Lordship preached a very eloquent sermon from Eph. 5:1, "Be ye

therefore imitators of God," and his words no doubt left a lasting impression not only upon the candidates, but also on all who had the pleasure of listening to him. The Rev. Mr. Wakened read the service and the rector, the Rev. Rural Dean Reilly, the lesson and the preface of the confirmation service.

Markdale.—Christ Church.—The Bishop administered the Apostolic Rite of Confirmation to fourteen persons in this church, four of whom were from St. Matthias' Church, Berkeley. One confinee was unable to be present on account of sickness. The Bishop delivered a most instructive and helpful sermon. Altogether the service was very successful, and the congregation fully taxed the seating capacity of the church.

Invermay.—Christ Church.—On the afternoon of July 20th, the Bishop visited this church. Twelve candidates were presented for Confirmation by the incumbent, the Rev. C. V. Lester, and received the laying-on of hands. His Lordship preached a most helpful and inspiring sermon on the text, "None of us liveth to himself," Romans 14:7.

Port Burwell.—Holy Trinity, with St. Luke's, Vienna.—The Ladies' Guild have been most energetic in Port Burwell since this time last year when the parish was some \$800 in debt, and as a result of their home-made cooking sales, ice cream, and other socials, (with the help of a few gentlemen, who constituted themselves collectors), the debt is now completely worked off, and some dollars to credit. It is the fixed intention of the ladies to overhaul and completely renovate the rectory immediately, and for this purpose they contemplate having their cookery sales on each Saturday night, commencing the 20th inst., and holding a garden party on Wednesday, August 9th. They have already supplied their rector with a telephone, put gas in the cooking stove, and they are also about to light their rectory with gas. On the first Sunday in July, the rector held a searching examination of the Sunday School in Holy Scripture, and the church formularies, the teachers acting as markers, when 1st, 2nd and 3rd prizes were awarded in each class, ranging from \$1 to 25 cents each in book prizes for proficiency in answering. On Tuesday, the 25th inst., all the pupils, their parents and teachers, assembled at the rectory, and carrying flags, marched in order to the park, where food, candies, and numerous prizes were distributed at the expense of the Guild. Almost 100 took part in what may be termed a "red letter day" in the young people's lives. A few days ago a garden party was held upon St. Luke's grounds, Vienna, at which there was a large assemblage, and a most satisfactory result as to the amount over and above expenses. The rector has instituted the practice of giving a lesson to the Sunday School teachers on "How to Teach" every two months, and of giving a practical lesson to the whole school in each part of the parish at the same time.

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ALCOMA.

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

Burk's Falls.—On Sunday, July 9th, the members of the local Orange Lodge paraded to All Saints' Church for Divine service, at seven o'clock. The number of members in attendance was not so large as was expected, but with the rest of the congregation there were sufficient to fill the sacred edifice. The entire service was very reverent, and a full choir rendered the special music and appropriate hymns very creditably, which were also well taken up by the congregation, under the able leadership of Mr. S. F. Yeomans. The prayers and lessons were taken by the Rev. Canon Allman, B.Sc., R.D., incumbent, who also delivered a sermon from Exodus 12:26, "What mean ye by this service?" The question of the text was dealt with in relation to the Orangemen personally; then as to the Association relatively to society, the home, the children, the Church, and the nation, and in discoursing upon these points, history, fact, experience, and influence were plainly and fairly set forth. Notwithstanding the intense heat, the Orangemen followed the service closely, and also expressed their appreciation.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

Porcupine.—The new church was among the buildings destroyed in the late disastrous fire here. The church was built entirely of green peeled logs, with a square tower of the same. It was nearly completed and would have been a very attractive church building. The Churchmen in the camp showed their interest by the hearty way in which they supported the undertaking. In less than two months from the organization of our work here sufficient money had been subscribed without any outside help to build the church. The loss was a great disappointment, and as so many are now homeless our chances of rebuilding for some time seem slight. It has been suggested that if Churchmen outside had the opportunity they might like to help us in this hour of our need. If any churches feel disposed to come to our assistance their kindness will be greatly appreciated.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Indian Head, Sask.

The Archdeacon of Moose Jaw has just spent ten days with the Prairie Brotherhood, and gives the following account of his visit:—"On Monday, 10th July, I started by motor to visit the immense district worked by the Prairie Brotherhood in the diocese of Qu'Appelle. Twenty miles south of Moose Jaw Mr. Horrocks met me with his team and buggy, and I said good-bye to my companion in the motor. In the evening we reached Mr. Milton's comfortable little farm, and a few gathered there for service, we spent the night on the farm; and left on Tuesday morning. Tuesday evening we had service at Mr. Laxton's, after a long day and many visits. Wednesday evening service at Mr. Blackwell's. On Thursday I visited Willow Burch, a little village in a valley, not beautiful, but quite interesting in many ways; on the evening of that day we reached St. Aidan's, the headquarters of the Brotherhood. On Friday afternoon, the Rev. W. J. H. McLean took charge of me and we started out through part of his district. We spent a night with some people named Ahiles, and on Saturday we reached Ogema, a town of a year old, and drove on another fifteen miles to Dahinda in the afternoon. Dahinda is the name of a country district where there is a church just consecrated this summer. I stayed there with Mr. Martindale and Mr. Clegg, the sisters of the latter made things very comfortable for me; in fact, everybody was most kind, and I had the best of everything. Service at Dahinda was well attended on Sunday morning, and at Ogema in the afternoon. On Monday I started at 12.45 for a 30-mile drive to catch the train home. The railways are just now pushing their way into the

