

June 6, 1912.

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER
ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, JUNE 13th, 1912

No. 24

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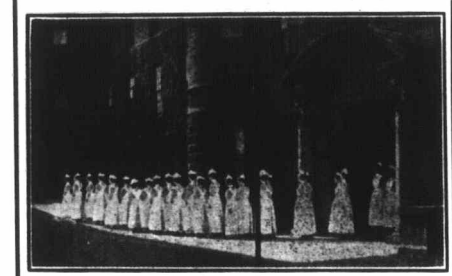
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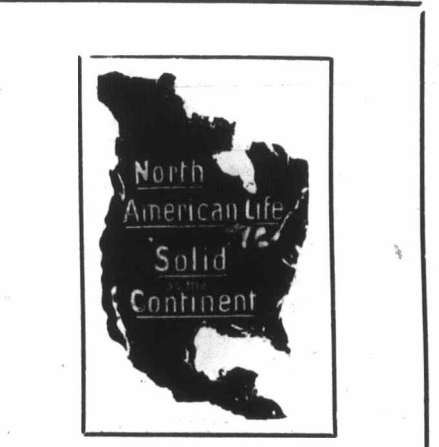
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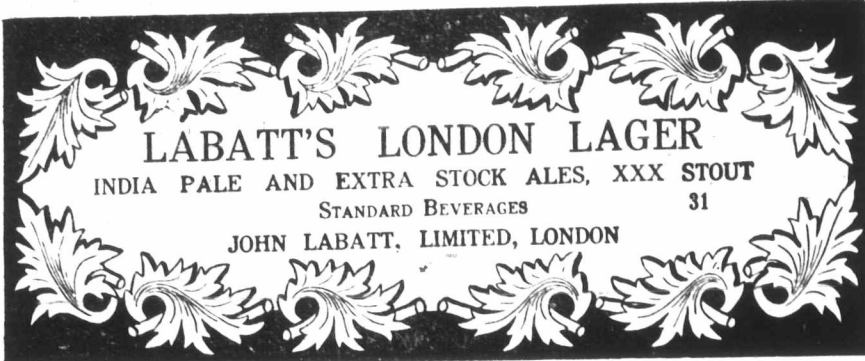
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Canadian Churchman.

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CHRISTMAS NUMBER.—Advertisers desiring to secure special positions in our next Christmas number will kindly communicate at once with this office as space is already being taken up.

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June 16.—Second Sunday after Trinity.

Morning—Judges 4; Acts 1.
Evening—Judg. 5 or 6:11; 1 Pet. 1:22—2:11.

June 23.—Third Sunday after Trinity.

Morning—1 Sam. 2:1—27; Acts 6.
Evening—1 Sam. 3 or 4:1—19; 2 Pet. 3.

June 24.—Nat. of St. John the Baptist.

Morning—Mal. 3:1—7; Matt. 3.
Evening—Mal. 4; Matt. 14:1—13.

June 29.—St. Peter A. & M.

Morning—Ezek. 3:4—15; John 21:15—23.
Evening—Zech. 3; Acts 4:8—23.

June 30.—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 9:1—23.
Evening—1 Sam. 13 or Ruth 1; 1 John 3:16—4:7.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for Second and Third 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 are to be found in other hymnals.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 251, 256, 258, 262.
Processional: 384, 433, 468, 473.
Offertory: 610, 619, 646, 653.
Children: 688, 691, 694, 695.
General: 3, 26, 652, 664.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 207, 563.
Processional: 385, 612, 653, 664.
Offertory: 641, 648, 679, 775.
Children: 615, 693, 698, 707.
General: 622, 634, 642, 669.

THANKS.

The Publisher takes this means of thanking the Press and many kind friends for their warm expressions of congratulation and good wishes for the success of the "Canadian Churchman" under its new management, and also to the many new subscribers for the confidence shown by the subscriptions received.

THE SECOND SUNDAY AFTER TRINITY.

The Collect for this Sunday emphasizes our constant need of fear and love. This fear, for which we pray, must not be confounded with the servile fear which fills the sinner's heart with terror. It is rather that reverence which we feel when in the presence of God. This is one of the sevenfold gifts of the Holy Spirit, and it is a most necessary gift; for it is the great preventive of sin. Reverence preserves the soul in purity; and in our periods of prayer it saves us from distractions. Holy fear is, therefore, the foundation of all sanctity and love. We live a holy life. We love God, because we reverence Him and all connected with Him. The Epistle for to-day shows us the necessity of reverence. The unregenerate world hates the disciple of Jesus Christ, because it knows nothing of the supreme value of reverence. The basis of all hatred is irreverence, the lack of respect for God, for man, and for holy things. There is but one legitimate object of hatred, viz., sin, for no man can reverence sin or the devil. Our constant relation to God must be one of love founded on respect. Our constant relation to our fellows must also be one of love, based on respect for the good qualities which we surely find in every one of our fellows. There is little love in the men of the parable, who with "one consent began to make excuse." There is little love, because there is no respect, no reverence, for the host, and little regard for their own words. Irreverence is one of the prominent sins of our day. One often hears flippancy from the pulpit. It is sad that it is so, for reverence has an elemental value. We must be reverent towards God if we would love Him in deed and in truth. We must respect the good that is in men before we can love them. Therefore, let us earnestly pray for a perpetual fear and love of God, His Holy Name and His Word.

INDIA'S POPULATION.

The M.S.C.C. report for 1911 has recently been put in circulation, and those who issue it desire it to be widely and carefully read; and it repays careful perusal. Take, for example, this reference to India's population: The decennial census for India shows 315,000,000, whereas the most recent calculation for China is 312,420,025. A C.M.S. report is quoted showing that the increase of Christianity was 32.6 per cent. where population had increased 6.4 per cent. The report (p. 20) says: "India, not China, possesses the largest population of any country on the face of the globe."

THE JAPAN DIOCESE.

Bishop Designate Hamilton's letter in the M.S.C.C. report on our diocese in Japan (which was later entrusted to him) is of particular interest, now that he is the Church's standard-bearer in that field. He thankfully alludes to the national conference of Shintoists, Buddhists, and Christians as a proof that Japan "realizes

the need of religion," and that Christianity is "a part of Japan." He alludes to another encouraging fact: that a railway runs from end to end of the Canadian diocese, "so that less than twenty-four hours of travelling would take one from Toyohashi, the farthest south, to Niigata, the farthest north." He also points out that the diocese may lose by Canada taking it over, as the C.M.S. will withdraw its workers from the southern portion, and he pleads for lady missionaries to take up the work where the need is greatest. Miss Archer also makes a strong plea for women workers in Japan. "The importance of women's work in Japan has not touched the hearts of our women at home as it should. None but women can reach the hearts of the women, girls, and children. This is certainly the hope of Japan. Even Christian Japanese men do not yet see the necessity to teach anything quite so inferior as a woman."

NATIVE MISSIONARIES.

Rev. T. B. R. Westgate, of German East Africa, in M.S.C.C. report cites the good example of St. John's Church, Portsmouth, and Trinity Church Mitchell, in supporting native agents as their representatives in that part of Africa. He recognizes that organized Canadian dioceses may have superior claims, yet modestly urges the example of the two churches named as an incentive to further work of this kind. Mrs. White, wife of Bishop White of Honan, says \$25 to \$30 will support a Bible-woman there. Mr. Westgate draws attention to the importance of many congregations being represented, each by a native missionary. Any ordinary congregation would never miss \$25 or \$30 or \$50 yearly, and we trust that this pointed reference to this class of missionary effort may stir up other congregations to emulate the example of the two named.

SHIPBUILDING REFORM.

A matter which calls for reform in shipbuilding, so writes an English paper, is the degree of luxury and extravagance which has been reached in the interior decoration and appointments.

If a rich man, who makes a home of his yacht for months at a time, and entertains friends on it, chooses to furnish in this style, he may do so. But for public boats woven tapestries, carpets of the finest make, inlaid woods and mother-of-pearl, and so on, are unnecessary, and to many people's minds out of keeping with the simplicity and majesty of the sea. Fittings that are pleasant to look upon, but of no great cost, perfect cleanliness, good food and attendance, are all that can possibly be needed, even for the voyage to Australia, and any further outlay that can be afforded would be much better applied in giving more space to each passenger, especially those of the poorest class.

A DISTURBING ELEMENT.

The M.S.C.C. report for Moosonee presents a disturbing element. Bishop Anderson speaks in one place of the arrival of French-Canadians. "They are, of course, Roman Catholics, which means that we will likely have the opposition of Romish priests to meet soon." Again, in speaking of one of his teachers he says: "She will be well qualified not only to resume her teaching, but to meet the aggressive tactics of

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the nuns connected with the Romish mission." Rev. T. B. R. Westgate, writing from German East Africa, tells of Romish aggression there, and mentions a letter of a Romanist missionary requesting the withdrawal of our native workers from a certain district. It is a long road from Moosonee to German East Africa, but Roman tactics seem the same everywhere. This is the most disturbing element in the whole report, unless it is exceeded by the tactics of the nuns in Honan, which are responsible for half of the report from Kaifeng-fu. Of the two reports, we prefer to read about the nuns, and we commend Miss Robbins' graphic description of these obstinate animals.

THE MISSIONARY'S DISCIPLINE.

The M.S.C.C. report for 1911 illustrates in various ways the discipline to which every missionary is necessarily subjected. In the letter of Rev. G. E. Simmons and Mrs. Simmons it is delightful to read: "We have learned that just patient waiting may be the most acceptable service; and so we commend this time (i.e., language study) to Him, who sees and judges absolutely." The waiting times in life are often the most spiritually uplifting. Mrs. Beatrice Jones, in her letter from Kaifeng-fu, Honan, illustrates the missionary's discipline from another angle. "Not long ago I had started directly after my midday lunch, and upon arriving at one house was immediately invited to partake of some special food bought purposely on the street for me. I did my best to persuade the lady I was not hungry, but nothing would do but that I must eat some. My gloves were removed and chopsticks placed in my hands. Six women sat down to watch me manipulate my chopsticks, so I did my best to eat some of the curious mixture in the bowl, and ate one or two steamed meat-balls. I must say they were not at all unpalatable, and nothing like my first feast, so I am hoping that really I am beginning to be able to eat some of their food." The missionary's trials are numerous, but where can anyone find a more cheery and hopeful document than a missionary's report? Bishop White, who has been face to face with famine, plague, and revolution, closes his report with these words: "The Church should prepare for the greatest harvest she has ever been called upon to reap." The missionary utters no jeremiads. By patience and comfort of the Scriptures he learns hope.

WORK AMONG NEW YORK ALIENS.

The "Literary Digest" contains a very informing article upon federated work among aliens in New York. It is true that conditions in our cities vary from those of New York, and that what succeeded in one field of labour may fail in another, yet an outline of the work which is attempted in one city may suggest successful efforts in another. The American parish is described by A. Chester Mann as a "new and significant method of Christian attack" in great, populous centres, owing its inception to the Rev. W. P. Shriver, Superintendent of the Immigration Department of the Presbyterian Home Missions Committee. Its field of operation is in the upper east side. There are two great Italian communities within its scope, one of them numbering 90,000. Jews abound, and Hungarians, Croats and other non-English-speaking folk from Southern Europe. The control of the work is in the hands of the Rev. Norman Thomas. Associated with him are men of other races, such as the Revs. Francesco Pirazzini, Giovanni Tyon, and the Rev. G. J. D'Auchise. The estimated cost for the forthcoming year is \$14,000. Last year the Church

CANADIAN CHURCHMAN

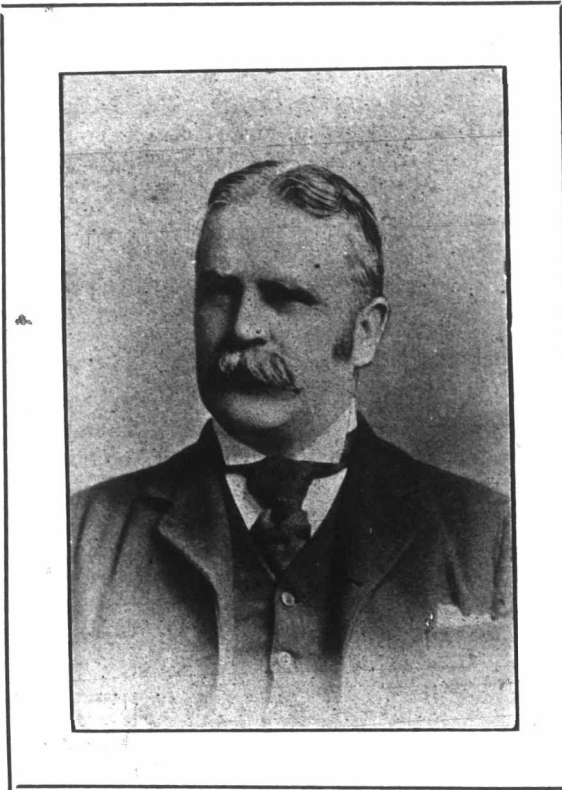
June 13, 1912.

Extension Committee appropriated for its uses in buildings alone \$108,000—\$42,000 for the Church of Holy Trinity and \$66,000 for the Church of the Ascension. Three years ago a party of college men spent a year in the peasant districts of Hungary, Poland and Italy as an effective method of preparing these men for work among immigrants. In addition to the study of the life and religious conditions of the people, enquiry will be made into other questions, such as the acceleration of immigration by commercial agencies, the influence of returned immigrants, the white slave traffic, and conditions at the ports of embarkation, and particularly the state and work of Protestant Churches in Austro-Hungary and Italy.

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As Chancellor it is the duty of Dr. Worrell to advise the Bishop on all matters relating to the temporalities of the diocese, and as to the interpretation of the canons and other regulations adopted by the Synod.

