

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, JUNE 9th, 1910

No. 22.



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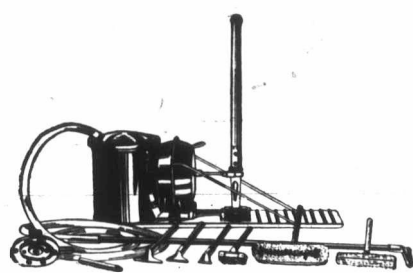
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The title assumed by the King in relation to the Church is that of "Supreme Governor of the Church of England." The King of England no longer claims to be "head" of the Church. The ecclesiastical head of the Church is, of course, His Grace, the Archbishop of Canterbury.

The Rev. Stanley Y. Wade, M.A., a graduate of Trinity College, Toronto, was, on May 16th, instituted and inducted as rector of St. John's, Johnstone, Renfrewshire, by the Lord Bishop of Glasgow. Mr. Wade is a son of the Rev. Canon Wade, of Hamilton, Ont.

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Lessons for Sundays and Holy Days.

June 11.—St. Barnabas, A. & M.
Morning—Deut. 33, to 12; Acts 4, 21.
Evening—Nahum 1; Acts 14, 8.

June 12.—Third Sunday after Trinity.
Morning—1 Sam. 2, to 27; John 19, 25.
Evening—1 Sam. 3; or 4, to 10; James 3.

June 17.—St. Alban, Mar.
Morning—2 Kings 25, 8; Acts 2, to 22.
Evening—Ezra 1 and 3; 1 Pet. 2, 11—3, 8.

June 19.—Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts 3.
Evening—1 Samuel 13; or Ruth 1; 1 Pet. 4, 7.

June 24.—Nat. of St. John Baptist.
Morning—Mal. 3, to 7; Mat. 3.
Evening—Mal. 4; Mat. 14, to 13.

June 26.—Fifth Sunday after Trinity.
Morning—1 Sam. 15, to 24; Acts 7, 35—8, 5.
Evening—1 Sam. 16; or 17; 1 John 2, to 15.

June 29.—St. Peter, A. & M.
Morning—Ezek. 3, 4 to 15; John 21, 15 to 23.

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

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 507, 563.
Processional: 385, 612, 653, 664.
Offertory: 641, 648, 679, 775.
Children: 615, 693, 668, 707.
General: 622, 634, 642, 669.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 249, 250, 253, 260.
Processional: 44, 45, 292, 303.
Offertory: 289, 564, 621, 633.
Children: 59, 708, 714, 715.
General: 1, 29, 301, 317.

THE THIRD SUNDAY AFTER TRINITY.

There are two features of Samuel's life which are of pre-eminent importance. The first is that he "grew on, and was in favour both with the Lord, and also with men." This favour he never lost. For when he laid down the reins of office he was greeted with this unanimous testimony of the men of Israel, "Thou hast not defrauded us, nor

oppressed us; neither hast thou taken ought of any man's hand." The second is that he "ministered unto the Lord." This is the true secret of his popularity, of his enduring popularity. We are often told that the world is fickle in its choice of and adherence to its heroes. Would it not be truer to say that the world is discriminating, and that true and enduring popularity is accorded only to the man who is at all times loyal to principle? The life of Samuel teaches us that there is a very necessary connection between the two features referred to above. Consistent service of God is essential to universal development and a state of favour both with God and with men. Samuel judged wisely, exercised a widespread and beneficent influence, because he was first of all a faithful servant of God. Now the presence of these two features in the life of Samuel assure us of his humility. And humility is one of the characteristics of the God-like life which the Church brings to our notice to-day. To be subject one to another is to be the servant of men, and he who would serve must be clothed with humility. We need not be surprised that theologians of earlier days classed pride as a deadly sin. For its presence in a man prevents service of God and service of men. "God resisteth the proud." Think of the resistance of the Omnipotent One! Pride is selfishness. It is inconsiderate of Divine character, of human character and human needs. Therefore, it can meet with nothing else but resistance from God. And herein is the explanation of the inevitable fall. On the other hand, "God giveth grace to the humble." Humility is the necessary virtue in all service. For it is the mark of the man who falls prostrate before the Holiness of God, who is conscious of his own unworthiness, and in love longs for the uplifting of himself and his brethren. And to that man God gives a grace, a power, which is the very opposite to that which we sometimes predicate of humble men. Humility is not backwardness, unwillingness to enter the lists, cowardice. Humility expresses itself in noble, unselfish deeds. The humble man is a brave man. Witness the bravery, the courage, of Moses and Samuel. Yet both are humble-minded men. The humble is energetic, aggressive. Consider the humility of the Man, Christ Jesus. He received sinners and ate with them. Why? That He might bring His influence to bear upon them and save them. Shall we not manifest our humility in a similar service of love, seeking and saving that which is lost? Pride shuts a man up in a Jericho. Whatever good points he has become useless because not used. Humility implies the existence of Love—and love is ever active in doing good. Consequently, the humble man being steadfast in faith, is rooted in all charity, and is able to cope effectively with all that is hostile to God. For he is a fellow-worker with God. We must pray to be clothed with humility that we may grow in grace, and being loyal to Divine principles may always be in favour with God and with men.

Holiday Sundays.

Again the season is approaching when those who can do so are making plans for their summer holidays. In making these plans it would be well were they to give a serious thought to Sunday in the holiday season. At the very outset, when you begin to turn your thoughts to your favourite haunts, by river, lake or sea, and the old craving for communion with the wilds again comes to you—think not only of the joy of recreative rest, and freedom from business, or professional cares for awhile—but also give a thought to the purer and loftier joy of Sunday service, and determine

definitely to allow no holiday Sunday to pass you by without paying your meed of praise in private and public to the Giver of every good and perfect gift—bestowed upon man.

A Challenge Shield.

In presenting a challenge shield for competition amongst the Cadet Corps of Canada for proficiency in military drill and rifle shooting, our Governor-General has done a fine and patriotic thing in the broadest sense. There is, we say it with due modesty, no country in the world that in the vigour, courage, and intelligence of its youth can surpass our own Dominion. Now what we greatly need is just such incentives as the welcome trophy offered by Lord Grey to direct those sterling qualities, possessed by the youth of Canada, into effective channels for the good of the lads themselves in the formation of habits of obedience, discipline, self-reliance, and confidence, begotten of thorough preparation; and for the good of the country in time of peace or war. Lord Grey has given further proof of his prescient statesmanship in presenting this shield to the Cadets of Canada,—and all patriotic Canadians thoroughly appreciate the signal service he has in so many ways rendered to Canada and the Empire during his term of office as our Governor-General.

A Canadian Scholar.

The reviews in the "Church Times" are ably written, and the books treated are evidently carefully first read. So it was with pleasure and pride, on reading a review of Vol. VI. of the Cambridge Modern History, we came across these words: "The story of the succeeding years which saw . . . the rise of the younger Pitt is brilliantly told by Dr. Martin Griffin, Parliamentary Librarian of Canada. . . . Twenty-two pages of history written exactly as it should be written for the purpose." The "Spectator's" review appeared some time before and dilated on other portions of history. As to this it was said, "Mr. Griffin, of Ottawa, gives a clear and comprehensive account of the years between 1782 and 1793, and the rise of the younger Pitt."

Letters of Commendation.

An English clergyman writes to one of our exchanges stating that he recently had occasion to commend a newly-married pair about to emigrate to the parish priest of the place in the United States where they intended to settle, evidently sending the letter through the Bishop of the diocese. The answer, he judged, deserved publicity. It said, among other things, "I was very glad to get your note. It was the first in my six years of office in this parish. Any number of English people have come to me in this period, but not one with a letter from their vicar on the other side. As a result, great numbers of Anglicans are lost to the Church, especially in the western part of this country. I speak as an Englishman with a father in orders, and a brother lately deceased, vicar of London N. So, therefore, what I say will not be put down as the view-point of a prejudiced Yankee. New-comers of English extraction bring their prejudices along with them. . . . Unless they are 'nursed' on their arrival they drift to the Non-Conformist bodies. I think this matter of the neglect on the part of so many of the clergy at home, that is, their failure to follow up their people who emigrate, should be ventilated more than it is." Do our own clergy in the East "follow up" the migrants to the West, and send an advice note to the Bishop which he can forward, as in the above instance was done, to the proper clergyman?

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The Suffering Servant of Jehovah.

Moses Margolouth, in his beautiful commentary on "Isaiah LIII," tells us that up to the Rabbi Jarchi's time this chapter was invariably interpreted as describing the sufferings of Messiah. Messiah was "the suffering servant of Jehovah," in the opinion of all Jewish expositors before Christ and after Christ up to the time named. Bishop Lowth, referring to the same chapter said, "This chapter described the circumstances of our Saviour's sufferings so exactly that it seems rather a history of His passion than a prophecy." This chapter led the Ethiopian Eunuch to Christ, and Margolouth says it has been the means of the conversion of very many Jews. It was only when Christian divines continued to press this interpretation that Jewish doctors began to apply it to the Jewish nation, or to the Jewish prophets, or to certain individuals—prominent in Jewish history. In these days of criticism doubts are again cast on the messianic interpretation of God's "suffering servant;" and many professing Christians refuse to find Christ in the Old Testament. There are a few verses such as Luke 24:27, and John 5:46, which some of the critics appear either to have never read or never believed.

Destruction of the Haddock.

We recently drew attention to the depletion of fish food supply by the modern methods of netting and urged that this most serious feature should be prominently brought before the Court about to sit at The Hague to determine the rights of control of our Bank Fisheries. We have received another warning of the need of vigilance in conserving all our fishing, by reading that little doubt now exists that the haddock has disappeared from the Scottish firths. For several months past fewer have been caught until now practically none are being landed on the east coast of Scotland. The trawlers have cleared them out and the occupations of many fishermen have gone with them.

Was St. Peter Pope of Rome.