district, but only on the east side; many people still travel 75 and 100 miles to town. The farther from town the more sod buildings, until in some parts nearly all the buildings were of sod; some with only just the earth floor; one day we saw nothing but sod houses or shacks. Last year the crops were a failure, and the homesteaders are, many of them, very hard up, but this year the crops in most parts are looking well, and the people quite hopeful. The three clergymen in this district spend nearly all their time among the settlers, only going in to headquarters once a month; it is a wonderful life of self-denial and is bearing good fruit. Services are being held in houses all over the district. Schools are now being built, and are being used where possible for the services; in some places the settlers meet together on the Sundays when the parson is not there, and have a little service of their own. As the railways are built the Brotherhood methods are relinquished, but I came back home to Moose Jaw feeling that the three men, the Revs. McLean, Horrocks, Leadley Brown, (Mr. Buchanan's health failed and he returned to England), have done a work during the last three years which could hardly have been done in any other way.

St. Peter's Pro-Cathedral.—The Right Rev. Bishop Harding will be enthroned in the Cathedral on Thursday, August 24th.

SASKATCHEWAN.

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

The Bishop has been visiting the west and south of his diocese to celebrate Coronation Day and perform episcopal functions. He arrived at Kitscoty at 1.30. He and Mrs. Newnham drove sixteen miles in heavy rain, reaching the picnic grounds at 2.30, where they found about 150 people assembled, many having driven in from fifteen to twenty miles to be present. Happily, the weather cleared up, the Coronation service was held in the open air, and followed by games for all, tea, speeches, and the party reluctantly broke up after enjoying the social time they had had together. In a country so sparsely settled such gatherings are a great good, as the hard work of farming, combined with the loneliness, are depressing. The next day the Bishop ran up to Edmonton where he much enjoyed a quiet Sunday. Whilst there he had the opportunity of seeing something of St. Faith's Mission hostel, addressing the Brotherhood of St. Andrew, whilst Mrs. Newnham gave an address to the W.A. They next visited Edgerton, a new place on the Grand Trunk, a combined picnic had been arranged with Heath, unfortunately it was again very wet, so the Bishop went alone by train to Heath, where he found twelve assembled in spite of the rain. They had tea together and a nice little service with a long talk on Church matters and prospects, they were all enthusiastic and most anxious for regular services. Wainwright was the next town visited, it is going to be a very busy railway centre, the Church people, though few, are very loyal and enterprising, and the little church, St. Thomas, is in a very good state. The party were very comfortably entertained by Mr. and Mrs. H. A. Clarke, in their new tiny, but very comfortable parsonage. Originally only a two-roomed shack, by the energy of the congregation, chiefly the W.A., it has been enlarged and improved. The Sunday morning service consisted of the baptism of two adults, Confirmation of three, sermon and Holy Communion, with thirty-eight communicants out of ninety-two present. At 4 p.m., there was another baptism service for an adult and three children, whilst at 7 p.m., there was a very hearty service with a crowded church. The following day there was a reception in the parsonage, when about forty-five people came to see the Bishop, a good opportunity for Bishop and people to become acquainted, and for the Bishop to learn what is going on and what is wanted. July 4th was fine and warm and began with a drive of thirty miles to Amisk, for twenty miles the road lay through the beautiful Buffalo park, where there is a herd of 1,000 buffalo. Amisk was reached at 12.30, and a very large gathering of people was here, they had come from all the country round to celebrate Dominion Day, (July 1st), games and amusements were indulged in all the afternoon, and the Bishop mingling with the crowd found old friends and made new ones. He met here Mr. Finn, superintending clergy-