During the session of the Synod the Bishop may consult him on any point of difficulty on



John Austin Worrell, Esq., M.A., D.C.L., K.C.

which he must decide as President of the Synod. The Synod itself may be pulled out of many a difficulty into which it has fallen, or is about to fall, through the wise advice of the Chancellor. The Executive Committee finds in him not only an adviser, but one ever ready to devote himself to the most earnest and persistent labour on behalf of its work. When a canon is to be framed, it is to the Chancellor that the matter is referred that he may determine the proper wording. If an alteration is proposed in a canon, to the Chancellor the promoters of the alteration will go, that they may ascertain the legal effect of the alteration. The Chancellor may not be in favour personally with the alteration, but he, nevertheless, is ready to devote his talents and skill in wording the alteration and explaining its effect. In this way more than one unwise step in the way of legislation has been avoided by the advice which he has given.

Should a difficulty arise in a parish in which some legal question is involved, either clergy or laity—perhaps both—have recourse to the Chancellor, and receive counsel and advice. How often Dr. Worrell is approached in this manner but few know, and he will never tell.

On the position of Chancellor becoming vacant by the death of Dr. Snelling, the late Archbishop appointed Dr. Worrell as his Chancellor, who has held the position ever since 1897, to the credit of himself and the advancement of the diocese.

Dr. Worrell has given the service of his great talents in many other directions in the interest of the Church. On the corporation of the University of Trinity College, as honorary treasurer of the M.S.C.C., as assessor of the General Synod, and a member of several of its committees he has shown that for him true greatness consists in service.

The "Canadian Churchman" hopes that he may be spared for many years to come to serve "for Christ and His Church."

The Surprises of the Gospel.

An article in, we think, the "Hibbert Journal," caused an able writer in the "Spectator" to enumerate many of the surprises which we see but take little notice of. He wrote:—

"The notion that the Gospel is full of surprises sets one thinking. We all know it so well. Only now and then it comes to us in the light of a new thing. Sometimes some new experience robs it of its surface familiarity or the irritation caused by some conventional interpretation, and once more opens our minds to receive the eternal surprise of inspiration. The great paradoxes of the Sermon on the Mount startle every man to whose spiritual ears they attain; indeed, they so startled the world in the beginning that even now it is not quite sure if it has heard aright, if Christ could possibly have meant what He said." And again:—

"There is a very surprising saying, which is generally attributed to Christ, though it is only recorded in the Book of Revelation: 'Behold, I stand at the door and knock; if a man will open unto Me I will come in.' If we take the conventional explanation of the saying it is simply untrue. How many men not only open the door, but are always going outside to implore the Divine Visitant to enter. But why need we make the Word of God of no effect with our tradition? If Christ said the words, He said them of the people round Him, not of the group who could hear Him speak, but of the world. He must have meant that, recognized or unrecognized, He came in—if He was wanted. Once more His words imply that He can act in the persons of those who do not recognize by whom they are influenced. We are always told—Christ Himself has told us—that He turned out no man who came to Him. Yet the story of a man whom He sent back to his friends and refused to allow to follow Him is plainly set down in the Gospel. 'However, he that had been possessed of the Devil prayed Him that he might be with Him.' However, Jesus suffered him not, but saith unto him, 'Go home to thy friends and tell them what great things the Lord hath done for thee.' Was He using the man as a missionary? It is hardly likely. The man only knew Him as a healer. 'See thou tell no man' is what He more often said to the subjects of His cures. He did not propose to teach this man the higher things of the Spirit—that seems evident. He thought his Jewish home and his ancestral religion were the best things for him, and that although the man would like to have left them and remained with the Teacher whose Personality had so powerfully affected him for good. Plainly, this was not what Christ meant by 'turning out.' He must have regarded the man's moral nature as already healthy and acceptable. One more instance suggests itself to our minds. It is a very surprising thing that Christ should have said that those who entered the Kingdom of Heaven must enter 'as a child.' What did He mean? It is very difficult to say. But it is, as a rule, the 'ordinary man,' not the man of special

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spiritual insight or theological ability or genius in any form who has this attribute of a child's heart. It is not at all confined to what we call "convinced" Christians either. It is a text upon which the obscurantists have laid hold, not realizing that there is nothing so sophisticated as the obscurantist theory. Children are incorrigible realists."



University Organ Formally Opened.

Prof. Ramsay Wright's Farewell Speech to Graduating Classes.

The new organ in the Convocation Hall of the University of Toronto was formally opened on the evening of June 6th by a recital given by Mr. F. A. Moure. The programme for the evening also included an address by Prof. Ramsay Wright, the vice-president, whose remarks to the graduating classes also contained a note of farewell to the University, which he is leaving after being a member of the faculty for thirty-eight years.

In the course of his address Prof. Ramsay Wright described many of the customs and traditions connected with graduation in the historic universities of the Old Land. Then he turned to the simple ceremony by which the graduates of the Toronto University were sent forth with a sense of their obligation to uphold the honour of their university and to further the interests of the Province and the Empire. He advised them to cultivate a number of virtues, which would help towards success in life, such as courtesy and civility, conscientiousness, combined with a proper sense of conciliation and compromise where principles were not involved. He told them to avoid the vice of censoriousness and carping criticism, which they would find most injurious. Prof. Wright spoke of his sorrow of leaving just at a time when such an era of expansion was opening before the University.

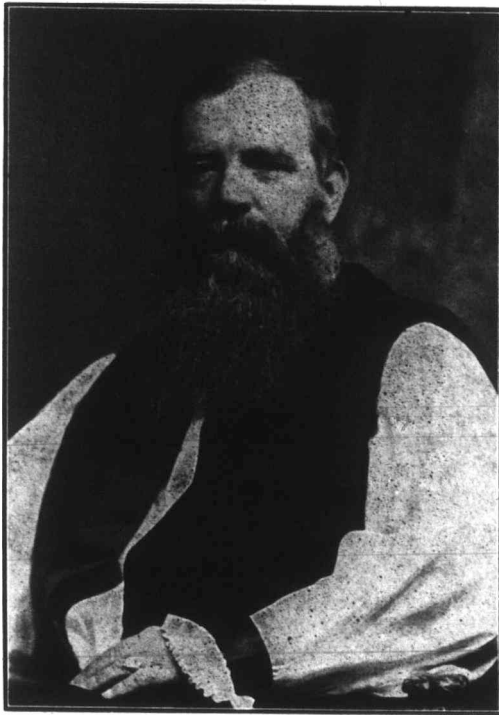


The Sympathy of the Prayer Book.

The Prayer Book is an ideal inspirer of the spirit of tenderness and sympathy, and of the spirit of unselfishness and love. How full the Prayer Book is of the spirit of the love of Christ! How full it is of the spirit of compassion! There breathes throughout all its pages a spirit of tenderness for the fallen, and of sympathy for the unfortunate. There is in it a philanthropic anxiety for the needy that is pre-eminently the Spirit of Christ. It has not only words of compassion for the sinner, but words of hope for the wanderer, and loving welcomes for those who have strayed far away.

"There is welcome for the sinner,
And more graces for the good,"

as Faber so beautifully says in his poem, Come to Jesus; and in a beautiful contrast to the haughty plea of the proud Roman Church: "That Thou vouchsafe to humble the enemies of the Holy Church," it teaches us to pray for our enemies, for our slanderers, and for those who persecute us. "That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts; we beseech Thee to hear us, good Lord." Why, it is the very heart of the teaching of Jesus in the Sermon on the Mount. How tender, how gentle it is! Its tone of sympathy for the sad, the sorrowing, the bereaved, is remarkable. Every day we are to pray for all those who are in any way afflicted in mind, body, or estate. It



The Right Rev. J. Grisdale, D.D., D.C.L.,
Late Bishop of Qu'Appelle who preached the Synod sermon and will speak at the Synod Missionary meeting.

SYNOD ANNOUNCEMENTS.

Tuesday.—10.30 a.m.—Celebration of the Holy Communion. Devotional address by the Right Rev. Dr. Reeve, Assistant Bishop of the diocese. Offertory for the Diocesan Mission Fund.

12 noon.—First business session in St. James' Parish House. Delivering the Bishop's Charge.

8 p.m.—The Synod service in St. James' Cathedral. Sermon by the Right Rev. Dr. Grisdale.

Wednesday.—9.30 a.m.—Service on this and each subsequent day of the session in St. James' Cathedral.

8 p.m.—Missionary meeting. Bishop Grisdale will be one of the speakers.

4 p.m.—Synod will adjourn in order to attend reception and At-Home at the See House given by the Bishop and Mrs. Sweeny.

Thursday.—At 6 p.m. on this day the members of the Synod will be the guests of the Toronto Central Committee of the Church of England Layman's Missionary Movement in St. James' Parish House at supper, when short addresses will be delivered, the whole coming to a close at 8 o'clock.

8 p.m.—Evening session of Synod.

has pity for those in prison, and compassion for the orphan. As we echo her prayers for all in tribulation, for all that are desolate and oppressed, and cry to God to show His pity upon all prisoners and captives, we feel that, verily, the Prayer Book has the Spirit of Christ.

Then think of its spirit of a wider sympathy. There is nothing selfish in the tone of the Prayer Book. There is nothing insular in the character of its Christianity. It is grandly cosmopolitan in its longings. It is intensely evangelistic in its spiritual zeal. Its daily prayer is that God's ways may be known unto all sorts and conditions of men, and God's saving health unto all nations. It beseeches the good Lord to have mercy on all men. In that prayer in the Ordination Service, in some respects the most wonderful prayer utterance in the whole Book of Common Prayer, after a magnificent summary of the programme of Christianity, it declares that the supreme object of the ministry is the salvation of mankind; that is, a world-wide ministry and the enlargement of God's blessed Kingdom. The sympathy of the opening notes of the Prayer Book is remarkable. The opening sentences are the Gospel initiated. They sound like a call of hope and mercy from the God of all grace and love to the returning sinner. They summarize in eleven sentences the gravity of guilt and the grace of God. They seem, like Faber's angel voices, saying:—

"Come, weary souls, for Jesus bids you come,
And through the dark, its echoes sweetly
ringing,
The music of the Gospel leads us home."

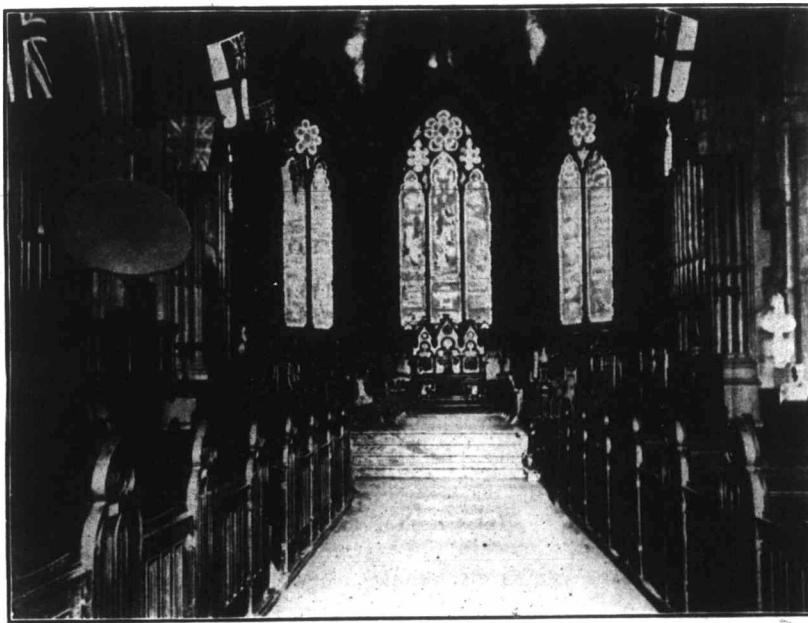
The message of the Absolution is just the Gospel epitomized. What a marvellous declaration it is of God's pardoning and absolving mercy. And in the services for the Visitation of the Sick, and in the Communion service, there is the most marvellous, the most pathetic evangelistic appeal. These services breathe the very spirit of the yearning Christ, and are interpenetrated with a spirit of intense evangelistic fervor. Oh, what manner of men the ministers and members of the Church of England ought to be if they would in all manner of forgiveness and mercy, worthily represent the Spirit of their Church! How tender, how sympathetic, how forgiving, how gentle, how full of pity for the wanderer, the fallen, the truly repentant we Churchmen should be!



For the Master's Sake.

The Rev. Mr. Brown, an English missionary labouring in Santa Cruz, Teneriffe, Canary Islands, has written a letter telling of persecutions which missionaries in that part of the world have suffered recently. The letter says:—

"The Mission here is passing through a time of great trial and crisis. A little more than a week ago two lady missionaries, one an English lady, who is working with us, and another who is one of our native workers, were assaulted and arrested in the public streets of this town for giving away the Gospel. By doing this the Governor here, in order to please the priests and a few fanatics, has broken the law of the land, and also violated international law. I myself have been kept in prison by a civil Governor, and the only charge brought against me was that I was found giving away the Ten Commandments in the native language, translated from Ex. 20.—I was put in a dark, filthy dungeon, without light or air, with two other prisoners. There was no chair in the dungeon to sit on nor a straw bed to lie on, and no food



Interior View St. James', Toronto.

In connection with the Synod Meetings of the Diocese of Toronto, Holy Communion was celebrated in this historic Church on Tuesday a.m., 11th June, and the Rt. Rev. J. Grisdale, D.D., preached an impressive sermon at the Synod service in the evening.

was provided, not even a drop of water to drink.

"I began to pray for my persecutors and for my fellow-prisoners, but I was told that if I prayed I would be punished more and a gag would be placed in my mouth to prevent me using my tongue.

"Many friends protested against the conduct of the Government, among them the late mayor of the town, and so I have been set at liberty, but I am sorry to say that my dear wife has since been arrested for the same cause, and she is still under arrest, so in very delicate health. They say they want me to pay one thousand pesetas as bail for her liberty. I told them I could not do this, so they replied they would send the police and make a levy on our furniture. I have applied to the British Government, and asked them to procure for us the protection due to us as British subjects. I did not want to do this, but under the circumstances I have felt it my duty to do so, not only in self-defence, but in the interest of the Mission, the protection of our comrades, and the property of the Mission."

The Relation of the State to the Church. Moral Education Essential.