In an interesting little book, "The Making of a Churchman," by the Rev. Ernest Vincent Shayler, of Oak Park, Illinois, the author asks some pertinent questions and makes some observations concerning St. Peter's position in the early Church, which will help us to estimate the Roman allegation of St. Peter's supremacy. St. Peter was sent out by the Apostolic College to confirm a class at Samaria. Can you imagine (our author asks) the present Pope being sent out by the College of Cardinals to confirm a class at Venice? St. Peter was present and joined in the debate concerning circumcision, at the Council of Jerusalem, yet St. James gave the decision. Can you imagine (our author asks) the Pope of Rome present now in any important council and letting some other person pronounce in his own name the solemn decision arrived at? If St. Peter was Pope of Rome, how comes it (our author asks) that it is St. Paul, and not St. Peter, who writes the New Testament letter to the Roman Christians, and in that letter, where he names other Roman Christians, he makes no mention of St. Peter at all? Here are three simple, well-put questions that help to show St. Peter's true position in the early Church. He claimed no superiority over other apostles, but "stood up with the eleven," working with them, but not lording it over them.

The Spirit of Worship.

The Bishop of Birmingham, on Ascension Day, preached a special service at the Cathedral, when a choir of twenty-two clergy sang the service. The Bishop said that the congregation had been invited to join in the singing of the Creed to its proper melodies as it had been over Christendom for seven centuries. Their church services might be of various kinds. He went about to many

churches. In some places you felt that you were really joining in an act of worship, that the spirit and glory of God did rest upon it; in other places you felt there was more or less skilful music, but it was formal, there was no joy of heart that seemed to inspire it. The difference lay in the spirit behind it. Let them make their acts of worship what they ought to be, then their hearts would be full of the sense that their religion was true, for the spirit and glory of God must rest on them, and their acts of worship would then be great.

The Lash.

The police received an object-lesson when the lash was made a punishment for garroters: the crime went out of fashion. Crimes against society are constantly changing and new punishments are needed to fit the crimes. The most clamant at this day is some punishment to meet the case of men and women who treat the sanction of society,—needless to say, of God—as of no importance. Every week or so we read of men and women, especially men, who trade in marriage, and when arrested, are quite ready to go to a penitentiary where the conditions of existence are carefully adjusted and the convict is furnished with suitable employment. It has come to this, that to such people houses of detention are so many, more or less, comfortable clubs. It is strongly felt that appeals to such people's better nature are useless. For instance, Edith Sellers, in London, tells in Cornhill of her search for sons and daughters to take home a parent from the work-house with an old-age pension, and how few thought that a duty to honour their father or mother rested upon them. In the "Catholic Universe," Archbishop Glennon, of St. Louis, enlarges on other aspects of domestic neglect, the tendency to get away from the home, to throw children on public or private charity. When the divorce court gets through there is the ruined home, the cast-off wife, the well-filled orphan asylum. The question, as he says, is how to treat those worthless husbands and fathers who neglect their homes and fail to support their children, who work when they will, leave their homes on the slightest pretext, and are free. The thing we repeat such beings fear is physical pain.

Influence of the Preacher.

"Dr. Alexander M'Laren's death," says a contemporary, "has deprived the English-speaking world of one of its greatest preachers. The last to die, he was not the least of the famous trinity of preachers—Spurgeon, Parker, M'Laren—who adorned the pulpits of English Dissenting chapels during the latter part of the Victorian era. His sermons, like theirs, were expository; his appeal, like theirs, was evangelical; his congregation, like theirs, was multiplied a hundred-fold by volumes which, if they lack the pregnant humour of the one, or the ornate rhetoric of the other, equal each in penetration and surpass both in beauty of style and richness of suggestion. Preaching was the absorbing passion of Dr. M'Laren's life. Speaking at the celebrations in honour of his jubilee, he said:—'I began my ministry, with, and, thank God, I have been able to keep to that as my aim—I say nothing about attainments—the determination of concentrating all my available strength on the work, the proper work of the Christian ministry, the pulpit; and I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching.'" There can be no doubt of the power of the pulpit, when it is used aright. As an adjunct to our noble service it has its distinct purpose and place. Those who use it as a lecturer's stand or professor's platform, thereby proclaim to their hearers their own unfitness to occupy it. A church is not a lecture-hall. Nor is

a congregation of Churchmen in church to be treated as it were a class of college students assembled to hear a professor lecture.

Aid Your Rector.

Why is it that so many Church people, estimable and worthy though they be in the relations of domestic and social life, are to all intents and purposes ineffectual as regards the growth of Church life in their respective parishes? Is it not because they have never fully appreciated the noble ardour of spiritual self-denial—nor have they ever rightly understood, or definitely undertaken, the solemn and lofty duty of striving to extend the kingdom on earth of their Lord and Master in Heaven? Is not this shirking and shifting of direct individual responsibility one of the chief causes of discouragement to some clergymen, and of broken health to others? The clergy have their especial duties to do. The laity have theirs. Were the laity loyally and zealously to aid the rector in some definite way in building up the work of the Church in the parish, infinitely more good would be done and new life, zeal and enthusiasm would be imparted to the clergy.

EARL GREY.

Never since the late Lord Dufferin of happy memory left our shores, has there been such genuine and wide-spread regret as is everywhere manifested over the approaching departure of our present Governor-General. This, of course, is not said in disparagement of the intervening Governors, some of whom have been distinguished men, and all of them men of character and ability, and worthy and efficient representatives of the Crown. Canada, indeed, has been singularly happy in her Governors-General, not one of whom but has proved himself fully equal to the position in every respect. Every one of them has risen above the mere official and proved himself something more than a figure-head. But Earl Grey has been something more than a Governor-General. He has been a great popular leader, and herein he has preserved and exemplified the peculiar excellences of the British system of government. It has been possible for him, as it was for Lord Dufferin, of fondly cherished and deeply lamented memory, to be what he has been, because by his position he has been lifted above all suspicion of party affiliation and leaning. We once heard some one say, when speaking on the subject of the system of appointing the Governor-General, "Thank God, we have one man in Canada who is above party." And so it has been that our present Governor-General has been able to take a prominent part in certain public, and even semi-political movements, without arousing the faintest suspicion of hostility in any quarter. His counsel has been received by all sections of the community in the best spirit, and his lead has been enthusiastically followed by men of all parties, because everyone instinctively felt that he was animated by the best traditions of his office, and the august personage whom he represented, and that he stood for neither clique nor party, but for the whole country. Under any other system, especially under an elective one, which some advocate, this would be impossible. It is not in the "wit of man" to devise any scheme of electing a supreme executive head, who can be kept free from party complications. Of this we have a striking illustration in the United States. The framers of the Constitution, whatever they might have been morally, were intellectually men of exceptional power. They planned to secure a non-party system of electing the Chief Magistrate. And no sooner was it tried than it ignominiously broke down. The President became the nominee of a party, and ruled the country by the support

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of that party. Yes, we may say, "Thank God we have one man in Canada above party," one who can adopt an attitude of unsuspected and unquestioned patriotism, and whom we all at times can unreservedly follow. Such an one we have most assuredly found in Earl Grey. He has proved himself in every sense a man of light and leading. Scrupulously mindful of all his constitutional limitations, he has nevertheless, exercised a very real personal influence in the country. His position and influence have been very similar to those occupied and wielded by our late King. While preserving the dignity of his office, and abstaining from any attempt to gain cheap popularity, he has always proved himself, in the best sense of the term, "a man amongst men." In the highest sense of that much-abused and over-worked term, he has been a "democratic" governor, because he has personally identified himself with all the people all the time in all their manifold interests. Himself a "practical man," i.e., one who has a first-hand knowledge of affairs, he has "found his level" as none of his predecessors have quite done, he has been able to make his influence felt among certain sections of the community hitherto apparently utterly unresponsive to the claims and traditions of his office. He has thus greatly popularized the institution of Governor-General, and given us a renewed and deepened appreciation of its worth and usefulness. He will always be remembered in connection with the Quebec celebration, which not only in its conception, but in the way it was carried out, has been truly called "a flash of genius." The deep personal regrets of thousands of Canadians in all portions of the Dominion will follow him, wherever he may be called upon to devote his great talents to the service of the Empire. It is too much, we fear, to hope for the appointment of the Duke of Connaught as his successor. If this be possible, we can safely say that it would be the most popular appointment of its kind in the history of the Empire.

THE DIVORCE QUESTION IN ENGLAND.

The question of extending the facilities for divorce, our readers will have noticed, is now engaging the attention of a commission in England, which is at present employed in examining witnesses. Of this commission, the Archbishop of York (Dr. Cosmo Lang) is a member, and it includes two ladies; one, a sister of ex-Premier Balfour, an unmarried woman. Dr. Lang's acceptance of this position has been unfavourably commented on in some quarters, but after all it commits him to nothing, and his influence, we may be sure, will be found to have been used in the right direction, when the final report is issued. The appointment of the commission is the outcome of an agitation in favour of empowering county courts to grant divorces, so as to secure "equal rights" to all classes of people desirous of "relief." It is urged that the expenses attendant upon a divorce suit are so high as to make it practically a "luxury" for the rich. The poor, or comparatively poor, have to content themselves with separation orders, which some contend encourages immorality. Up to the present time a very large number of witnesses have been examined. The evidence as might naturally be expected is very conflicting, but so far, on the whole, its weight certainly does not incline towards the granting of increased facilities. Certain officials, mostly police magistrates of very wide experience, state emphatically that separation orders do not cause immorality, and that in the great majority of cases the separated couples come together again. They are generally the result of some temporary estrangement. (One witness created much amusement by attributing the majority of them to the influence of the mother-in-law). Unlike many divorces they are hardly ever the result of

