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# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated Family Newspaper



Domintion Churchman, Church Evangelist and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, JUNE 19th, 1913

No. 25

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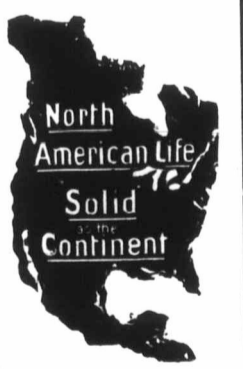
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## The Outlook

### English Enterprise for Canada

Three important English newspapers, the Sheffield "Daily Independent," the Birmingham "Gazette," and "The Northern Echo," have included gratis with their ordinary issue a thirty-two page supplement dealing with all phases of Canadian life. It is not an emigration "puff" or an advertising sheet, but is intended as a strong appeal to men to invest their labour and capital in a land described as "full of opportunities." These three papers have practically the largest circulation of any morning journals in the districts covered by them, and they have for many years devoted considerable attention to Canada, and thereby have created a keen atmosphere of interest. Several members of the staffs of these papers have visited Canada from time to time, and are fully alive to the advantages offered by the Dominion. This is an enterprise which is decidedly significant of the intense interest now felt in England in all matters pertaining to Canada, and we record it with great satisfaction and with the hope that the result may be to bring into our country all the capital we need and also the best available labour.

### Fraternal Greetings

At the Toronto Synod last week Archdeacon Cody moved and Archdeacon Warren seconded a resolution of greetings to the Presbyterian

General Assembly, then in session in Toronto. The actual wording is as follows:—

"The Synod of the Church of England in the Diocese of Toronto sends its cordial greetings to the General Assembly of the Presbyterian Church of Canada, now in session in Toronto, and desires to convey to the Assembly the assurance of its Christian sympathy and goodwill, and its earnest desire and prayer that God may bless its deliberations to the promotion of truth and righteousness among men, and to the closer co-operation of Christian people in all gracious and benevolent ministries."

It was very unfortunate that this resolution was not either accepted or rejected without a debate as the Bishop wished, for the expressions of the small minority were apt to become magnified through reports in the press and elsewhere. But it was impossible to doubt the real cordiality of the feeling or the overwhelming majority with which the resolution was passed. When our General Synod met in London two years ago a hearty greeting was given to us by representative men of other Christian Churches, and the resolution of the Toronto Synod was only a repetition of what had been done on a previous occasion. Very hearty applause greeted the opinion of one member that "We would almost be wanting in our duty if we did not virtually say, 'We may not have union or unity, but in God's Name we hold out the hand in regard to all the gracious work you are doing.'"

### A Real Test of the Bible

The Dean of Niagara in his opening sermon at the Toronto Synod forcibly pointed out the importance of the spiritual and practical use of the Bible. He remarked that if a man would say what part of the Bible he used most, or let it be seen where his Bible naturally falls open, it would pretty certainly be a proof of what he has been, and in all probability of what he will become, for whatever a man has found of spiritual value in the Bible, that he is likely to reveal in his character. Dean Abbott remarked that "Critics are good at parsing, but parsing never yet found out the meaning of a book. The meaning is not in the parsing, but in the music." And he even remarked of some critics "What assassins they are; what wanton murders they commit among the holy pages," summing up the message by saying that:—

The critic, the intellectual that did not the will of God, the priest who spoke in Synod, but did not do his parochial duties, could not reveal God, but only the man who had a real love in his heart.

If only we allowed the Bible to test and "criticize" us a little more than we do we should probably find Holy Scripture very much more helpful in our spiritual life.

### Are Millionaires Happy?

To this question Baron Henri de Rothschild answered the other day, "That all depends upon the millionaire." The Baron has just written a play to show what are the things that money cannot buy, and how it is that rich men have their peculiar worries and their grievances against fate. Noticing a statement that Mr. Rockefeller and Mr. Carnegie were perfectly happy, the Baron said that he himself was not, and this, because he is not materialistic, and because the world around does not constitute reality. Wealthy men are no different from others in this respect, for they

need love, sympathy, and all the other attributes of mind and heart. This is a useful and telling illustration of the truth of our Lord's words, "Whosoever drinketh of this water shall thirst again."

### Vice in British Columbia

If we may believe the statements made recently at the Presbyterian Assembly in Toronto and the British Columbia Conference of the Methodists (and there is no reason to question their truth), there can be no sort of doubt as to the awfulness of the social evil as it exists in that Province. Indeed, one of the papers in Victoria, B.C., commenting on the facts, declares that "it is a crying scandal and disgrace to our civilization," and asserts that it is high time that the attention of the Dominion Parliament was called to the open disregard of laws and the gross maladministration that exists. It is impossible for us to give the detailed statements made in the plainest terms by various speakers as reported in the daily papers. We can but hope that attention will thereby be called to the awful state of affairs, and that action will be taken at once to remove this fearful disgrace from one of the most promising parts of Canada.

### The English Farm Labourer

The "Mail and Empire" had a very striking article the other day, entitled "Wretched Plight of English Hired Men," and expressed the hope that nothing would prevent Mr. Lloyd George from proceeding with the policy he has devised for improving the condition of the English farm labourer, that whatever opinions may be held in regard to his political projects, "there ought to be nothing but sympathy for his efforts to make a free man of the average English agricultural labourer, who is now not much better than a Russian serf." It is not realized in Canada that seventy per cent. of English agricultural labourers die in the workhouse, that through their lives they earn barely enough to support themselves and their families, so that when the end of their working days comes they have not sufficient to keep them from "going on the parish." It is proposed that these labourers be paid a minimum wage of \$5.00 a week, and that each of them be provided with a cottage and ground surrounding it. It is scarcely credible that in certain parts of England the farm labourer can earn only \$3.00 a week, and we do not wonder that such men welcome the opportunity of coming out to Canada, where the system is so different and so infinitely superior. All who are interested in those social conditions of England which have a decided moral bearing will not fail to follow with keenest interest the proposals for the improvement of the lot of the agricultural labourer which will take definite shape before many months are over.

### Goldwin Smith's Correspondence

The connection of the late Mr. Goldwin Smith with Toronto gives a special interest to the recent publication of his letters, and the various reviews in the English press are very informing reading. One of our leading critics describes him as considering himself as right and everybody else wrong, while another says that the result of the perusal of his letters is to make the reader thoroughly contented, because the author was perhaps the most doleful of all the pessimists of the Victorian era. "There is scarcely a page in which he does not cry aloud and pour ashes over his head." Yet the writer remarks, the total effect is extraordinarily reassuring, because

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the jeremiads uttered over a period of fifty years descriptive of national, irretrievable disasters tends to make the spirits rise and encourage a hearty confidence. Indeed, the same reviewer remarks that the study of these letters should be "made compulsory for all the prophets of woe who are raising their voices against this generation," because "nothing could teach charity and serenity more forcibly." It is, indeed, astonishing that a man of Goldwin Smith's marvellous ability should have been unable to see any real hope for the people. His letters are a reminder that while there is a cheap optimism that ignores definite facts, it is scarcely less dangerous than a blank pessimism that refuses to see any brightness. A pessimist has been acutely described as a man who, "of two evils, chooses both."

### Religion in High Places

The German Emperor's speech at the marriage of his daughter was particularly noteworthy. Nothing could be finer than his counsel to the bridegroom:—

"Build upon God the Lord, and, as your motto says, accept everything from His hand, the good and the bad, ready to bear adversity and to accept with a grateful heart the bright days of good fortune and happiness."

His words to his daughter were equally telling as he thanked her for the happiness and radiant sunshine she had brought to him and his house all her life. The words ring so true that all who love home life will be thankful for this testimony to Him, without Whom our labour at home-building is but lost and vain.

### Prayer Book Adaptation

The Bishop of London spoke with refreshing frankness at his Diocesan Conference about our Church being too much tied down to routine. Among other notable utterances we call attention to this, reserving equally important ones for future notice:—

I honestly say that no one loves the Prayer Book more than I do. I am certain that the rule binding upon us of the clergy of reading Matins and Evensong every day is a blessed rule, and binds us by gold links about the feet of God; but in our evangelistic efforts to win a great population to God we were never meant to be confined to Matins and Evensong. The great majority of the four millions in the Diocese are not ready for them, and we must bring home the old historic faith with the inventive genius which the Holy Spirit will give us in a thousand ways.

This is adequate, nay, ample, justification for our work of Prayer Book revision and adaptation. For many places in Canada our services as they are at present are simply impossible.

## THE STATE OF THE CHURCH

(The Report of the Toronto Synod Committee on the State of the Church deals with such important and vital issues that it calls for special prominence)

The Church of God belongs to the eternal world, and possesses a life of its own—the eternal life, which it enjoys in the communion of the Father, the Son, and the Holy Spirit. It also shares in the life of the present temporal world, and interpenetrates it. In this world it is its mission to leaven human society, and by the faithfulness and holiness of the lives of its members to shed light upon the ways of men. It is for this, and not only for its own sake, that the Church is called to be separate in its communion with God, in the offering up of its worship, in its study and

meditation upon the truths of the revealed Word, and in the purity of its purpose and conduct.

This being its position and function in the world, it is brought into daily contact with the world, and it is inevitable that the Church should incur the danger of becoming assimilated to each age in its ambitions and manner of life, and of becoming less and less distinctively Christlike. To what extent the Church of the present day has lost, or remained without, its distinctive character, and has assumed the character of the life of the world, it is difficult to say. But that it has entirely escaped the danger no one of us supposes. The abounding opportunities for personal advancement, and for the acquisition of wealth; the numerous invitations to pleasure; the increasing variety and attractiveness of civilized life, and the wide reach of modern material achievement, are not only advantages which a spirit of consecration will turn to good account for the advance of the Kingdom of God, but they also become allurements which promote egotism of a subtle kind, and rob life of its higher ruling principles, and not seldom serve to lower moral standards, to promote the growth of irreligion, and the perpetration of a state of things which involves large classes of our fellowmen in lives of unnecessary hardship and suffering. A selfish covetousness must issue in moral degradation and in social wrong. That the Church should through unwatchfulness succumb to such temptations would be deplorable; yet who can say that we have come through the ordeal unscathed?

Safety for the Church lies in a humility and a watchfulness of mind which refuses to be governed by the pride and arrogance of wealth and achievement, or to be enslaved by the pursuit and service of "many things," and which turns resolutely to the faith and fellowship of Christ, to the Word and the testimony, to the sacraments and worship of the Church, as to that life of true devotion which is now as ever the safeguard of the Christian's life. Prevailing tendencies indicate that there is need of drawing attention to the Church as the spiritual home of men, and the place where the means of grace are to be provided and to be had; and of urging upon all of our members how necessary for a Christian life are consistent habits of public worship and devotion.

For the religious habits of the day appear to be at variance with the ideal set forth in the Prayer Book, in which we find provision for a system of worship which is not merely occasional. The Prayer Book recognizes that every day and every hour of the day is consecrated, and that the preservation and growth of the consecrated life demand constant attention to the practice of devotion as a means of grace.

How far the Church of to-day has departed from this ideal must be apparent to those who mark, that in many congregations there are numbers whose one corporate act of worship is a Sunday morning or evening service; that in many churches it is the unvarying custom for the larger part of the congregation to be absent from the morning worship, the evening service being for them the regular service of Sunday; that the week-evening services of a less formal character, which have in many places been productive of so much real piety, are held in but few parishes, and where held are not always well attended; that the observance of the holy days seems to have no hold upon the Churchmen of the present day, even Christmas Day, Good Friday, and Ascension Day are treated only as holidays or ignored by very many; that Thanksgiving Day, now merged into Sunday, has entirely lost its proper character, and that there is not much evidence of the prevalence of corporate worship in the home.

These are omissions which no number of business meetings can supply. The Church is a worshipping body, the life of which springs from communion with the Father, Son, and Holy Spirit. We do not wish to impose the yoke of the letter of the law; nor have we the power to do so. But whether Churchmen should, in the exercise of their Christian liberty and faith, pay more heed to the spirit and purpose of the Prayer Book, let every one of us consider well in his own heart. For it seems to us that our present habits of worship, often limited to one weekly act, are not adequate for the promotion and preservation of the Christian character and the advance of Christian living, as the fruit of abiding fellowship with God.

We respectfully suggest that the spirit of the provisions of the Prayer Book should be followed, and that according to their power the clergy should provide and the laity adopt a more frequent and consistent corporate devotion. Religion brings to men a personal relationship and a formative dynamic. Hence in the religious life Prayer and the Word are central and essential; and a devotional life of worship and instruction and inspiration becomes an inalienable feature of the complete life of religion. The Church must make full provision for its devotional life, and guard against losing its devotional character. If it fails in this we may be sure that the daily life and temper of its members will assimilate more and more to the world in which we live; "the salt" will lose "its savour." The worship of the Church is the means by which the Divine Spirit becomes effective for the preservation and growth of the "new creation."

Let the Church, then, call upon the people to preserve the sacred character of the Lord's Day—Sunday—as the day set apart for the privileges and duties of worship. Let us appeal to our people to wipe away the reproach of an unconsecrated Sunday morning, and to restore it to its place as the best time of all for public worship. Appeal for a Sunday completely consecrated, and for the attendance of the young at the public worship of the congregation of the faithful.

We feel sure that the experience of those who have persistently and faithfully followed up the practice of having a mid-week service, class, or meeting, goes to show how valuable such a practice is. These services are of a less formal character than the Sunday services. They help to supply the human touch of heart to heart, without which religion lacks warmth and even reality. We believe that such meetings, if properly carried on, would do an immense amount of good in our congregations, fostering spirituality, bringing our people to a more intimate knowledge one with another, deepening the sense of the consecrated life and of the Church's mission. We, therefore, hope they will be revived in every parish.

At the Reformation, when the calendar was revised, it was thought wise to limit the number of holy days to be observed, and yet to retain the custom as too valuable to be abandoned. This custom serves to emphasize the realities of our faith and their historic foundation; it links the Church of to-day with the Church of the past; it provides occasions for devotion of singular value as not only varying the routine of our worship, but also serving to preserve our religion from becoming a mere abstract and vanishing philosophy. We do not think that a more general observance of the holy days would be other than a blessing; and we see no reason why this ancient custom cannot be adapted to the necessities of the religious life on this modern age. There ought to be a general and unvarying observance of such days as Christmas, Good Friday, Ascension Day, and of a real Thanksgiving Day; and the establishment of services in every parish on the other holy days, so that the laity

no number of The Church is which springs her, Son, and to impose the or have we the r Churchmen Christian lib- the spirit and every one of For it seems worship, often not adequate vation of the ance of Chris- ing fellowship

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may have the opportunity of attending them, and may be encouraged to do so.