Recently the city of Toronto found itself convulsed over a question of Sunday observance. The city authorities shut the Park slides, and, in spite of deputations, indignation meetings, and violent letters in the Press, refused to alter their decision. The clergy were besieged with appeals to support what was supposed to be the cause of the Churches. Some who did speak, spoke upon the opposite side. The incident is not likely to recur. The people of Toronto do not often have the fun of tobogganing, except in a very unpretentious manner. But the controversy gives a convenient opportunity to discuss the relation of the State to the Church.

Let us begin by ridding our minds of all cant about "personal liberty." No one, except a pure savage, ever had complete personal liberty. Directly men become civilized and live together in communities, the liberty of the individual must give way to the welfare of the community. The only people who really want complete liberty are anarchists. In a Utopian condition of society, laws, and officers to enforce the laws, would be unnecessary. Practically, we have to be treated like children, and must be told all along life's journey what we may do and what we may not do. All personal liberty, then, ceases exactly at that point where it interferes with the well-being of the general public. There is no more necessity, in the name of Liberty, to give a child permission to use the city toboggan slides on Sunday than to give it permission to go about suffering from a contagious disease.

Now, it is the function of the State to produce good citizens, as it is the function of Nature to produce forms of life in harmony with their environment. A good citizen is one who is intellectually and morally efficient. We are all agreed, of course, that the State should provide the best secular education for its future citizens. But to train a child's mind, and do no more, is like putting a sharp instrument into the child's hands without the knowledge how to use it, the result being that the child will injure itself or some one else. A clever child, without moral sense and moral guidance, is a menace to itself and the community. As long as every employer looks for two qualities in the employee—ability and character—the State must be interested in the moral as well as the secular education of the child.

In three different ways in which such education may be given, the State may give direct

ethical teaching in the day schools, as is done in some of the schools of the United States. Or, the State may "establish" a certain form of religion, and trust to the necessary moral teaching being given through an established Church. That has been the ideal of the Old Country. Or the State may give equal facilities to any and all religious bodies to undertake this work. In this case the Churches are to be regarded as so many franchised companies to do the work which the State feels unable to do itself. So vital is the work of moral education that it would well pay the State to organize and equip Sunday Schools if the Churches went out of existence. One man rescued from the career of an habitual criminal represents the saving of thousands of dollars to the State.

While it is true, then, that the State has nothing to do with religion as such, the State is bound to protect the interests of the Churches by all legitimate means for the sake of the moral education which has been entrusted to them. The Churches are not a sort of luxury to those who belong to them—to be tolerated and patronized by the State—as on the same level with literary societies and scientific clubs. They have been entrusted with certain privileges and responsibilities for the sake of public utility, and the State must give them all reasonable assistance in the discharge of their important functions.

The Churches of Toronto, almost with one voice, objected to organized Sunday sliding, not because it was wrong in itself (as they were falsely accused of doing), but because it interfered with the work of the Sunday School, which is the chief, and often the only opportunity of imparting moral and religious instruction to the child. Much Sunday School work is like fishing, like playing a heavy fish with light tackle—a few ounces more strain and you have lost him. It was just because they felt that the attraction of Sunday sliding, as organized and controlled by the city, did constitute that extra strain, that the great body of clergy and teachers wished the slides closed. If it was found that ten-cent shows or any other form of entertainment systematically kept children away from public schools, it would be in the interest of children, parents and State to close those attractions during school hours. If the moral education of the child is as important as the secular, then on the same principle whatever interferes with the work of the Sunday School should not be permitted. And the Church has the right to appeal to the State for such protective legislation as will best enable it to discharge the important responsibilities which have been, not formally, but yet most really, entrusted to its care.

The Observance of the Lord's Day.

With the coming of the summer the right observance of the Lord's Day again becomes a very live issue. The Protestant world to-day, especially in the English-speaking world, is, it is everywhere evident, in a state of flux in regard to this matter. The old standards have not been formally repudiated, and yet the vast majority of professing Christian people are, by their actions, giving them the lie direct, and are doing things every Sunday of the year which would have inexpressibly shocked their immediate forebears; and so at present everything is in a state of chaos in the matter of Sunday observance. We hardly know where we stand. People are doing these things on the Lord's Day, and allowing their children and dependents to do them, with a half-guilty feeling. Their lingering respect for the Lord's Day, while not strong enough to actually restrain them, is just sufficiently powerful to give them occasional

qualms of conscience. They have a sort of feeling that they are not doing exactly the right thing. At least, they would find it difficult to justify their conduct, if challenged, on religious grounds except by the use of very vague arguments. It is manifest that we cannot keep on drifting much longer without the day becoming absolutely secularized and losing its religious character altogether.

Now, public worship is vital to the Christian religion and a secularized Lord's Day would be fatal to public worship. Our position, therefore, on this matter needs immediate and serious reconsideration, and, if necessary, reconstruction from the bottom up. The time has come, and the fact stares us in the face, that if some such attempt is not made the Lord's Day, as a Christian institution, will be practically gone for ever within at furthest the next ten or fifteen years.

To go down to foundations, for what was the Sabbath, of which the Lord's Day is the perpetuation under another form, established? For bodily and spiritual refreshing. Now, as regards recreation on the Lord's Day, we would permit a good deal of latitude, with three reservations: (1) It should be true recreation. There is a recreation which is a strenuous self-indulgence, and which becomes in the end a positive weariness to the flesh, and utterly defeats its object, and from which people come home on Sunday evening far more fatigued than they do from their daily work. (2) It should not interfere with the cardinal duty of attendance at public worship. (3) It should not involve the servile labour of others. The question of maintaining certain public services, under restrictions, may here be left an open question, for it stands by itself. This much, however, we will say, that no public service, however indispensable it may have in some connections become, should be carried on in such a way as to prevent its employees from attending public worship at some time during the day. We must face all the facts. The old restraints and sanctions are breaking down. Tens of thousands of children are growing up with a daily lessening sense of reverence for the Lord's Day. It is steadily losing its religious character. The older generation, in whose minds lingers the effect of their early bringing up, are rapidly passing away. If the present trend continues unchecked, many already grown people will undoubtedly live to see the Lord's Day utterly bereft of its religious character in the minds of all but a small and dwindling minority.

How is the situation to be met? By the restoration of the "lost art of worship." The drawing of artificial and arbitrary distinctions between different kinds of recreation, except those already specified, is altogether futile. If the principle is once admitted that recreation is permissible on the Lord's Day, where can the line in at least ninety per cent. of cases be drawn? No one, we may safely assume, would wish to restore the early or mid-Victorian Sunday, with its innumerable prohibitions, its austerity and gloom, from which the present state of things, it must be candidly acknowledged, if even already carried too far, is the natural and not altogether blameworthy reaction. Only, in our opinion, by frankly accepting the changed conditions, and at the same time insisting on the duty of attendance at public worship, can the religious character of the Lord's Day be preserved, and people taught how to combine religion and recreation on the Sunday. The Roman Catholics have always done this. Only yesterday we Protestants affected, and no doubt sincerely, great horror at their lax views on Sunday amusements. But it must be remembered that they always uncompromisingly maintained the religious character of the day. Attendance on public worship has always been obligatory with them. To-day, Protestants have adopted the practice of the Roman Catholics in one respect and ignored it in another. What we need to-day is the restoration of the right

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balance between these two conceptions of the Lord's Day, as one of spiritual refreshing and physical recreation. Frondix.



Churches, Awake!

Mr. James A. Waterworth is absolutely correct. The Every-Member Canvass is the right method, the only effectual method of getting an adequate and certain revenue for missions or for parish support, or for any large purpose, for it is the only method that reaches everybody. As a business proposition every member of a parish should give—little or much—as he can afford it. It is due to God, Who is feeding his soul through the Church. It is due to the Church, which is God's almoner. It is due to himself that he acknowledges his obligations. It follows that everybody ought to have a chance to give. Everybody, therefore, should be asked to give—asked personally.

The method that reaches everybody must necessarily be a better method than one that reaches only a few, even if that few be the rich. A church that depends on a few givers for its parish support or for its mission support is in a precarious condition. The loss of two or three big contributors threatens the whole support. The Church must do as the successful stores do and as the successful daily papers do—it must get the small contributions as well as the large. The large contributors will give all the more willingly when they know that everybody is giving. In fact, the only method of getting the true Scriptural support for the Church and its mission is the every-member weekly contribution, and that can only be secured by the Every-Member Canvass. So that on business principles I am in favour of the Every-Member Canvass for an every-member contribution, provided we honour and respect the relationship we create between ourselves and the men we canvass and induce to contribute.

I go to Smith, a respectable mechanic, and open up the subject of Christian missions to him. I tell him of the glorious work the Church is doing at home and abroad among men and women and children, who but for the message of the Church and the ministrations and example of the Church, would live in ignorance of God and Christ and right and wrong, and, therefore, in vice and misery; for, as he will admit, there is no virtue or happiness or physical well-being possible without God. I tell him of nations waking up from the sleep of ages and groping after the true God and a better life. I interest him, and he asks me to let him talk it over with his wife and see whether they can do something for the cause. He tells me they think they can spare ten cents a week, and they will gladly pledge that amount, and he signs a card to that effect.

What follows? Smith pays his ten cents a week—there's no mistake about his doing that, for he is one of a self-respecting class of men. But what about me? Am I through with Smith? Have I got all I wanted out of him? Shall I not go near him again? Shall I leave him caught in the meshes of a system, a sort of ecclesiastical hopper that shakes a stream of cents and dimes and dollars out of men like him every week? Shall I abandon him, leaving that pledge and that payment week after week as the only reminder of my casual acquaintance with him? I refuse to do it! I have created a relationship between this man and me. I have made him my partner in a Divine enterprise, and he is entitled to see me, to talk with me on the business I have induced him to go into.

The right thing, the only thing to do is to go to the man every once in a while with "The Spirit of Missions" in my hand and say to him: "See here, Smith, what our money is doing. Read about this trip of Bishop Rowe's—a thou-

sand miles in the dead of winter through the snows and ice of Alaska, out three months in a flimsy tent with the thermometer sixty below—think of that, Smith, and all for the souls and bodies of men; isn't that great? And here, read what Bishop Brent and our missionaries in the Philippines are doing, and this news from the frontier in Idaho and Wyoming. We're doing a great work; but I'll leave the magazine with you and we'll talk it over next week."

Every year we have in St. Louis a great day on which we try to raise \$50,000 for free hospital service for the sick poor of the city. Walking along the street on Hospital Saturday I met a little barefooted newsboy with a big bundle of papers under his arm, and I said: "Hello, kid, where's your tag?" The boy stopped and said: "Mister, would they take a penny from me and give me a tag?" I said: "Sure; your money's as good as any man's." So we walked together across the street to one of the office buildings where there was a box, and I said to the lady in charge: "Madam, this young man wants to make a contribution to your box." The lady, a well-known society leader, took in the situation and received the child's penny with as much respect as she would have taken a \$50 contribution, and pinned the tag on his jacket, and he and I walked out of the building together. The lady told me afterward that the kid brought in thirty others that day, every one of them contributing his penny and getting his tag.

Was that to be all there was to it? Don't you see what had happened? A little, barefooted, detached, unrelated waif had suddenly made himself one of the great band of human people who devote one day every year to the cause of the sick poor, and he had justified himself, and placed himself high among our most efficient workers. He was one of us; part of a great, humane St. Louis enterprise. I had canvassed him for a contribution to our collection, and he had promptly given me a good one and got thirty others to contribute. I had made that boy my partner in a great charitable work, and there was there and then a tie created between us, a true spiritual relation, and I knew it, and he knew it.

Could I ignore that boy after that, pass him by as if I had never seen him before? God forbid! When I hear, "Say, Mister," as I go along the street, I stop and hear what my partner has to say to me. "Mister, who's you goin' to vote fer?" "Mr. Taft, Johnny." "I's going to vote fer Bryan." "That's right Johnny; always vote according to your conscience." He knows he can stop me any time to hear what he has to say. He wants nothing from me but an acknowledgment of our relationship. And the favours are not all on one side. Johnny gave me a great certificate of character one day when I needed it. I got mixed in a crowd of these boys as they were fussing, and Johnny promptly came to the rescue and sung out: "Say, that guy's all

right," and the crowd opened and I passed on. It was a certificate of my merit and of Johnny's controlling interest in our partnership. There is a tie between Johnny and me which will last as long as he and I meet each other in our daily business in these crowded St. Louis streets. I think I'm the better for it, and Johnny thinks so, too.

I think you know now what I mean when I say that I am in favour of the Every-Member Canvass, provided we respect the relation we create between ourselves and the people we canvass for the support of missions. We ought to canvass men, but we cannot take men up simply to get revenue out of them and then drop them. The money is of no use to the Church without the men; and we canvassers will neglect a solemn duty and defraud ourselves of a Divine pleasure and the most delightful human association if we fail to make personal friends and brothers of the men we induce to join with us in the work of the Kingdom of God.

If this principle dominated, don't you see what a revolution it would work in the Church? It would bring back the enthusiasm of the days when Christian men were all of one mind, and when the power and beauty of the Christian brotherhood took possession of the imaginations of men and carried Christianity triumphantly over the nations. The Kingdom of Heaven would again suffer violence, and the violent would take it by force, because all men would press into so noble a brotherhood.



Peace Centenary.

The General and Provincial Committees of the Canadian Peace Centenary Association, organized at Ottawa on Tuesday, the 4th inst., were announced to-day. They represent all parts of the Dominion:—

General Committee—Sir Edmund Walker, Toronto; Hon. W. T. White, Ottawa; Hon. G. H. Perley, Ottawa; Hon. T. W. Crothers, Ottawa; Sir Wilfrid Laurier, Ottawa; Hon. W. S. Fielding, Ottawa; Chief Justice Sir William Mulock, Toronto; Hon. Rodolphe Lemieux, Ottawa; Hon. Mackenzie King, Ottawa; Sir R. W. Scott, Ottawa; Hon. David Laird, Ottawa; Hon. J. A. Matheson, Premier Prince Edward Island.