man, and Mr. Wickenden, lay-reader. He also met a young couple who had come in on the chance of meeting a clergyman, and so there was a wedding service that day. At 8 p.m., there was a small service for those who wished to join; about thirty coming up for it, a large, bare room had been borrowed for the occasion, a writing desk served as a reading desk, seats being improvised from boxes and planks. The Bishop gave an address on the object and methods of the Church ministrations and their duty in the matter. The Bishop and Mr. Finn drove to Hardisty next day, which they reached in a very hungry condition at 3 p.m. The Hardisty congregation are still weak in numbers, but have done wonderfully in paying off the church debt, and are preparing to finish the church. There was a quiet little Confirmation service with three candidates, and about 10 in the congregation, but there was a large gathering in the Orange hall at night, when the day's work was done, about sixty came out, and after a general conversation, they listened well whilst the Bishop explained what the Church was trying to do for them, set forth the difficulties, and how they might help to overcome them. It was after midnight before the Bishop and Mr. Finn retired, and then only to wake again at 2.30 for the inevitable early start, this time 3.30. Macklin was reached at 6.30, where Mr. and Mrs. Matthews provided breakfast in their comfortable parsonage-shack, and then Mr. Matthews drove the Bishop to Provost to inspect the town and church, passing through Hayter, from which place the church has been obliged to retire. Provost is a very weak place, but the people are so very desirous to have services, it does not seem right to leave them, the church is unfinished, and there is no money to go on with it; it should not be abandoned, but there are no funds to keep it up! A very cold and stormy drive took the party back to Macklin, where Saturday and Sunday were spent. Sunday was again very wet, thinning the congregations. At 11 o'clock there was a Confirmation service, with two candidates, followed by Holy Communion, when fourteen remained to share that service. Then a cold wet drive of nearly twelve miles brought them to a school-house, where, owing to the weather there were only ten present, Holy Baptism was administered to one infant, and five joined in the celebration of Holy Communion; back again, wet through, and chilled, to be cheered by a very hearty service at 7.30, when the church was crowded and the singing splendid. One of the other churches in the place had closed so as to give their members a chance of joining in the church service. As is the custom, several of the young men came to the parsonage later, when they had a talk with the Bishop. Train next morning at 5 a.m., took the Bishop to Saskatoon. Rain had been a prominent feature during this tour, but there was not a drop too much, some of the farmers had talked of leaving this section because of the scarcity of rain; two years in succession they had lost their crops for want of it, and had feared for the crop this year, now they are full of hope and expect a bumper harvest. The term concert of St. Alban's Ladies' College took place as usual before the pupils dispersed for the holidays. There was a large attendance of friends for this very enjoyable occasion, the large hall being comfortably filled. As the varied numbers, piano, violin, and vocal, were rendered, the hearty applause marked the pleasure that they gave, the musical advance since the last concert, was quite remarkable, especially did the younger classes show progress. Great accuracy, precision and feeling were shown in the rendering of the pieces and reflected the highest credit on the teaching which produced such good results. In the Toronto Conservatory of Music examinations, which have just been held, eight of the pupils sat, all passed, and four took honours. Recently the musical competition for the whole province took place when a St. Alban's pupil won the junior medal for the violin, and the college choir carried off the provincial shield for part singing, also gaining great praise for their mistress, who was highly complimented by the examiners. After the musical programme was finished, the visitors inspected the art needlework and drawings done by the pupils, and were much struck by the skill and talent shown. The minor chord of the evening was struck when allusion was made to the retirement of Miss Lefevre who has been so long connected with the school, indeed she was the first of the staff, as is was she who started the school when it was only a day school, and the pupils met in the basement of the church, Miss Lefevre feels

now that she requires some rest, the hearty good wishes of pupils and their parents will be with her during her holiday.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

Vancouver.—The Rev. H. R. Trumpour, M.A., B.D., rector of All Saints' Church, Peterboro, appointed Professor in New Testament.—The Council of Latimer Hall announce the appointment of the Rev. H. R. Trumpour, M.A., B.D., as Professor in New Testament. Mr. Trumpour who is but thirty-one years of age, has had a bright record as a scholar, teacher, and rector. Matriculating at the age of sixteen, with honours in history, classics and mathematics, he graduated with first-class honours in classics at the University of Toronto in 1900, tying for the gold medal. For three years he occupied the position of classical master of Rothesay Boys' School. He then entered Wycliffe College where he stood first in practically every examination during his three years' course. In 1904 he took his M.A. at the University, and in 1905 helped to win the championship of the Inter-College Debating Union. In 1906 he graduated and took his B.D. During 1905 and 1906 he was tutor in New Testament Greek and Patristics. He returned to Rothesay as Head Master for two years, at the end of which he was appointed rector of All Saints', Peterboro. At that time the church seated 250. The church was transformed into a parish house and a new church has been built to seat 700. The work of the church has grown remarkably in every way. The offertory has increased thirty per cent., and the communicants fifty per cent. Mr. Trumpour will assume his new duties with the opening of Latimer Hall in October, and should prove a decided acquisition to the staff of the college and to the educational interests of the province generally.

The Bishop left July 31st for a visitation of the diocese of Kootenay, which will occupy him until the 21st of August. On August 24th there will be a joint meeting of the Synod Committees from the four dioceses of the province to consider the three Bishops' plan for the founding of a Provincial Theological College. It will be held in St. Paul's Parish Hall. It is hoped that some plan may be devised to escape the humiliation of two practically rival institutions with two chapels and two sets of professors, and a shameful waste of funds. Contrary to the general impression, the question of the Provincial Theological College will not be settled until these committees reach a decision. Bishop Latimer College is so far a private institution only. It is to be hoped that the three Bishops and the Synod Committees, who have been given power to act, will be able to start the Provincial College on a sound and broad basis, sufficiently comprehensive to include the schools of thought which exist. Much regret is expressed that the Senior Bishop, the Bishop of Columbia, is resigning his see to take effect September 30th. It is understood that he has been offered an important position in the diocese of Winchester. The Bishop was consecrated in 1893. He passed through Vancouver on his way to Victoria July 29th. It is not probable that he will attend the General Synod.

COLUMBIA.

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

Very Rev. Dean Doull has left for a six weeks' holiday in the east. He will spend some time in the neighbourhood of Montreal, and will attend the General Synod, which opens in London.

Correspondence

THE PROPRIETORS OF HYMNS ANCIENT AND MODERN, AND THE BOOK OF COMMON PRAISE.