deliberate collusion. In other words, they are, as a rule, brought about by misunderstandings, which are susceptible of adjustment later on. A good many professional divorce lawyers were examined, who were by no means in favour of extending facilities. The opinion was very generally expressed, that the increase of facilities would tend to materially increase the number of divorces by making it cheaper and easier. According to the present outlook it is doubtful if the commission will result in any special legislation on the lines advocated by those desirous of removing the present restrictions. But as yet it is impossible to speak with any certainty. The passage of the Deceased Wife's Sister's Bill seems to indicate a growing laxity of opinion on the subject of the sacredness of marriage, and as such, if such it be, we regret it. As we have before stated, the main objection to the removal of this prohibition is, that it destroys one of the outworks of the sanctity of marriage. At the same time we are fully aware of the fact, that many people who favoured the change in the law, are sound on the main question, and would strenuously oppose any relaxation of the marriage tie. Regarding the question at present in debate in England, it is hardly necessary for us to say, that we are uncompromisingly opposed to any "popularizing" of divorce by the extension of facilities. We have seen too much of the horrible results of exactly the same thing in the United States, to view the proposal with anything but unqualified and unrelenting hostility. The attempt to work up popular feeling in England in its favour, by appealing to class prejudices, is despicable and little short of criminal. But we have too high an opinion of the English masses to think that they will be influenced by such arguments. As a Church we have deliberately refused to recognize divorce, and as a State we have made it as difficult as we possibly can. The cry for cheap and easy divorce, it is fairly safe to affirm, will never be raised in this country, and from all present indications it has been raised in vain in England.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The official programme of the bi-centenary congress to be held in Halifax in September, has been published. It certainly covers a large area of ecclesiastical thought and activity. Emphasis is laid on the activities of the Church rather than its thought which may be considered a strength rather than a weakness in this country where the doing of things is so imperative. When we speak of "thought," however, we refer rather to those theological and biblical problems which are the subject of much discussion and difference of

opinion, and which may to some minds be considered more or less academical. It is in these subjects that we look particularly to the scholars of England to lead, and we think it rather a pity that such subjects should not have been assigned to one or two English scholars that we might have listened to them expound their favourite thesis in public. However, the subjects which press upon the Church for action and solution are freely considered by men who ought to be able to command attention and set the Church thinking. The occasion ought to be, and, we believe, will be, one of exceptional interest and profit to the Church in this Dominion, and will place us all under obligation to the men who have planned and carried out this undertaking to a successful issue. There is one point, however, that we desire to call to the attention of the committee, and that is that provision should be made for getting as much of the thought of the congress before the public, and especially before the Anglican public, as possible, and to get it there without delay. We trust that our brethren by the sea will not take amiss what we have to say on this point, for the publicity of the conference is the coping stone to the whole great effort. It is that which will make its influence powerful and effective throughout the whole country. There is, of course, no fear but that the local press will give all the space that can reasonably be expected of it to the congress, and every courtesy will be extended to its representatives. But what about the press in Montreal, Toronto, Winnipeg, Vancouver, and the lesser towns and cities all over the Dominion? One or two specially enterprising journals may have special correspondents, but the way most of the papers will be reached is through the representative of the Associated Press in Halifax. We would, therefore, suggest that that representative be approached well in advance of the opening of the congress, that the whole plan of the congress be discussed with him so that he may form some appreciation of its importance and be prepared to give some adequate idea of its most important features to the whole press in Canada, for his despatches find their way into the editorial room of every daily in the country. Lastly, we would suggest that at least the courtesy that is extended to the secular press should be extended to the Church press. The Church press must ultimately be depended upon to interpret the deeper significance of Congress to Church public. Is anything being done to assure men who can speak to ten thousand of our own Church people that their presence is desired and would be welcomed? Journalists, after all, are human. Interesting "copy" can be made from newspaper reports, and, from a journalistic point of view, that may be all that is necessary, but the Church needs some heart put into such a work. We throw out these hints at a venture, for we understand that this was one of the weak spots in the arrangements for the Pan-Anglican Congress two years ago.

The much talked-of comet has now fairly set out upon its long journey away from the earth, and off into the vast and immeasurable space. Astronomers tell us that it is travelling at the rate of fifteen hundred miles a second, and yet it takes it seventy-five years to make the circuit of its orbit. It seems to be a law unto itself among the heavenly bodies. Other bodies revolve around a common centre. Their orbits are ordered and so arranged that there is and can be no conflict. The comet in question seems to disregard all laws that are so binding upon the planets, so far as their orbits are concerned. It pursues a path that pays no attention to solar or other systems, cuts the orbits of numberless planets with a fine recklessness, threads its way through stellar vastnesses and eventually returns punctually to its starting point in obedience to its own apparently eccentric

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law. This mysterious war of the heavens comes within a visible distance of the earth only once in five and seventy years, but to those who have seen or thought about it, its message will not be in vain. An infinite Deity will perhaps seem a little more comprehensible, and infinite power will appear a more understandable thing. All will appreciate the fact that "the heavens declare the glory of God, and the firmament showeth his handiwork." "Spectator."

SUNDAY SCHOOL NEWS.

The Rural Deanery of Lincoln and Welland, Diocese of Niagara, held a very successful Sunday School convention at Thorold on May 9th. Permanent organization was agreed upon and the following officers elected: President, the Rev. R. F. Nicolson; secretary, Mr. A. Harbour. The general secretary of the Sunday School Commission was present and delivered two addresses. As a result of his visit the following resolution was passed unanimously: "Having heard the address of Mr. Hiltz on 'Teacher Training,' we, the Sunday School Association of the Deanery of Lincoln and Welland, in convention assembled, desire to place upon record our determination to support the good work of the Sunday School Commission and its general secretary." The Diocese of Nova Scotia has an adult Bible Class department, of which the superintendent is the Rev. C. W. Vernon. He reports fifty-nine Bible Classes in the diocese, with a total enrolment of 1,362. Thirteen new classes were organized during the past year. In the recent report of the Sunday School Commission an error occurred in the schedule of apportionments on page 5. The Diocese of Yukon is put down as contributing nothing last year to the work of the Commission. But, as is shown in the treasurer's statement, this diocese contributed its full amount. Since the issue of the report the following additional sums have been received: Diocese of Ottawa, \$7.21; Diocese of Calgary, \$56. St. John's Church, Thorold, Diocese of Niagara, of which Mr. D. B. Langford is the efficient superintendent, has organized a teachers' training class in connection with their teachers' Bible Class, adopting the round table method. A teachers' reference library has also been started.—Programmes have been issued for a Sunday School convention and teachers' training school to be held in St. John's Church, Peterborough, Diocese of Toronto, from June 6th to 9th, inclusive. Among the speakers will be the Lord Bishop of Toronto, Provost Macklem, Ven. Archdeacon Warren, Dr. Langfeldt and the Rev. C. V. Pilcher. The subjects to be dealt with include: Font Roll, Home Department, Graded Schools, Missions, Principles of Teaching, etc.—The World's Sunday School convention, recently held in the city of Washington, D.C., has been pronounced by Sunday School leaders as the greatest of its kind, having been attended by about 3,500 delegates from all parts of the world. One of the most striking features of the convention was the parade of adult Bible Class members, 5,000 strong, a wonderful object lesson of the strength of this department of the Sunday School work. The next world's convention will be held in 1913 in Geneva, Switzerland, the president of which will be Dr. Bailey, of Philadelphia.—The general secretary of the Commission will address the following Synods during the month of June: June 7th, Ottawa Synod, at Ottawa; June 8th, Niagara Synod, at Hamilton; June 9th, Huron Synod, at London; June 16th, Toronto Synod, at Toronto; June 16th, Ontario Synod, at Kingston. From the 27th to 29th of June he will be in attendance at the Summer School at Trinity University, Toronto, going from there to Granby, Que., to attend the convention of the Archdeaconry of Bedford. The early part of July he will spend in the Diocese of Quebec, speaking at Sherbrooke, Richmond and Bury.—Home department work is being pushed very successfully in the Diocese of Saskatchewan under the able superintendence of Miss J. L. Bolton, Nutana. While this department has been in existence only two years, it is able to report a membership of 440.—The Rural Deanery of South Simcoe, Diocese of Toronto, organized a Deanery Sunday School Association at a meeting at Alliston on May 10th, superintendents being elected for the various departments of Sunday School work throughout the deanery. The programme of the Summer School for Sunday School and missionary workers of the Diocese of Toronto, to be held in Trinity College from June 27th to July 2nd is now published. The Bishop of Toronto will conduct a daily Bible reading. Sunday School matters will be dealt with by Dr. Rexford, the Rev. R. A. Hiltz, and the Rev. C.