Regarding the daily corporate worship of the Church, many probably experience a difficulty in arriving at a solution and a practice likely to be acceptable to all. We must all agree, however, that our Church lays it down that participation in daily corporate worship should be the practice with everyone, clergy and lay. There are difficulties which prevent some of the clergy from holding, and many of the laity from attending, daily prayers in the churches. But there ought to be no insuperable difficulty in arranging to have daily prayers offered in a certain number of city

enough men are coming forward for the ministry.

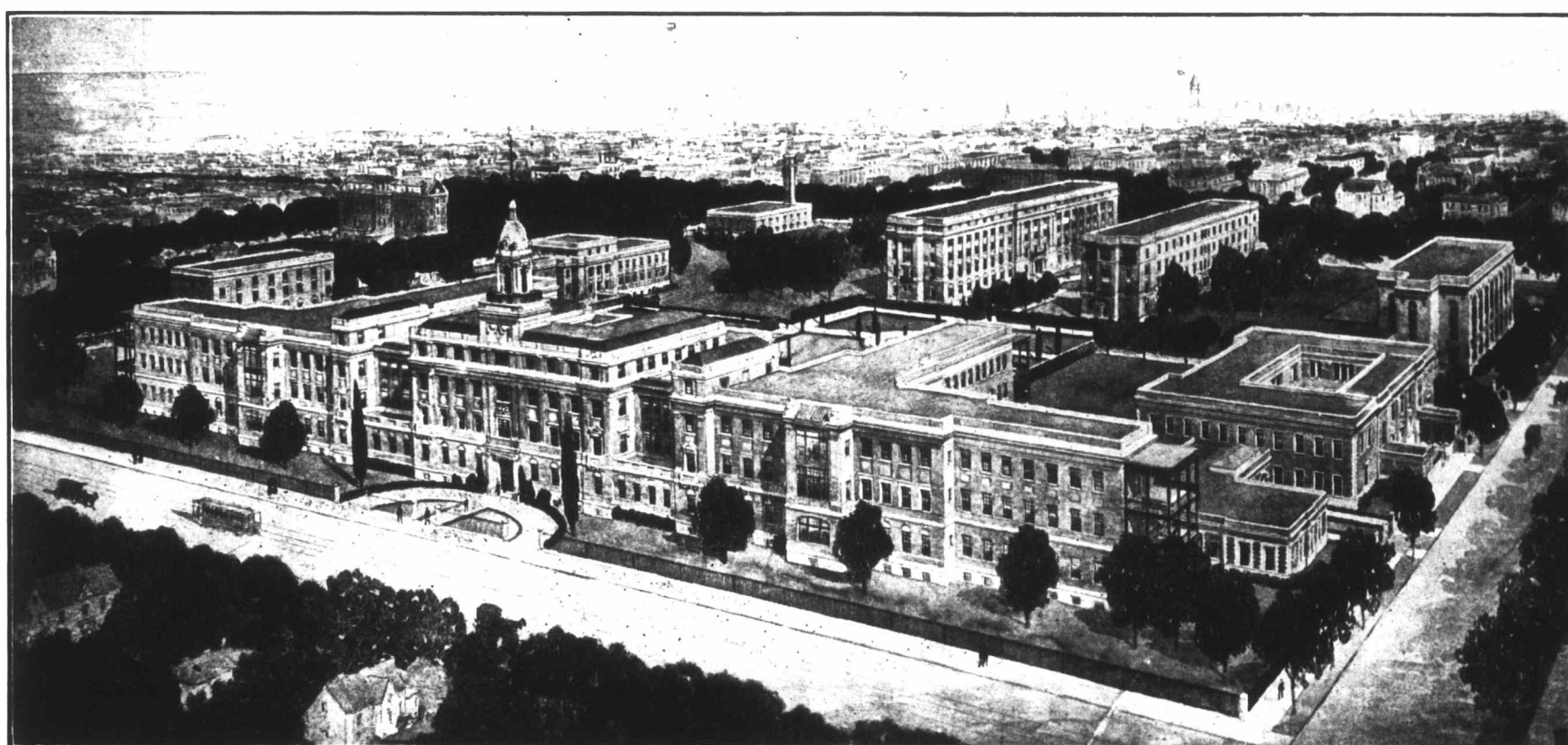
Efforts are put forth to meet the difficulty; and it should be remembered that our shortage of men would have been very much greater had not the Bishop in recent years given much more attention to the matter than was formerly necessary.

A thing so important and essential as the supply of men for the ministry should always rest upon the heart and conscience of the whole Church. It is the concern of every one of us; and with particular reference to our case it must be said that it is the concern of Canadians, who ought to come forward in

when our young men are about to choose their calling in life; and among those families that are more favoured than others in point of wealth there is little recognition of the claims upon the personal life of those spiritual tasks of which none are more important than that of the ordained clergyman.

The remedy lies not so much with the Bishop of the Diocese as with the whole Church. Let the home become the cherishing centre of an evident personal and corporate religion. Let our Church congregations pray and labour for the restoration to them of the atmosphere which will promote the growth of the ministerial sense, and make it possible for the

### THE NEW TORONTO GENERAL HOSPITAL



COLLEGE STREET—Surgical Wing      Administration Building (with Tower)      Medical Wing.      (Emergency Building) Fronting University Av.      Out-Patients' Building      Pathological Building  
Servants' Building      Obstetrics Building (rear Surgical Wing)      Power House (with Chimney)      Nurses' Home (in rear)      Private Patients (in rear)

FORMALLY OPENED JUNE 19th, 1913

TORONTO'S new General Hospital, an institution that will stand in the foremost rank of the world's great hospitals and that surpasses every similar institution on this continent in its perfection of plan as a unified whole, is nearing completion and the project, which awakened such interest while still upon paper, fills one with intense admiration on seeing the manner in which the tremendous undertaking has been carried out.

To give a slight idea of the size of the buildings alone, it may be stated that to make a complete tour of them all, going into every part, and not stopping for a detailed examination, would take five hours, a statement that sounds almost absurd, and yet that was brought home to representatives of the press who were shown through the buildings recently, when a hurried examination of them occupied close upon three hours.

What gives to the new hospital its great advantage over many of the best hospitals on this continent is that, unlike many of them that have been built for years and altered or added to at intervals to bring them up to date, this institution has been planned to be a completed whole with the best arrangements that unlimited space and unsparring expense could afford, and, as a matter of course, with all the latest and most perfect devices science can offer installed as a part of the equipment.

Such a tremendous undertaking naturally represents a very large expenditure, and the estimated total will approximate \$3,400,000. From the various generous benefactions and other sources all but \$1,000,000 has been raised, but the trustees still feel a great responsibility upon their shoulders, although the sale of the old hospital will bring in something less than half the sum still required.

churches, so distributed as to be accessible to anyone, and also to have them said in very many town and village churches. And, acting in the spirit of our Prayer Book, every Christian household should be joined together at least once a day in united prayer and reading of the Bible. In this connection we rejoice to know that a book of Family Prayers has been prepared, and will be presented to the House of Bishops for their approval.

The continuance of the difficulty of obtaining a sufficient number of clergy causes no little anxiety. It is one of our present problems, and is due to the great demand for men, the influence of greater attractions outside the Diocese, and to the fact that not

sufficient numbers to supply the great needs of their own Church and their own country.

The fact that it has been necessary to look abroad so much seems to suggest that our religious life here lacks those powerful inspirational forces which in certain ages and in certain places have overcome the influence of the attractions of other walks of life, and have led many to consecrate themselves to the work of the ministry. Perhaps there is not among us a sufficient appreciation of the divine origination and the deep necessity of the ministerial office and calling, and of the scope there is in the ministerial life for the exercise of every talent and for the purest self-sacrifice. Lower aims obsess the vision

Divine Spirit to bring our Canadian young men to a consciousness of God's call to the sacred ministry. Let us as a Church set about the formation of training centres, under godly, experienced clergymen, where men can be moulded and taught in the field of practical work, and thus become habituated, as the disciples were, to the true ministerial life and work. Let us earnestly pray to God our Father to raise up among us men of faith and courage, of prayer and the Word, of true priestly temper and prophetic vision, who know Christ from having learned of Him, and who are convinced by their actual contact with men of their need of Christ's redemption.

# The Onward March of the Church

By the Very Rev. C. T. Ovenden, D.D., Dean of St. Patrick's

(Sermon preached in the Cathedral Church of St. Columb, Londonderry, May 25, 1913, at the opening of the Diocesan Conference)

**B**EHOLD, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.—Joshua iii. 11.

A Diocesan Conference is a distinct feature in the corporate life of the Church. Like anniversaries or any other fixed days, it divides our time into definite periods by which spiritual stock-taking is made easy. A business man takes stock once or twice in the year on definite days. Surveying his business only from day to day he might have difficulty in knowing whether he was prospering or otherwise. So the life of the Church goes on from week to week with some Sundays fine and others wet, and little change is perceptible; but changes for better or worse can be well observed during the time which elapses between one Church Conference and another.

Such a gathering from all parts of the diocese as we are to witness this week is not only useful, but helpful to those who have the high honour of holding and guarding the outposts of the Church army in remote parts of the country, and who in their solitude might be tempted to feel that they were forgotten, or that their work was small and unimportant. Many men could be found who can be trusted to work their best under the eyes of watching and criticizing crowds, but the one man who is faithful and true to the few scattered members of his flock in the wild wastes of distant mountains, with no eye upon him but the eye of God, is doing work which requires the highest Christian courage and perseverance. The ninety-and-nine sheep, all in touch with one another, can spare the shepherd for a time, but the one in danger of being lost needs the good shepherd to go after it and search until he finds it. Nevertheless, it is good and helpful for such a man to come sometimes to the great centre and realize the importance of his work, for, to change my metaphor, it is well known that the loss of the outposts means danger and perhaps defeat to the whole army. Here, then, all come together to the review of the onward march of the Church through the wilderness right onward towards the great consummation when all, having passed the Jordan of death, shall reach the land of promise.

That, and nothing short of it is the work of the Church of God. Isaiah said, "He shall see of the travail of His soul, and shall be satisfied." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Let us then look backwards over the lapse of a few years and note what the Church has been doing.

First, how does the Church stand in relation to her great Magna Charta, the Bible?

About the time of the last Derry Church Conference there was an uneasy feeling abroad that all was not going well with the Bible. The German literary critics were proclaiming loudly the grand success of their work. They, great Hebrew scholars as they undoubtedly were, had examined the Hebrew text closely and discovered that much of it was only a patchwork of fragments put together like the pieces of a patchwork quilt.

The Pentateuch had been proved to consist of writings by a number of authors, some of whom lived in times later than the Babylonian Captivity. Deuteronomy was a forgery, no doubt a pious forgery, written by Jeremiah to help King Josiah to reform the people. Aaron was an ancient god constructed on the model of Jeroboam, because both had made golden calves and both had sons called Nadab. Abraham was not a person, but a tribal personification, and the stories of his life were dismissed as incredible. Such were some of the results of their investigation proclaimed with all confidence as proved facts, and the faith of many was severely shaken. Who could confute them? for who were learned in Ancient Hebrew as they were?

Some of the clergy began to look on the defence of the Bible as a lost cause; many of the laity became very anxious. The triumph of the critics was proclaimed in the secular press in every direction. Such was the state of affairs not many years

ago. But meantime, some began to doubt whether the study of words only was a sufficient or even a sound foundation on which such a surprising superstructure could be built. Excavators went out to the far East and, armed with pickaxes and spades, they dug away mounds of earth which covered the ruins of ancient cities and there discovered thousands of baked earthen tiles on which were stamped much writing in the cuneiform characters of the language of ancient Babylon. When these were deciphered and translated a new light of positive, actual proof was thrown on the study—armchair speculations of the word—critics.

They had asserted, as one instance, that no codes of law could possibly have existed so early as the alleged time of Abraham. The Hammurabi tiles belonging to that age, or an earlier one, revealed a complete code of laws under which Abraham had proceeded to settle the dispute between Sarah his wife and Hagar her servant. The critics had assumed that the Hebrew text on which all their theories were built was the original writing of the Pentateuch. The tiles proved that the original writing of the greater part of the Pentateuch was in the language of Babylon, which had continued to be the state language in correspondence between kings as late as the time of King Josiah.

The earliest inscriptions in ancient Hebrew which were discovered on the Mesha stone related to affairs so late as the time of Ahab. Time only permits me to mention these one or two facts out of hundreds which have come to light, but the general result of the spade work is the discovery that we may sleep peacefully in our beds in no fear of any danger, so far as the historical veracity of the Bible narrative is concerned. The spades working slowly but surely in the far East have proved to be more reliable instruments of research than all the pens worn out in the long labours of the critics. I can only compare the change in thought which has recently taken place to the change in ancient times from belief in the speculations of astrology to reliance on the solid facts of astronomy.

Another momentous change has taken place in the world of scientific philosophy. Many of us can remember the fears and misgivings which were felt in the eighties when Professor Tyndall at Belfast proclaimed his famous materialistic theory of man and the universe. He was elected President of the British Association as being the most prominent and talented scientific philosopher of his day. Men awoke as it were from a dream. All their lives they had dreamt that they were men to be described as consisting of body, soul, and spirit. Being now awakened up by the trumpet of science, they learned that each human being was in reality a few chemicals held together by a couple of bucketsful of water. The dream of man's immortality vanished as a morning cloud fades into the eternal azure of the past. The only mind in the universe recognized by science was the human mind. The brain secreted thought as the liver secreted bile. This was to be the new creed built on the ruins of an effete and worn-out Christianity.

Those were serious days for every Christian thinker. The very ground seemed to be sinking under his feet. We remember the good advice of that old defender of the faith, the late Primate Alexander, when he suggested that instead of using the then fashionable name of "Agnostic" we should use its Latin equivalent "Ignoramus," while the late Dr. Salmon pointed out that he who added to the statement that "he did not know" the other statement, that "the matter was unknowable" really claimed to be, not an agnostic, but a gnostic possessed of all knowledge in heaven and earth. According to the prevailing theories two factors had been discovered as the makers of the universe—namely, Matter and Force. Force working on Matter caused Matter to move, and Moving Matter resolved itself into various forms, some being inorganic and some organic.