Sir,—In an editorial in your issue of 20th July you ask me to give a list of the hymns and tunes, the property of Hymns Ancient and Modern, which the proprietors would not permit us to use

Accept upon our undertaking not to sell the book in England. I therefore append a list taken from the report of the Hymnal Committee. You say that you hope you will also hear from the other members of the committee. There were over 50 on the General Committee, and 22 on the Compilation Committee, and there are now six on the permanent Hymnal Committee. If I fail to give you the information you desire, and if any necessity arises, I am sure that these gentlemen will be glad to reply to any enquiries. It is possible, however, that they rely upon my being able, as convener of the late Compilation Committee, and secretary of the present Hymnal Committee, to furnish any information desired. I regret that your remarks might be open to the construction that "not one of the numerous body, both lay and clerical, who were engaged in the compilation either know or care to write about this embargo." At the meeting when the matter was disposed of nearly all the active members of the committee were present, including the Bishops of Ottawa, Huron, Quebec, Algoma, Archdeacon Fortin, Dean E. P. Crawford, Prof. Wm. Clark, Canon Welch, Canon Hague, the Rev. F. G. Plummer, the Rev. A. G. H. Dickler, Messrs. Hodgins, Jenkins, Jennison, Henderson and Carroll. Certainly none of these gentlemen could have informed you that they did not know of what you describe as "the embargo." You suggest that the Ancient and Modern copyrights might be dropped from the Book of Common Praise. After perusing the subjoined list you will agree that such a course is not possible at the present time, or for some years. But as a large number of copyrights of tunes expired in 1910, and a large number will expire in 1917, the suggestion you make, which has often been made by others, may be considered at a later date. You suggest that long before the Synod meets next September, a way out of the difficulty may be found and should be tried. I am sure the committee and the Church at large will be indebted to you if you can suggest such a way, but it is clear that it cannot be found except with the co-operation of the proprietors of Hymns Ancient and Modern, whose generosity towards what you describe as a "co-erced rival" is quite unusual, at any rate in the business world, and it must not be forgotten that the permission to use copyrights was given without the payment of any fee, whereas in another instance an owner of copyrights charged us 1,000 guineas for a fewer number of copyrights. I trust that the manner in which you have, in the unavoidable hurry of newspaper work, expressed your views may not embarrass us in our negotiations to secure further generous concessions from Canon Keymer, the Rev. W. H. Frere, and the other members of the "Proprietors of Hymns Ancient and Modern," who might resent it if their generosity is not appreciated by the members of our Church. The Church in Canada is indeed indebted to "The Canadian Churchman" for the discriminating manner in which, as you say, you have "extolled the merits of our Hymn Book." As the right to sell the book in England in no way affects such merits, we may expect a continuance of such attitude towards the book. It is to be hoped that none of your readers thought you intended to suggest that our committee fails in "readiness to face the Synod," or that by using such words as "divulge" you intended an unfriendly attitude towards the committee. You speak of "an arrangement being entered into by the compilers of the Book of Common Praise" as if we had willingly given up a valuable franchise to which we were entitled, whereas the committee merely submitted to unavoidable terms. You say: "We frankly admit our disappointment with the results of our Hymn Book's publication." You mean, no doubt, with the result so far as the sale outside Canada is concerned. The sale within Canada was a record in the book publishing world, over 410,000 in the first year, the royalties being over \$15,000. You speak of "rejoicings over the registration of the name in England, a strange proceeding for a number of Churchmen to take if the book was not to be bought in England." I am not aware of anything ever having occurred in regard to this matter that could be described as "rejoicings." All I remember is a note in an account of a committee meeting that the copyright of the book had been entered at Stationers' Hall, London, in the name of the Primate. This was thought advisable in order to protect the copyright, the actual place of publication being England, and the English law of copyright extending in such case to Canada. Upon a perusal of the preface I cannot see any suggestion that the

CANADIAN CHURCHMAN.

book would be on sale in England. The Oxford University Press has a branch in Toronto, and the book is handled from there. You say that you could multiply quotations from the preface to my Annotated Edition. You could not have had the this. The Hymnal Committee, desiring to deal with this and other matters in a business-like way, some time ago prepared a full and detailed report of their year's work, and have sent it to be printed in the Convening Circular, so that General Synod members may be fully informed.—Jas. Edmund Jones, Secretary Hymnal Committee, Toronto.

Copyright Tunes belonging to Proprietors of Hymns Ancient and Modern which expired in 1910, two years after permission to use them was granted to B.C.P.

1. Alleluia perenne, No. 614. Sing Alleluia forth. 2. Almsgiving, No. 324. O Lord of heaven and earth. 3. Alstone, No. 720. We are but little children weak. 4. Aston, No. 590. Out of the deep I call. 5. Caritas, No. 325. Lord of glory who hast bought us. 6. Chalvery, No. 390. A few more years shall roll. 7. Charity, No. 470. Gracious Spirit, Holy Ghost. 8. Cloisters, No. 543. Lord of our life and God of our salvation. 9. Diademata, No. 443. Crown Him with many crowns. 10. Dominus regit me, No. 630. The King of love. 11. Gerontius, No. 516. Praise to the Holiest. 12. Iona, No. 607. Heavenly Father, send Thy blessing. 13. Laudes Domini, No. 604. When morning gilds the skies. 14. Magdalena, No. 401. I could not do without Thee. 15. Paradise, No. 681. O Paradise. 16. Pax Dei, No. 37. Saviour, again to Thy dear name. 17. Peterborough, No. 47. This is the day of light. 18. Pilgrims, No. 477. Hark, hark, my soul. 19. Rex gloriae, No. 184. See the Conqueror mounts. 20. St. Andrew of Crete, No. 112. Christian, dost thou see them. 21. St. Gabriel, No. 37. That radiant morn. 22. Stephanos, No. 403. Art thou weary. 23. Trisagon, No. 212. Stars of the morning. 24. Vexillum, No. 376. Brightly gleams our banner. 25. Vox angelica, No. 477. Hark, hark, my soul. 26. Vox directi, No. 407. I heard the voice of Jesus say. 27. Weybridge, No. 390. And now the wants are told.

Expiring in 1912.

28. Olivet, No. 186. Thou art gone up on high. 29. Southwell, No. 500. Jerusalem my happy home.

Expiring in 1914.