V. Pilcher, while missions, home and foreign, will be handled by Dr. Lloyd, the Rev. J. R. S. Boyd, the Rev. R. H. A. Haslam, Mr. R. W. Allin, and Miss E. C. Elwood. The ladies from outside the city who attend the school will board at St. Hilda's College; the men will be put up at Trinity House. The afternoon of each day will be given to recreation. The evening sessions will be open to the public. The Sunday School Institute of the Diocese of Quebec is endeavouring to increase intelligent interest in the work of the schools, and to arouse a fuller enthusiasm for the upbuilding of the Church of the coming days by the instruction of the children of to-day, who are to be the leaders of the next generation. Among the methods adopted is the holding of conferences of Sunday School workers for exchange of thought and improvement of methods. One of these conferences was held on the 20th of May in St. George's Church, Windsor Mills, the Rev. James F. Belford, M.A., Incumbent. There were seven of the clergy present from neighbouring parishes: Windsor Mills (1), Coaticook (1), Cookshire (1), Richmond (1), Asbestos (1) and Sherbrooke (2). Mr. Belford's arrangements were so well made, and he was seconded so heartily by his own people and the visitors, that the work did not halt for a moment, but was spiritedly maintained throughout the sessions of morning, afternoon and evening. The Rev. C. R. Eardley-Wilmot, curate of Sherbrooke, read a paper of high standard on the subject of "The Sunday School Teacher," which was filled with fine thoughts. The Rev. F. G. Le Gallais, of Asbestos, took for his subject "The Problem of the Small Sunday School," of which there are so many in this diocese. The writer pointed out the difficulties of the situation, and sought to meet them with practical suggestion and word of encouragement. The Rev. Rural Dean Robertson, of Cookshire, followed with a paper on the most important theme of "The Duty of the Parents to the Sunday School," and was supported in an excellent address by the Rev. Rural Dean Hepburn, of Richmond. The hearty singing of appropriate hymns between the reading of the papers did much to maintain the quick and responsive interest which was manifested by all. Teachers were present from Windsor Mills, Brampton and Sherbrooke. In the evening a service was held in the church and addresses were made by Rural Deans Hepburn and Robertson. The Sunday School Convention of the Rural Deanery of East York, held in St. Paul's Church, Uxbridge, on Monday and Tuesday, May 30th and 31st was a grand success. On Monday evening a public meeting was held in the church, at which there were three hundred present. The Rev. James E. Fenning, rural dean, acted as chairman, and gave a brief but very earnest address on the importance of such conventions, expressing the hope that all might be deeply benefited. The Rev. C. V. Pilcher, Diocesan Sunday School secretary, gave a splendid address on "The Strategic Importance of the Sunday School." The Ven. Archdeacon Cody, D.D., gave a most inspiring and instructive address on the "Vitality of the Holy Scripture." On Tuesday morning the delegates met together in the church for the celebration of Holy Communion. At eleven o'clock the convention met in session, about seventy being present. After opening prayer by the rural dean, the rector, the Rev. H. R. Young, gave the delegates a most hearty welcome. Mr. Pilcher's address on "How to Interest the Sunday School Scholar" was full of practical information. A letter from His Lordship the Bishop was read, wishing God's blessing upon the convention. It was moved by the Rev. A. C. Cummer, seconded by Mr. Mason, and carried, that a Sunday School Association be organized in connection with the deanery, and a committee was appointed to nominate the officers. The Nominating Committee made the following report: President of Association, the Rev. Rural Dean Fenning; secretary of Association, the Rev. George B. Johnson. The following are superintendents of the different departments: (1) Teacher Training, Mrs. Hassard, Markham; (2) Font Roll, Mrs. Walker, Brooklin; (3) Primary, Mrs. Schofield, Oshawa; (4) Adult Bible Class, Mr. W. H. Hoyles, M.L.A., Cannington; (5) Home Department, the Rev. R. W. Allen, Port Perry; (6) Missionary Department, Miss Howden, St. John's Church, Whitby; (7) Statistical Department, the Rev. A. F. Barr, Whitby; (8) Finance, Mr. J. F. Givens, Beaverton; (9) Literature, Mrs. Mason, Uxbridge. Mr. R. W. Allin, of the Laymen's Missionary Movement, then gave a most impressive address on "The Sunday School as the Cradle of Missions." Ven. Archdeacon Ingles gave a very interesting account of the work of the Sunday School Commission, its origin, its aims and its achievements, and the Rev. R. A. Hiltz, general secretary of the Sunday School Commission of Canada, gave a splendid address on "Teacher Training." Then followed the

Question Box, which was most ably conducted by the Rev. C. V. Pilcher, much valuable information being received. After passing a hearty vote of thanks to the speakers for their splendid addresses and to the ladies of Uxbridge for their kind hospitality, the Rural Dean pronounced the Benediction, and all the delegates went back to their respective parishes, convinced that never before had they had such a splendid treat on Sunday School work.

The Churchwoman.

MONTREAL.

Montreal.—St. John the Evangelist.—The late Sister Edith, T. J. E., was most suddenly taken from our midst on the 15th April, 1910. Up to the last she was at her work and although not feeling well she held a meeting of the Guild in her own home on Thursday evening. The members leaving her home about 10 o'clock, on the following morning at 4.35 she passed away just as the doctor arrived in answer to a telephone summons. Her death is a great shock to all her friends, but more especially to those with whom she was associated in Church work, who will sadly deplore the loss of one who most cheerfully and faithfully answered every call to duty. The G.F.T., the Ministering Children's League, the Sunday School of St. John the Evangelist, and the Woman's Auxiliary will all feel they have lost a friend by the sudden home-calling of one whose advice under all circumstances was to be relied upon. Of a truth it may be said of Sister Edith that whatsoever her hand found to do she did it with all her might.

OTTAWA.

Ottawa.—Christ Church Cathedral.—The members of the Cathedral Branch of the Woman's Auxiliary met last week in Lauder Hall to receive the reports of their delegates to the annual meeting held last week. Mrs. Fred. Anderson and Mrs. C. W. Bate jointly presented an admirable description of the proceedings of the convention. The President, Mrs. Greene, left for a trip to England on Friday and while away will pay a visit to Oberammergau to witness the production of the Passion Play. In wishing her bon voyage her co-workers presented her with a bouquet of carnations, which testified to their love and esteem for their presiding officer, who will not return to the Capital until September next.

Grace Church.—A great number of members of this Branch of the Woman's Auxiliary attended the regular monthly meeting last week. The sum of \$5 was voted by the members to the Men's Rescue mission. Some donations of money and goods were received for the leper bale to be sent to China in August, for which the members will make some knitted scarves, socks and eye bandages. The Rev. J. F. Gorman gave a short address on the work and growth of the auxiliary which has been most noticeable during the past twenty years. The meeting adjourned to resume its work on September 3rd.

Of the fourteen Annual Conventions of the Woman's Auxiliary of this Diocese the one that has just occurred was the most successful of them all. On the afternoon of May 17th, a conference of the churchwomen was held, when matters of a diocesan nature were heard of and discussed. Reports of the Mothers' Union, Church Reeding Club, Church Embroidery Guild, and Girls' Friendly Society were read and much enjoyed. The Corporate Communion of the delegates was held in the Cathedral on the morning of the 18th, His Grace, the Archbishop of Ottawa, being celebrant. The Lord Bishop of Algoma preached an eloquent sermon, which he prefaced by kindly reference to the lamented death of King Edward. His words to the delegates on the subject of mission life, its aims and objects, inspired them to more earnest effort. Revs. Canon Pollard, W. A. Reed and W. M. Loucks assisted in the service. The business sessions were held in Lauder Hall, at which a large number of visitors were constantly present; the delegates were representatives of the W. A. branches, of which statistics showed there are 39 senior, 17 girls', and 14 junior, with a membership of 2,118, together with 450 members of the Babies' Branch, making a grand total of 2,568. The diocesan treasurer, Mrs. G. E. Perley, stated that the receipts for the year were \$3,057.65; in-

cluding a balance from the year previous of \$670.27; making the total receipts \$3,727.92. The disbursements amounted to \$2,214.61, this amount was sent to missions; diocesan expenses were \$571.78, which included \$322.96 contributed to the widows' and orphans' fund of the diocese, the thank offering of 1909, making the total disbursements \$2,786.39, having a balance of \$941.53. The amount of \$2,214.61 sent to missions was distributed as follows: Canadian missions, \$651.03; Indian objects, \$603.53; foreign missions, \$957.05; special \$214.80; diocesan, \$27. Of the receipts quoted \$388.24 was contributed by the Girls' Auxiliaries of the diocese. The diocesan thank-offering amounted to \$357.79, which was contributed towards the Yukon Endowment Fund.

The Dorcas Secretary, Mrs. George Greene, presented the following report: Sixty-nine bales were sent to the North-West missions and schools; thirty of which contained outfits for children in Indian boarding schools. One bale of knitted articles was sent to a leper mission in China, which were contributed by 19 branches. In the bale were placed some booties for babies at the Bird's Nest. Bales were distributed to the dioceses in the following order: Algoma 2, Athabasca 3, Calgary 18, Columbia 2, Moosonee 1, Ruperts Land, 1½, Qu'Appelle, 4, Saskatchewan, 18½, Ottawa 1 and one leper bale. These contained 1,953 new garments, 541 second-hand; 208 quilts, unmade material, groceries, Christmas gifts and bedding. To Canadian missions were forwarded 4 sets of communion vessels, 3 sets of fair linen, 2 sets of church hangings, 1 portable front, 1 church bell. Money was also contributed towards furnishing a new bell at Brockton, and a state-room on the new mission ship Columbia.

The work of the Literature department was presented by the Secretary, Miss Florence Greene, in a most comprehensive manner, who closed with her financial statement: The receipts from the literature for the year amounted to \$312.37; together with balance from last year of \$90.58, made a total of \$402.95. The expenditure was \$288.86, leaving a balance of \$114.09.

The Letter Leaflet, the official organ of the Auxiliary, has a circulation of 938 in the diocese. Miss Low, the Editor of the Ottawa pages, urged the members to make an effort to increase the subscriptions to this valuable magazine. The E. C. D. Fund subscribers contributed \$301.69, of which \$158 was given to various missionary objects. The Junior Secretary, Miss Parmalee, reported most encouragingly of her branch. An evening entertainment was given by the children, under the direction of Miss Parmalee, who was assisted by Rev. Revington-Jones. The two evening missionary meetings were well attended, and able addresses were given by Mrs. Plumtree and Mrs. Cummings, of Toronto; and Rev. A. P. Shatford, of Montreal. Mrs. Buchan-Hepburn, also of Montreal, gave a talk on the Jews. All the speakers pleased the audiences and the information given proved instructive and beneficial. A unique description of "Our Pledges" was given by Mrs. Greene, Miss Bogert and Miss Phoebe Read. It was with much regret to all concerned that Mrs. Patterson Hall, who was present, was summoned home on account of the severe illness of her husband.