The Ontario Committee consists of Chief Justice Sir W. R. Meredith, Senator Cox, Senator Jaffray, Col. James Mason, Hon. W. J. Hanna, Hon. W. H. Hearst, Hon. J. J. Foy, J. S. Willison, W. J. Douglas, J. Ross Robertson, Sir Edmund Osler, M.P. C. Macdonell, M.P., W. F. Maclean, M.P., Sir Henry Pellatt, Z. A. Lash, K.C., President Falconer, Col. G. T. Denison, N. W. Rowell, M.P.P., Rev. Dr. Carmen, Mayor Geary, J. M. Clarke, K.C., J. Castell Hopkins, Chancellor McCrimmon, McMaster University; Prof. G. M. Wrong, Toronto University; Justice Sutherland, D. R. Wilkie, Elias Rogers, Dr. J. A. Macdonald, Rev. J. G. Shearer, Judge W. R. Riddell, E. H. Biggar, and Rev. C. S. Eby, all of Toronto; J. C. Ham, Berlin; Archbishop Hamilton, Hon. Sidney Fisher, Hon. C. Sifton, George Burn, J. M. Courtney, Robert Gill, Rev. Dr. Herridge, Travers Lewis, Collingwood Schreiber, Sir Joseph Pope, A. G. Doughty, Hon. W. H. Bronson, Senator Belcourt, P. D. Ross, W. M. Southam, E. Newman Smith, K.C., Chief Justice Sir Charles Fitzpatrick, Sir Louis Davres, Mr. Justice Anglin, Mr. Justice Duff, Mr. King, Otto Klotz, F. H. Chrysler, Prof. J. W. Robertson, W. L. Scott, Sir James Grant, W. W. Campbell, Sir Sandford Fleming, H. J. Morgan, Col. D. T. Irwin, J. E. Caldwell, Senator Edwards, and J. S. Ewart, all of Ottawa; William Robins, Windsor; Rev. R. I. Warner, St. Thomas; James H. Coyne, St. Thomas; Sir George Gibbons, London; Alex. McNeill, Warton; A. T. Wilgress, Brockville.

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60TH ANNIVERSARY.

Trinity College celebrated its sixtieth anniversary on Saturday last by a function which called together over a thousand of her representative friends and graduates. The grounds and halls were thronged with guests. They were received by the Provost, the Vice-Provost, and Mrs. Llwyd, the Dean and Mrs. Duckworth, Dr. and Mrs. Boyle, Miss Cartwright and Miss Strachan.

The commemoration festival was made the occasion of unveiling a handsome portrait of Trinity's recently deceased friend, the late James Henderson. The unveiling took place in Convocation Hall, where the portrait will be permanently placed. The staff and members of the corporation assisted at the ceremony.

The Provost gave a brief address, which follows in full:—

On the 15th of January last the College celebrated its 60th birthday by gathering together in this Hall for dinner the Student Body, the Staff, and Members of Corporation, when historic addresses were given reviewing the history and work of Trinity College during the 60 years. Owing to our limited accommodation the celebration then was restricted to the students and those officially connected with the College, and the further commemoration was postponed to the present time, when all the friends of Trinity could be invited to meet together.

Also at our Jubilee Celebration ten years ago the fifty years of honourable history which the College had made for itself were amply reviewed, and such a review cannot now be repeated. The ten years since then, however, have been eventful years. The past two decades have witnessed momentous changes in the status and condition of University Education the world over. These world-wide changes, considered in their local bearing, convinced us, that in this Twentieth Century, Trinity could do its own proper work better as a Church College of the Provincial University than by continuing to occupy its previous status and exercising independent University functions in all faculties. For that reason federation with the University of Toronto was effected, and having now had fair trial and having proved eminently successful in actual results, may be regarded as firmly and permanently established. It was not without many regrets that such a change was made, but there are now few who entertain any doubt that this course was, all things considered, the wise and right one.

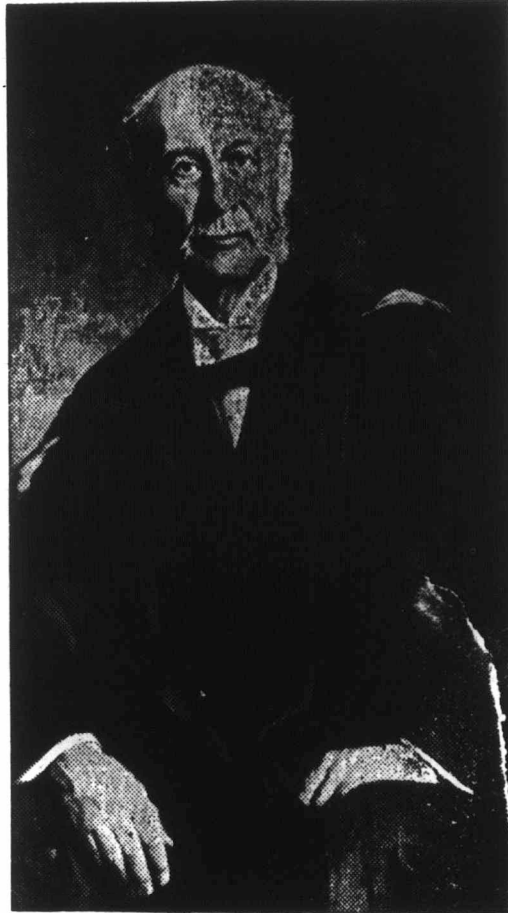
There is another change impending which will cause even deeper regret, but it has been decided upon for cogent reasons of like nature. I refer to removal from the historic site of Trinity College to our new location in the Queen's Park, which will probably be accomplished in the course of the next three or four years. That Trinity College is willing to make a change which means the sacrifice of so much that is dear to all her sons and daughters is proof enough that our alma mater places first and foremost the duty of rendering the best and most efficient service it is in her power to do. Personal preferences, when weighed in the balance with duty and efficiency, are counted of little weight.

An event of deep import which occurred almost coincidentally with the celebration of our 60th anniversary has led up to the purpose of our being met together in Convocation Hall this afternoon. When the last few days of our 60th year were running out, one of our early graduates, a warm-hearted friend than whom Trinity has had none more devoted, the late Mr. James Henderson, M.A., D.C.L., died suddenly after a very short illness. Throughout the whole of his graduate life Mr. Henderson had been a warm supporter and generous benefactor of his University. Indeed, not himself only, but the other members also of the Henderson family, have always been numbered amongst Trinity's most devoted and most valued friends. At his death Mr. Henderson made his alma mater the residuary legatee of his

estate. Under the terms of his will Trinity College should receive next year and annually thereafter for some years to come, the sum of about \$10,000 or \$11,000. Eventually, upon the cessation of annuities which are now a first charge upon the estate, a large capital sum will be received, the amount of which cannot yet be exactly calculated, but should exceed half a million dollars. This noble benefaction, while not meeting all our present needs, goes a long way towards ensuring the financial stability of an institution which the donor did so much to build up during his lifetime, and the work of which he regarded as essential to the best interests of the Church in this Dominion. To perpetuate the memory of our princely benefactor, we resolved to erect a memorial brass in the College Chapel, to be unveiled in the Autumn when the Student Body reassembles, and we commissioned Mr. E. Wyly Grier, R.C.A., to paint the excellent portrait which is now to be unveiled.

At the close of the Provost's speech the Bishop of Toronto unveiled the portrait, with the following words:—

"In the spirit of rendering unto all their due—'Honour to whom Honour is due'—we unveil this portrait to the memory of one of Trinity's most devoted sons and in thankful appreciation of the



The Late Mr. James Henderson.

services and princely gifts of James Henderson, M.A., D.C.L., to the cause of Higher Religious Education in this Province, and especially in this City and University."

Dr. Lelwyd followed, briefly eulogizing Dr. Henderson as a scholar, a Christian gentleman and a representative Churchman.

At the close of this short ceremony the portrait was viewed by many of those present who declared it a strikingly good likeness.

A garden party followed, the success of which was assured by the ideal weather and the perfect arrangements for which Trinity has always had a reputation.

Among the very many present were the Lieutenant Governor and Lady Gibson, President and Mrs. Falconer, Dr. Goggin, and other prominent members of the corporation and convocation.

The Churchwoman

HURON.

London.—St. James'.—At the closing meeting of this Branch of the W.A., which was held on June 6th, it was mentioned that Miss Nash, one of the members, had offered herself as a trained kindergarten teacher, for missionary work in China under Bishop White.

Canadian Church News

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NOVA SCOTIA.

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

Pugwash.—The 121st meeting of the Deanery of Amherst met in this place on May 21st and 22nd. On Tuesday, before Evensong, the Rural Dean, the Rev. A. E. Andrew, by the authority of the Bishop of the Diocese, inducted the new rector, the Rev. J. P. Hogan, B.A., into the living of Pugwash. At Evensong which followed the Rev. R. P. Patterson, the rector of Stellarton, preached the sermon. At the business session which was held on the following day, much business of a routine nature was transacted, the Rev. A. M. Bent, the rector of Springhill, was elected a Governor of King's College, Windsor, N.S., and letters of condolence were prepared and sent to the Ven. Archdeacon Kaulbach and to the family of the late Rev. J. L. Downing who was for 40 years the rector of River John. The next Curicanal meeting will be held at Westville on September 24th and 25th.

QUEBEC.

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

Quebec.—Cathedral of the Holy Trinity.—Trinity Sunday, June 2nd, was beautifully commemorated in the Cathedral of the Holy Trinity, Quebec, when the apostolic rite of the laying on of hands was performed by the Lord Bishop of the Diocese. Six candidates for the Diaconate were presented by the Rev. Canon Allnatt, D.D., the Bishop's examining chaplain, who is Dean of the Faculty of Divinity at Bishop's College, Lennoxville. Five of the candidates were Dr. Allnatt's own pupils, while one came from the Theological College at Montreal. With one exception all are set apart for work in the North-West and British Columbia. The solemn and impressive service was opened by an earnest sermon by the Rev. Canon Allnatt who, in the course of his remarks, dwelt upon the history of the diaconate, the duty of the people to their ministers, and the ministers' duty to their people. The Litany was sung by the Rev. W. S. G. Bunbury, B.A., assistant curate of the Cathedral. The Very Rev. Dean Williams, D.D., acted as epistoler, and the Rev. A. H. Plummer, L.S.T., was gospeller. The Rev. W. H. Moorhead, M.A., acted as the Bishop's chaplain. The large congregation present were greatly impressed by the wonderful services and the grandeur of it was heightened by the beautiful rendering of the musical portions of the service by the organist, Mr. Bishop, who knows so well how to bring out the lovely tone of the organ at the Cathedral. During their stay in the ancient capital the candidates were the guests of the Bishop and Mrs. Dunn. The following are the names of the newly-made deacons:—The Revs. H. S. Chesshire, B.A., L.S.T., A. V. Grant, B.A., L.S.T., A. H. Plummer, L.S.T., W. R. Walker, L.S.T., W. T. Haig, L.S.T., and J. R. Kennedy.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The recently published financial statement of this church marks a condition of rapid progress since Dr. Symonds became vicar nine years ago. In the year 1902 the pew rents amounted to \$3,131. This year the figure is \$7,146. Each of the successive nine years has seen a substantial increase. Plate collections and envelopes show an equally large increase, viz., \$3,224 in 1902 to \$7,426.23 in 1912. Thanks to a series of active and capable wardens the fabric of the Cathedral, which was in poor condition, has been renovated, not less than \$25,000 having been spent upon it. Progress on the spiritual side is perhaps even more marked. The Offices of the church have been extended annually to three times the number

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of people and the communicants have increased from 408 in 1903 to 805 in 1912. Missionary contributions have largely increased but scarcely in similar proportions. This is due to the fact that the Cathedral itself is a heavy burden for one congregation without endowment to carry, and there are other extraordinary items of expenses. It may, however, be noted that the Cathedral W. A. has considerably the largest membership in the diocese. No small share in the credit for this happy condition of things must be given, in addition to the wardens and other officials, to the successive able curates who have loyally supported the vicar, namely, the Rev. T. Stannage Boyle, M.A., now Dr. Boyle, of Trinity College, Toronto; Rev. F. J. Sawers, M.A., now rector of St. Luke's, Peterborough (Dr. Symond's old parish); Rev. W. Nicholson, now rector of Elgin, Man.; and the present assistant, the Rev. A. H. McGreer, M.A., who during the few months of his tenure of office, has won the esteem and affection of all.

At a well-attended luncheon which was given by the committee in charge of the Diocesan Endowment Fund at Freeman's Hotel in this city on Tuesday, June 4th, the chairman, Mr. R. Wilson Smith, announced that the Executive had decided, after careful discussion, to postpone the active campaign to raise the amount desired until October 1st. This action was deemed advisable on account of the increasing difficulty experienced by canvassers in finding the men they wanted, many having gone out of the city for the summer. To date \$27,036.07 in cash has been handed to the Synod, and the total amount of subscriptions is \$150,876. The time until October 1st will not be lost, as it is the intention to keep up a quiet canvass and to complete arrangements for a more perfect organization.

The Rev. Chas. R. Baskett, well known throughout Canada for his work in connection with immigration, was found dead on Thursday morning, the 30th ult, in his room at the St. Andrew's Home, where he always stayed during his visits to this city. He preached only the previous Sunday in St. John's Church, and though later in the week he was indisposed, his condition was not considered critical. When he did not arise as usual his room was entered and he was found lying on the floor with a box of matches in his hand. He had risen to light the gas and had evidently succumbed to a stroke of apoplexy. The deceased, who was over 80 years of age, was ordained deacon in 1876 and shortly after came to Canada, settling at first in British Columbia, where he was one of the pioneer clergymen. He became rector of Chilliwack and chaplain to the Bishop of New Westminster. In 1883 he returned to England, and had since occupied various positions. He made many trips to Canada with parties of settlers, always travelling steerage. He arrived a short time ago on the Royal George with a party of fifteen young men. On the journey over, while preparing for service one Sunday, he sustained a bad fall, and had not enjoyed good health since his arrival in the city.

Trinity.—The Rev. G. Quinton Warner, of Amherst, N.S., has been appointed curate of this church, and his duties will commence on July 1st.