I have only to quote words written recently by Sir Oliver Lodge in order to show the entire change which has taken place in the world of scientific philosophy since those days. He says, "The truth is that all philosophy aims at being monistic; it is bound to aim at unification, how-

ever difficult of attainment; and a philosopher who abandoned the quest, and contented himself with a permanent antimony—a universe compounded of two or more irreconcilable and entirely disparate and disconnected agencies—would be held to be throwing up his brief as a philosopher, and taking refuge in a kind of permanent Manichaeism, which experience has shown to be an untenable and ultimately unthinkable position." Again he says, "Are we so sure that when we truly attribute a sunset, or the moonlight rippling on a lake, to the chemical and physical action of material forces, to the vibrations of matter and ether as we know them, that we have exhausted the whole truth of things? Many a thinker, brooding over the phenomena of nature, has felt that they represent the thoughts of a dominating unknown Mind partially incarnate in it all."

The third world in which great changes have taken place is the world of psychology. Careful investigations have been made regarding the nature of thought and life, and a curious fact is that some of the discoveries are re-discoveries of the meaning of expressions used by our Lord and St. Paul. In the well-known passages, "Whosoever will save his life shall lose it," "What shall a man give in exchange for his soul," our Lord used the one Greek word for life and soul. In so saying He identified life and soul as one and the same thing. St. Paul said, "Whether in the body, I cannot tell; or whether out of the body I cannot tell: God knoweth." "How that he was caught up into Paradise, and heard unspeakable words." In so saying he told the Corinthians that in his own actual experience a man's personality can be separated from his body and enter into new fields of knowledge, and yet return again to his body. This is exactly the phenomenon in life which psychologists now define as "the excursion of the personality."

These are most important facts, for they prove to us that man in his real existence is a spirit, that he himself is his life, his soul, or his personality, that he lives here in his body as his body lives in a suit of clothes, and that his body is separable from himself. The body consists of matter subject to the laws of matter, but man's thought or personality is not matter, nor is it subject to the laws which govern all matter. Thought or personality being a unity inseparable into parts cannot be disintegrated as the body is after death. In short, man is a spirit akin to God who is a Spirit. Prayer, which may be defined as the projection of intense thought towards the Spirit of God is in the highest sense pure telepathy, the influence of mind on mind without the intervention of matter. Such are some of the results of modern research in the world of psychology, all tending towards the strengthening of belief in the old truths found in the Bible, and on which our religion is built.

Considering these great gains which recent years have brought to us we feel that we may speak of the onward march of the Church of God as a tremendous reality. We know now that in the years which are past we have not followed "cunningly devised fables," but that the religion which we have learned from the teaching of our Lord and His Apostles is founded on a rock of truth which cannot be shaken. That is the assurance which we shall need when we draw near to the end of our earthly life. In all theories of the grand advance of man based on materialistic principles, his advance is strictly limited, for however great his progress he will find at a certain point, right across his line of march the dark waters of the river of death. Is he to find his end in that river? Is there a brighter prospect than the Psalmist's description of the end of man's career, "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish"? Yes, there is, because, as we have seen, his thoughts cannot perish. We live trusting in the covenant of God declared to us by our Lord Jesus Christ. That covenant was typified in long past days by the ark, and our Lord tells us what our position shall be when at the end of life we approach the banks of the river of death. "Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."

That being so we need have no fear that we shall sink in the waters. The river shall be but an episode in our continuous line of march, which will lead us through death right up to the foot of the throne of God.

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# HINTS FOR OPEN-AIR PREACHING

By the Rev. Prebendary F. S. Webster, M.A.

[Apropos of our leading article in the issue of May 22nd, we print the following article by Prebendary Webster, Rector of All Souls', Langham-place, London, England, and leader of the open-air services in Hyde Park under the auspices of the Bishop of London's Evangelistic Council].

In evangelistic work the open-air service is more effective than the open-air demonstration. The demonstration is excellent for political purposes, for it arrests attention, it awakens inquiry and it gives the impression that the side which has got up the demonstration is making way. But it only appeals to the surface emotions of the on-looker and does not, as a rule, touch his conscience or bring him to face his responsibility to Jesus Christ. It may win votes, but it is not well adapted for winning souls. A popular demonstration may lead the multitude to cry "Hosanna to the Son of David!" but the test of discipleship is not this shouting of "Hosanna," but "Let a man deny himself and take up his cross daily and follow" the Crucified. The willingness to face the world and stand alone for Christ, which every true Christian has to do at some time or other, is not, as a rule, gained by the influence of an impressive spectacle. It comes from the working of the Holy Spirit as the claims of the Lord Jesus are pressed home upon the conscience. It is generally realized that singularly impressive demonstrations can be organized in behalf of all sorts of causes, some of which are not in harmony with God's truth. The less religion has to do with mere spectacular effects, the better for its hold upon earnest and thoughtful people.

## EFFECTIVE EVANGELISTIC AGENCY.

But the open-air service in which preaching is the chief element, is a very effective evangelistic agency. Its value consists in its aggressiveness. The preacher who takes his stand at some street corner or in the public park, aims at compelling people to listen to his message whether they wish to or not. Some might contend that this is unjustifiable, that it is distinctly discourteous and rude to break in upon the attention of people and compel them to think about matters in which they perhaps take no interest. It is certainly *prima facie* a very serious liberty, and unless the matter forced upon the attention of the public is really of vital importance, the liberty is unjustifiable. The man who stands at the street corner to preach vegetarianism or some similar nostrum is looked upon as a faddist; our respect for his earnestness cannot altogether overcome our sense that he is lacking in sober judgment. Obviously private opinions which are of real value and would be quite rightly argued in a lecture-room or before a debating society may often not be of sufficient vital importance for the whole community to justify such a trespass upon their attention as is involved in open air preaching.

## MUST BE IN DEAD EARNEST.

The open-air preacher must be in dead earnest, he must be sanely and sincerely convinced that his gospel is not only true, but also the only truth by which all sorts and conditions of men can be saved. It is essential that the open-air preacher should concentrate the saving truths of the Gospel and speak only those things which he knows to be true. As soon as he deals with matters which are not absolutely and universally necessary to salvation his preaching becomes an impertinent intruding of his own ideas upon people who have a perfect right to prefer their own ideas to his. As soon as the preacher ceases to be a prophet, as soon as he ceases to speak as the oracles of God telling men words whereby they may be saved, even wonderful words of life, he forfeits the right to occupy any public stand and to endeavour to compel people to listen to his message. The first essential qualifications for an open-air preacher are an earnest love for souls and a deep conviction that his Gospel is the way of salvation. A little knowledge of how to manage his voice is among lesser matters of great importance. Earnestness, tender sympathy, evangelical gladness can all be recognized in the tones of the voice. So can harshness, bitterness or conventional sing-song, which suggests unreality. Moreover, the clear carrying voice is much more pleasant to listen to than the unrestrained yelling which sometimes seems irreverent.

## A LITTLE HUMOUR.

A little humour is of real value, as long as it is genuine humour well under control and not coarse. The speaker does well to remember that though he himself is in dead earnest, feeling intensely the solemnity of his position, the ordinary passer-by is more or less in a careless mood. It is essential to get into touch with the crowd and win their sympathy before attempting to strike the deeper note and touch the conscience. For this a semi-humorous reference to current events is useful. An advertisement seen at Blackheath, "A Laundry with a Conscience," was used very happily on one occasion in Hyde Park. One good laugh at the beginning of an address often helps, but, as a rule, one is enough.

It is essential that the joy-note should be prominent. The saying of the four lepers, "This day is a day of good tidings," should be our chief inspiration. We have no right to go out into the open streets unless we have good tidings to declare and know that we can help men. Good news is better than good advice. Every exhorter on all the social or political platforms deals in good advice. The Gospel preacher should declare the good news.

## AVOID ARGUMENT.

It is well, too, to avoid argument and to aim at the heart. Preaching consists of truth backed by personality. The open-air service is not suited for the subtleties of an elaborate argument. It gives admirable opportunities for bringing home to the passer-by the preacher's conviction that Jesus Christ is the only Saviour of men and His passionate longing that all men should come to Him and be saved. Mere argument will often provoke controversy. Testimony to God's truth given in the power of the Holy Spirit brings conviction.

# NOTES AND QUERIES

Our readers are invited to send in notes, suggestions and questions on matters affecting Church life and work. Address N. B.

The Established Church of Scotland is sometimes used as an argument for a similar condition of affairs in the Established Church of England. Can you tell me how far it is possible to argue along this line?

The Establishment in Scotland is so different from that in England that it seems almost impossible to argue from one to the other. I cannot do better than quote from an article which appeared in "The Spectator," of May 31, in which some of the more important differences are stated. You will see from these considerations that the two questions must be kept separate and dealt with independently.

"In England it (Establishment) implies the parliamentary oversight of the Church; in Scotland it suggests a fairly elastic working arrangement between Church and State, whereby the inherent autonomy of the Church is securely defended against the interference of the 'civil magistrate.' In England Disestablishment controversies are apt to centre round the question of endowments. In Scotland endowments are by no means despised or forgotten; but the real debate turns on the question of the freedom of the Church from secular interference. This is due partly to the ethos of Presbyterianism, partly to the historical circumstances in which the Reformation was carried through in Scotland and the Reformed Church took shape. The Church of Scotland is in law the established church, working under certain statutes, mostly of the Scots Parliament before 1707. But under these statutes she has absolute control through her Church courts of practically the whole area of church life; and she regards them, not as concessions granted, but as fences erected for the protection of her inherent liberties. . . . It is interesting to note, as one great difference between English and Scottish Church history, that, though the quarrels in Scotland were both long and hot, they caused no divergence of type. Down to the

minutest detail of polity and procedure each body maintains intact to the present day the Presbyterian Constitution. . . . The Church of Scotland has always declared that the only real security for the spiritual freedom of the Church is in establishment, in some far-reaching general arrangement whereby the native jurisdiction of the Church is recognized; and there is probably no established church on earth where the church is so little liable to secular interruption as the Church of Scotland. The United Free Church has said that in the present establishment the freedom of the Church is not so complete as it ought to be; but the reply is that any readjustments which may be necessary, will be most cheerfully sought by the Church of Scotland, if thereby the old quarrel can be healed. . . . The object of the Establishment is not to gain or to maintain exclusive privileges. What the Church of Scotland desires is to maintain unbroken the historic continuity of the national Church, an ideal which appeals strongly to a nation so tenacious of national sentiment as the Scots. . . . Ministers of the Church of Scotland exchange pulpits freely with ministers of other denominations; and in such representative churches as the cathedrals of Edinburgh and Glasgow, as well as in many less conspicuous places, not Presbyterian preachers only, but Congregationalists, Episcopalians, or Wesleyans, may not seldom be heard."

Is it correct to repeat the General Thanksgiving after the clergyman?

According to the Prayer Book there is no warrant for this, for not only is there no rubric ordering it, but there is no indication of the different sentences to be repeated as in the General Confession. Custom alone is responsible for the repetition, and in churches where this practise does not obtain, the exact mind of the Prayer Book is assuredly observed.

Can you help me in regard to the value of intuition? Is it any guide to us in life, and if so, how far?

Intuition is defined in the dictionary as immediate knowledge as distinct from the knowledge derived by reasoning. That it is a human faculty is undoubted, but how far it can be cultivated and developed is a matter of opinion. There is no doubt, however, of what is known as spiritual perception, that instinctive spiritual apprehension which comes from a personal experience of Jesus Christ. There is much in Scripture that indicates this, as for instance passages like "a wise understanding"; "except a man be born again he cannot see"; "blessed are the pure in heart for they shall see God." This spiritual apprehension or perception, whatever we may call it, can be cultivated by means of fellowship with God. The Epistles to St. Paul to the Philippians, Ephesians, and Colossians make much of spiritual knowledge or insight as the mark of a mature Christian experience. (Phil. 1.9, 10; Col. 1.9; Eph. 1.18; 3. 18, 19.)

In view of recent paragraphs, I would like to know why a clergyman of our own, and, I believe, the Presbyterian bodies, celebrates the Communion only once a day. How do the missionaries in country districts, who often have three or four stations, manage on Christmas, Easter, Whit-Sunday and Trinity?

Our Church has made no provision for this point, which is due almost entirely to modern conditions of large and frequent Communion. There is no doubt that, in the Prayer Book, the celebrant is assumed to be a participant whenever there is a Communion, and we suppose that in the cases of missionaries, to which you refer, the clergyman would participate wherever he had a celebration. There is no law against a clergyman communicating only once a day in the course of his duties. This is a matter which has hitherto been left to custom.

"The little sharp vexations,  
And the briers that catch and fret,  
Why not take all to the Helper  
Who has never failed us yet?  
Tell Him about the heartache,  
And tell Him the longings, too;  
Tell Him the baffled purpose,  
When we scarce know what to do.  
Then leaving all our weakness  
With the One sublimely strong,  
Forget that we bore the burden  
And carry away the song."

## CHURCH UNITY—AN EXPLANATION

By the Rev. H. Symonds, D.D.

We have received a large number of communications for which we hope to find room, but this week we give Dr. Symonds the opportunity of explaining his position)

In the course of any prolonged controversy, the original circumstances out of which it arose are very apt to be forgotten, and criticisms more or less wide of the mark are passed upon what is supposed to have been said or done. I venture to think that both by Bishops and clergy this has been the case in the now famous "Appeal." Let me then remind your readers of the circumstances under which the "Appeal" was published, and of the motives which actuated them. I cannot but think that any fair-minded reader will admit that we have done nothing worthy of censure, even though he may consider that we were ill-advised.

The "Appeal" sprang out of a number of meetings held in Canon Plumtre's study. As a result of these the opinion was expressed that some kind of action should be taken. The proposal for a canon similar to that of the American Church on what is commonly, though mistakenly, known as "the open pulpit," was first made and to it was added the second proposal of the "Appeal" with reference to others than members of the Church of England occasionally communicating at our altars.

The question then arose, Is it any good working for this end? How many clergymen will support it? The only way to find this out was to ask them all. And this was the primary motive of the circular. It was drawn up with a sincere desire to be moderate and conciliatory, and moderate and conciliatory it is. In sending it out we did what has often been done in the Anglican Church before, and we cannot understand how any fair-minded man should object to such action. He may, as I have said, think we were ill-advised. He may differ from our policy, but that there is anything disloyal or contumacious in asking 1,500 clergymen whether they are in favour of two propositions seems to us an absurd supposition.