Ballots cast for delegation life members' fees, amounting to \$175, were divided as follows: Algoma diocese towards church buildings at Charlton and Thorneloe, \$84.80; Keewatin, towards building a parsonage at Dryden, \$8.08; Moosonee, towards a church at Moose, \$22.89; Athabasca, church at White Fish Lake, \$9.43; and a mission school at Shaftesbury settlement, \$49.80. The sum of \$143 from the extra cent-a-day fund was disposed of in the interest of foreign objects: Japan, enlarging St. Mary's home at Matsumoto, \$45.72; India, dispensary at Ruauari, \$76.19; German East Africa, mission building, \$21.72. From the balance of \$121.21 contributed by the 450 members of the babies' branch, during the year, the following objects received help: Bird's Nest China, \$18; Jessie Naven, Indian girl, \$20; Indian boy, Calgary, \$25; to redeem temple child in India, \$15; missionary's son, \$12.85; hospital work in Jerusalem, \$20.36; diocesan expense fund, \$10. The following officers were elected: Hon. President, Mrs. Hamilton; President, Mrs. Tilton; First Vice-President, Mrs. J. R. Armstrong; Second Vice-President, Mrs. J. F. Gorman; Recording Secretary, Mrs. F. H. Smith; Corresponding Secretary, Mrs. E. H. Capp; Treasurer, Mrs. Geo. E. Perley; Dorcas Secretary, Mrs. Geo. Greene; Editor Leaflet, Miss Low; Secretary of Literature, Miss Greene; Organizing Secretary, Mrs. Muckleston, Perth; Junior Secretary, Miss Parmalee; Treasurer E. C. D. Fund, Mrs. Doney. The morning session, on Friday, May 20th, was postponed until later in the day, on account of the service held in

Christ Church Cathedral in memory of King Edward. It was the privilege of a large number of the out-of-town delegates to be present on this occasion, as well as at the military review that took place on Parliament Hill; both sights will live long in the memories of all. Mrs. Tilton presided at all the business sessions during the Convention. Through serious illness, the Treasurer of the E.C.D. Fund, Mrs. Doney, was prevented from attending any of the sessions.

NIAGARA.

The monthly meeting of the District Board of the Woman's Auxiliary was held in St. Matthew's parish on Wednesday, June the 1st. Holy Communion was celebrated at 10 a.m. by the rector, the Rev. N. J. White. The business meeting at 10.45, in the Sunday School-room, the president, Mrs. Leather, in the chair. The meeting opened with the missionary litany. The rector welcomed the Woman's Auxiliary on this their first appearance in St. Matthew's parish. It would, he felt sure, be a great encouragement to their newly-formed branch to have so many of their fellow-workers in the mission cause from other parishes among them to-day. The reverend gentleman said he had been asked to give them a short address on the Blessed Trinity, a subject almost impossible for any speaker to give a short address on, there was so much to be said and the subject almost unlimited. Our God is a mystery, our religion is a mystery, we ourselves are a mystery. The psalmist says, Can we by searching find out God?; we know we cannot. Prof. Huxley said: "The mystery of the Holy Trinity does not worry me, I find myself surrounded by mystery in the world around me. Either is a mystery, a fluid and yet solid. As people get nearer to God they understand more readily some of the mysteries of the Trinity." The address was most instructive; am sorry we cannot give it in full. The president then thanked Rev. Mr. White for his interesting and instructive address. The recording secretary then read the minutes of the April meeting, and the minutes of the second day of the annual meeting; these were adopted, she had no report. The corresponding secretary reported that she had answered all letters as instructed. No report was received from the organizing secretary. The Dorcas secretary reported 40 bales sent to different missions; expenditure on the same, \$735.44, and on church furnishings, \$17.50. Secretary of school committee reported that the library will be closed during the months of July and August, but if any members desire to have books sent them the committee will be pleased to forward them. Secretary-treasurer of E.C.D.T. reported a balance of \$28 to vote at this meeting. The secretary of the Babies' Branch reported 16 new members since the annual meeting, making a total of 201. Corresponding secretary read a letter of thanks from Miss Carter, provisional treasurer, for the cheque of \$700, to be divided among different missions. Letters of thanks from the Bishop of the diocese and Archdeacon Clarke for the \$400 voted for the Bishop's appeal and for the donation to the Diocesan Widows' and Orphans' Fund, and the educational fund for children of diocesan clergy. Letters were read from the Rev. Mr. Fuller and his two daughters, saying how much they enjoyed the work at the Shingwauk Home. Mr. and Mrs. Stocken are leaving the Sarcee reserve, as Mr. Stocken has been appointed clerk at the Stony reserve; they are to be succeeded at the Sarcee by Mr. and Mrs. Grevetts; he has been a Church Army captain and Mrs. Grevetts, a trained nurse; they were some time at the Pegan Home. Mr. Stocken has been 19 years at the Sarcee Home. The King's funeral was observed in the church on the Sarcee reserve. On the pledge list of the annual report are the names of two Indian women teachers. These are supported by the Church of the Ascension branch. An appeal was made for money to furnish a hostel by Rev. E. F. Robenson, chaplain to the Bishop of Athabasca, and the \$28 E.C.D.T. was devoted to that object. It was decided to raise the amount to be sent to Mrs. Westgate to \$100. The meeting closed with the Doxology.

Christian women, when your husbands and sons return to you in the evening, after buffeting the waves of the world, let them find in your homes a haven of rest. Do not pour into the bleeding wounds of their hearts the gall of bitter words, but rather the oils of gladness and consolation. Be fond of your homes. Be attached to your homes. Make them comfortable. Let peace and order and tranquility and temperance abound there.—Cardinal Gibbons.

Home & Foreign Church News
From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—All Saints.—Improvements continue to be put forward in this church. Through the efforts of the C. E. W. during the past winter the church has been supplied with new (iron and brass) standard lamps, imported from England. Two bracket lamps (all brass) have been placed at the entrance of the church, and two handsome standard lamps (all brass) have been erected at east end of the choir stalls. These, in addition to the "corona" already in position, give abundant light in the chancel. Indeed the church is now well lit in every part.

NOVA SCOTIA.

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

Halifax.—The opening service of the 23rd annual session of the Diocesan Synod was held in Trinity Church on Tuesday evening, May 24th. A large congregation was present.

The first business session was held on the morning of Wednesday, the 25th, in St. Paul's Hall, when there was a very large attendance of delegates. The session was largely taken up with the discussion of the changes in the Constitution. The date of the annual parochial meetings was changed from Easter Monday to the third Monday in January. Women will, in future, have a vote at all church meetings and churchwardens must be communicants.

The Bishop made his charge to the Synod during the afternoon. He opened with an expression of deep thankfulness to Almighty God for blessings of the past year, after which he welcomed all the delegates to the Synod, dwelling on the fact that the meeting was held earlier this year because of the exceptional matters to be discussed and the necessity of having ample time to perfect arrangements in connection with the congress. His Lordship selected three points as standing out clearly and forming an integral part of diocesan life: First—Work of Mission Board; Second—The Bicentenary of the Church; Third—The Cathedral. The Mission Board has been on the whole, successful in its work, due to the loyal support of the majority of the clergy. The Layman's Missionary Movement has done much to bring about this improved state of affairs. The idea that a man's religion is confined to his own soul or his own parish is rapidly being relegated to a forgotten past. His Lordship paid a glowing tribute to the work of the W.A., which has not only contributed largely in money, but has stirred up the thoughts of all in the direction of mission work and has stimulated all parochial work as well. The Bishop then turned to the different fields of mission work—in India, in the North Western Provinces, and in the scattered and extended parishes at home, and mentioned King's College as closely connected with the mission work of the diocese. The bicentenary of the Church of Canada appeared as one of the greatest opportunities ever afforded the Church in Nova Scotia. The Bishop thought people did not realize this and that Nova Scotia churchmen were too modest. "There is no country in the world as good as Nova Scotia," declares one of our citizens as he packs his grip and buys his ticket for Boston. All that may be got by going elsewhere may be got at home if one had a strong pull and a long pull and a pull altogether. After sketching in detail the meaning of the Church's celebration of the bicentenary, he referred to the programme which touches but lightly upon the historic past, devoting itself rather to consideration of living topics and the needs of the world of to-day, and the impression that will be made on minds and hearts by meeting such men as Bishops of London and Glasgow, and others who may be ranked as the experts of the day. His Lordship referred to the cathedral of the diocese as a House of God which in its services should stimulate, inspire and invigorate and carry into all parish churches fragrant memory of the prayers and praise in which they have taken part. His Lordship was glad

to know that since the cathedral has become better understood its support has been more widely extended. The preposterous suggestion that Nova Scotia is neither big enough nor rich enough for a great cathedral finds its answer written in large letters over the whole province. Nowhere else in Canada can they tell of 200 years of continuous Church life. The finest cathedral in the world would not be too great for Nova Scotia. Compare the bank clearings at Halifax with those of other cities and, taking into consideration the population, you must agree that a modest building, like All Saints' Cathedral, costing less than the Lady Chapel at Liverpool, is neither too big nor too expensive for our province. If we could feel for this work that it is an offering of thanksgiving, a memorial of God's goodness, a pledge of our faith and our devotion to His service, the only questions asked would be how we could Thursday, the 26th.—At the morning session the report of the sub-committee of the Executive Committee in reference to salary of clerical secretary was discussed; and an amendment moved by Judge Forbes and Mr. Bent, that the salary be \$1,200 per annum for the secretary, and \$420 per annum for the assistant. This carried and the report thus amended was adopted. On motion of the Rev. G. R. Martell and Judge Forbes the Synod approved of the nomination to the Diocesan Mission Board of the Rev. A. W. Nicholson, missionary agent of the diocese, at a salary of \$1,200 and travelling expenses. The Rev. C. R. Harris was appointed clerical secretary and treasurer of the diocese.

At the afternoon session various reports were read and discussed. At the close of the afternoon session the bishop and Mrs. Worrell were "At Home," at Bishop's Lodge, from 5 to 7 p.m. This function was numerously attended and a very pleasant, social time was spent.