30. Mansfield, No. 592. On the resurrection morning.

Expiring in 1915.

31. Galilee, No. 517. Jesus shall reign.

Expiring in 1917.

33. Ad inferos, No. 153. It is finished. 34. Alford, No. 404. Ten thousand times ten thousand. 35. Author of life, No. 200. Author of life Divine. 36. Barmouth, No. 6. At Thy feet, O Christ, we lay. 37. Beatitude, No. 225. How bright those glorious spirits shine. 38. Beverley, No. 646. Thou art coming, O my Saviour. 39. Calvary, No. 135. See the destined day arise. 40. Come with Me, No. 436. Come unto Me, ye weary. 41. Commendatio, No. 149. And now, beloved Lord. 42. Credo, No. 660. We saw Thee not when Thou didst come. 43. Derry, No. 208. Forsaken once and thrice denied. 44. Easter chant, No. 162. Light's glittering morn. 45. Eucharisticus, No. 261. Jesu, gentlest Saviour. 46. Evelyns, No. 406. At the Name of Jesus. 47. Father, let me dedicate, No. 88. Father let me dedicate. 48. Glebe Field, No. 187. Joy, because the circling year. 49. In memoriam, No. 718. There's a Friend for little children. 50. In Tenebris, No. 585. O Love, Who foundest me to wear. 51. Knighton, No. 512. Jesus is God. 52. Laudate Dominum, No. 586. O praise ye the Lord. 53. Litany, No. 703. 54. Litany, No. 703 (2). 55. Litany, No. 784. 56. Litany, No. 785. 57. Litany, 786 (2). 60. Misericordia, No. 528. Just as I am. 61. Pastor bonus, No. 688. Christ Who once amongst us. 62. Requiescat, No. 280. Now the labourer's task is o'er. 63. Rotterdam, No. 167. The day of resurrection. 64. St. Margaret, No. 148. Forgive them, O my Father. 65. St. Paul's, No. 535. Lord Jesus, think on me. 66. St. Timothy, No. 12. My Father, for another night. 67. Sales, No. 655. To Thee, O Comforter Divine. 68. Sebaste, No. 32. Hail gladdening light. 69. Stabat Mater, No. 146. At the cross her station

August 17, 1911.

keeping. 70. Strength and Stay, No. 28. O strength and stay. 71. The Blessed Home, No. 130. There is a blessed home. 72. The Roseate Hues, No. 655. The roseate hues. 73. Thy life was given, No. 654. Thy life was given. 74. Unde et memores, No. 233. And now, O Father, mindful of Thy love. 75. Veni Creator, No. 435. Come Holy Ghost. 76. Vesper, No. 26. Holy Father, cheer our way.

Expiring in 1931.

77. Verbum pacis, No. 334. With the sweet word of peace. 78. Via pacis, No. 260. Author of life Divine. 79. Waltham, No. 563. Not for our sins alone.

The composers of the following tunes are still living, so that the copyrights have at least seven years to run.

80. Annunciation, No. 201. Praise we the Lord. 81. Assisi, No. 145. His are the thousand sparkling rills. 82. Crucis Milites, No. 314. Soldiers of the Cross, arise. 83. Elm, No. 16. Behold us Lord, a little space. 84. Ibstone, No. 654. Thy way, not mine, O Lord. 85. Lamma, No. 242. Draw nigh and take. 86. Leicester, No. 240. I am not worthy. 87. Purlleigh, No. 582. O Love Divine, how sweet. 88. Sacramentum imitatis, No. 255. Thou who at Thy first eucharist. 89. St. Andrew, No. 195. Jesus calls us o'er the tumult. 90. St. Beatrice, No. 351. The sower went forth. 91. St. Faith, No. 630. Every morning the red sun. 92. St. Helen, No. 240. Lord, enthroned in heavenly splendour. 93. St. John Damascene, No. 168. Come ye faithful. 94. Semper aspectemus, No. 220. For ever we would gaze on Thee. 95. Warnborough, No. 643. They whose cause on earth is o'er.

Words of which Proprietors of Hymns Ancient and Modern claim the copyright expired in 1910.

No. 325. Lord of glory, Who hast bought us. No. 590. Out of the deep I call. No. 630. The King of love my Shepherd is. No. 691. Come, sing with holy gladness.

Will expire in 1917.

No. 12. My Father, for another night. No. 151. O perfect life of love. No. 240. I am not worthy, Holy Lord. No. 586. O praise ye the Lord. No. 703. Litany. No. 213. Praise to God Who reigns above. No. 688. Christ Who once amongst us. No. 220. For ever we would gaze on Thee. No. 144. Lord, when Thy Kingdom comes.

Will expire in 1931.

No. 150. My Lord, my Master, at Thy feet adoring. No. 593. Not for our sins alone.

APPEAL FOR MISSION HOUSE FOR REV. C. H. SHORTT, JAPAN.

The Rev. T. G. A. Wright begs to acknowledge the following contributions for a Mission House at Nagaoka, Japan, for the Rev. C. H. Shortt:—Previously acknowledged, \$345.10; the Rev. A. C. Watt, Bondhead, \$5; P. O. Drawer 46, Hamilton, \$2; Anonymous, Watford, \$1; Sarnia collections, (\$1.40 and 73c), \$2.10; H. W. Wright, Fennels, \$5; W. T. Parker, Portage la Prairie, \$1; the Rev. J. O. Crisp, Portsmouth, \$10; A. P. Tippet, Montreal, \$5; Mrs. A. P. Tippet, Montreal, \$5; Norman A. King, Montreal, \$1; Richard S. Tippet, Montreal, \$5; Clergyman, \$7.70; total, \$395.08. Amount required, \$800. Contributions may be sent to the Rev. T. G. A. Wright, Sarnia, Ont.