The response from the clergy surpassed the expectations of most of us—far surpassed mine. We had every right to feel encouraged to go on with our undertaking. We, therefore, approached the Laity. May I say that the first suggestion to do this came from a very high dignitary indeed? The result again, though not apparently so striking, was yet in reality very encouraging. One thousand signatures were received, and the circular was only pushed in a very few parishes. Many letters were received of the most enthusiastic description.

Having then received so much support from both clergy and laity, how could we stay our hand? We were bound to proceed. We, therefore, took the next natural step, and called a meeting of all the signatories, to consider what action should be taken next. At that meeting the unanimous wish of those present was that we should organize, and form a society, which should promote the object we had at heart in every way within our power.

The Bishop of Nova Scotia in his recent charge to his diocese is reported in "Church Work" as having said that the signatories should have gone to the Committee on Church Unity of the General Synod. This remark is not the only one in his charge that convinces me that he has not given to our circular the consideration that a document signed by thirty (not three as he says) clergymen of very high standing in all parts of Canada deserves. How could we have gone to the Committee of the General Synod to find out what support would be given to our proposals? Is it conceivable that that body would have felt called upon to issue a "questionnaire" at our request? They would very properly have declined to do any such thing. What we did was perfectly legitimate, was done with respect to the authorities, and in deepest sincerity, and I hope, Mr. Editor, that though I am not a dignitary of the Church, yet you will permit me as a Christian man, to record my astonishment that any responsible person, least of all a father in God, should permit himself to compare the circular letter, to "the hammer of the suffragette or the rifle of the Mexican rebel."

The Bishop of Keewatin, who is heart and soul with us in his last letter to me, which I have his permission to quote, makes a remark which contains more truth than anything yet said of our movement, and one which deserves consideration.

"As far as I read history, no movement for the good of religion has ever begun with the Church as a whole, but with individuals or small bodies."

That the circular letter should have given rise to discussion and some difference of opinion was to be expected. But I assert most positively that there was nothing in it, or in our action to provoke the kind of furious opposition that has been experienced. It is the unfair, unbalanced, indiscriminating language of some of our opponents that will be responsible for any strife that may arise, and which we deplore as deeply as anyone.

### Mission Field

ST. CATHARINES.—L.M.M.—The next Summer Conference of the Anglican Laymen's Missionary Movement will be held in Bishop Ridley College, St. Catharines, from Friday evening, 27th June, to Sunday evening, 29th June.

It would be difficult for a Churchman to spend a week-end to better advantage than at this conference. There will be all the benefit of a week-end in one of the finest sections of Ontario, combined with the opportunity of studying the problem of arousing laymen to missionary activity and the pleasure of assisting in the development of the large plans of the L. M. M. for the coming year.

Full information from the Secretary L.M.M., 158, Confederation Life Bldg., Toronto, to whom registrations should be sent.

The Canadian Council of the Laymen's Missionary movement have been in consultation with the board secretaries and prominent laymen east and west, concerning the policy and line of work for next year. They have also been studying the every member canvass and have decided that nothing has ever been discovered that has been such a help to the financial side of the work, and in practically every case where it has been given a fair trial, it has meant much to the spiritual and social life. Three experimental County Conferences have been held with most satisfactory results, not only in the city, but in large numbers of country congregations. It has, therefore, been decided to unite in a campaign of County Conferences in Ontario the first and second weeks in November, to be followed by an every member canvass in just as many churches as will care to undertake it.

The Mission Boards and Laymen's Movements will all unite in this campaign, and there will be four teams of laymen, returned missionaries, and secretaries working simultaneously in different parts of Ontario, so that a conference can be held in every County in the two weeks allotted. It is proposed to hold several district conferences in the Province of Quebec, and have two or three teams visit the West in February and March holding conferences on the same line.

The Laymen's Movement and the Church Boards of both Home and Foreign Missions in the United States are uniting in a similar campaign, and hope to have an every member canvass of churches all over that country in March, 1914.

### Brotherhood St. Andrew

THE SUMMER MEETING of the Hamilton Local Assembly will be held in All Saints' Parish Hall, June 17th. The speaker of the evening will be the Rev. Dyson Hague, of Toronto; subject, "The Model Man, or the Kind of Man We Need To-day." A special effort is being put forth to secure a record attendance and a number of other Churchmen are being invited to the meeting.

At the recent Synod meeting of the Diocese of Nova Scotia the committee on the Brotherhood of St. Andrew reported that there were 21 active chapters in the diocese, 13 of these being senior branches and 8 junior. The first chapter in the diocese was organized in 1891 in St. Luke's Parish, Halifax, and the charter is now held by All Saints' Cathedral chapter. The last chapter to be form-

ed is in Weymouth, N.S. During the coming year special efforts will be put forth to extend the organization in the diocese.

Mr. F. A. Williams, the Western Travelling Secretary, was welcomed by the Winnipeg members at a special meeting of the Assembly held in Trinity Parish Hall on Tuesday evening, June 3rd, after the opening service of the Synod. There was a good attendance of members and a very enjoyable meeting was held. In introducing Mr. Williams, the chairman, Mr. J. M. Hargreaves, president of the Local Assembly, referred to the need of a western secretary in view of the growth of the Church in Western Canada, and asked all to rally round Mr. Williams and the other officers. Dr. H. M. Speechly, Dominion Council member, Pilot Mound, referred to the need of greater activity and organization. He spoke in a very optimistic way of the future of the Brotherhood.

It was arranged that a deputation from the Brotherhood should wait on the Synod, and this was finally arranged. Mr. Hargreaves and Mr. Williams were allowed the privilege of addressing the Synod. In the evening a reception was given by the Deanery of Winnipeg to the members of the Synod, the Woman's Auxiliary and the Brotherhood.

Mr. Birmingham attended the New England Convention held in Portland, Maine, from May 23rd to 25th. The Boston office was visited on the 26th and 27th, and a special meeting of the St. John Conference Committee attended on the 28th. May 29th was also spent in St. John in connection with the preparations for the sixth Maritime Conference which will be held in that city from September 26th to 28th. Moncton was visited the next afternoon and evening, a meeting of the boys being held in the rectory. Saturday, Sunday and Monday, May 31st and June 1st and 2nd were spent in Quebec city. A splendid meeting of the Churchmen of Quebec City was held in the Cathedral Hall on Sunday afternoon, some twenty-five representative Churchmen being present. The Very Rev. Dean Williams acted as chairman, and a number of other clergy showed their interest in the Brotherhood by attending this meeting. Visiting members were there from Sault Ste. Marie and Belleville. In the evening Mr. Birmingham gave an address in Trinity Church and later met the members of the chapters for an informal meeting. This is the only active chapter in Quebec City, but it is hoped that in the near future others will be formed. During his visit to Quebec Mr. Birmingham spent considerable time with the immigration chaplains, Rev. M. La Touche Thompson and Rev. W. H. Moorehead, and was fortunate to visit the immigration headquarters at the time of the arrival of one of the ocean liners, thus getting some idea of the work done by the chaplains.

### The Churchwoman

QUEBEC.—The twenty-seventh annual meeting of the Diocesan Branch of the W.A. was opened on Tuesday, May 13. A strenuous programme had been arranged and was carried out, and both reports and attendance went to show the growing strength of this important body. The proceedings opened with a celebration of the Holy Communion at the Cathedral at 7.30 a.m. This was followed by matins, sermon and celebration, also in the Cathedral at 9.30 a.m. At the conclusion of the service the members went to the Church Hall for the business meetings. The president, Mrs. Colin Sewell, opened the meeting with prayer, especially mentioning those who were prevented from attending through illness or sorrow in their homes. The recording secretary, Mrs. Balfour, read her report. This showed that much had been accomplished during the past year, that the attendance at the monthly meetings had grown steadily and that six new branches were present to be welcomed. These branches are Sandy Beach, York Centre, St. Paul's, Quebec; Bury, St. Elize d'Orford, and East Sherbrooke. Special mention was made of the reorganization of the St. Paul's Branch. Mrs. F. G. Scott and Miss M. Anderson had been made Life Members by their branches, and Mrs. Harkom and Mrs. Nunns, of Richmond and Melbourne had been made diocesan life members; Miss Le Gallais had also become a life member. The treasurer, Mrs. Charles Sewell, read a very satisfactory report, showing that all pledges undertaken had been met. During the year a total of \$4,454.94 has passed through her hands and all expenses had been paid. In the afternoon Dr. Gould, the secretary of the M.S.C.C., gave a most inspiring and stimulating



address on one aspect of the Church of England,—that she stands for the co-operative, collective acknowledgment of the Faith. He said, that the over-emphasis of the individual which results in the seventy-nine non-Roman religious bodies is to be avoided, as is the over-emphasis of the body as exemplified in the Roman Church. There was no such thing as an isolated unit in the Church of God. The diocesan annual meeting is to be fixed for the beginning of February in each year, and the exact dates are to be settled at the December monthly meeting. At five o'clock the members reassembled in the Church Hall, where a charming missionary play, "The Open Window," was given by the children of St. Matthew's Parish, under the kind instruction of Miss Hamilton.

The chief business of the second day was the election of officers. The reports from branches and junior branches in the diocese proved most satisfactory, and indicate great progress generally. A most interesting paper dealing with the spiritual side of all W.A. work was read by Mrs. Bowen, of Sherbrooke, and was so much appreciated by all present that it is probable that copies will be printed and distributed among the various branches by special request. A sum of \$226 was voted in answer to appeals of the M.S.C.C.

**TORONTO.—DEACONESS HOUSE.**—The results of the examinations have been better on the whole than usual, only one failed to reach the standard required for a pass. The studies at the Margaret Eaton have also ended. Mrs. Scott Raff expressed herself pleased with the progress made. The medical lectures are also over for the season, though the practical work is more in evidence than ever, as Nurse's Report will show. Several of our students are availing themselves of opportunities being given for visiting various organizations in the city. Settlement work, such as that carried on in the Evangelia or the Neighbourhood House is being studied. The Juvenile Court has been visited and the methods of the various charitable societies investigated. Parochial work, chiefly in the form of visiting, is also being carried forward. We have had some interesting visitors. Miss Bashford, of the C.C.C.S., who is on her way to inaugurate hostel work for teachers in Saskatoon, recently passed through Toronto. She is full of enthusiasm about the work. Mrs. W. Hamilton, Mrs. and Miss Henderson, all of Collingwood, were our guests for the W.A. Meetings. At a meeting of our Candidates' Committee, one lady was accepted for training in the fall. Two others have since applied. The number of those asking for information in the first three months of the year has more than doubled those of the corresponding period of last year. Some opportunities for making known the work have been given during the month. At a conference for Women's Work during the W.A. week, I was asked to speak. Again at the Church of the Epiphany I had a most attentive audience of girls and several have visited the house, and displayed much interest in it; the interest is undoubtedly genuine. Some generous gifts have reached us. Mr. Ransome very kindly paid the entire cost of putting electric light in the Mission and making some desirable alterations in the house. This came to \$108. Mr. Reynolds, of All Saints', is presenting us with an organ and a cruet stand, in remembrance of Miss Nafel's work, who cared most lovingly for his wife in her last illness, which was long and particularly trying. In another month our students will be dispersing; some for rest, others to take up various forms of activities. The Jewish work is to gain one of our number for the summer months. Prayer is asked that wisdom may be given to each in whatever kind of witness each is called upon to bear. The year has had its difficulties, but it has also had its joys; the increased interest and support of friends is not the least of these. We know, too, that work has been done which must bring joy to our Master's heart and enable Him to see something of the travail of His soul and so be satisfied.

**MEDICAL REPORT.**—Since our last report, we have paid 94 obstetrical visits and 14 medical ones, making a total of 108 altogether. Eight clinics have been held, at which 66 patients have attended, 63 prescriptions have been made up. We have had one minor operation on the district and ten in our hospital, including one major. We have taken six in-patients, including one obstetrical, one medical and four surgical cases. Our major surgical case was that of a young girl of 19, a native of Jamaica, who has been out in Canada three years. Her operation was the removal of the appendix. She is doing splendidly, is an earnest Christian girl, shining and witnessing brightly for our Lord in the hospital and seeking to encourage others in the faith which is so real to her. One little surgical patient is a child of 13,

who has spent most of her life looking after her younger brothers and sisters, while the father drinks and the mother goes out working. She came to us looking very frail and emaciated, and has been seriously ill, but after constant care and attention, both night and day, we are happy to say she is slowly recovering and we are hoping shortly to send her away to a convalescent home.

## Church News

### PREFERMENTS AND APPOINTMENTS.

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.*

**RUSSELL,** the Rev. E. C., (Diocese of Oklahoma, U.S.A.), to be curate of St. Stephen's, Westmount, Montreal.

**LARIVIERE,** the Rev. L. V., to be incumbent of Rougement, (Diocese Montreal).

**DAWSON** the Rev. E. E., to be incumbent at Franklin Centre, (Diocese Montreal).

**PHILLIPS,** the Rev. A. T., to be incumbent of Aylwin, (Diocese of Montreal).

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### NOVA SCOTIA.

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

**HALIFAX.—ST. GEORGE'S.**—On June 10th Rev. H. W. and Mrs. Cunningham were made the recipients of a walnut case of table silver on the occasion of their "silver wedding" by the parishioners.

**SUMMERSIDE, P.E.I.—ST. MARY'S.**—On June 8th Bishop Worrell consecrated this church. In the afternoon he confirmed to candidates at St. John's Church, St. Eleanor's, and in the evening he confirmed 23 in St. Mary's.

**DARTMOUTH.—CHRIST CHURCH.**—Mr. John Weir has tendered his resignation as assistant to the rector of this parish. During his charge here he has done much good and was instrumental in having the new mission in the north end built. Mr. Bent, a fourth-year student of King's College, will take over the duties performed by Mr. Weir, who will remain during June.

Mr. J. Bent, a fourth-year King's College student, is to be assistant at this church during the summer.

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### QUEBEC.

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

**QUEBEC.—CATHEDRAL.**—The annual ordination of priests and deacons will be held by the Bishop in this Cathedral on St. Peter's Day, Sunday, June 29th. The preacher will be the Rev. J. Henning Nelms, D.D., rector of the Church of the Ascension, Washington, D.C., U.S.A. Dr. Nelms will also conduct the Quiet Day for the Candidates on the Saturday before the Ordination.