In the evening a public missionary meeting was held in St. Paul's Hall, presided over by the Bishop at which a very large number of people were present. The chief speaker at this meeting was the Rev. R. H. A. Haslam of Kamgra, Punjab, who gave a most interesting address. Friday, 27th.—The Synod concluded its session to-day, after a most successful meeting. The entire morning session was taken up with the discussion of the Canon to Settle Certain Parochial Difficulties. This Canon has been discussed for the past five or six years at the Synod and it was finally disposed of at this session. The Canon is to settle certain parochial difficulties which arise between clergymen and communicants. The bishop may, upon his own motion, or upon a request in writing signed by five persons, qualified to vote at parish meetings, appoint a committee, consisting of one clerical, and one lay member of the Synod of the Diocese, whose duty it shall be to endeavor to bring about a settlement of the differences existing. Providing a satisfactory settlement cannot be made the committee are to report the circumstances to the bishop and if it be to the interest of the Church, the clergyman in that parish shall be removed. Judge Savary, seconded by Dean Crawford, moved the confirmation of the Canon, explaining how he came to introduce it. A friend had shown him a Canon in operation of a similar tenor in the diocese of Niagara, and he believed that such a Canon would be useful in the diocese of Nova Scotia. The judge referred to an instance where, in the diocese of Rupert's Land, the lack of such a Canon had resulted disastrously. Subsequently a Canon had been passed designed to meet the needs in cases of this kind. The Canon upon which the Synod was about to take final action made the bishop the final arbiter in cases of difficulty after every interest of the rector had been carefully safeguarded—it was much less drastic than the Canon adopted in the diocese of Rupert's Land. The Judge's speech was received with manifest tokens of approval by the members of the Synod.

The Rev. E. P. Hurley followed, emphatically casting his vote against the passing of the Canon, which he considered as a statute that would remain as a dead letter upon the statute book, and in a lengthy speech made a strong plea that it should not be confirmed. He was followed by the Dean of Nova Scotia, who held that the Canon stood for the best interests of the clergy, and strongly advocated its confirmation, and concluded by saying that the only way of solving difficulties in a parish is to leave it in the hands of the Bishop. Other speakers for and against were the Rev. Foster Almon, J. L. Jennison, Judge Fitzgerald, the Rev. L. J. Donaldson, the Rev. Mr. Leigh, Mr. Ritchie, the Rev. Mr. Howe and the Rev. Mr. Vernon. It was ten minutes to one when his Lordship put the question, which resulted in the motion being carried

by a majority of 33 to 29. Before confirming it, the Bishop responded to repeated demands that he should address the Synod on the question, after which all adjourned outside the parish hall, where the members were photographed. The Canon adopted, places the power in the hands of the laity to remove a clergyman from a parish if sufficient cause is shown.

At the commencement of the afternoon session the following reports were presented and adopted: The report of the missionary committee was presented by the Rev. G. R. Martell and adopted. Dr. Willets presented the report on education, which was adopted. A report on the better observance of the Lord's Day was presented by the Ven. Archdeacon Armitage and adopted.

The Rev. C. W. Vernon presented a report on the bi-centenary celebration and Bishop Worrell spoke briefly on the importance of this event. The report on the changes in the Constitution was also disposed of at the afternoon session. A large number of nominations were made at this session for the delegates to the General and Provincial Synods and other important bodies.

The election of the officers of the Church Men's Society for the ensuing year took place prior to the evening session of Synod. This resulted as follows: Church Men's Society—Hon. president, Bishop Worrell; hon. vice-president, R. E. Harris, the Chancellor of the diocese; president, the Rev. W. J. Armitage; vice-president, the Rev. C. W. Vernon; clerical vice-president, C. E. Creighton; lay secretary-treasurer, H. D. Romans, Executive Committee, the officers and the Rev. G. R. Martell, the Rev. H. W. Cunningham, E. W. W. Sim, H. Whiston, Dr. C. S. Elliott, A. C. Pyke.

The first business of the evening session was the report of King's College presented by Archdeacon Kaulback and adopted. The report showed that the amount contributed through the annual collection was \$488.94 and that H. L. Jones the special agent of the college has received subscriptions to the amount of \$8,571, of which \$6,000 was in cash. The report of immigration, which was presented by the Rev. H. W. Cunningham, was adopted. The report showed that of the 36,000 immigrants arriving at Halifax during the past season 9,377 were Church people. The report of the Church Men's Society was presented by the Ven. Archdeacon Armitage. In seconding the adoption of the report, Judge Forbes said that he wished to congratulate Archdeacon Armitage on the completeness of the report and he regretted that there was not a branch of the society in Queen's County. The Rev. C. W. Vernon said that the record of the society for the past year was a good one, and that the society had proved its usefulness. The report of the Brotherhood of St. Andrew was presented by A. B. Wiswell and was adopted. The Rev. H. W. Cunningham and the Rev. W. F. Ernest Smith, both spoke encouragingly of the work of the Brotherhood and of the good work that the society was doing. On motion of Archdeacon Armitage a hearty vote of thanks was tendered to Bishop Worrell. A complaint of over assessment from St. Paul's parish, St. Margaret's Bay, was referred to the assessment committee to deal with. A resolution regarding the proportion of expenses was referred to the Executive Committee.

The elections resulted as follows: Delegates to General Synod: Clerical—The Rev. Dean Crawford, Archdeacon Kaulback, Canon Simpson, the Rev. C. W. Vernon, Canon Vroom, the Rev. G. R. Martell, Archdeacon Smith, the Rev. T. F. Draper. Lay—R. E. Harris, Judge Forbes, A. B. Wiswell, C. E. Creighton, Justice Fitzgerald, H. L. Jones, R. J. Wilson, Judge Savary. Substitutes—Archdeacon Armitage, the Rev. E. A. Harris, the Rev. H. How, the Rev. G. C. Wallis, A. deB. Tremaine, H. E. Mahon, G. W. G. Bonner, G. W. Mellish. Delegates to Provincial Synod, re-elected: Representatives M.S.C.C.—Dean Crawford, Archdeacon Armitage, Judge Forbes and Clarence Jameson. Diocesan Mission Board: Clerical—The Rev. E. A. Harris, the Rev. T. C. Mellor, the Rev. H. W. Cunningham, the Rev. G. R. Martell, the Rev. A. E. Andrew, the Rev. T. F. Draper, the Rev. S. J. Woodroffe, the Rev. A. W. Watson, the Rev. E. H. Bole. Lay—Messrs. Brown, Bent, Wilson, Hunt, Judge Forbes, C. E. Creighton, J. W. Allison, A. Mackinlay, J. D. Ritchie, A. B. Wiswell. Appointed by the Bishop—The Rev. H. How, G. W. G. Bonner, G. E. E. Nichols. Representatives on the Board of Governors of King's College—Archdeacon Kaulback, R. I. Wilson. Representative on the Board of Trustees of the Church School for Girls, Windsor—The Rev. V. E. Harris. Sunday School Commission—Archdeacon Armitage, the Rev. F. C. Ward, W. H. C. Creighton and W. E. Earle.

After the usual vote of thanks had been unanimously passed, the Bishop pronounced the Benediction and the Synod adjourned.

Halifax.—St. Paul's Church.—The Rev. R. J. Bowen, Secretary of the Canadian Bible Society, was the preacher at St. Paul's Church on Sunday morning, 20th May. Mr. Bowen has had a varied experience on the Pacific Coast and in the Yukon. While he spoke yesterday of the needs of Canada, and the good work done in connection with the people coming into the country, he took also a world-wide outlook. At the evening service the Rev. A. R. Beverly brought his ministry in the parish to a close. Mr. Beverly, as the Archdeacon said at the morning service, has done a most useful work in Halifax, and the parishioners part from him with great regret. Mr. Beverly left for Quebec on Tuesday to take up the rectorship of Trinity Church.

Oxford Junction.—Rev. C. O'Dell Baylee, we regret to learn, passed away at his residence here last week, after an illness of some months' duration. Mr. Baylee had many friends and acquaintances in the Maritime Provinces, who will regret to hear of his decease. The remains were taken to Stellarton for interment.

Canon E. S. Medley passed away in Norwich, England, last week.

FREDERICTON.

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

Chatham.—Rural Deanery Meeting.—The clergy of this deanery assembled at Chatham on Wednesday and Thursday, May 25th and 26th, there being present the Ven. Archdeacon Forsyth, the Rev. W. J. Bate, the Rev. F. Wm. Bacon, the Rev. W. Nicholls, the Rev. F. H. Thomas and the diocesan missionary, Canon Smithers, a visitor at the chapter meeting. On Wednesday at 7.30 a.m. the Holy Communion was celebrated by the Archdeacon in St. Mary's Chapel-of-ease, assisted by Canon Smithers, Matins was said at 9 o'clock by the Rev. F. H. Thomas and at 10 o'clock the chapter assembled at the rectory. The Rev. W. J. Bate was appointed secretary pro-tem. Acts 2 in the Greek was read and much work in the deanery discussed. At the afternoon session the Venerable the Archdeacon was appointed representative governor of King's College, and various communications were submitted, including one from the Rev. Craig W. Nicholls on Home Work in the Sunday School, and one from the Bishop on Sunday School Work in General. Evensong was said at 7.30 and two short addresses given, after which the Archdeacon held a very pleasant social gathering in the rectory for the visiting clergy and parishioners. On Thursday morning the Holy Communion was celebrated at 7.30; Matins said at 9, and at 10 o'clock the chapter re-assembled. The question of the holding of parochial missions was brought up by the Rev. F. H. Thomas and after deliberation it was resolved "That the matter of holding such missions be deferred until the next Deanery meeting." The Rev. W. Nicholls then brought up the advisability of the formation of a "Society for the weekday religious instruction of children by the clergy." The Archdeacon and Mr. Nicholls were appointed a committee to formulate possible laws and rules of such a society and report at next meeting. Bearing on this subject the secretary was asked to communicate with the various theological colleges asking what provision, if any, is made for the instruction of divinity students in the art of teaching. The following were then appointed as officers: Rural dean, for next three years, the Ven. Archdeacon Forsyth; secretary pro-tem, the Rev. W. J. Bate; representatives to Board of Missions, the Rev. F. W. M. Bacon, and the Hon. J. P. Birchall. The Rev. Canon Smithers reminded the brethren about the annual collection for King's College to be taken up in every parish on the first Sunday after St. Barnabas' Day. The following resolutions respecting the removal of the Rev. W. I. Wilkinson from the deanery and the diocese of the Rev. I. H. Cuthbert, late rector of Perth and Blackville were passed unanimously. Evensong was said at 7.30 and sermon preached by the Rev. F. W. M. Bacon.