CANADIAN NORTHERN ONTARIO RAILWAY.

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LAKE SHORE EXPRESS, 10.00 A.M., connecting at Lake Joseph with Muskoka Navigation Company's Steamer, the fastest service to all points on the Muskoka Lakes. Connection at Bala Park for Lake Muskoka. Other trains at 8.00 A.M. and 5.15 P.M., Saturdays, 1.30 P.M., from Toronto (Union Station).

Full information at Ticket Offices, corner King and Toronto Streets, and Union Station.

ALL FOR EDUCATION.

Entire Building for Exhibits of this Nature at C.N.E.

An entire building will be occupied by the educational exhibits at the Canadian National Exhibition this year, and there will be many new and interesting features. The Royal College art exhibits which caused so much comment at the Brussels Exposition have been secured from England. A public health exhibit by the Provincial Board of Health of Ontario will be another feature. This exhibit will consist of public health equipment of every kind, and will include also a varied assortment of apparatus relating to the prevention of disease. Demonstration of technical work will also be much in evidence, while the exhibits from the schools will be away ahead of other years.

British and Foreign

The Very Rev. Robert Gregory, D.D., died August 2nd. He was born at Nottingham on February 9th, 1810, and since 1891 was Dean of St. Paul's, resigning that office on May 1st last.

The spire of Sholfleet Church, in the Isle of Wight, which is so well known from the legend attaching to it that "The Sholfleet poor and silly people sold their bells to buy a steeple," has become so dilapidated that an architect advises its immediate removal, and the parishioners have decided to demolish it at once. It was erected only about a century ago, and now the oak beams on which it rests are decayed. So urgent is the matter that the vicar has advanced sufficient to pay for the removal of the spire.

The Rev. F. Deighton, pastor of the Congregational Church at Redridge, Mich., recently applied to the Standing Committee of the Diocese of Marquette to be admitted as a postulant for Holy Orders. He was confirmed in early boyhood in the Church of England, but on reaching manhood took up ministerial work amongst the Congregationalists. Recently he renewed his allegiance to the Church of his fathers, and received the Holy Communion in Christ Church, Calumet, Mich. Mr. Deighton will shortly take up work as a lay-reader, pending his ordination, at Iron Mountain, Vulcan and Norway.

From the head office of the Home Bank of Canada the announcement is made that Mr. John Adair, manager of the Home Bank branch in Fernie, has been promoted to the position of assistant manager of the bank at Winnipeg and supervisor of its Western branches. Mr. Adair has been connected with the Home Bank for five years, having been manager at Cannington, Walkerville and Fernie successively. His appointment to Winnipeg returns Mr. Adair to a field of past experience gained in a connection extending over twelve years with the Bank of Commerce. Before coming to the Home Bank Mr. Adair filled an important official post in the Winnipeg office of the Bank of Commerce.

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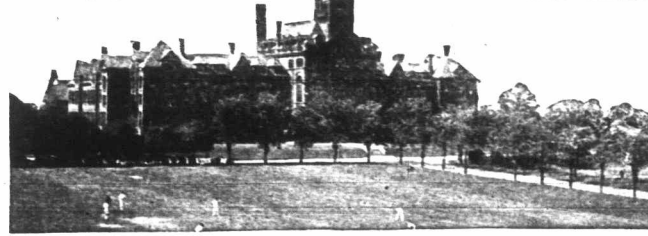
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The Bishop of Winchester has recalled the license to "Exercise the cure of souls" from the Rev. Mr. Thompson, Dean of Divinity of Magdalen College, Oxford. The Rev. Mr. Thompson is the nephew of the late Bishop of Oxford. Recently he published a book attacking the leading doctrines of Orthodoxy. He maintains that positive evidence of the origin and birth of Jesus are exceedingly weak and negative, and that the evidences are very strong that the resurrection was not a physical fact, but a spiritual one. The notion that Jesus worked miracles is as inconsistent with the doctrine of the Incarnation as is the idea that His body, mind and normal nature were not really human, but distinctly miraculous. He declares that the elementary Gospels are unessential and removable without destroying the historical and psychological unity of the narrative. The pronouncements of the clergyman have aroused fiery controversy at Oxford and throughout the Church of England.

A Martyrs' Church. — Mancetter Church, near Nuneaton, which contains memorials of the Warwickshire martyrs, including Robert Glover and Mrs. Lewis, is undergoing restoration, and some interesting discoveries have been made. A second pre-Reformation piscina has been brought to light in the south aisle, and has been refaced. A curious feature about the fabric is the number of large cavities, each 12 in. square, which were found in nearly every direction. These penetrated walls 3 ft. 6 in. thick, and are thought to be the Middle Age mode of ventilation. Various chained books, including an old edition of Foxe's "Martyrs," have been placed in a handy position for inspection by visitors. The Early English font, which for many years lay in the vicarage garden, has been restored to its proper place, and a handsome oak canopy fixed, the cost of which was defrayed by the contributions of the school children.

Important alterations in the form of the Anglican Church marriage service have been agreed to in the Lower House of Convocation. One of the clauses altered is that exhorting: And, therefore (marriage) is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly and in the fear of God. The clause is altered to read: "is not by any to be taken in hand inadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God." On that part of

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The Transfer Books will be closed from the 17th to 31st August, both days inclusive.