St. Martin's.—The repairs on the fabric of this church have now been completed and the usual services and Sunday School were resumed last Sunday. On last Thursday evening the Rev. A. P. Shatford, the rector of St. James' the Apostle, gave an interesting lecture in the schoolhouse on "The Coronation," which was illustrated by magic lantern views.

Lachine.—St. Stephen's.—The tenth anniversary of the ordination of the Rev. Austin Ireland, M.A., the rector of this church, took place on Sunday, June 2nd, when special services were held. Mr. Ireland became rector of this parish in September, 1910, since which time the sum of \$2,000 has been paid off the church's indebtedness.

Berthier en haut.—There passed to her rest recently Mrs. A. J. Merrick, widow of the late Rev. W. C. Merrick, M.A., formerly and for many years rector of this parish. Mrs. Merrick, shortly after the death of her husband, moved to Toronto where she worked long and faithfully in connection with the W.A. of St. Philip's Branch, and she was a prominent member of many philanthropic and charitable Boards in that city. Mrs. Merrick leaves behind her a large circle of warm and attached friends who will sincerely mourn her loss. "This woman was full of good works and alms deeds which she did."

ONTARIO.

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

Kingston.—St. James'.—In order to reduce the debt on this church a novel idea was recently tried in this parish. Every member of the congregation was called upon to donate a day's pay towards the liquidation of the debt, and as a result the sum of \$300 was raised during the day and there is still quite a large sum of money to come in.

Wolfe Island.—Christ Church.—The annual vestry meeting was held on Tuesday, May 28th, the rector, the Rev. A. Bareham, presiding. The wardens' report was most satisfactory showing as it did that all indebtedness had been fully met and that a balance remains over of \$18.32. New pews have been installed in the church at a cost of \$215.31 during the past year owing to the efforts of the Ladies' Guild. The following officers were appointed and elected. Wardens, G. Gillespie, A. G. Barry; vestrymen, G. Raneous and N. Babcock.

Prescott.—At the joint meeting of the rural deaneries of Leeds and Grenville, which was held recently at this place, the clergy of Grenville deanery presented Rev. W. G. Swayne, rector of Lansdowne Rear, with a handsome leather robe case, and an address expressing their regret at his removal from the deanery, extolling his splendid work in the parish of Oxford and wishing him god speed in his new sphere of work.

Belleville.—St. Agnes' School.—On Whitsuntide, at half-past four in the afternoon, a very solemn and impressive service was held in the school chapel. The Lord Bishop of Niagara, in the absence through illness, of the Lord Bishop of Ontario, patron of the school, dedicated a beautiful silver communion service, and unveiled two handsome brass tablets, mounted on oak, in memory of Mrs. F. R. Lingham, foundress of the school, and of Mr. Lingham, her husband, who so ably assisted and carried on her work. The memorials were presented by the members of the staff and the pupils, past and present. The Rev. G. R. Beamish, chaplain of the school, in a few appropriate words, spoke of the great work done by Mr. and Mrs. Lingham, and of the high esteem in which they would always be held by those connected with the school. The Lord Bishop then gave a very earnest and helpful address, taking for his text, St. Matthew v., 14 and 16 verses: "Ye are the light of the world," "Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

Christ Church.—The rector, the Rev. R. C. Blagrove, left on May 30th for England on a well-earned holiday. On the eve of his departure a number of the men gathered in his rooms and in behalf of the congregation presented their rector with a purse of gold. The Girls' Bible Class also gave him him a fine solid leather suit case. Mr. Blagrove will be away three months. He will first go to London, then to Cambridge, where he intends to take a course in the summer school at the university there. The remainder of the time will be spent visiting England, Ireland and Scotland. During his absence, the Rev. R. S. Montgomery, of Trinity College, Toronto, will be in charge of the parish.

OTTAWA.

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

THE DIOCESAN SYNOD.

Ottawa.—The annual meeting of the Synod of this diocese has been held during the past week, and while the proceedings did not take up a great deal of time and the business developed nothing sensational or startling, there was a record of substantial progress to report, and that sterling development which is least often heralded with much sounding of trumpets. The opening service was held in the cathedral on the evening before the business of Synod was taken up, and was attended by a large congregation. Prayers were read by the Ven. Archdeacon Bogert, and the Rev. R. W. Waterman, rector of Huntley, and Rev. T. J. Stiles, rector of Cornwall, read the lessons. After the sermon, which was preached by Rev. Dr. VanAllen, of Boston, His Grace the Archbishop of Ottawa pronounced the Benediction.

Dr. VanAllen's sermon was a powerful defence of the catholicity of the Church, which, in the words of his text, was "built upon a rock, and the gates of hell shall not prevail against it." The preacher emphasized the divine foundation of the church, whose head was the Divine Son, not any earthly potentate. The communion of the faithful was pointed out as necessary to true religion. An individual who cut himself free from the church and proceeded to interpret Scripture and doctrines as he pleased, must not be surprised if, like a limb cut off from the human body, he withers and dies in agnosticism.

At roll call next morning when the business of Synod commenced, about 120 delegates, clerical and lay, answered to their names. Organization was completed by the appointment of Mr. J. F. Orde, K.C., as lay secretary, with Messrs. F. H. Gisborne and A. A. Weagant assistants.

After the roll call of delegates Mr. J. M. Courtney, convener of the audit and accounts committee, presented the annual report declaring correct the amounts placed on the balance sheet drawn up by the finance committee. The latter reports shows the receipts of the diocese for the year to have been \$4,312.72 as compared with a total expenditure of \$3,410. The Synod adopted the reports of the education committee, the Sunday School committee, the augmentation fund committee, and the collegiate night school committee. The report of the statistics committee was referred to the board of rural deans for consideration by the rural-deacon chapters. Much time was spent discussing and amending the report of the reorganization of committees, which recommended that one strong executive committee be substituted for all the standing committees. As the result of this recommendation, a representative executive, mostly elective, will be appointed and will consider all subjects. Rev. J. M. Snowdon read the reports of the Missionary Society and the Diocesan Mission Fund, which were accepted without alteration. The new apportionments have removed many discrepancies, and remedied many complaints. The amounts asked for under the new division are: Missionary Society, \$10,000 and \$1,500; Diocesan Missions, \$9,000; Widows and Orphans, \$1,350; Clergy Superannuation, \$1,200; Divinity Students, \$1,200; S.P.C.K., \$250; total, \$24,500. The following are the names of those elected as delegates by the Synod:—Delegates to the Provincial Synod: Clergy, Archdeacon Bogert, Canons Elliott and Kittson, Revs. E. A. Anderson, W. M. Loucks, A. W. Mackay, W. A. Read, C. Saddington, J. M. Snowdon, T. J. Stiles, R. B. Waterman, A. H. Whalley; laity, Messrs. C. McNab, F. H. Gisborne, W. H. Rowley, John Bishop, Dr. Weagant, Courtney, Orde, G. A. Stiles, C. H. Eliot, J. R. Armstrong, Col. Matheson and J. T. Lewis. Mission board: Clergy, Revs. Messrs. Mackay, Elliott, Kittson, Saddington, Waterman, T. J. Stiles, Whalley, Clayton; laity, Messrs. McNab, Gisborne, Weagant, Rowley, Heney, G. A. Stiles, Col. Balderson and Col. Matheson.

Possibly the most interesting event in connection with this year's meeting of the Synod took place on the morning of the second day, when on behalf of the whole diocese His Grace the Archbishop was presented with a magnificent life-size oil portrait of himself, in full canonicals. The presentation was made to commemorate the golden wedding of Archbishop and Mrs. Hamilton. As the anniversary occurred during Lent, it had been decided to postpone the presentation till the meeting of Synod. Practically all the delegates attending this year's meeting of Synod were present when Mr. W. H. Rowley performed the happy ceremony of unveiling the portrait.

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The address, which was feelingly read by the Venerable Archdeacon Bogert, was as follows: "We, the clergy and laity of the diocese of Ottawa in Synod assembled, desire to approach Your Grace with words of greeting and heartfelt expressions of congratulation, that you have been able to celebrate the fiftieth anniversary of wedded life and so reach the golden year of your nuptial felicity. In these congratulations we gladly include Mrs. Hamilton, who has shared with Your Grace the joys and the responsibilities of your long and happy life. Divine Providence has given to you many days of usefulness in the Church of your fathers. You have lived to see your children's children, and so receive the ancient blessing bestowed upon those who have been faithful in their day and generation. A half century of duties well fulfilled in the priesthood and the episcopate is as a crown of glory that can never fade away. The memory of the early days of Canadian Church history will be entwined with the names of those in the episcopate who have made the Church a united one from the Atlantic to the Pacific. It will also be connected with those who have moved this Canadian branch of the Church Catholic to recognize the great responsibilities of her mission and to emulate the deeds of our fathers, who made the English name stand for justice and religious zeal among the nations of the world. Your Grace will share in the renown of the House of Bishops; and this diocese rejoices that its earliest steps were taken under your guidance; and its prosperity will be accounted due, under God, to your untiring and unselfish zeal as well as to your earnest work in organizing it. We shall ever pray for the continued health and happiness of Your Grace and Mrs. Hamilton, and that the evening of your lives may be bright with the hope of eternal blessings." "I appreciate your gracious words of kind congratulation," said the Archbishop in reply, "and thank you right heartily for the warm and attractive feelings which have bound us so closely and so happily together in the blessed work of God's Church in this diocese. Our peace and unanimity have been undisturbed because we have one and all sought to advance in the unity of the faith and of the knowledge of the Son of God into a full grown man—unto the measure of the stature of the fullness of Christ—that we be no mere children, tossed to and fro and carried about by every wind of doctrine—but speaking the truth in love may grow up in all things into Him which is the Head, even Christ from whom the whole body fitly framed and compacted together through that which every joint supplieth maketh increase of the body unto the edifying of itself in love. The Son of God and His Church are all in all to us. In Him we are in His Church, His mystical body—and in His Church we are united unto Him who is the Head over all things to the Church which is His Body. So long as we make much of our union with Christ and His Church we shall have the hope and the brightness which God has provided for us even in this dark and sinful world. The hopes and joys which are before us in England's branch of the Holy Catholic Church will always be in advance of all that we can picture to ourselves so long as we are true and loyal to her—so long as we hold intelligently and firmly and devotedly to the one Catholic and Apostolic Church. All the rich blessings which God has entrusted to us and our children we desire that all without exception should share freely and abundantly with us. Having this desire we have peace amongst ourselves and with others. Our aim and our hope are in God's time to be one with all in Christ Jesus our Redeemer and in His Church, which ought to be the One Mother of us all. Mrs. Hamilton unites with me in thanking you all, and we pray God to bless you and your families and His Church in all your parishes." The painting was on exhibition in Lauder Hall after Synod adjourned and many availed themselves of the opportunity of viewing it.

Maberly.—Laying Foundation Stone.—A very interesting event in the Anglican communion in the Mission of Maberly, took place on May 24th at Brooke, Ont. The following clergy were present: The Rev. Rural Dean Fisher, of Port Elmsley; Revs. A. E. Smart, of Sharbot Lake, Ontario Diocese; D'Arcey Clayton, Perth; L. Aborn, Lanark; C. F. Clarke, Pakenham; and Rev. G. A. Brunet (incumbent). Each of the clergy were appointed to take part in the service. A large number gathered to witness the laying of the stone by the Rural Dean. The Rev. C. F. Clarke, former incumbent, preached the sermon. There was a large congregation, the singing being hearty and a very marked spirit of devotion was shown throughout the service.

After the service an excellent tea was served by the ladies of the congregation, after which speeches were delivered by the different clergymen and Colonel Balderson of Perth. Much credit is due to the former rector, the Rev. C. F. Clarke, and the present incumbent, upon whom the work of financing the church has fallen. The church is to be of stone, to seat comfortably 150 people with a chancel and basement.

TORONTO.

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

Toronto.—The Lord Bishop of Toronto held a confirmation service in St. Mark's Church, West Toronto, on Sunday morning last, and in the evening he held a similar service at St. Augustine's. On the same day the Right Rev. Dr. Reeve, the Assistant Bishop, held a confirmation service in St. James', Orillia.

St. Luke's.—A most successful garden party was held in the rectory grounds on the afternoon and evening of Wednesday and Thursday of last week. The weather was propitious for the most part and the attendance, especially on the latter day, was good. An out of door performance of "The Pied Piper of Hammerlin" was given in the grounds both morning and evening, and shortly after eight on both evenings a really excellent dramatic entertainment was given in the school-house which proved most enjoyable. The proceeds of the garden party, which were given to the fund for liquidating the debt on the school-house, amounted to about the sum of \$200 in all, which was a decided advance on last year. Everything went off without a hitch of any kind, and the actors who took part in the two plays showed great enthusiasm in their several undertakings.

Bishop Strachan School.—On Thursday evening, May 30, in the chapel of this school, a special service for the Bishop Strachan School Association was held. The chaplain, the Rev. James Broughall, the rector of Grace Church, conducted the service, and a special sermon was preached by Rev. E. C. Cayley, the Rural Dean. The school choir, supplemented by former pupils, provided the music. The Provost of Trinity College, Mr. Stuart Strathy, Miss Grier and members from Guelph, Ottawa, Montreal and Brantford were present. On Friday at 3 o'clock the fourth annual meeting of the Association took place in the school, when an enthusiastic welcome was extended to Miss Walsh, the new Principal. Among the reports of the various committees, special interest was attached to that of the delegates representing the School Association on the Local Council of Women and to that of the Social Service Committee. The latter showed a good beginning made in the work undertaken in connection with the Jewish mission in Holy Trinity parish. The treasurer's report showed an excellent financial position and \$150 of the surplus was added to the chapel fund. The following officers were elected for 1912-13:—President, Mrs. DuVernet; vice-presidents, Mrs. H. Rae and Mrs. C. Charles Robinson; corresponding secretary, Miss H. Goad; recording secretary, Mrs. Derwyn Owen; treasurer, Mrs. Bate. Mr. Stuart Strathy, the association's representative on the School Council, then gave a brief account of the new school soon to be built on College Heights. After the meeting adjourned about 130 members were entertained at high tea in the school dining hall by Miss Walsh. In the evening the present

A Church Interior

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is neither tame nor monotonous nor without interest. Their work has a charm of colour and appropriate design that never wearies.