The Bishop's engagements for the month are as follows: June 20th, confirmation at St. Luke's, Magog; Sunday, June 22nd, confirmation at St. Barnabas, North Hatley, and St. John's, Waterville; June 23rd, confirmation at Randboro; June 24th, confirmation at Island Brook. After the ordination the Bishop hopes to take a short holiday in England leaving Quebec on July 3rd, and returning leaving Liverpool on July 30th.

**QUEBEC.—ST. MATTHEW'S.**—Canon Scott has suggested that a memorial church to General Wolfe be built on the battlefield of the Plains of Abraham. L'Action Sociale, the Roman Catholic organ in this city is strenuously opposing the suggestion as being of a nature to offend respectable and legitimate susceptibilities in Catholic centres and sowing seeds of discord.

**TRINITY.**—The Rev. A. R. Beverley, M.A., rector of Trinity Church, Quebec, and Mrs. Beverley are in England, and expect to return in August. His duties at Trinity Church are being taken during the month of June by his father, the Rev. A. L. Beverley, rector of Tilsonburg, Ont., and during the month of July, by the Rev. R. J. M. Perkins, rector of Ingersoll, Ont.

### MONTREAL.

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

**MONTREAL.—ST. CLEMENT'S.**—St. Clement's Belcher Memorial Church, Verdun, have paid off all their mortgage debt for the enlargement of their church, and may soon be obliged to enlarge again.

**MONTREAL M.S.C.C.**—The Field Day in Montreal City has been set for November 9th. A conference will be held between the Anglican Committee of the L.M.M. and the clergy with the object of utilizing to the best advantage the enthusiasm and energy of the laymen.

**ST. GEORGE'S.**—The purchasers of this valuable site have been given another month in which to raise the necessary money. Evidently they intend going through with the matter for they have prepared plans and specifications for a hotel to cost \$4,000,000.

**ST. CUTHBERT'S.—PARK AVENUE.**—The foundations of the new church are being put in. This new church will not only minister to the people in the Extension district, but also to the residents of the C.N.R. Model City.

**ST. MARTIN'S CHURCH.**—This church has had to pay a suit for damages to a lady who fell on the sidewalk outside the church and hurt her leg. The church tried to settle, but could not, and had heavy damages to pay. In all they needed \$5,000. Canon Troop made an appeal for this amount last Easter. The whole \$5,000 has been raised and every liability has been met.

**ST. JOHN THE EVANGELIST.**—The members of the choir of this church have decided to raise the amount of \$5,000 for the renovation of the church organ. The men of the choir have promised \$750.

**CHRIST CHURCH CATHEDRAL.**—Bishop Farthing sails for England on June 14th, for a holiday of three months. He has appointed Dean Evans to be his commissary.

**GIRL'S FRIENDLY SOCIETY.**—The annual festival of the G.F.S. was held on the 29th of April in the Synod Hall, when there was a large attendance of associates and members.

**SABREVOIS SCHOOL.**—On account of the lack of enthusiasm resulting in the lack of funds these schools will be discontinued for the present. The French church, l'Eglise du Redempteur, will be supported as before, but the collections will no longer be made for the schools throughout Canada.

**SPRINGBANK.**—The Church Extension have bought six lots at Springbank for a church in the future, to meet the expected development in connection with the Grand Trunk round house and works near St. Lambert.

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### ONTARIO.

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

**KINGSTON.—ST. GEORGE'S.**—Owing to illness the Bishop of Salina will not be able to preach at Dean Bidwell's consecration on St. John the Baptist Day (June 24th); Dean Llwyd, of Halifax, will preach instead. The installation of Canon Starr as rector and Dean of the Cathedral will take place in the afternoon of the same day.

The Coadjutor Bishop-elect has announced that his first official visits after his consecration will be to the Deanery of Lennox and Addington, June 30th—July 11th. He has appointed the Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's Church, to be his examining and domestic chaplain.

A memorial service for the two cadets of the Royal Military College, J. W. Logie and A. L. Smith, of Hamilton, who were drowned on May 2nd, was conducted Saturday morning in this Cathedral. The cadets paraded from the college to the Cathedral. Canon G. L. Start, the chaplain of the garrison, read the burial service, and Dean E. J. Bidwell delivered a short address.

**DESERONTO.—ST. MARK'S.**—It is the intention of Coadjutor Bishop-elect Bidwell to appoint Rev. C. E. S. Radcliffe, B.C.L., of Frankville, to this rectorate left vacant by the resignation of Rev. B. Defoe Wagner two months ago.

**BROCKVILLE.—ST. PAUL'S.**—On June 11th, after evening prayer, Archdeacon Dobbs, of Kingston, inducted the Rev. L. E. Davis, M.A., the new rector. Rev. H. H. Bedford Jones, of St. Peter's, and Rev. Rural Dean Woodcock, of Trinity, assisted. The sermon was preached by the Rev. W. Hilyard Smith, of Lyndhurst, an old

college friend of Mr. Davis, who took for his text, 2 Corinthians 4:5, and 1 Thessalonians 5:12, 13.

ST. ALBAN'S SCHOOL.—Annual sports and prize-giving was held June 12th. Rev. F. G. Orchard, the headmaster for the past seven years, bade farewell to the school. After a holiday on the Nova Scotia coast, he will assume similar duties at Trinity College School, Port Hope, in succession to Canon Rigby.

TORONTO.

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

TORONTO.—SYNOD.—The sixty-first Synod of this diocese was held on June 10th-13th, in St. James' Cathedral Parish House. Proceedings opened with a celebration of the Holy Communion on Tuesday morning in St. James' Cathedral, when a helpful sermon was preached by Dean Abbott of Niagara. The Synod proper opened at 12 o'clock. Rev. W. J. Brain, and J. D. Falconbridge, Esq., were elected honorary secretaries.

BISHOP'S CHARGE.

In drawing attention to the recent improvements in the marriage laws, His Lordship desired to place himself on record as entirely on the side of the Church in the matter of the three-fold publication of banns. When asked, sometime later, what he would prefer in the case of a choice between marriage by license and marriage after the publication of banns once only, His Lordship did not hesitate to say that the parties should be married by license. The number of communicants during the year was 30,929, as against 27,429, last year; and communicants on Easter Day, 21,841, as against 20,467; adult baptisms have increased from 138 to 197; Sunday School scholars from 24,703 to 27,399, and their offertories from \$18,969.21 to \$25,282.25, two or three of the city Sunday Schools averaging at over \$2 per head. His Lordship announced that on July 1st the Synod offices would be moved to 60 Front Street West. Shortly after the charge had been read, Archdeacon Cody proposed that fraternal greetings should be sent to the Presbyterian Assembly. Archdeacon Ingles and Mr. L. H. Baldwin, with others, opposed the motion, but on the question voted in favour of the proposal. There was considerable discussion over the marriage regulations, but it was seen that changes in the civil law leave the law of the Church unchanged. The Hon. S. H. Blake and N. W. Hoyles, K.C., were elected as lay representatives on the Board of Management of the M.S.C.C., and the Rev. Provost Macklem and Archdeacon Ingles the clerical representatives. The question of lay representation in the Synod led to a lengthy and fruitless debate. The plan suggested was one whereby each parish might have as many as six representatives, three for less than two hundred vestry votes, and one for every additional hundred or fraction thereof not less than fifty. Much dissatisfaction was expressed with the present system as not providing for city mission churches, but the new proposals did not appear to meet the difficulty. In the end the whole matter was referred back to the executive committee. In the evening a service was held in St. James' Cathedral, when the Dean of Niagara again preached a striking sermon.

SECOND DAY.

The first business on Wednesday morning was the discussion of a proposal to raise the Bishop's stipend to \$6,000 a year. To this the Bishop objected, if it should mean an assessment. The Synod decided to increase the endowment fund so that it should bear \$6,000. The Bishop urged that the Cathedral and Superannuation Fund stood first. The presentation of the report of the lands in the possession of the Toronto rectors, raised considerable discussion as to the wisdom of holding of large tracts of land. In view of the request for sympathetic consideration coming from the Toronto Housing Company, it was felt by some that it was incumbent on the Church to make a sacrifice. Mr. W. H. Lockart-Gordon took exception to this suggestion, and maintained that the rectory lands should be dealt with in a business-like way. The selling of the land was finally left to the discretion of the committee.

The report of the M.S.C.C. was presented by the Rev. Provost Macklem, and seconded by the Hon. S. H. Blake. The report showed considerable increase in missionary interest and contributions, and paid a well-deserved tribute to the devoted work of the General Secretary. In second-

ing the report, Mr. Blake spoke at some length on the subject of family prayers. Authorized by the General Synod, a committee had compiled a form of morning and evening prayer for family use, and by the generosity of an anonymous donor, several thousand copies had been printed for free distribution. In the revival of the old custom of family prayer, he said, lay the regeneration of family life. Mr. Blake was supported in this matter by the Bishop. The second part of the book is a selection of prayers from the Prayer Book; the first is a free adaptation from various sources. In presenting the report of the General Purpose Fund, Canon Morley pointed out that many of the clergy seemed to be unaware of the existence of such a fund. Grants were made to poor parishes for Church extension and repairs, and the rectors of needy parishes were invited to make application for help. On the motion of the Chancellor, a sum of money was voted from the Burnside Bequest to repair the monument of Dr. Burnside, who had been such a devoted servant of the Church. At 4 o'clock the Synod adjourned, and most of the delegates went to a reception at the See House. There was a large attendance at the missionary meeting in the evening. Interesting addresses were given by Canon Marsh, the Rev. C. E. Whittaker, from the far north; Dr. Archer, a medical missionary in India, and the Rev. Dr. Taylor, an S.P.G. missionary in China.

THIRD DAY.

The first business on Thursday morning was the presentation of the report of the Sunday School Commission. The incomplete statistics called forth from the Bishop some strong comments on the unbusinesslike methods of many of the clergy. Considerable discussion arose as to the best method of raising \$2,278 asked by the Sunday School Commission from the diocese of Toronto. Both assessments and apportionments were objected to, and the Synod finally agreed on a proposal of Chancellor Worrell that each parish should be asked for a certain amount at the beginning of the year, and should be free to raise it all on Children's Day, or by whatever means they saw fit. The Rev. R. A. Hiltz, M.A., gave a most interesting account of the work of the Sunday School Commission. Another field secretary was asked for. Under Moral and Social Reform work Archdeacon Ingles emphasized the need for a capable man for the work being employed for work in the city. In this he was strongly supported by the Hon. S. H. Blake, who suggested that the Synod should be prepared to make the stipend for such an office as large as \$5,000. Canon Greene drew attention to the need for some special home for released prisoners until such times as they could make a new start. The Widows' and Orphans' Fund was declared to be now large enough to be able to make grants of \$300, so that special collections will not now be necessary. An addition of \$200 was voted to the diocesan mission secretary. The Superannuation Fund is to be put on a firm basis; \$50,000 is needed. At the evening session, a motion was brought forward by Canon Plummer for the enfranchisement of women in the vestries. After some debate, however, the question was referred back to committee to consider the legal aspect. The Synod was certainly in sympathy with the matter. The rest of the evening was taken up with the consideration of the report on Moral and Social Reform. The gambling evil came in for severe condemnation, as well as the automobile "joy ride," and on the motion of the Hon. S. H. Blake the report was re-drafted on more severe lines in respect to those two evils. The Rev. Dyson Hague brought before the Synod some startling information regarding the extent of the white slave traffic.

FOURTH DAY.

The report on the state of the Church occupied the attention of the Synod on Friday morning. This is given in full in this issue on another page. A call was made to the Church to stand fast by the observance of the Lord's Day, and to place the duty of worship before social etiquette. The Bishop made a strong plea for the dedication of at least one son in a family for the work of the ministry, and lamented the present lack of suitable men. A motion was passed endorsing the idea of using the second Sunday in Advent as universal Bible Sunday. The elections for the Provincial Synod and the Executive Committee resulted as follows:—Provincial Synod:—Clerical: Provost Macklem, Archdeacon Cody, Canon Allen, Archdeacon Ingles, Dr. Boyle, Canon Dixon, Rev. J. S. Broughall, Archdeacon Warren, Canon Plumptre, Rev. Dyson Hague, Rev. C. J. James, Rev. D. T. Owen. Substitutes: Principal O'Meara, Rev. C. E. Sharpe, Canon Marsh, Canon Plummer, Rev. W. J. Southam, Rev. H. O. Tre-

mayne. Lay: Dr. J. A. Worrell, Hon. S. H. Blake, Hon. W. H. Hoyle, Dr. N. W. Hoyles, John D. Falconbridge, Thomas Mortimer, S. Casey Wood, Dr. Millman, A. R. Boswell, James Nicholson, L. H. Baldwin, J. R. Roaf. Substitutes: A. H. Campbell, H. T. Beck, F. C. Jarvis, J. E. Jones, J. R. Cartwright, C. J. Agar.

Executive Committee:—Clerical: Archdeacon Cody, Canon Dixon, Rural Dean Cayley, Provost Macklem, Canon Plumptre. Lay: Hon. S. H. Blake, Hon. W. H. Hoyle, Thomas Mortimer, L. H. Baldwin, Dr. Millman. The Bishop appointed Archdeacon Warren, Archdeacon Ingles, Canon Marsh, Principal O'Meara, Rev. C. E. Sharpe, Messrs. A. R. Boswell, N. W. Hoyles, K.C., H. T. Beck, Hon. Justice Hodgins, W. D. Gwynne. Great regret was expressed that the names of the Rural Dean and Mr. Evelyn Macrae had been omitted from the Provincial Synod Ballot. The election had taken place, however, before the matter was brought up.

ST. ALBAN'S CATHEDRAL.—The Rev. W. E. Jackson, formerly vicar of St. Thomas', Clapham, London, England, preached in this Cathedral on Sunday morning last.

ST. MARY MAGDALENE.—The Rev. Dyson Hague, M.A., vicar of Church of Epiphany, preached in this church on Sunday evening last.

ST. AUGUSTINE'S.—The musical part of the services on June 8th was of an unusual character. Everything was composed by Canon Plummer. It was the occasion of the twenty-fifth anniversary of his ordination to the diaconate.

CHURCH OF THE RESURRECTION.—On June 8th the Bishop preached in this church. The local lodge of Sons of England were present. The Bishop referred appreciatively to the work of the Rev. C. S. McGaffin, who concluded his work on the same Sunday. The church building itself is a testimony to the labours of Mr. McGaffin and the men of the parish. It is a neat structure of timbered stucco work, built entirely by voluntary work. On Monday evening the parishioners presented Mr. McGaffin with solid silver communion vessels for private celebrations. Rev. G. W. B. Jones succeeds Mr. McGaffin, who goes to be curate of St. Paul's Church, Toronto.