By Order of the Board,

JAMES MASON,

General Manager.

Toronto, July 19, 1911.

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...the first time... which de-
...was... It
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...the word
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...the word

What Four Presidents Think of Missions. -- Benjamin Harrison. -- These missionaries going into foreign lands do not go to disturb the political conditions of the states they enter; not at all. They preach no crusade, incite no rebellion; but work by instilling the principles of the Gospel of Christ—the doctrine of the unity of man; that God made of one blood all people; that not titles, nor rulers, nor the outer things at all, but the heart is the seat of judgment and esteem; and this doctrine, working its quiet way through the world, will yet bring in the kingdom that is promised. William McKinley.—I am glad of the opportunity to offer, without

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stint, my tribute of praise and respect to the missionary effort which has brought such wonderful triumphs for civilization. The story of Christian missions is one of thrilling interest and marvellous results. Theodore Roosevelt.—When I came back, I wished it had been my power to convey my experience to those people—often well-meaning people—who speak about the inefficiency of foreign missions. No more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preaching the Gospel of Christ to mankind.

William H. Taft.—Until I went to the Orient, until there were thrown on me responsibilities with reference to the extension of civilization in those far-distant lands, I did not realize the immense importance of

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foreign missions. The truth is, we have got to wake up in this country. We are not all there is in this world. There are lots of people besides us who are entitled to our effort and our money and our sacrifice to help them on in the world. St. Luke's Parish Visitor, Evanston, Ill.

Children's Department

PATTY'S PENNY.

Oh, the beauty of that store window! Patty Price stood before it with her brown eyes wide with anticipation of good things to come. Her bare toes burrowed into the sand and stones without feeling their hardness; her two short braids quivered with excitement, and one little brown hand clasped tightly the penny that was to purchase so much happiness.

What should it be? One thing she knew—it was to be candy, for it was so long since she had tasted any that her mouth watered for it. From the chocolate sticks, so tempting in their rich brownness, her eyes turned to the gayly-coloured papers of peppermint and winter-green lozenges, and then strayed on to brighter into determination as she saw a box of coloured candy marbles, such beautiful marbles, and six for one cent. "Two for each of us," said Patty to herself, for she was a generous little soul and always remembered little brother and sister at home.

So intent was she on her choice that she did not hear the sound of wheels, nor did she see her good friend, the rural postman, jump from his delivery wagon with the big mail-bag in his hand. But he saw her, and his jolly face broadened into a smile as he said:—

"Hulloa, Patty! Going to buy Miss Brown out?"

Then she went up to him and slipped one hand confidently into the big one held out to her, saying, "See what I found this morning," and, opening the other hand, displayed the moist treasure within.

"Why, let's see that penny, Patty," said the postman with a twinkle in his bright eye. "Why, that looks just like one I lost yesterday afternoon!"

Then it was Mr. Rice's penny, and not hers, after all! Poor Patty! Her heart seem to sink, right down into her feet, it was such a disappointment. Well, one thing was certain, she wouldn't enjoy buying candy

right under his very eyes with a penny that he had said was his. So she slipped away while the postman went on into the office, never thinking again of his jocking.

She would go and ask mother if she ought to give it back to him. Mother always knew what it was best to do. So in haste she came into the room where her mother sat mending little garments in all stages of dilapidation, and, with words

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tumbling over one another in their hurry, and with some tears, finally made herself understood.

Mrs. Price put her arms around Patty and drew her close, while her other worn hand gently smoothed the roughened hair. "Mother knows it's hard to give it up, dear, when you have so few pennies to spend for yourself, and she's sorry for her little girl. But mother knows, too, that you do not want anything that does not belong to you, and that you will be a brave girl and give the

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penny to Mr. Rice as he comes along. There he comes up the street now!"

Patty gave her mother a kiss, wiped some tears away and hurried out to the gate, where Mr. Rice saw her standing as he came driving along. He saw her little outstretched hand, and, as he reined up his horse, heard her childish voice: "Here's your penny, Mr. Rice."

For the first time he remembered his words at the office.

"Why, Patty, child," he began, "did you think I really meant that was the penny I lost? Bless your heart, I lost my penny in a village ten miles away. Now run right off and spend that one quick, before anyone else claims it." And with a hearty laugh and "get up there" to his old horse, he drove off.

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Mrs. Price, watching from the window, smiled and said, "I guess it's all right," as she saw Patty's flying feet disappearing down the street, and a little later she was sure, for Patty burst in vehemently demanding: "Where's Ruth and Bennie? I've got something for them."

Then with a big hug for her mother: "He was just joking, mother, and I didn't have to give it to him at all. But I'm glad I did what you told me to, for I feel lots better inside."

And mother said, "I knew you would."

WHERE BIRDS GO AT NIGHT.

Children often ask where all the birds go at night. It would seem to one not familiar with bird life that many of our feathered visitors find difficulty in securing suitable places in which to spend the night, says the New York "World."

An observer will notice that birds become quite active as twilight approaches. Many birds, such as black-birds and crows, have regular haunts, and as the sun nears the western horizon thousands of these birds may be seen flying in great flocks toward a certain orchard or grove. Many select a thicket in

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some lonely hollow, while others will select some large lawn where shade trees stand.

Crows often select a dark, deep hollow, with trees and bushes on all sides, where they form a sort of rookery. They like dead trees to roost on, and in some places they visit certain spots until their continued occupancy kills many of the trees.