Resolution re departure from deanery of the Rev. W. I. Wilkinson.—Whereas the Reverend W. J. Wilkinson, M.A., B.D., rector of Herdwick, has, since the last meeting of this chapter, removed to the parish of Springfield, and

Whereas, Mr. Wilkinson has been long well known as a faithful and self-denying labourer in our Lord's vineyard during 29 years in the parish of Hardwicke, and Whereas, Mr. Wilkinson has endeared himself to those among whom he so long and zealously exercised his pastoral office, and has left the evidence of his devotion to the Master's service in the results which, under the Divine blessing, have followed his faithful labours, and Whereas, we, the clergy of the rural deanery of Chatham, in chapter assembled, desire to do honour to our fellow-labourer, as one who has furnished an example of heroic service in the Church of God, and Whereas, we further desire to place on record our sense of the great loss our chapter has sustained by the removal of Mr. Wilkinson, who, during the long period of 22 years, was the faithful and efficient clerk of the chapter, who was always a regular attendant at its meetings, and who contributed, in an able and scholarly manner, to its discussions and deliberations, and Whereas, we desire to present Mr. Wilkinson with an enduring token of our appreciation of his devoted service of the Church in this rural deanery, and of the esteem in which we hold him on account of his personal virtues and worthy example. Therefore, resolved, that a handsome copy of the hymn book of the Church of England in Canada be presented to Mr. Wilkinson, accompanied by a copy of this resolution, which we also desire to have entered upon the minutes of this chapter meeting. D. Forsyth, Archdeacon of Chatham, rural dean; W. J. Bate, rector of Dalhousie; W. Nicholls, rector of Newcastle; F. W. M. Bacon, rector of Richibucto; F. H. Thomas, clergyman-in-charge, Harcourt; A. W. Smithers, canon missionary, diocese of Fredericton, a visitor at the chapter meeting.

Resolution re decease of Rev. T. H. Cuthbert.—Whereas, it has pleased God to take away from His service here, on earth, our esteemed and well-beloved fellow-labourer in the vineyard of the Church, the Reverend Thomas Hinde Cuthbert, rector of Derby and Blackville, and Whereas, we, the clergy of the rural deanery of Chatham, in chapter assembled, desire to place on record our high appreciation of the personal virtues and faithful work of our departed friend and brother, for whom we cherish feelings of sincere affection, and whose memory we desire to honour. Therefore, resolved, that this resolution be entered upon the minutes of this chapter meeting and a copy forwarded to the widow and family of our departed brother. D. Forsyth, Archdeacon of Chatham, rural dean; W. J. Bate, rector of Dalhousie; W. Nicholls, rector of Newcastle; F. W. M. Bacon, rector of Richibucto; F. H. Thomas, clergyman-in-charge, Harcourt; A. W. Smithers, canon missionary diocese of Fredericton, a visitor at the chapter meeting.—St. Paul's rectory, Chatham, N.S., May 25th, 1910.

Contemplated departure of the Rev. W. J. Bate from diocese.—It was with deep regret that all the clergy present at the chapter meeting heard of the removal from the rural deanery of the Rev. W. J. Bate, who is about to leave Dalhousie and take up work in the diocese of Quebec. Mr. Bate has been led to take this step on account of the educational advantages secured to his children by residence near Lennoxville College, which his eldest son expects to enter in September next as a student in divinity. At the chapter meeting the Ven. Archdeacon Forsyth, on behalf of himself and the clergy present, gave expression to the genuine feeling of regret with which all present had heard of Mr. Bate's anticipated severance of his connection with the chapter. The Archdeacon spoke of Mr. Bate's vigorous and faithful work for many years in the diocese, and the deserved appreciation in which he was held by those among whom he had exercised his pastoral office. The loss to the chapter would be great because it would be deprived of the helpful participation which Mr. Bate had taken in its work. He had always been a regular attendant at its meetings, and all who had known him best would regret their deprivation of his happy faculty of rendering social intercourse profitable and enjoyable. The Archdeacon's words were heartily endorsed by all present, and all united in wishing Mr. Bate every success and happiness in his new field of labour. Mr. Bate expects to remove from Dalhousie in July or August next. General regret was also expressed that the diocese and rural deanery was to be deprived of the valuable help of Mr. Bate, who had been one of the most active and useful among the women-workers of the Church, and a worthy help-mate of her esteemed husband as a labourer in the Lord's vineyard.

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

MONTREAL.

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

Montreal.—The Rev. Dr. Paterson Smyth is expected to pay a visit this month to Victoria, B.C., and will spend some little time there.

Church of the Redeemer.—The closing exercises of the Sabrevois College, now sixty years old, was held in this church on the evening of May 31st. Quite a number of the relatives and friends of the graduating pupils were present to listen to the programme of music, and to see the boys and girls get their book prizes. The Bishop of Montreal was in the chair, and with him on the platform of the school-room of the church were several of the prominent dignitaries of the Anglican Church of the diocese. The Rev. Dr. Roy opened with prayer. The school sang very effectively "Evening Prayer" and "The Forest Ramble." The girls sang sweetly "The Hunter's Song" and a "Swing song." Miss Viola Benoit's song, "Samson and Delilah," was well received indeed. A piano trio was rendered by Misses Blackwood, Ross and Benoit, and a piano duet by Misses Blackwood and Benoit. The report of the principal, the Rev. Henry E. Benoit, who received much well-merited praise, showed 126 applications during the year 1909-1910, and 80 admissions, 33 French, 7 French and English, 29 English, and 11 of other races. During the last five years 683 applications have been made and 477 admitted. The rather unfavourable location of the college was mentioned and regretted, but the clean, wholesome appearance of the pupils discounted even location. "There is no need to proselytize," said Mr. Benoit, "there are thousands of the French-Canadians seeking the truth, and the Anglican Church must preserve the wide open door. The importance of French evangelization should be more and more realized. All great movements have been cradled in slander and we have had to struggle for existence, but the work is of God; it must and will live." The Very Rev. Dean Evans spoke briefly. He referred to the fact that "the universal ubiquitous electric shock of the Anglican Church of Canada, the Rev. L. N. Tucker, is a product of the Sabrevois Mission School. Any one who had heard the Rev. Mr. Tucker knew his power." The Rev. Canon Renaud made the statement that county after county is being lost to the English tongue. "We are not getting more anglicized," said Canon Renaud, "and men are wanted to preach to the French in their native tongue." Bishop Farthing, among other things, said, "We have dreams for a new school and for a modern building, situated in a place where the fresh air can be taken in and breathed freely. We want a playground for games, including cricket. We have dreams of doubling the capacity of the school. We must preserve the traditions of the past, but such traditions are useful only as they inspire us; they are not to rest on." His Lordship rather deprecated the ethics of baseball when compared with cricket. The Rev. Dr. Saunders, chairman of the financial and house committee, considered there was great need for a college of the nature of the Sabrevois College. "It will settle some of the problems Canada has to settle and in doing so it will make for the strength of the whole Empire," he said. "The college's work is a work of education both secular and religious; it is a church school, and the tendency to secularize education is deplorable. Religious education should be given every day in the week." The Ven. Archdeacon Ker spoke briefly. From the pupils he obtained answers that the British Empire is the greatest of all, that Canada is the best part of that Empire, that Sabrevois College is the best, and Principal Benoit the best principal. He praised Mr. Benoit and his work and mentioned the need of a college to provide for the thousands and thousands of French-Canadians that Mr. Benoit said were falling away from the Church of Rome in Canada into infidelity and materialism. Others present were the Ven. Archdeacon Norton, the Rev. J. S. Ercoux, the Rev. H. Jekill, the Rev. R. E. Page, and the Rev. James A. Elliott.

Church of the Ascension.—The annual banquet of the Anglican Young People's Association of the Church of the Ascension, originally set for May 12th, and postponed because of the death

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of King Edward, was held in the basement of the church Thursday evening, June 2nd. It passed off most auspiciously. The rector, Rev. J. L. Flanagan, told how the association of young people had aided him physically, had aided him mentally by financial assistance to the church, and had aided him spiritually by their religious, literary and social meetings. The new president, Mr. H. C. Sutton, and others, gave most interesting addresses.

Mansonville, P.Q.—Bishop Farthing visited this parish on Wednesday, May 18. The work began with a service at the school-house, Highwater, at 2.30 p.m., followed by a private confirmation two miles distant. Here three persons received the Apostolic laying on of hands, an old couple and niece having received Holy Baptism at the incumbent's hands a short time before. After a further drive St. Paul's was reached and service was held at 7.30. The Bishop preached an impressive sermon and the candidates were confirmed, making 19 in all. After this all repaired to the church hall, where refreshments were served and an informal chat was taken advantage of. It was altogether a pleasant function, and the Bishop endeared himself to all. Laus Deo.

ONTARIO.