ST. MICHAEL AND ALL ANGELS.—The formal dedication and opening of the rectory of the Church of St. Michael and All Angels, Wychwood Park, was held by the Bishop of Toronto on June 9th. Rev. Mr. Brain and Mrs. Brain were at home afterwards to the parishioners and friends.

LEASIDE.—ST. CUTHBERT'S.—The Bishop held a confirmation in this church on Sunday evening last.

UNIONVILLE.—ST. PHILIP'S.—The cornerstone of the new \$6,000 church in this parish was laid by Aubrey White, Esq., Grand Master of the Masonic Order, assisted by Rev. W. L. Baynes Reed, Grand Chaplain. Rev. G. I. B. Johnson, the rector, presented a silver trowel to Mr. White. The new church will replace the original one which is a mile to the north, and about the oldest in the diocese.

PETERBOROUGH.—The Rev. Canon Davidson left on the 16th inst. for Montreal to sail on the steamship Canada for a three months' visit to the Old Country. He will attend the Summer school for clergy at Oxford during his visit.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—ST. MARK'S.—The Bishop of this diocese, at the request of the Bishop of Qu'Appelle, who is at present in England, ordained Messrs. Cecil James Scott Stuart and Henry Griffin Hiscock to the diaconate in this church on Wednesday, June 11th. The sermon was preached by the Rev. Professor Jenks, of the General Theological Seminary, New York. The Rev. C. J. S. Stuart, one of the newly-ordained deacons, read the Gospel.

The Rev. Canon Sutherland, on the eve of his retiring from the rectorship of this Church for many years past, was, on Monday evening, the 16th inst., presented with a purse of gold by the members of the congregation.

ST. CATHARINES.—ST. BARNABAS'.—Services were held in this church on June 11th, in commemoration of the twentieth anniversary of the laying of the cornerstone. Ven. Archdeacon Forneret, of Hamilton, preached the sermon.

ST. THOMAS'.—Archdeacon Perry was presented with a purse of \$500 and illuminated address

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by his congregation on the eve of his departure for England for a year's leave of absence. The Archdeacon intends to spend some time studying at the universities.

MILTON.—GRACE CHURCH.—Bishop Clark confirmed 14 persons in this church on June 11th. Rev. O. F. Cooke, the recently-appointed rector, presented the candidates.

**HURON.**

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

KINGSVILLE.—On Tuesday evening, June 3rd, a reception was given by the members of this parish for Rev. J. M. Horton and wife, formerly of Burford, who has been appointed by the Bishop of Huron as rector of this parish.

**RUPERT'S LAND.**

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

WINNIPEG SYNOD.—(Continued).  
FOURTH DAY.

WINNIPEG.—ST. JOHN'S.—At the morning session many important matters were discussed, particularly the question of the salaries of the clergy and the report on the work of St. John's College. The motion standing in the name of Rev. W. B. Heeney, B.A., read as follows:—"Resolved that, dating from January 1, 1914, the minimum stipend of a married priest in active service in the Diocese of Rupert's Land be the sum of \$1,000 and a house, and that the executive be requested to meet within ten days from date for the purpose of taking such steps as may be necessary to carry this resolution into effect." The adoption of the report of St. John's College was moved by the Rev. Dean Coombes, who stated that in proportion to its numbers the college had had a good number of successes in the university. He referred to the appointment of a warden in the person of Dean J. J. Robinson, and urged that the college be given increased financial support.

In the afternoon much discussion took place when the report of the Sunday School Commission was brought in by Rev. Canon Fyles, secretary for the diocese. The report recommends the appointment of more field secretaries, and advocates grouping of dioceses which would have such secretaries of their own, until the time comes when each diocese will be strong enough to support its own secretary. The question of whether such secretaries would be under the supervision of the respective dioceses, or whether they would be under control of the commission was discussed, and it was pointed out by Canon Matheson that they must be under the supervision of the Bishop of the diocese. It was finally decided that the Synod could not adopt the report, but that it be considered as read and laid on the table. After the usual votes of thanks the Synod rose at six o'clock. Delegates to General Synod—Clergymen: Rev. Canon Murray, Rev. Canon Matheson, Rev. Rural Dean Heathcote, Rev. W. Bertal Heeney, Ven. Archdeacon Fortin, Very Rev. Dean Coombes, Rev. Douglas Biggs, Rev. Rural Dean Reeve. Lay delegates: J. G. Dagg, Chancellor Machray, Hon. Mr. Justice Curran, Hon. G. R. Coldwell, Dr. H. M. Speechly, Sheriff Inkster, G. W. Baker, J. F. Argue, M.P.P.

To the Provincial Synod: Canon Murray, Rev. Rural Dean Heathcote, Canon Matheson, Rev. W. B. Heeney, Dean Coombes, Rev. D. J. P. Biggs, Rev. K. B. McElheran. Laymen: J. G. Dagg, Judge Curran, Chancellor Machray, Dr. H. M. Speechly, G. R. Coldwell, J. Argue, Sheriff Inkster.

Executive Committee of the Diocese—Rev. D. J. P. Biggs, Rev. H. O. N. Belford, Rev. W. B. Heeney, Canon Murray, Canon Matheson, Rev. R. B. McElheran. Laymen: Mr. Argue, Judge Curran, H. R. Coldwell, J. G. Dagg, Dr. Speechly, Mr. Creighton, Capt. Carruthers, Sheriff Inkster, Mr. Baker and Mr. Martin.

Board of Management of the Diocese—Rev. Canon Matheson, Rev. R. B. McElheran, Judge Curran and Dr. H. M. Speechly.

The death of the Rev. Samuel Pritchard took place on June 7th, at his home, Hibbing, Minnesota. The deceased was one of the best known Anglican clergymen and educationists of Western Canada. He was born in Kildonan in 1826. Last December St. John's College conferred

the degree of Doctor of Divinity, honoris causa, in recognition of his services in the cause of education. Rev. Dr. Pritchard for many years was principal of the parish school at St. Paul's, Middlechurch. Subsequently he established a boarding school for higher education in East Kildonan. When, in 1866, the late Archbishop Machray revived St. John's College and College School, Dr. Pritchard amalgamated his school with the college and brought his pupils up to St. John's. He became English master in the college.

SWAN RIVER.—The Rev. C. B. Price, who arrived from Ireland during the Synod week, has been appointed incumbent of this parish.

**CALGARY.**

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

CALGARY.—ST. JOHN'S.—On June 5th a clericus of the Anglican clergy in Calgary has been formed for the deepening of the spiritual life of the clergy and the discussion of matters of local and general interest. The Bishop is president. The clericus hopes to soon establish a depository for the sale of church literature.

**KEEWATIN.**

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

FORT FRANCES.—ST. JOHN'S CHURCH.—The Bishop of the diocese visited this parish on Whitsunday. At the morning service he dedicated a brass tablet, which was placed in the sanctuary, to the memory of Miss Nora Keating, a devoted worker in this church for some years. The inscription on the tablet reads:—"To the fair and holy memory of their dear daughter, Nora, her parents, Walter and Alice Keating, dedicate this tablet. Thankful for the happiness her presence ever gave them, sorrowing for their loss, hoping steadfastly through God's mercy to meet her when the night is past, in the perfect and unending day, 1885-1911. At the evening service the Bishop administered the rite of confirmation to six candidates. On Monday evening His Lordship met the men of the congregation, when the matter of self-support was discussed.

**Correspondence**

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

**AN IMPORTANT INQUIRY.**

Sir,—The writer is what would probably be called an old-fashioned Churchman who has all his life taken things for granted rather than subject them to very careful scrutiny. Thus as regards the Church of England he has never questioned the fact that she was separated from all other churches around about by distinctive doctrines and teachings all more or less important. Just what these were I am afraid he had no very clear conception but always assumed that these were associated with the innermost being of the Church—not merely of course the superficial points of difference which are patent to any one with eyes and ears.

Now the various articles which have appeared in your valued paper during the past six months as a result of the recent circular letter re Unity and regarding the United Theological College recently organized in Montreal, have opened my eyes to the fact that our leaders in thought, if I understand them aright, feel that there is no difference of real basic importance between the Church of England and the other churches, or at any rate if there were such a difference at one time it now

no longer exists. In passing I may say that I am still a little curious on this point because it seems to stand to reason that when these other churches had their beginnings they must have been convinced that there were truths to teach which the Church of England was not teaching or error to combat which the Church of England was harbouring. How comes about the agreement now? Which is changing their position on these points—the Church of England or the other churches?

However, I have alluded to that only in passing. The real point of importance as I see it as I have been turning the matter over in my mind for many weeks and upon which I would like enlightenment is this: I understand from the articles above referred to that however it has come about there is to-day no fundamental difference as regards doctrine between the churches. This means that our separate existence is now being maintained only on account of such superficial differences as we can all see—our preference for a service read from a book, for instance, and more or less formality in and about the church building and worship. Now it seems to me that this being the case we should frankly acknowledge that these are not differences of such importance as to justify our separate existence longer and our leaders in the present movement for the recognition of the ministers of the other churches should call us to a frank, whole-hearted acknowledgment of this fact, both for our own good and that of our relationship to the other churches.

Will not you, Mr. Editor, deal with this in the editorial columns of your paper, and perhaps also these now leading the movement, will throw further light upon the desirability of this, to me, logical and beneficial step.

Yours truly,

R. W. Davidson

Montreal.

**A WARNING.**

Sir,—I am asked by Rev. R. T. Matthews, S.P.G. Chaplain at Suva, Fiji Islands, to report the following for publication. A man going under the name of Van Dee has been working in the Diocese of Sydney six years with false papers. This is how he was accepted by the Bishop. The Governor-General gave him a letter, but deported him for begging and being a nuisance. At Suva he was found existing on bananas, which, of course, would be fatal to any white man. Mr. Matthews, as a brother, rescued him. When the Bishop came he asked for priests' orders. This put them on the scent, and they began to question the validity of his orders, and the enquiry resulted in the discovery that he was not ordained at all. It was two months before Mr. Matthews could get a passage for him. He arrived in Canada May 28th on the "Niagara," the boat with which I travelled.

This warning is issued to put Canadian Bishops and clergy on their guard.

Percy F. Broughton.

**WHY DO THE CLERGY NOT ANSWER?**

Sir,—A recognized organization in the Church recently sent out to about 800 of the clergy a letter setting forth the purpose of the organization and enclosed an addressed post card for reply. No money obligation was involved and the information asked for required the sacrifice of only a few moments' time. It would not be complimentary to the clergy to state the comparatively few replies received, and the large number of clergy still retaining the post card. Upon mentioning the matter to the secretary of another large organization, the writer was surprised to learn that his experience was even worse. At a time when appeals are being constantly made for lay help and workers, would it not seem to you, Mr. Editor, that when men are found who are giving gratuitously of their time and energy as well as their means in an important branch of church work, that they might expect the courtesy of a reply to a courteous letter? Can you suggest anything to wake up the sleepy ones?

"Slack Mail."

[The Bishop of Toronto made two references in the Synod to similar slackness, and on one of the occasions he spoke with a severity which none could mistake.—Ed. C. C.]

## Books and Bookmen

The June number of "Scribner's Magazine," (New York, 25 cents), is an attractive number for summer reading. Mr. C. L. Freeston writes enthusiastically on "New Passes in Tyrol," giving a description, with illustrations, of "the motorist's paradise." Mr. John Galsworthy continues his story, "The Dark Flower." Senator Lodge gives another instalment of "Some Early Memories," and Mrs. Edith Wharton reaches another stage of her serial. The illustrations in colour and in black and white are as finely executed as ever.

The first article in the "Canadian Magazine" for June, (Toronto, 25 cents), is by Dr. G. C. Workman, on "The New Study of the Old Book," the opening discussion of a series on Biblical Criticism. In a popular illustrated magazine such a subject seems hardly wise, unless both sides are to be stated. Other contributions in prose and verse include "The Magnificent Insistence of Lloyd George"; "The City that was Born Lucky"; and "Autographs of Canadian Rulers." The usual fine illustrations help to make up an interesting and varied number.

We are always glad to see the "Missionary Review of the World," (Funk and Wagnalls, New York, 25 cents), for it gives a valuable survey of the mission field, and enables readers to keep in touch with a great variety of thought and life. The June number has some timely articles on Bulgaria and Turkey, prompted by the recent war, and also articles on Korea and South America, which are of special interest. These are but a few of the varied and numerous items of missionary work all over the world.

The second number of "The Constructive Quarterly," edited by Mr. Silas McBee (New York: G. H. Doran Company, \$2.50 per annum, 75 cents per copy), well maintains the promise of the first number, for it discusses some of the most pressing and living subjects connected with the Christendom of to-day. Dr. Denney opens with an able and bold article on "The Constructive Task of Protestantism"; President Falconer, of Toronto, describes "The Present Position of Churches in Canada"; Mgr. Batiffol writes informally on "The French School of Early Church History"; and Lady Henry Somerset discusses "The Place of Religion in the Women's Movement." Other articles included are by Dr. Newman Smyth, Dean Inge, of St. Paul's, London, England, Principal Selbie, of Mansfield College, Oxford, and Professor J. H. Moulton, of Cambridge. It is a great convenience to have these articles and others like them within the covers of a single magazine, because it will enable men and women of all the Churches to see what is being thought and done all over the Christian world. Mr. McBee's new venture has certainly demonstrated the necessity and value of its existence.

We have received the number of "The Trinity College School (Port Hope) Record," which, in addition to the usual Notes of the year, bears beautiful testimony to the late Mrs. Rigby, the wife of the Head Master, who recently retired.

A very useful compilation is "The Parish Guide," intended for Churchwardens, sidesmen, and all others concerned in the administration of parish affairs in the Diocese of Toronto. It is compiled by Mr. Thomas Langton, M.A., I.L.B., K.C., and can be obtained from the Church Re-

cord Publications Office, Confederation Life Building, for 25 cents. Mr. Langton has collected and arranged in a convenient form the various provisions of Statutes and Canons now in force in the Toronto Diocese, which refer to the administration of the temporal affairs of the parish. To this end the Church Temporalities Act, the Diocesan Canons, the Canons of the Provincial and General Synods, and several Statutes of the Province of Ontario have been digested. This admirable compendium will be of the greatest service to clergy and their lay helpers, and a copy should be available in connection with every parish and mission.