Crows and blackbirds are quiet during the dark hours if unmolested, but occasionally some enemy besides the human hunter will disturb them,

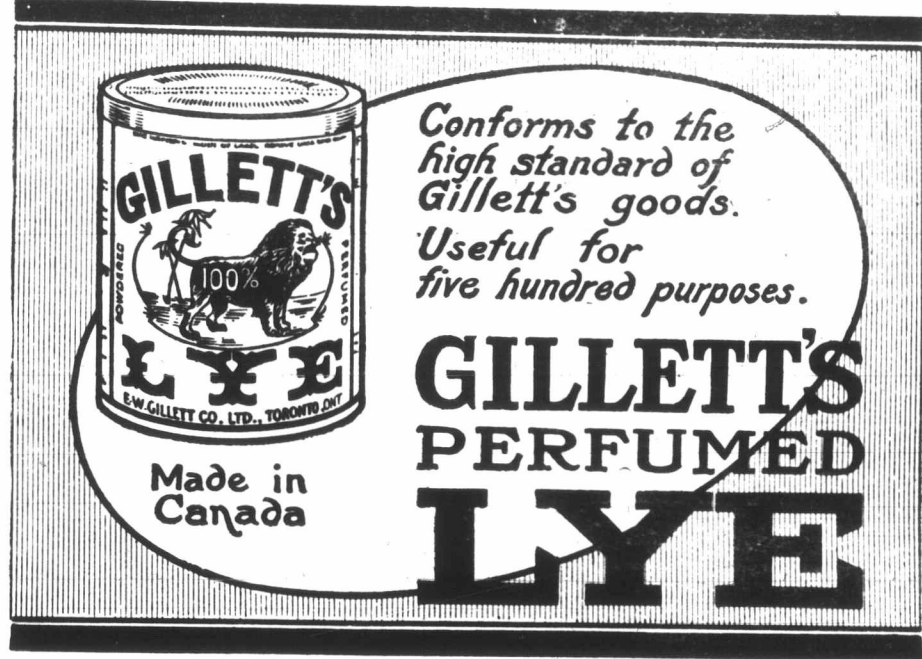
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and there is a great clatter and fluttering of wings. A hungry owl or a cat with some of its wild nature still remaining will frequently visit such a place, and, of course, has no trouble in obtaining a meal. Such a visitor often disturbs those near, and the frightened birds will flutter and fly away in the darkness to seek another roosting-place.

Swallows, after a day spent in skimming the air and catching hundreds of insects, will seek a roosting-place at night. The chimney swift will soar and dart until after sunset, and then suddenly dive into some chimney. The birds have very sharp-pointed claws and cling on the sides of the sooty flues. Old or unoccupied factory smoke-stacks make excellent places for the chimney swallows to roost in vast numbers.

In early spring, before robins begin to nest, these birds gather in large numbers in some group of trees or grove, where they sing until almost dark, and then they remain quiet until the first signs of day,

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when they break forth in song, filling the air with the sweetest of music. As soon as they begin nesting each pair seeks a sheltered roosting-place near the spot selected to raise their brood. After the first egg is deposited in the nest and until the young birds are able to leave one of the robins remains on the nest while the other sits near on some limb. When the young birds can fly the parents induce them to go with them to some protected thicket or sheltered location.

Some birds roost in very exposed places. Others will select protected spots and secret themselves in such a manner in the foliage of the trees and vines that even their enemies cannot find them. Many birds choose a natural shelter from the rains by getting beneath a leaf which, sheds the water from them, while others sit out in the open, taking the storm in all its fury.

Many birds roost upon the ground. All sorts of places are chosen. Quail sit in a circle with their heads out, always ready to fly if disturbed.

They have been seen sitting in such a position in daylight. Many small birds roost in large weeds, and others select a tuft of grass in which to spend the dark hours. Other birds build their nests on the ground in pastures and meadows, and while the mother bird is hatching and caring for the brood the male bird is always near at hand on the alert or gathering grubs or insects for the little ones. At night the male bird remains near the nest, and in some instances both parents sit on the little nest.

A few birds that prey upon others and destroy both birds and eggs remain wide awake all night and fly about doing all the harm they can. Some birds sing at night, but most of them remain silent.—Presbyterian.

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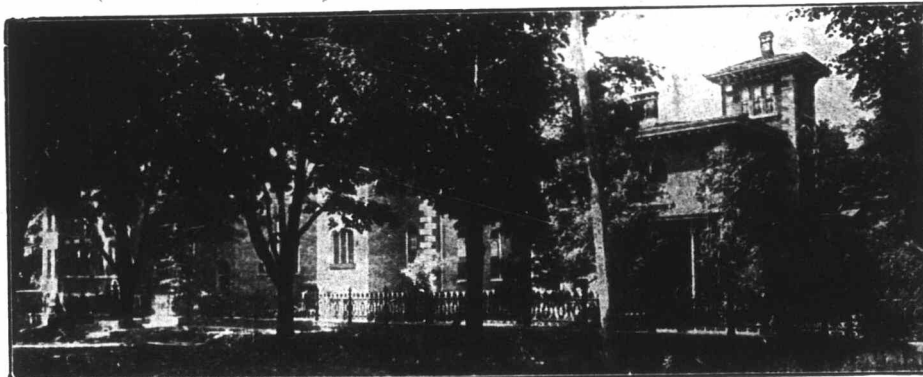
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