TORONTO & WINNIPEG

pupils of the school gave an admirably acted operatta, "Beauty and the Beast."

Trinity College.—Prizes and Scholarships in Arts on the results of the Examinations of the University of Toronto, June, 1912.—IV., Prince of Wales prize for classics and jubilee scholarship, J. G. Althouse; prize for romance languages, Miss G. E. Crane; prize for Teutonic languages, Miss A. E. Johnston; prize for general proficiency, Miss V. B. Thomson. III., Dickson scholarship in Teutonic languages, Miss M. G. Elliott. II., Burnside scholarship in English and history (classics), Wellington scholarship in classics, A. K. Griffin; Burnside scholarship in English and history (modern), Miss M. J. Clarke; Wellington scholarship in mathematics, H. S. Hayes; Dickson scholarship in modern languages, Miss M. A. Evans; Dickson scholarship in science, Miss A. D. Hone; college scholarship in modern history, Miss O. A. Reidd. I., Wellington scholarship in classics, R. A. Hendy; Dickson scholarship in modern languages, Miss M. Clench; Dickson scholarship in science, D. A. Keys; Pettit scholarship in Greek and Hebrew, W. McL. Clarke. Class standing at the final examination in arts was as follows for Trinity students:—J. G. Althouse Class I., second place in classics; Miss G. A. Botstord II., 9 in English and history with the modern option; Miss M. B. Chambers II., 30, equal in proficiency in the general course (ethics); H. A. E. Clarke, general course (Hebrew, ethics); K. F. Cleall II., 10 in political science; H. R. Cluff, general course; J. B. Collip II., 1 physiological and biological chemical sciences; Miss G. E. Crane I., 3 in Teutonic languages and in romance; J. S. Witchburn III., in political science; Miss J. C. Ewart II., 2 in mathematics; Miss E. B. Gaviller II., 3 in romance languages; Miss G. Goldie II., 39 equal in general proficiency (ethics); Miss E. M. Herrington I., 5 equal in classics; F. B. Hornby, pass in philosophy; J. H. Horford II., 1 equal in general proficiency; G. B. Jackson, pass in political science (through illness); Miss A. E. Johnston I., 1 in Teutonic languages, and I., 5 equal in romance languages; Miss L. M. Kelley II., 6 equal in general proficiency; W. Leman II., 1 equal in general proficiency; Miss M. S. U. Newton I., 3 equal in Teutonic languages, and I., 5 equal in romance languages; Miss F. P. Plummer I., 5 equal in romance languages; Miss S. L. Ponsford II., 5 equal in romance languages; A. H. Priest II., 2 in English and history with the classical option; J. A. W. Robinson II., 34 equal in general proficiency; Miss V. B. Thomson I., 1 in general proficiency; R. H. Tye, general course (Latin, Greek, Hebrew and ethics); Miss F. B. Wallace II., 15 equal in general proficiency; Miss L. F. Wilson II., 23 equal in general proficiency. Thus it is easy to see that the Church College has again more than held its own. Out of the five candidates in the first class in classics two belong to Trinity, Mr. Althouse and Miss Herrington; out of six in the first class in Teutonic languages three belong to Trinity, Miss Johnston, Miss Crane and Miss Newton; out of eight in the first class in romance languages, four belong to Trinity, the Misses Crane, Johnston and Newton, with Miss Ponsford. Three of these ladies have accordingly the distinction of a double first, which also was obtained by Mr. A. K. Griffin in the classics and in the English and history with the classical option of the second year. Miss Johnston stood first in Teutonic languages. It is noteworthy that among the many ordinands from the College this year were the best classical students of their respective years, colleges and universities, Mr. J. A. Dixon, M.A., of Trinity and the University of Toronto, and Mr. C. Paterson-Smyth, B.A., of McGill.

St. Stephen's.—The Rev. Hugh Taylor, who was one of those who was ordained to the deaconate in the cathedral on Trinity Sunday last, has been appointed to the curacy of this church in the place of the Rev. W. G. O. Thompson, who has been appointed rector of Beamsville. Mr. Taylor is the son of the Rev. E. B. Taylor, the rector of Holland Landing.

Sunderland.—The Rev. Rowland Macdonachie, who has been in charge of this Mission for some time past, has been appointed to the charge of Minesing, and the Rev. R. A. Forde has been appointed to succeed him at this place.

Cookstown.—A convention of the Sunday School teachers of the Rural Deanery of South Simcoe was held at St. John's Parish Hall in this place on Friday, May 31st. The Holy Communion was celebrated at 9 a.m. A round table conference conducted in the afternoon by the Rev.

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Brighton

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R. A. Hiltz, general secretary of the Sunday School Commission, was most instructive. The teachers were given a clear insight into some of the work of the Commission and decided to take advantage of many of the facilities provided by the Commission for the upbuilding of the system and organization of their schools; nothing could have been more helpful than such a conference for clearing away the perplexities and solving the problems that meet the earnest teacher. The Rev. Canon Morley, financial secretary of the Toronto Cathedral Fund, addressed the convention on the subject of the cathedral, pointing out the inadequate size of any church building at present existing in that city to accommodate the congregation on special occasions. The intentions of the Bishop to make the cathedral a real missionary force in the diocese were also explained. In the evening the Rev. R. A. Hiltz addressed the congregation on the advantages of the wise grading of the Sunday Schools.

Brighton.—The fifty-eighth meeting of the Ruri-Decanal Chapter of Northumberland was held in this place on Monday and Tuesday, May 27th and 28th, with the following present: Rev. E. W. Pickford, Rural Dean, Rev. W. Creswick, Rev. T. J. O. Fenton, Rev. C. W. Holdsworth, Rev. C. H. Brooks, Rev. G. L. Gray, Rev. M. Greaves of Cobourg, Rev. F. J. Sawers, Mr. H. Hesketh, Mr. D. M. Rose, L.M.M. Secretary, and the Ven. Archdeacon Davidson of Guelph. Evening prayer was said at St. Paul's Church when an excellent sermon was preached by the Ven. Archdeacon Davidson. On Tuesday morning prayer was said at 8.30, and there was a celebration of the Holy Communion at 9 o'clock. The Chapter met at 10 o'clock when the Greek Testament passage, 2 Timothy iv. was read and many helpful comments were made. After the business of the chapter was finished Archdeacon Davidson gave a carefully prepared address on the subject of "Christian Unity." Considerable discussion followed. Mr. and Mrs. Creswick kindly entertained the members of the Chapter to luncheon, and after the luncheon Mr. D. M. Rose informed the Chapter of the present work and aims of the L.M.M. The Rev. James Sawers then read a review of Dr. Deurey's book "Jesus and the Gospel"; and the Rev. T. J. Fenton read an interesting paper on the subject of "Inspiration." After the usual votes of thanks had been passed, a very helpful meeting was brought to a close with prayers by the Rural Dean.

Deer Park.—Christ Church.—Special services were held in this church last Sunday. The rector, the Rev. T. W. Paterson, preached in the morning and the Rev. R. J. Moore, the rector of St. George's, in the evening.

Balmly Beach.—St. Aidan's.—The boys of the 51st Troop of the Baden-Powell Scouts who belong to the church school gave a social evening lately at which they realized about \$50, and with this money they will purchase camp equipment. Mr. H. G. Hamilton, Assistant Commissioner for Ontario, presided, and also presented the prizes. In the course of his speech he gave some excellent advice to the scouts.

Woodbridge.—The Lord Bishop visited this parish on Monday, June 3rd, when a confirmation service was held and eight candidates were presented for the apostolic rite. It was a great pleasure to have our Bishop amongst us and his words of encouragement were much appreciated. The churchwardens have put in a telephone at the rectory which is a great convenience and the Women's Guild in making necessary repairs have worked splendidly. A very successful tea was given by them on Wednesday, May 29th, when the rector and Mrs. Evans welcomed the guests and a very pleasant afternoon was spent.

NIAGARA.

**The Right Rev. Clark, D.D., D.C.L.,
Lord Bishop of Niagara.**

Hamilton.—Christ Church Cathedral.—The Lord Bishop of the Diocese held a general ordination in this church on Trinity Sunday when he ordained the following gentlemen to the diaconate and the priesthood respectively:—Deacons: Messrs. Arthur Hamilton Howitt, who is in charge of the West Hamilton Mission; William Geo. Tebbs, who is in charge of the parish at Erin; and William Burt, of Port Colborne, who will go to Lowville parish. Priests: the Rev. G. O. W. Thompson, of Thorold, whom he has ap-

pointed rector of Beamsville; and the Rev. A. Ketterson, of Toronto, who at present is in charge of St. Phillip's Hamilton, in the temporary absence of the rector, the Rev. C. B. Kendrick. The ordination sermon was preached by the Rev. Canon Kerr, of St. Catharines, and the candidates were presented for ordination by the Very Rev. Dean Abbott.

Burlington.—St. Luke's.—On Sunday morning, May 26th, the rector of this church, the Rev. F. W. Hovey, assisted by the wardens, Messrs. Allan Nicholson and A. B. Lambe, and John Pettit, unveiled a handsome memorial window, given by the members of the congregation in memory of the late Canon William Belt, M.A., and his wife, Laura Alison. The window is taken from Hoffman's famous painting, "Christ Knocking at the Door," the work being beautifully executed by the H. T. Lyon Glass Company, of Toronto. The service of unveiling was a very impressive one. The wardens conducted the rector to the place of unveiling and John Pettit, as representative of the donors, asked the congregation of the church to accept the window, which was given "for the glory of God, the adornment of His Church, and in memory of the late Rev. Canon William Belt and Laura Alison, his wife." On behalf of the rector, the churchwardens and congregation, the rector said: "I gratefully accept this, your pious offering, and pray you to assist me to unveil the same, and to dedicate it to the service of Almighty God." Suitable prayers being offered up, the flag which hung over the window was let down by Allan Nicholson, and the concluding prayers were said. The rector then preached from the text: "Behold! I stand at the door, and knock, if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with Me." Rev. iii., 20.

HURON.

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

London.—On Friday last Mr. F. W. Betts entertained the Rev. R. W. Norwood, the new rector of the Bishop Cronyn Memorial Church at luncheon, and he also invited the Bishop and a number of the city clergy to meet his guest of honour. At the close of the meal the Bishop, on behalf of himself and the clergy who were present, extended to Mr. Norwood a hearty greeting from them all, to which Mr. Norwood made a suitable reply.

St. Thomas.—St. John's.—The second anniversary of the opening of this church was held on Sunday, May 19th. The Rev. T. G. A. Wright, M.A., conducted the services both morning and evening. The choir also rendered appropriate music for the occasion. On Wednesday evening the 22nd May, the anniversary supper was held in the schoolroom and was largely attended. The Rev. Canon Tucker gave an inspiring address. Short addresses were also given by the Rev. T. G. A. Wright and the rector, the Rev. W. F. Brownlee, who, in the course of his remarks, stated that the debt for the building fund had been reduced by \$2,033 since April 30th, 1911, while the Ladies' Aid had borne the interest amounting to \$664.76.

Burford.—Trinity.—The appearance of this church has been greatly improved by the addition of a new Wilton carpet for the chancel and cocoa nut matting in the aisles. The cost, \$160, has been made up almost in full by the faithful work of the members.

Mitchell.—The spring meeting of the Perth deanery, combined with a most excellent Sunday School convention, was held in Trinity Church and school room a few days since. The day's proceedings opened with a celebration of the Holy Communion by the Rev. Rural Dean Taylor and the rector, the Rev. T. J. Charlton, after which the Chapter of the Deanery assembled. There were several visiting clergymen also present. The apportionment for Missions caused a good deal of discussion, and while there were one or two parishes which had come short, it was felt the deanery as a whole had done well. A good deal of other business was transacted concerning rearrangement and extension. In the afternoon the Sunday School convention assembled, the Rural Dean in the chair. There was a large attendance from outlying places. The following were the speakers and their subjects:—Rev. R. F. Nie, Palmerston, "Recognitions and

Rewards; Adult Bible Class, Mr. H. Burns; Home Department, Rev. R. F. Nie; Teacher Training Class, Dr. Silcox; Font Roll, Rev. Bart Howard; The Sunday School Teacher, Dr. Silcox. All these subjects were followed by discussion. The Rev. Bart Howard, Diocesan Secretary for Sunday Schools, gave an illustrated talk of the work. After this tea was served by the ladies and a large number sat down to an excellent repast. After tea, the Rev. W. T. Cluff presided, when the following subjects were treated: Sunday School Attendance, Rev. J. W. Hodgins; The Sunday School as Viewed by a Layman, Mr. H. Bouis; Rewards and Objects, Rev. C. J. Charlton. At eight o'clock shortened form of evening prayer was held in the church, conducted by the Rural Dean and the rector. The Rev. C. F. Jeakins, M.A., B.D., preached a good sermon upon Christian Work. The whole day was a happy and very helpful one. The hospitality of the congregation was unbounded.

Kincardine.—Church of the Messiah.—The organ of this church has recently been rebuilt and enlarged at a cost of \$800.00, the contractors being the well-known firm of Edward Lye and Sons, Toronto. On May 22nd the organ was opened and an organ recital was given by Mr. A. H. Lye. A large congregation was present and the offertory, together with what is on hand and subscribed, was sufficient to pay for the whole improvement. Recently a surpliced choir was introduced and this, together with the enlarged organ, adds much to the beauty and interest of the services. Since our present rector, the Rev. H. A. Wright, came to this parish, many improvements have been made both in the parish property and the services of the church, and the congregation is steadily growing.