## The Family

### A LITTLE KERRY SONG.

There's grand big girls that walks the earth,  
An' some that's gone to glory,  
That have been praised beyond their worth  
To live in song and story.  
O! one may have the classic face  
That poets love to honour,  
An' still another wear the grace  
O! Venus' self upon her;  
Some tall an' stately queens may be,  
An' some be big and merry—  
Och! take them all, but leave for me  
One little girl from Kerry!

Sure, Kerry is a little place,  
An' everything's in keepin';  
The biggest heroes of the race  
In little graves are sleepin';  
An' little cows give little crame,  
Fur little faeries take it;  
An' little girls think little shame  
To take a heart an' break it.  
Och! here's a little Kerry lad  
That would be O! so merry,  
If but your little heart he had,  
O! little girl from Kerry!

— T. A. Daly, Canada Monthly.

### THE INVITATION OF PREPAREDNESS.

"Celia," said Mrs. Shumate to her neighbor, "I never saw anybody that can do as much, and rest as much, and play as much in twenty-four hours as you can. Why, if the least thing goes wrong, I get so behind with my work I can't rest at all, and first thing I know I'm worn to fiddle-strings. How in the world do you do it?"

Mrs. Amos, cool and rested in fresh morning house-dress, looked thoughtfully at her sleepless, dishevelled neighbor. They were both young housewives who did practically all their own work.

"If I do get an unusual amount of work and rest out of a given time," replied Celia, "I think it is because I am always inviting myself to it."

"Inviting yourself to it? What do you mean?" Mrs. Amos smiled. "When I go to work, I leave a standing—or rather lying—invitation to rest; and, when I go to rest, I leave an invitation to come back to work."

"What sort of an invitation?" Mrs. Shumate was still puzzled.

"The invitation of preparedness." Mrs. Amos glanced about the room for an illustration. "You know," she continued, "no matter how active we are, like a machine we are more or less controlled by momentum and inertia. When we are working, we get up steam, as we say, and the momentum of our exertions is likely to carry us a little

too far. It takes a positive act of the will to stop us at just the right point. And then, when we are resting, inertia gets hold of us; and again it takes an act of the will to start us at the right point. Frequently we are scarcely conscious of this tendency, and work and work, dragging our tired bodies along until there is not time to rest, or we are too tired to rest. And again we will rest, hesitating to begin what has to be done, until work crowds upon us and we get hurried and flurried.

"I find it helps wonderfully to leave open an invitation. The last thing I do when at work is to leave things all ready for the next task, and the first thing I do after I rest is to leave things ready for the next rest.

"For instance, you see. I have a pillow on the couch, and a light blanket ready to spread over my feet. Marjory was ill last night. I got little sleep. Twice this morning I have had twenty minutes to spare. If the work-basket, or any one of a dozen things we sometimes throw on the couch, had been there, and I had had to move them, and go get a pillow and a blanket—why, I should merely have dropped into a chair, and half rested. But, as it was all ready, inviting me to rest I lay down, and each time got fifteen minutes' sleep, and arose rested.

"It is the same way with my work. If there is a job of mending that must be done sooner or later, and the best time happens to be right now, and I am sitting in an easy chair, and the thing to be mended is upstairs, and the material for mending in the attic, and the thread in the sewing-machine across the hall—why, it is very, very easy to sit still and wait till another time. That other time may be one when I have a dozen other things to do. But, if the garment, the mending-material, and thread and needles are all together, and right near at hand, they invite me to the task when it ought to be done.

"It works with the men folks too," laughed Mrs. Amos. "For a week Harry has been intending to mend the back steps, but each evening he failed to get around to it. Yesterday morning he had ten minutes to spare, not nearly enough for the work; but I suggested, 'Harry, if you would bring out your pieces of lumber, and the square, and the hammer, and the saw, and get them all together on the back porch, maybe you could find time to fix that step this evening.'

"He got the square from the wall of the wood-house; his plane he found on a shelf in the cellar; the nails he discovered in an old can under a porch table. But in the ten minutes he had the things all assembled in a corner of the screened-in porch. And when he came home yesterday evening, and started out the back whistling, the first thing he saw was those tools. Still whistling, he went at the job immediately, and finished it in half an hour."

"But the play," inquired Mrs. Shumate; "how do you invite yourself to play?"

"O, I am always doing that in one way or another," laughed Celia. "I encourage the girls to come in and tell me all about their games, their exciting tennis tournaments, their boat-races, their trips to the woods. I keep around me all sorts of out-door reading and pictures. I often look out at the window, and pick some spot down by the branch, or over by the foot of the cliff, and wonder what is growing and blooming there, and how the water looks. It soon gets to be a perpetual invitation to come and see.

"And then always I keep in the handiest closet in the house a pair of walking-shoes, a short skirt, a sweater, and a cap, just ready for a moment's use. For I think, of all the invitations we busy house-wives need, the one that calls the loudest and most persistently, should be, 'Come out-of-doors.'"

## Personal & General

The Rev. Professor Wright, of London, Ont., has gone to England for a holiday.

Dean Abbott, Archdeacon Davidson and Canon Daw, were all welcome visitors in Toronto last week.

A meeting of the Dominion Council of the Brotherhood of St. Andrew, will be held in Toronto, June 26th, at the head office.

The Bishop of Montreal, Mrs. Farthing and the Messrs. Hugh and John Farthing, left Montreal last Saturday en route for Scotland.

Ralph Bingham, of the First Life Guards, aide-de-camp to the Duke of Connaught, and stepson of Mrs. Cecil Bingham, was married June 16th to Dorothy Pratt, daughter of Edward E. Pratt.

Dr. Humfrey Anger, F.R.C.O., who was known to many Canadian musicians personally, and to many others through his work as an organist, teacher, composer and author of works on musical subjects died last week in Toronto.

Corner stone of St. Phillip's, Unionville, laid with Masonic rites by Brother Rev. W. L. Baynes, Rev. Grand Chaplain A.F. and A.M., on

Wednesday afternoon, June 11th. Many members of the Masonic Fraternity were present.

The Panama Canal, by increasing the economic interdependence of the east and the west, and of the west and the south, will promote the political unity as well as the economic solidarity of the country.

The presence of the Hon. S. H. Blake and Mr. Geo. B. Kirkpatrick, at the Synod meetings of Toronto Diocese, although so lately recovered from serious illness, was the occasion of many congratulatory references.

To a delegation from the British Church in Berlin, received by his Majesty, June 16th, in connection with the celebration of his jubilee, the Emperor said: "I can assure you I shall continue to do my best to preserve peace and promote the friendly relations existing between our two countries."

Emory R. Johnson, the Government expert on the question of tolls and traffic, in the July Scribner says: "It is possible that the chief accomplishment of the Panama Canal may be one of which the people of the United States will scarcely be aware. The main obstacle to the successful

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development of our federal govern-  
ment has been sectional strife.

Millions of tiny insects, with green  
bodies, brown tails, etched with  
brown and white slate colored anten-  
nae, settled on Colorado Springs,  
Col., during the night of June 1st.  
The name of the insects is not  
known, and no one knows whence  
they came. Storekeepers and resi-  
dents were kept busy sweeping them  
from their places and sidewalks.

Springing one Better.—English-  
man: "Did you hear the news to-  
day?" Paddy: "What news?" Eng-  
lishman: "I heard of a man this  
morning that got drowned in a basin  
of water." Paddy: "Shure, that's  
nothing. I saw a man that got drown-  
ed in his bed." Englishman: "Oh,  
how did that happen?" Paddy: "Well,  
he fell through the mattress into the  
spring."

"That last thing you sent in was  
good," said the editor; "we all en-  
joyed reading it very much." "Well,  
in that case," said the youthful poet.  
"I take back what I said in the letter  
I wrote to you yesterday about my  
determination never to send you any  
of my work again." The editor  
slowly shook his head. "Don't do  
that," he murmured; "why, that let-  
ter is what I referred to."

The Rev. Pierre B. de Lour, the  
Incumbent of Haliburton and Rural

Dean, who was, in 1910, appointed  
"Chief Missionary of the Haliburton  
County and Deanery Missions," has  
just returned from England, after his  
six months' furlough. He speaks  
gratefully of his restoration to health,  
and was highly pleased with his wel-  
come and congregations last Sunday,  
both in St. George's, Haliburton, and  
at Eagle Lake.

"I am very proud to be associated  
with the 48th Highlanders' Regiment,  
and greatly pleased to inspect you.  
You are sturdy well-drilled soldiers."  
In these words General Sir Ian Ham-  
ilton, K.C.B., C.M.G., Inspector-Gen-  
eral of the Oversea Forces, compli-  
mented Lieutenant-Colonel J. A. Cur-  
rie, officers and men of the ranks of  
the 48th Highlanders when, rather as  
a guest, than in official capacity, the  
distinguished British commander in-  
spected the regiment on the parade  
grounds at the Armouries.

The Marquis of Northampton, who  
went to Aquila, Italy, to take the  
cure, died of heart disease twenty  
minutes after his arrival. He was  
born in 1851. He was in the diploma-  
tic service for some time; was pri-  
vate secretary to Earl Cowper when  
the latter was Lord Lieutenant of Ire-  
land, and was at one time a member  
of Parliament. At the time of his  
death he was president of the British  
and Foreign Bible Society. He is suc-  
ceeded in the title by his son, Earl  
Compton, who was born in 1885.

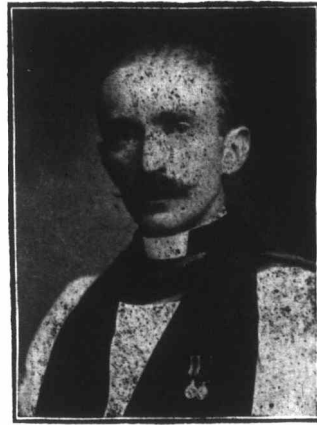
A delightful story comes from a  
well-known Anglican church in Ken-  
sington. A young Sunday-school  
teacher, having made a clever plas-  
ticine model of the synagogue, took  
it to the church, intending to show it  
to her scholars. Being unable to find  
the caretaker she temporarily placed  
it underneath a pew. Subsequently,  
some vigilant person observed the  
little brown paper parcel, and hurriedly  
summoned help. The churchward-  
en, the Boy Scouts and others re-  
moved it amid great excitement, and  
the harmless model might have been  
ruined in a bucket of water had not  
the artist arrived to claim her prop-  
erty.

A total of 1,846,910 cords of pulp-  
wood were cut in Canada during 1912,  
an increase of twenty one and a half  
(21.5) per cent. over the total cut of  
1911. Of this large cut over one-  
half was exported to the United  
States, the remainder being manu-  
factured into pulp by the forty eight  
mills operating in Canada. These  
are the figures given out by the Do-  
minion Forestry Branch, Ottawa. Sta-  
tistics show that spruce still consti-  
tutes over seventy-five per cent. of the  
pulpwood cut, but there has been an  
increasing use of balsam fir in the  
eastern provinces and western hem-  
lock in British Columbia with very  
satisfactory results in each case.

Katherine Welsh, a Manchester  
girl, who had been blind for eleven  
months, recovered her sight suddenly  
while weeping beside the coffin of her  
grandmother, to whom she was great-  
ly attached. The grandmother had  
been sick for some time and a week  
ago Katherine prayed fervently that  
she should be able to see her once  
more. When the woman died Kath-  
erine was led up to the coffin. She  
found she was able to see and got a  
last glimpse of her grandparent. Al-  
though her sight is still imperfect, as  
it was before she was stricken with  
blindness, she is able to distinguish  
people at a distance of a few yards.  
The doctors who treated her in the  
Manchester Hospital and the Catholic  
Home for the Blind at Liverpool con-  
firmed this story.

We find among the oddities of  
translation that when the Bible was  
translated into Japanese an equiva-  
lent to the word "baptize" could not  
be found, and the word "soak" had  
to be used instead, so that Japanese  
Biblical students are acquainted with

a person named "John the Soaker,"  
and with a doctrine of "soaking for  
remission of sins." In that case the  
mistranslation is due to inadequacy  
of language. It is oftener due to ig-  
norance. A schoolboy once rendered  
"Miserere, Domine!" into "Oh,  
heartbroken schoolmaster!" And an-  
other recovered from German the text,  
"The spirit indeed is willing, but the  
flesh is weak," in the form, "The  
ghost of course, is ready, but the  
meat is feeble."



Canon Starr,

Who will be installed as Dean of St.  
George's Cathedral, June 24th.

Queen Mary continues to prosecute  
her campaign against gambling  
among society women, and last week  
demonstrated her determination to  
stamp it out in her own immediate  
entourage. It seems that the Queen's  
second dresser, Miss Adelaide Chand-  
ler, lost \$125 in betting during Der-  
by week. In order to pay this Miss  
Chandler sold a collection of auto-  
graphed photographs of members of  
the Royal Family which included  
those of the Queen, Queen-Mother  
Alexandra, the German Empress and  
the Queen of Norway. Miss Selby,  
Queen Mary's chief dresser, informed  
the latter of the fact, and gave the  
names of the dealers who had pur-  
chased the photographs. The Queen  
bought them back for \$200. They had  
been sold for \$150. She then gave  
them back to Miss Chandler, but the  
latter has been sent to York Cottage,  
where she must remain for a year and  
a half on an ordinary salary unless  
she wishes to resign from the Royal  
service. The Queen has also intima-  
tated to all the maids in the Royal  
establishment that if she hears of  
their gambling in any manner in the  
future they will be instantly dis-  
missed.—The Mail and Empire.

### British and Foreign

St. Augustine's School for Negroes,  
Raleigh, N.C., is about to erect a \$5-  
000 dormitory for girls, which is to  
be a memorial to Mr. George C. Tho-  
mas, late treasurer of the Board of  
Missions.

The 200th anniversary of the erec-  
tion of St. James' Church, Goose  
Creek, more commonly known as Ot-  
ranto, a suburb of Charleston, S.C.,  
was celebrated the other day. At the  
special service held the Bishop of  
South Carolina preached.

The King has given to the Liver-  
pool Cathedral Building Committee,  
for preservation in the Cathedral, the  
mallet and trowel used by King Ed-  
ward, when laying the foundation  
stone of the Cathedral. They are to  
be deposited in the Cathedral.

Work is rapidly progressing on the  
crypt of Grace Cathedral, San Fran-  
cisco. It is hoped that this part of  
the building, which is the only part  
of the Cathedral to be completed for  
the present, will be ready for use at  
the ordination, which is to be held on  
St. Barnabas' Day.