Hanover.—The annual convention of the deanery of Bruce was held in this place on Tuesday evening and Wednesday, May 28th and 29th. On the first day, at the opening service, the Ven. Archdeacon Mackenzie, the rector of Brantford, preached. Many interesting matters were discussed by the members of the Ruri-decanal Chapter at their meeting on Wednesday. The W. A. of the Deanery also held a well-arranged meeting on the same day under the presidency of Mrs. Powell, of Chesley. Miss Gower, the secretary of the Diocesan W.A., was present, and gave a most helpful address. In the afternoon both the members of the Chapter as also of the W.A., joined in a programme dealing with Sunday School work. Many reports were presented and a constitution was adopted. Mrs. Hamilton, of Southampton; the Rev. R. F. Nie, of Palmerston; the Rev. T. B. Howard, of London; and Mrs. F. E. Rowell, of Chesley, read a series of interesting papers. In the evening a public missionary meeting was held at which the Rev. J. Cooper Robinson was the leading speaker.

Durham.—The Sunday School Association of the Rural Deanery of Grey held their annual meeting here on May 28th. At the opening service the Rev. Canon Spencer preached on the subject of Sunday School work. At the business session which followed on later excellent papers were read on the subjects of "Confirmation," "The Home Department," and "The Font Roll Department," by the Revs. E. G. Dymond, of Markdale; R. F. Nie, of Palmerston, chairman of the Committee of Sunday Schools in the Diocese of Niagara; and J. R. Robinson, of Thornbury, respectively. Mr. Benjamin, of Dundalk, also read a paper on "The Child." A full discussion on all the matters brought before the convention took place. Routine business of considerable importance was transacted at the rural-decanal meeting, at which the Rev. W. H. Hartley, the rector of Durham, was elected secretary. In the evening a public missionary meeting was held at which the Rev. J. Cooper Robinson, a missionary on furlough from Japan, spoke on the work of the Church in that country.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

York Factory.—The Rev. and Mrs. R. Faries, of York Factory, Hudson's Bay, are on their way to their distant Mission Station and they intended to leave Winnipeg for the Far North about June 4th. They have been spending their furlough in the East in the Diocese of Montreal, and are much cheered and strengthened by all the kindness and hospitality shown them by their brethren in Eastern Canada. Mr. Faries gave some

very interesting lectures on his work in the North in many parishes in the Diocese of Montreal, and his sermons generally stirred up an interest in the work of the Church among the natives of the Far North. Mrs. Faries was generally admired whenever she appeared before our women workers in Canada, for she showed her fitness for the arduous work in the North by her indomitable courage to face the hard conditions of life, her burning zeal for the salvation of the Indians and Eskimos, and her ability to care for the physical needs of life. Their nine months' furlough has been very beneficial to them in many ways as well as being a benefit to their work. New friends have been added to their list, more people are taking an interest in their work, while they have been able to raise a little money for their Mission. Mr. Faries sent a letter through this paper asking for a carpenter to volunteer to go out and help him in his work of building. Only one elderly gentleman from the Diocese of Montreal thought about going, but owing to his age and circumstances, it was thought better for him to reconsider, and he has decided not to go. So Mr. Faries has not succeeded in arousing any of our young artisans to a sense of missionary obligation, and he will be obliged to give what labour he can spare to the building in his district while he carries on his many duties as missionary. A residence for the missionary has to be built at York Factory, the Indian Church has to be repaired and removed. This work needs the brains and ability of a skilled mechanic. Then there is the church at Severn which also needs repairing. Mr. and Mrs. Faries earnestly desire the prayers of the brethren at home that they may "be strong and of good courage," that the Spirit of God may rest upon their labours, and that the Banner of Christ may be firmly planted in the frozen regions of the North.

RUPERT'S LAND.

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

Winnipeg.—St. Peter's.—On Trinity Sunday, June 2nd, Rev. Dr. F. S. de Mattos was inducted as rector of this church by His Grace the Archbishop, who delivered an appropriate charge to priest and people before a large congregation. His Grace also confirmed a class of twenty candidates, five of whom were from St. Barnabas' Mission. The parish is taking on new life since the coming of the new rector.

St. James'.—The Rev. Canon Cowley who was for 28 years the rector of this parish and who resigned in 1909, has decided to leave this city. He will in future reside in Victoria, B.C. Canon Cowley succeeded the Rev. W. Cyprian Pinkham, now Bishop of Calgary, as the rector of this parish in 1881.

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Gladstone.—A meeting of the Ruri-decanal chapter of Portage la Prairie was held in this place on May 22nd and 23rd. The sermon at the service, which was held in All Saints' Church on the evening of the first day, was preached by the Rev. Canon Murray, of Winnipeg. The Rev. Rural Dean Belford presided at the business sessions on each day when a number of interesting reports were read and a great deal of general business was transacted. On the second day the Rev. W. A. Fyles, the Sunday School Field Secretary, spoke on the subject of Sunday School work in the district.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

Saltcoats.—During the incumbency of the Rev. H. Dobson Peacock, much progress has been made in the parish. A large commodious vicarage has been built costing \$3,000, a new organ purchased for the church, a good surpliced male choir of twelve voices formed, and a new furnace placed in the church. A piano has been purchased for the use of the Dramatic Society. A company of Boy Scouts was formed in 1910 and during this year a cricket club with the vicar elected captain. Mr. E. A. Alson, Trinity College, Dublin, has been appointed Hon. Lay Worker, and is doing very valuable work in the parish. At a recent meeting of the parishioners it was unanimously decided to relinquish the diocesan grant, and so become self-supporting. The present incumbent, who has been here three years, will be the first rector, and, it is believed, the youngest rector in the diocese.

SASKATCHEWAN.

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

Hudson Bay Junction.—St. Patrick.—The Rev. R. Brandt has been appointed incumbent of this church. This will enable the people living here to have divine service every Sunday instead of every alternate Sunday as heretofore. A meeting of the congregation was held on May 15th for the purpose of appointing churchwardens and vestrymen, and resulted in the following being elected:—Incumbent's warden, Constable C. T. Hildyard, R.N.W.M.P.; people's churchwarden, A. C. Loton; vestrymen, A. Sizland, C. Robinson, J. D. Matheson and J. Dent. A Ladies' Aid Society has been formed under the presidency of Mrs. Alfred Loton, with Mrs. Adler as vice president, and Mrs. Robinson as secretary-treasurer. Their first undertaking was to organize a picnic for the benefit of the school children, the place chosen for the entertainment being the banks of the Etoimami River. Nearly one hundred of the residents of the town attended and the vehicles were supplied gratis by Mr. N. Viney, Mr. J. Marcotte and the Red Deer Lumber Co; sandwiches and cakes were donated by the hotels and several ladies of the town. The weather was exceptionally fine and the time was occupied by sports of various kinds such as tugs-of-war, foot racing, fishing, etc., etc. We wish to heartily thank the many kind friends who contributed to our enjoyment. Mr. A. Sizland has kindly consented to act as organist and choirmaster. Constable Hildyard presented the congregation with some cathedral psalters which are a great help when singing the chants. The congregation is badly in need of Prayer and Hymn Books, and the members are endeavouring to raise a subscription to procure a new supply. The ones on hand being old and with small print, do not seem to add to the brightness of the services. The Sunday School promises to be a success. The children muster in full strength every Sunday morning and the expenses of this class are defrayed by the children so as to enable the incumbent to supply them with catechisms, text-cards, leaflets and gospel stories, etc. The incumbent visited Ruby Lake Lumber Mill on a recent Sunday and held service there. As it was his first visit the attendance was small, only twelve men attending, but as his visits will be regular now he hopes to have a larger congregation subsequently. The town is growing larger owing to the present boom in real estate and the large number of prospectors visiting here lately.

Correspondence.

RETREAT FOR CLERGY.

Sir,—May I ask the liberty of making known to the clergy through your columns that a Retreat for Clergy will be held at Bishop Bethune College, Oshawa, from Tuesday evening, September 3rd, to Saturday morning, September 7th. The last service of the Retreat will be held in time for the clergy to leave by the 8.09 and 8.23 a.m. G.T.R. trains leaving for west and east respectively on Saturday morning. The conductor of the Retreat will be the Rev. H. P. Bull, of the Society of St. John the Evangelist, Boston. Any information may be obtained from the undersigned.

Chas. L. Ingles.

408 Brunswick Ave., Toronto.

CHURCH SUMMER SCHOOLS

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For information, write to

MR. R. W. ALLIN,
627 CONFEDERATION LIFE BUILDING TORONTO

DARKENED WINDOWS.

In the issue of the "Canadian Churchman" of 30th May there are some observations on the subject of stained-glass under the heading of darkened windows. It is aptly that so many designers and manufacturers of stained-glass allow themselves to be misled by the erroneous ideas and demands of their patrons, with the result of the production of a good deal of work which is distinctly inferior because of the disregard of the principles on which stained-glass art is based. Those who imagine that such work should be executed in dull and darkening colours, forget, or do not know, that; 1, the purpose of a window is to admit light, not to exclude it; 2, the purpose of stained-glass is to modify or temper the light, not to obscure it; and, 3, that the "dim religious light" of old glass is generally nothing more than many years' accumulation of dust and dirt, to be remedied, not by the destruction of the work, but by a liberal and judicious application of soap and water.

A lover of the Art.

Sir,—Having seen in the daily press that the new management of the "Canadian Churchman" intend enlarging its scope and usefulness. May I venture with a suggestion? Would it not be wise and well for you to systematically devote some little space in the interest of our Sunday Schools? Here is a new, untouched territory. I am fully persuaded that the "Churchman" could be made a valuable if not an indispensable help to every teacher in our Church Sunday Schools throughout the Dominion. I am prepared if required to enter more on the details of this suggestion. I hope others will take up and discuss the point.

I am, Yours truly, H. Caplan.

Sir,—There is no doubt that "Spectator" is correct in his account of Bishop Gore's words. I read them in the Guardian's report of the speech, and they have been quoted frequently in other journals, e.g., "The Nation." I am not quite sure, but I think the Bishop's words were "Atheist or Nonconformist." Apart from this expression, the Bishop's entire speech might be described as a "pathetic wail" over the difficulty of rousing Anglicans to a sense of the social evils of the day. Mr. Rowland seems to be unaware of the fact that Bishop Gore is a supporter of Welsh Disestablishment, along with two other Bishops.

H. Symonds.

Family Reading

THE RULE OF KING GOMBEEN.

O Devlin dear, an' did ye hear the news that's goin' round?
The farmers are resolved to bring the Party to the ground.
They're burstin' up intirely the Nationalist machine,
For there's a cruel plot agin' the rule of King Gombeen.

I met with Johnny Dillon—faix! he wasn't lookin' grand—
And says he, "How's poor ould Russell, an' how does he stand?"
He's the quarest of tectotallers that iver yet was seen,
For he's fightin' like a Trojan in defence of the shebeen!

I'm sick of Horace Plunkett and of hearin' what he's done
To win for poor ould Ireland a good place in the sun.
Him a credit to the country? What the blazes do they mean?
Why, the credit of the country is nothin' but Gombeen!

O if the struggling grocers are defrauded of their due,
Let it remind them of the way King John oppressed the Jew!
So let us hope the Holy Pope will issue a decree
To fix five shillings as the price for iv'ry pound of tea.

Whin laws can stop the Guinnesses from brewin' anny stout,
An' whin the Fates make Willie Yeats a Unionist Boy Scout,
Then I'll desert the Shylocks that keep the country lean,
But till that day I'll bolster up the rule of King Gombeen.
From The Spectator. C. L. G.

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Personal and General

"The Alliance of Bible Crusaders" is being formed in Toronto to check higher criticism of the Bible.

The many Toronto friends of the late Mrs. A. J. Merrick, have learned with deep regret of her death in Berthierenhaut, Que.

Dr. Griffith Thomas and Mrs. Thomas leave England in July to spend the month of August at the Hotel Monte Rosa, Zermuth, Switzerland.

Dr. Grenfell, C.M.G., the well-known medical missionary on the

Labrador Coast, returned last week from England together with his wife and child.

Miss Chastel de Bomville, of Jamaica, is a guest at the Deaconess Missionary and Training House, she tells a most interesting story of work among the Jamaicans.

The Right Rev. Dr. Joscelyn, the Bishop-Coadjutor of Jamaica, will be one of those who will take part in the special "Mission of Help" which is to be held in North-West Canada in September next.

A very enjoyable garden party was held on Commencement Day, on June 7th, in the University Quadrangle, under the auspices of the Chancellor, the President and the Senate of the University of Toronto.

The "Canadian Churchman" hears with pleasure the continued reports of improvement in the condition of H.R.H. the Duchess of Connaught, whose sudden illness so greatly shocked all loyal Canadians.

Messrs. Monro, Grier and S. Casey Wood are to be the principal speakers at the forthcoming Layman's Missionary supper which is to be held this evening in St. James' Schoolhouse in connection with the Synod.

Judge Morson, after long and faithful work on the Bench, has broken down in health over too much detail work, and takes a long rest under doctor's orders, going first to England and then to the Amazon, South America.

The Rev. Canon S. Gould, General Secretary of the Missionary Society of the Church of England, has gone to Saskatchewan. He will attend the Diocesan Synod at Prince Albert, and afterwards tour the Province in the interests of missionary work.

The Right Rev. John Sheepshanks, D.D., Bishop of Norwich from 1893 to 1909, died in that city after a long illness, on June 3rd. In the early days of the Church in British Columbia the late Dr. Sheepshanks was one of its pioneer missionaries.

Mr. Harry Phillips, one of the lay readers of the Diocese of London, addressed a specially convened meeting of the Rural Deanery of Toronto, which was held in St. James' Parish House on June 3rd. In the course of his address he outlined a plan for a Brotherhood initiated by Mr. Percy Alden, M.P., of Mansfield House.

Eighteen skeletons were unearthed lately at Chester by workmen who are preparing a site for an extension of the Chester Infirmary. The skeletons were found at a depth of five feet. The site was undoubtedly used by the twentieth legion of Romans during their occupation of the city. With the skeletons were found several Roman sandals which were wonderfully preserved, also some Roman pottery, tiles, and bottles.



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NA-DRU-CO Royal Rose Talcum is as comforting to Baby's tender skin as it is to Mother's wind-chafed cheek or Father's chin smarting after a shave. Its remarkable fineness—its pronounced healing, antiseptic qualities—and its captivating odor of fresh-cut roses—have won for Na-Dru-Co Royal Rose Talcum the favored place on the dressing tables and in the nurseries of the most discriminating people.