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Prebendary Webb-Peploe's golden wedding gift from the parishioners of St. Paul's, Onslow-square, South Kensington, consists of 500 guineas in an artistic gold cup, on which is an inscription. Mrs. Webb-Peploe has been presented with a gold watch, and Miss Webb-Peploe with a silver chain-bag, containing 20 guineas.

The Rev. R. M. Swan, who for the past three years has been curate at St. Peter's and Holy Cross at Canterbury, on leaving the parish to take up work in Canada, has been presented with a silver Communion Service in case with a Crucifix. Mr. Swan was for five years curate of St. George's, Canterbury, before removing to St. Peter's.

The organ of Ripon Cathedral was recently reopened after being renovated and enlarged. It is nearly twelve months ago that it was dismantled and during that period the whole of the Cathedral services have been sung without any accompaniment. The total number of speaking stops is now fifty-one and the cost of the restoration is £1,700.

A dismissal service was held recently in the private chapel of the Bishop of Southwark, when the fol-

lowing clergy and laymen were taken leave of. They are shortly proceeding to work in the Dominion under the auspices of the Western Canada Fund: The Rev. W. M. Hope, for six months' service at Edmonton; the Rev. and Hon. E. R. Lindsay, for Regina; the Rev. C. Davies, for Regina and Mr. W. J. C. Fishbourne, for Edmonton.

Mr. J. S. Horsfall, of Orrong, Toorak, has informed the Warden of Trinity College, Melbourne (Dr. Leeper), that he has decided to erect, at his own expense, a chapel for Trinity College, as a memorial of his daughter, Edith, the late wife of the Hon. Colonel Rupert Carington, D.S.O. The cost is estimated to be about £10,000. Mr. Horsfall has generously offered not only to build the chapel, but also to provide all necessary fittings, including the organ. This is one of the largest gifts ever made to the Church of England in Victoria.

Calvary Church, New York, celebrated in November last, its 75th anniversary, as an organized parish. The rectors of the parish are remembered by various memorials in the church. But none had been placed there in memory of Bishop Tatterlee, the first Bishop of Washington, D.C.,

who was rector of the parish for fourteen years, and it was therefore thought fitting at the 75th anniversary, to erect a stone rearedos. This rearedos was dedicated on Ascension Day last by the Bishop of New York, and the present Bishop of Washington, D.C. The successor of Bishop Tatterlee, was also present and took part in the service.

At the Easter Vestry of St. Michael's, Blackheath Park, London, S.E., the Verger of the Church, Mr. Chas. Driver, was presented by the Vicar, Canon Barnes-Lawrence, with his framed portrait, which bore the inscription: "Presented to Mr. Charles Driver, with a purse of one hundred guineas, by the Vicar, churchwardens, and congregation of St. Michael's Church, Blackheath, on his completion of fifty years of faithful service as Verger, Easter, 1913." Mr. Driver, it need hardly be said, is an institution in Blackheath Park. He has served under three incumbencies, those of the Rev. Joseph Fenn, the Rev. B. Baring-Gould, and the present Vicar, and has still the vigour of a much younger man. Great heartiness characterized the proceedings at the Vestry, which was well attended.

## SUMMER SAILINGS.

## NIAGARA-ST. CATHARINES LINE.

Commencing June 17th, the "Dalhousie City" and "Garden City" will resume their full summer service between Toronto and Port Dalhousie, making connections at the latter port with the fast electric trains of the Niagara, St. Catharines and Toronto Railway for Niagara Falls. These boats will leave the Yonge Street Wharf and will make four round trips daily except Sunday.

Convenient boats will leave Toronto at 2.00 p.m. and 5.00 p.m. every Saturday so that passengers will reach Niagara Falls, Ont., at 6.10 p.m. and 9.10 p.m. respectively. Returning, train leaves the Falls on Monday at 6.40 a.m. for Port Dalhousie, ensuring arrival at Toronto at 10.30 a.m., thus constituting a delightful week-end trip.

A really serviceable booklet has been issued by the Canadian Northern Passenger Department, entitled "The Niagara-St. Catharines Line," which covers this scenic route through the wide flung garden of the Niagara Peninsula to the awe-inspiring majesty of the Falls. Other publications are: "Week-End Fares from Toronto" and a handsomely illustrated map. City Ticket offices, 52, King St. East, Toronto, or will supply all information M. 5170 or M. 2553.

## CANADIAN NORTHERN SUMMER SERVICE.

Announcement is made by the Canadian Northern Railway that its full summer service went into effect on June 14th, and, in this connection, it will come as welcome news to many of its patrons that the popular "Lake Shore Express" will leave Toronto Union Station at 10.00 a.m. daily, except Sundays for Richmond Hill, Beaverton, Washago, Lake Joseph Siding, Gordon Bay, Long Lake, and Parry Sound as in former years, enabling Torontonians to reach their summer homes in Muskoka several hours earlier than they could otherwise.

Particular attention is directed to the week-end service to Parry Sound and intermediate points, starting on June 14th—two weeks earlier than last year. Trains will leave Toronto at 1.30 p.m. and 5.15 p.m. every Saturday, returning from Parry Sound at 6.15 p.m. Sundays only and arriving in Toronto at 11.15 p.m.

The week-end service to Napanee, making connections at Trenton for Picton and all points on the Central Ontario Railway and at Napanee for Bay of Quinte points is equally convenient. Trains leave the Union Station for Oshawa, Bowmanville, Port Hope, Cobourg, Brighton, Trenton, Wellington-on-the-Lake, Bloomfield, Picton, Belleville, Deseronto, Napanee and Tweed, every Saturday at 2.00 p.m. and return from Napanee Sundays only at 5.10 p.m., and from Picton at 5.20 p.m., arriving in Toronto at 10.30 p.m.

## Boys and Girls

## INDIA AND ITS PEOPLE.

By the Rev. J. M. Paterson, C.M.S.

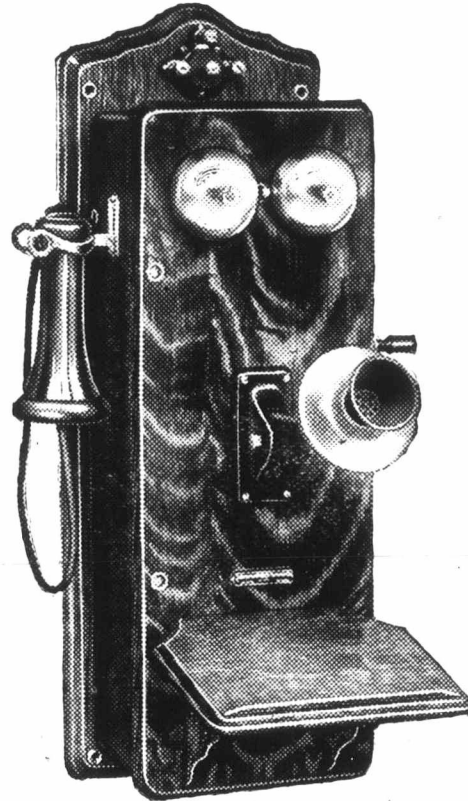
There was once a very wicked Emperor called Shah Jehan, who was very rich and powerful, because his father and grandfather had collected lots of money and lots of soldiers. This Emperor lived sometimes in a large town called Agra, in the north of India, and there he held his court.

If you go to Agra now you will see

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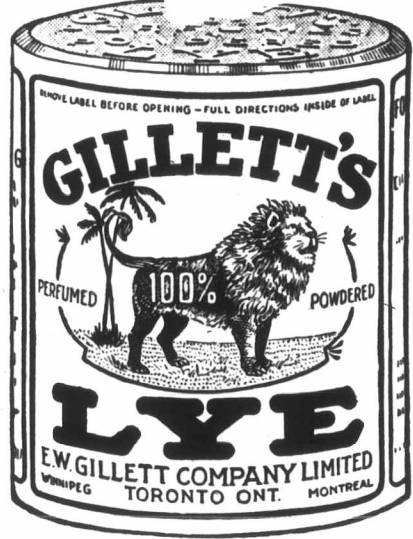
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a large building called the Taj, all of white marble—far more beautiful than any building in England; and if you ask, "Who built this?" the people will tell you that the Emperor Shah Jehan built it as a mausoleum to his beloved wife, who died before he did. This building took more than thirty years to build, and many thousands of workmen were employed upon it, hundreds of whom lost their lives by falling from the high scaffoldings; it cost many millions of money. Shah Jehan's wife is buried beneath this immense building, so that it is her tombstone.

By the side of the Taj flows the great river, the Jumna. It is one of the sacred rivers of the Hindus, and flows down to Allahabad, where it joins the Ganges, which in turn flows on to Calcutta. At Calcutta is the great Temple of Kali, and the place where the pilgrims bathe in the Ganges at Calcutta is called Kali Ghat, which we English people have Anglicized into Calcutta.

Shah Jehan was a Mussulman and did not worship idols; but all the Hindus worship Kali, and are very much afraid of her. If you could see her picture you would see what a terrible creature she is—with a corpse under her feet, a sword in one of her right hands, and a decapitated head in one of the left hands, a necklace of skulls, and a belt of human hands. Her tongue is red and very long, and protrudes horribly out of her mouth. The Hindus bring many offerings to Kali,

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make a little bow, with the hands clasped together, and then go away. Of course the Brahman priest comes and takes away the offerings, which he either keeps for his own use, or sells in the market.

The fakeers are holy men, who have given themselves up to search after holiness. They wander all over India, and visit all the sacred places. They often go to Kali Ghat and start at the mouth of the Ganges, and wander up the course of the river, visiting all the sacred places upon its banks—Benares, Allahabad, Hurdwar, and many other places—till they come to the foot of the hills, and then they climb over many ranges of the Himalayas till they come to Gangotri, which is just under the snows, far up in the Himalayas, and is one of the sources of the Ganges.

Once I was journeying along the foot-track to Gangotri, and I saw many pilgrims and fakeers coming and going. One fakeer was quite a young fellow, and he had hardly any clothing on, but he did not seem to feel the bitter cold at all. He used to smoke an intoxicating kind of herb called "bhang," and cared very little for food or for anything else. I asked him what he was doing, and he replied "pun"—i.e., good works. I replied that intoxication was not good, but bad. He burst into a loud laugh, and sang a wild song praising up "bhang," and saying that it helped a man to forget his cares, his riches, his body, and everything, and therefore it must be good. I asked him if he would come with me and I would teach him about the love of God, and show him the good book of the True Teacher, which pointed out the way of salvation. He only shook his head, took two or three deep inhalations of "bhang," then put his pipe into his waistband, and hurried on his way towards the snows of Gangotri.

Some of these fakeers are very much in earnest about their salvation, and listen very gladly to the Gospel; and I am glad to say that a few of them have learnt to trust in Jesus, and have found what they sought for in Him—i.e., joy and peace in their souls, and the assurance of sins forgiven.

I must bring you back to Agra, and show you how the native gentlemen ride about. In a picture I have seen, a native lady is shown riding in the bullock carriage, but we never see the ladies when they go out riding, for none of them are allowed to show their faces in public, but always sit in purdah—that is, behind a curtain—whenever men folk are about. These bullock carriages have no springs or seats, and the riders must be content with a big cushion, on which he or she sits and tucks up the legs underneath, tailor fashion. The bullocks have the pole of the carriage coming up to their humps, and there is a crosspiece passes in front of each hump, and is tied by a cord passing under the bullocks' necks. Sometimes the bullocks are naughty and back away from the yoke; then they slip their heads out, and the pole falls to the ground. The driver does

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not guide them with reins fastened to a bit and bridle as we drive our horses, but he holds a rope passed through the cartilage of the nose, and pulls at this to make them stop, or to prevent them from running away. He makes them go by twisting their tails, and guides them by pulling their tails whichever way he wants them to go. Sometimes when bullocks have heavy loads behind them, and they become obstinate, the drivers twist their tails till the joints break, and I have seen some bullocks with their tails twisted right off.

Bullocks are used for nearly everything in India. They are driven in carriages, they draw the plough, they tread out the grain on the threshing-floor, they draw water from the wells to water the fields, they carry all sorts of burdens on their backs; and you see a water-carrier with his bullocks, which has leather bags upon its back, full of water from the well, and the waterman will take this water to the houses of his employers every night and morning. He has not many clothes to wear, poor fellow! for he is very poor, and only gets about sixpence a day to feed himself and his bullock.

Clothes do not cost much in India, for the tailors live very cheaply, and will make up a cotton suit for about 1s. 6d., buttons and all. These men have all got their heads covered

and their feet bare; that is because it is disrespectful to uncover the head, or to step upon a carpet with boots on. There is a hookah standing on the ground in front of them, and they keep sucking at it all day long, passing it from one to another. Without their smoke the working classes in India would be very unhappy.

You see that the people of India are not half so well off as we are in England, and God means us to do something for them, for the strong must always help the weak. When the Lord Jesus comes to reward His servants, I wonder what you and I will have to show Him, of work done for Him? He has given us a lot of things that the Hindus and Mohammedans have not got in India. We have got prayer and a God to pray to; but the Hindus have never learned to pray to the true God, so we must always pray for them and for somebody to go and preach to them (see St. Matt. ix. 38). We have good clothes, good food, good friends, and happy homes; and out of our abundance how much are we going to give to the Hindus in God's service? Perhaps some day some of you will go out to India to show what Jesus Christ has done for England, and for each one of us who believe in Him.

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"Our bodies," says Huxley, "may be likened to an eddy in the river, which retains its shape for a while, though every instant each particle of water is changing."

The tissues of the body, composed of millions of tiny cells, are being constantly broken down and wasted away by the process of life, and especially by overwork, worry and disease.

In order to reconstruct these wasted tissues there are necessary such elements as iron, sulphur, magnesia, potash, etc., and when these are not supplied in sufficient quantities in the food we eat it is necessary to aid nature by the use of some restorative preparation.

Most people find Dr. Chase's Nerve Food particularly effective under such

circumstances because it is composed of the very elements of nature which go to form new, rich blood, create new nerve cells and rebuild wasted tissues.

This great food cure is radically different from medicines which are usually employed in the treatment of nervous diseases. For, while they stimulate tired nerves to overexertion or by narcotic influence soothe and deaden them, Dr. Chase's Nerve Food revitalizes wasted nerve cells and so accomplishes lastingly beneficial results.

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