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191

The Rev. W. J. Southam, the rector of All Saints', Toronto, Mrs. Southam and their little son, have gone to England for the summer months. Much sympathy has been expressed for them all by their many friends on account of the serious illness from which all three of them have of late been suffering, and an earnest hope is expressed for their full and complete recovery.

The Registrar of Trinity College, Professor Young, left Toronto on Thursday last for England, where he is to represent the College and, with the President, Professor Ramsay Wright, Dr. Pakenham, and Professor Robertson, the University of Toronto, at the Congress of the Universities of the Empire, which is to be held in London from July 2nd to July 5th. The Congress proper is to be preceded and followed by visits of the several Universities of the British Isles which, with the Congress proper, will take up some three weeks in all.

"This is the old complaint. This boy and his brother go to places like defendant's and spend their collection money on ice cream," remarked Inspector Archibald, when Joseph Budman appeared at the afternoon court at the City Hall to answer a summons for contravening the Lord's Day Act. A boy eleven years of age was seen to leave Budman's ice cream store, 261 Parliament Street, with an ice cream cone and a sandwich of the luscious compound.

"Don't sell any more sandwiches to the boys," commanded Magistrate Kingsford.

"He has no business to open at all on Sunday. He has only an ice cream license," said the inspector.

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The Rev. Canon Ridley, the rector of Holy Trinity, Galt, has gone to England for a three months' vacation.

A very good example of what the natives of India really think about the Christians who live in their midst is given in the following incident. A Sikh sent to the Bishop of Lahore a gift to the church and a present to be divided among the church servants as a thankoffering because the King-Emperor had attended divine service in the military camp at Delhi on the Sunday of the Durbar week. Indians prefer that Christians should believe in their own religion and practise it. They cannot understand a man without a religion; they suspect a man who does not practise the religion which he professes to have.

His Grace the Archbishop of Ottawa and Miss Mary Hamilton gave an at-home on Wednesday afternoon the 5th, in honour of the clergy attending the Synod and their wives.

The German Colonial Society, which was in session at Hamburg, adopted a resolution lately disapproving of mixed marriages of the races in the German colonies. The resolution condemned the recent action of the Reichstag, which voted to maintain the legality of marriages between Germans and natives in the colonies.

The most important and a very unusual occurrence took place in the early hours of Wednesday, June 5th, when Andrew Wroplewski, an Austrian who was in the lock-up at Sault Ste. Marie, Ont., was literally burned alive despite frenzied and unsuccessful attempts which were made to release him. The only key of the lock-up could not be found.

British and Foreign

The Bishop of Michigan City held a Confirmation service in St. Paul's Church, Laporte, recently. Amongst

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the candidates whom he confirmed was the Rev. J. W. Barron, an ex-Congregational minister.

At the recent annual visitation of the Bishop to the parish of St. Luke's, Wheeling, W. Va., he confirmed the largest number of candidates ever presented in this diocese at one service, viz., 51.

Na-Dru-Co Headache Wafers certainly do make short work of headaches. 25¢ per box.

They all want more

And no wonder! Here is a thick, nourishing, strengthening soup, prepared from specially selected beef and the finest vegetables that Irish soil can produce.

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Edwards' desiccated Soup is made in three varieties—Brown, Tomato, White. The Brown variety is a thick, nourishing soup prepared from best beef and fresh vegetables. The other two are purely vegetable soups.

Edwards' Soup, too, is also an excellent addition to your own soups. It imparts strength, colour, nourishment and flavour; it improves the skill of those who make, and the appetites of those who eat. Edwards' Soup is made in Ireland.

The Rev. Canon Newbolt is to be presented with his portrait in recognition of 21 years' service at St. Paul's Cathedral, and of his great and varied work for the Church as a whole in London and throughout England.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—Robert E. Lee.

The Right Rev. Bishop Rowe, of Alaska, has been elected by a practically unanimous vote to be the Bishop-Coadjutor of Southern Ohio, at a convention which was recently in Cincinnati. The election took place on the first ballot.

The Rev. A. Hume Smith, of the Bishop of Truro's staff of clergy, has decided to accompany his former vicar, the Rev. Henry Edwards, of St. George's, Truro, to his new work at the Church of St. James', Vancouver, B.C., this summer.

Mr. W. Liversedge, of Selby, who is defraying the cost of the south transept of Selby Abbey, has given a six-light stained-glass window for the transept representing scenes in the Abbey's history. The work will be completed for the dedication of the transept on August 1.

A Bishop-Suffragan has been elected in the Diocese of Minnesota, the choice of the electors being the Very Rev. F. A. McElwain, who is at the present time Dean of the Cathedral at Fairbault, and also Warden of the Seabury Divinity School. Dr. McElwain is 37 years of age.

The Rev. J. N. Bateman-Champain was duly instituted and inducted as vicar of St. Mary Redcliffe, Bristol, on Ascension Day. Mr. Bateman-Champain who is only 32 years old, and the youngest vicar of Redcliffe within liv-

ing memory was formerly one of the curates of the parish. He has spent the last four years on the Rand in South Africa.

If the apostles had remained in Jerusalem until all Jerusalem was converted, we would be in heathen darkness now; for all Jerusalem is not converted yet and never will be. And our own civilization is the result of foreign missions; for our race was "foreign" to the first missionaries. And the least we should do is, to do for others what has been done for us.—Selected.

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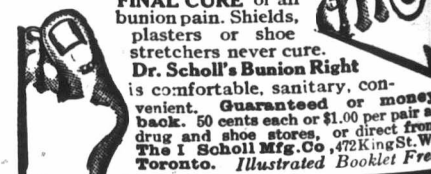
Go To Florida Join Our Party

IN order to convincingly demonstrate that Osceola County, Florida, is delightful, climatically, in summer, as well as in winter, we are forming a party of Canadians to leave Toronto the last week in June; several have already declared their intention of going; we plan to go by way of New York and Clyde steamship, a most enjoyable journey; come with us; broaden your ideas as to what Florida really is; write for maps, high-class literature, excursion particulars, etc. Address, with stamp, ALF. W. LAW, Ont. Manager Hunter Land Co., 45 Cecil Street, Toronto. Phone College 5732.

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FINAL CURE of all bunion pain. Shields, plasters or shoe stretchers never cure. Dr. Scholl's Bunion Right is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from The I. Scholl Mfg. Co., 472 King St. W., Toronto. Illustrated Booklet Free



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The body of the late Bishop of Truro, the Right Rev. Dr. Stubbs, was cremated and the remains of the Bishop were deposited in the Cathedral at Truro, the urn occupying a niche near All Saints' Chapel. The cremation of the Bishop's body was carried out by express directions in his will to that effect. Bishop Stubbs was probably the first Bishop for 1,500 years who has left such instructions in his will.

A handsome chapel under the tower of St. Martin's Church, Lincoln, was dedicated on a recent Sunday in memory of the late Bishop King. It has a beautiful east window in which the saintly Bishop is faithfully represented in cope and mitre and holding his pastoral staff. The floor of the chapel is of marble, and there is a handsome oak screen. The dedication ceremony was performed by the present Bishop of Lincoln, the Right Rev. Dr. Hicks.

There are all told 1,254 missionaries on the list of the S.P.G. These are made up as follows:—Ordained, 906 (including 10 Bishops); laymen, 62; women, 286. Of the ordained missionaries 253 are natives, of the laymen 26 are natives, and of the women 15 are natives. There are also in the various missions about 3,000 lay teachers, 3,200 students in the Society's Colleges, and about 71,500 children in the Mission schools in Asia and in Africa.

The Ven. Winfrid Oldfield Burrows, Archdeacon of Birmingham, and Vicar of St. Augustine's, Edgberton, has been offered and has accepted the Bishopric of Truro in succession to the late Bishop Stubbs. The Ven. Archdeacon Burrows, a Londoner by birth, was educated at Eton and Oxford, and was ordained priest in 1888. For ten years he was Principal of Leeds Clergy School, and for three subsequent years was Vicar of Holy Trinity, Leeds. In 1903 he removed to Birmingham, and on the creation of the Birmingham diocese was appointed Archdeacon.

On a recent Sunday, at Henshaw Parish Church, a new pulpit was dedicated by Canon Lowe, Vicar of Haltwhistle, assisted by the Rev. H. F. Henderson, Vicar of Bellingham. The pulpit, designed and executed in oak by Mr. Fendley, Carlisle, is an excellent example of the wood-carver's skill. It is of Gothic style, hexagonal in shape, on a short hexagonal column, the panels of which are relieved by simple tracery. Each of the three

sides of the pulpit visible to the worshippers in the church has the upper portion perforated, showing chaste tracery, the lower portion being filled in and richly carved with symbolic flowers.

At a vestry meeting held at St. Peter's Church, Rochester, Mr. W. T. Wildish was elected parish warden for the fifty-fourth time. Mr. Wildish has filled the office ever since the church was opened, and has served under seven Bishops. Sir John Heathcoat Amory has been reappointed Vicar's Warden for Chevithorne, Devon, for the twenty-second year in succession. At the Easter Vestry at St. Martin's, Birmingham, the resignation was accepted of Mr. G. F. Arnold, who has held the office of clerk for thirty years. His son, Mr. Noel Arnold, was appointed as his successor. It was stated that the name of Arnold has been connected with the vestry since 1784.

The accounts of the C.M.S. for the year ending March 31st have now been completed, and show a total general income of £386,440—the largest the Society has ever received except in certain years in which there has been a special appeal. The total expenditure is £392,899. The total of income and previous balances of appropriated contributions available to meet this falls short of the required amount by £8,546. The amount of these appropriated balances carried forward is £40,000, as compared with £33,600 last year. In addition £14,225 have been received for various special funds, thus making a gross total of £400,674 entrusted to the Society's care and administration.

The Ven. Archdeacon Wynne, D.D., Archdeacon of Aghadoc, died in his 75th year on May 2nd. He was one of the best-known clergymen in the Church of Ireland. He had a brilliant University career at Trinity College, Dublin, where he won various University prizes. He graduated in 1861 and was ordained the same year. For a year he was curate of Rathdrum, and afterwards was successively curate of St. Ann's, Dublin; vicar of Whitechurch, Dublin; incumbent of Holywood, Co. Down; rector of Killarney, and rector of St. Michael's, Limerick. Dr. Wynne was appointed, in 1885, Archdeacon of Aghadoc; in 1889, Prebendary of Maynooth in St. Patrick's Cathedral; and in 1904, Prebendary of Ardcanney in Limerick Cathedral. He was Chaplain to the Lord Lieutenant of Ireland, 1886 to 1896; was Select Preacher to Dublin University in 1896 and 1904, and Donnellan Lecturer, 1900-1901.

At a recently-held meeting of the Bishops of the Church of Ireland in Dublin, over which the Archbishop of Armagh, the Lord Primate, presided, the Rev. Canon Charles Dowse, incumbent of Christ Church, Leeson Park, Dublin, and Professor of Pastoral Theology, in the University of Dublin, was elected Bishop of the vacant See of Killaloe. The Bishop-elect who is in his fiftieth year, graduated in 1885, and he has been long known and honoured in Dublin for his eighteen years' parochial work in the important parishes of St. Mathias'

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and Christ Church. His gifts as a singularly persuasive preacher, and his indefatigable energies as a parish clergyman, give every promise that

Rids Poisons From the Blood

To get the blood pure is a problem which nearly everybody has to face in the springtime. The quicker the poisons are swept from the blood the less suffering there will be from pains, aches and rheumatism.

The liver and kidneys filter poisons from the blood, and you can very materially help them by the use of Dr. Chase's Kidney-Liver Pills.

There is no way to purify the blood except through the activity of these two filtering organs. Because they are prompt in awakening the action of the liver and kidneys, Dr. Chase's Kidney-Liver Pills are the greatest of blood purifiers.

You need not have the tired, languid feelings which make life a burden to so many people if you use Dr. Chase's Kidney-Liver Pills. Backache, headache, biliousness, indigestion and constipation disappear when this great medicine is used.

his episcopate in Killaloe will be one of pastoral fatherhood, making his spiritual ideals and influence felt through a large and scattered diocese. His Consecration took place in St. Patrick's Cathedral, Dublin, on St. Barnabas's Day.

Children's Department

REMARKABLE MEMORIES.

There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order without making a single mistake. A physician, about sixty years ago, could repeat the whole of "Paradise Lost" without making a mistake, although he had not read it for twenty years. Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Aeneid," and could remember the first line and last line of every passage of the particular edition which he had been accustomed to read before he became blind. One

kind of retentive memory may be considered the result of sheer work, a determination toward one particular achievement without cultivation or memory on other subjects. This is frequently shown by persons in regard to the Bible. An old beggar man at Stirling, known fifty years ago as "Blind Alick," afforded an instance of this. He knew the whole of the Bible by heart, insomuch that if a sentence were read to him he could name the book, chapter and verse, or if the book, chapter and verse were named he could give the exact words. A gentleman to test him repeated a verse, purposely making one verbal inaccuracy, Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninth verse of the seventeenth chapter of the Book of Numbers. Alick almost instantly replied: "There is no such verse. That chapter has only eighty-one verses." Cassendi had acquired by heart six thousand Latin verses, and in order to give his memory exercise he was in the habit of daily reciting six hundred verses from different languages.—Spare Moments.

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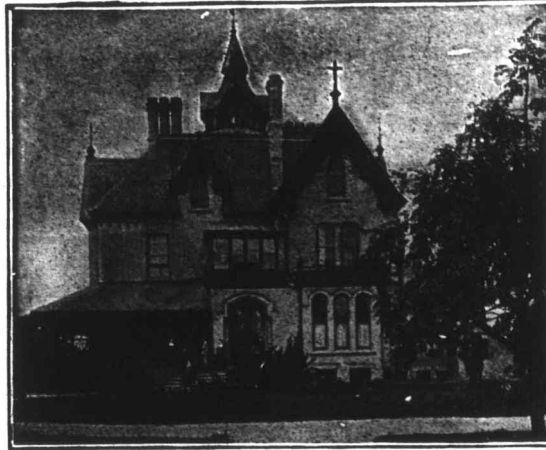
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