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

Kingston.—The half-yearly committee meetings were held in the Synod Hall on the 24th and 25th of May. There were present at the Executive the Bishop, Dean Bidwell, Canons Grout, Loucks, Rends, J. R. Serson, J. W. Jones, F. D. Woodcock, C. M. Harris, H. Bedford-Jones, F. Armstrong, A. L. McTear, F. T. Dobb, H. B. Patton, also Chancellor McDonald, Messrs. G. F. Ruttan, R. J. Carson, R. V. Rogers, F. King, R. G. Wright, Col. McGill, J. B. Walkem, etc. After the minutes of the previous meetings were read and confirmed, the deputation from Kemptonville was given permission to mortgage the rectory property there for \$2,500, subject to conditions satisfactory to the bishop and chancellor. Leave was also granted to lease certain Kingston rectory properties to the Bank of Commerce, also petitions from Napanee, Ompah, Trenton, Rockport and Parham parishes were granted, subject to the usual conditions. The Investment Committee reported most favourably as to the investments of Synod trust funds, and a dividend of 4 3/4 per cent. was declared, the highest in years, which speaks volumes of praise for the indefatigable efforts of R. J. Carson, the treasurer, as well as the other members of that committee. The Solicitor's report stated that the Sprage suit had been appealed to the Supreme Court and receipt by Synod of the legacy of \$500 from Gildersleeve's estate. The Episcopal Fund showed capital of \$66,153, income, \$3,380, which after a stipend of \$3,000 paid to the Bishop, left a debit balance of \$584.34. The Report of Rural Deans gave great cheer regarding the onward movement of the diocese, especially in material and missionary efforts. Report of the Mission Board stated grants to be made as follows: Class I., \$100, Ernesttown; Class II., \$150, Tweed, Lansdowne, Front, Rawdon, Wellington; Class III., \$200, Marmora; Class IV., \$250, Augusta, Marysburg; Class V., \$300, Shannonville, Mallorytown, Selby, Westport; Class VI., \$350, Loughboro, Sharbot Lake; Class VII., \$400, Parham, Bancroft, Clarendon, Palmerston, Bannockburn, Maynooth; Class VIII., \$500, North Addington. A few special grants of sums of \$100 and less were made to various points at the discretion of the Bishop. Report of the Clergy Trust Fund showed income of \$6,410.90, paid annuities, \$5,172.92, which left a surplus of income of \$1,248. This splendid and unexpected condition of finances gave three additional clergymen, according to seniority, an annuity of \$400 from July 1 next, namely, Revs. Serson, Elliott and Harris. Report of superannuation fund—Income, \$1,093, pensions, \$901. Rev. J. W. Forster was placed on the fund to receive \$150 per annum, which, with the mission fund allowance of \$150 will make \$300 per annum. Report of finance committee showed an increase in parish assessments which will be dealt with at the ensuing Synod. The widows' and orphan's fund showed a debit balance of \$1,100, after all pensions were fully paid. One orphan was added. The widows' and orphan's debt showed an income of \$92, and an indebtedness of \$1,352, which it is hoped to liquidate by the thank offering from the W. A. and collections to be made by Rev. Mr. Jones. Diocesan Augmentation Fund showed receipts of \$252.35, which was applied to the See house mortgage, which

now \$5000 at \$1000 a very respectable sum. S. P. G. thanks-Bering showed reports of \$117, which yet needs the sum of \$250 to complete the \$35000 bank offering collected by the Rev. Mr. Jones, and was applied to the capital of the Episcopal Fund. Some minor reports were also presented and received, to be further considered at Synod. The Mission Board passed the following resolution by an unanimous standing vote: "The members of the Mission Board of the Diocese of Ontario, duly assembled at this May meeting with the Lord Bishop in the chair, express their deep sorrow on the occasion of the death of their colleague, Mr. E. J. B. Pense, the vice-chairman of the board, and also a personal friend for whom each and all entertained the warmest friendship. Always interested in the church work of the diocese in general, Mr. Pense for some years past had thrown himself most heartily into the mission work, both as a member of our board and as an officer of the Laymen's Missionary Movement, giving his time, his means, and, we may truly say, of his life in the advocacy and extension of church missions. It may well be left to the Synod, so soon to assemble, to deal with the wider field of church work in which Mr. Pense so heartily laboured. The warmest sympathy goes out to Mrs. Pense and the other members of Mr. Pense's family in the grief and sorrow, and it is resolved that a copy of this resolution shall be sent to Mrs. Pense."

St. James'.—The Venerable Archdeacon Macmorine celebrated the 25th anniversary of his work in this parish on Trinity Sunday.

St. Luke's.—Mrs. Forneri, wife of Rev. R. S. Forneri, rector of this parish, passed away at noon on Friday last, after a brief illness. Mrs. Forneri was most active in all church work and will be greatly missed. We deeply sympathize with Mr. Forneri and his family in their sad bereavement.

Merrickville.—A beautiful brass communion rail has been presented to Trinity Church, Merrickville, by Miss Muir, in memory of the late Mrs. Muir, widow of the Rev. John Muir, M.D.

Brockville.—St. Peter's Church was well filled Tuesday evening, May 31st, for the special service of dedication of memorials by the Lord Bishop of the Diocese. The service began with a special hymn written for such occasions sung as a processional, and then the rector and choir sang the shortened evensong with proper psalms 84 and 122, the Dean of Ontario reading the lesson from Ecclesiastes xlv.: "Let us now praise famous men." The choir sang an anthem, "Souls of the Righteous," and then the rector formally requested the Bishop to dedicate the memorial window erected to Mrs. McDonald, and the mural tablet erected to the Hon. Charles Jones. In so doing he referred to the character of Mrs. McDonald and the lesson taught by the window which represents Christ in the house of Mary and Martha, and also to the part played by the Hon. Charles Jones in connection with the founding of St. Peter's Church. The Bishop then, with a short address and the appropriate prayers, dedicated these two memorial gifts, descriptions of which have been previously given. The striking service closed with the hymn, "Angel Voices Ever Singing," sung as a recessional.

OTTAWA.

Charles Hamilton D.D., Archbishop, Ottawa.

At the May meeting of the Executive Committee of the Synod of the Diocese of Ottawa held last week, Dr. Weagent presented the report of the Temperance and Moral Reform Committee, recommending the reduction of licenses, prohibition of street and newspaper advertisements of liquor and of the treating system, and the closing of the white slave traffic. Interest in the Travellers' Aid Society was also recommended, and the appointment of parish committees to look after the welfare of young women travelling from place to place. The other standing committees also met and have prepared reports of the annual meeting of Synod this month.

St. Albans.—The members of this church and parish had the pleasure last week of tendering to their beloved rector, Ven. Archdeacon Bogert, and Mrs. Bogert, their cordial and affectionate congratulations and good wishes on the occasion of the celebration of the 50th anniversary of their marriage. A very happy feature of the home

each festivities was the presence of their eight children and nine grandchildren. The church was crowded. C. A. Bogert, general manager of the Dominion Bank, Toronto; Beverley Bogert, broker, New York City; Mortimer S. Bogert, inspector Dominion Bank, Montreal; Mrs. W. B. Almon Hill, Ottawa; Mrs. W. H. Norton-Taylor, Buckingham, and two unmarried daughters at home. Both the Venerable Archdeacon and his wife were the recipients of many congratulatory messages from outside points.

All Saints'.—The congregation of this church learn with regret that they are shortly to lose the services of their very efficient organist and choirmaster, Mr. J. Edgar Birch, who, after many years association with the church, is severing his connection at the end of August.

Almonte.—That Almonte has lost her foremost citizen and benefactor was evidenced by the genuine expressions of feeling shown at the funeral of the late Bennett Rosamond, president and founder of the Rosamond Woolen Company and the Almonte Knitting Company, which took place on Monday of last week. Business was suspended, all the stores closing during the afternoon while the big woolen mills ceased their activities for the whole day. The whole town is in mourning, for Almonte loses more than a mere prominent citizen in the death of Bennett Rosamond. Always of a kindly disposition, he was loved by all, and the many employees of his big industries here feel his loss in a personal sense. The great cortege followed his remains from the beautiful Pinehurst grounds to St. Paul's Anglican Church, where the services were conducted by Rev. Canon Bliss and Rev. Rural Dean Saddington. It was by far the largest funeral ever seen in this town and besides practically all the town-people, a great many from other centres were present. The flags on all the public buildings were flying at half mast.

TORONTO.

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

The Board of Examiners for Divinity Degrees constituted under the Provincial Synod of Canada, met here on June 1st. Those present were the Rev. Dr. Allatt, Bishops' College, Lennoxville; the Rev. Provost Macklem, Trinity College, Toronto; the Rev. Principal O'Meara, Wycliffe College, Toronto; the Rev. Principal Waller, Huron College, London; the Rev. Dr. Howard, Diocesan College, Montreal. The degree of Doctor of Divinity was granted to the Rev. H. T. S. Boyle, M.A., B.D., Chatham, Ont., a graduate of Trinity University and of Montreal Diocesan Theological College. The degree of Bachelor of Divinity was granted to the Rev. G. B. Cox, B.A., Hanover, Ont., a graduate of Huron College. The following were passed in the voluntary preliminary examination for Holy Orders: R. Maconachie, J. H. Atkinson, Wycliffe College; A. L. G. Clarke, C. C. Brett, Huron College; R. W. James (supplementals in St. John and English Church history); H. B. Ashley (supplementals in Isaiah and Psalms, English Church history); J. Tully and A. D. Currie (supplementals in St. John); S. A. Macdonell (supplemental in later English Church history).

The diocesan evangelist, the Rev. J. Bennett Anderson concluded a week's mission to Burnt River on Sunday, May 29th, helping the Revs. A. Lawrence of Kilmount. The next short mission will be held in Dairt's school-house, with the rector, the Rev. F. L. Barber of Bobcaygeon. The evangelist and Mrs. Bennett Anderson (D.V.) are booked to leave for England on June 25th, from Montreal, by the R.M.S. Megantic, on three months' leave from the Mission Board, (after nearly six years' mission work in Toronto diocese since 1904) all well, returning for his missions in Toronto diocese from next October. Meanwhile applications for parochial missions, on his return about the end of September, may be sent to the diocesan secretary, the Ven. Archdeacon Warren, M.A., or the Rev. Canon Dixon, Synod Office, Toronto. Or his brother clergy can see the evangelist concerning future missions from October during the meetings of the Toronto Synod from June 14th, in St. James' parish house.

We have much pleasure in heartily commending to our readers the Journal of the Societies for the Prevention of Cruelty to Animals, edited by Mrs. Edward Leigh, of 50 Albany Avenue.

It is attractive, interesting, and is well worthy of widespread support.

Church Extension in Toronto.—The Rev. E. C. Cayley (Rural Dean), as chairman of and with the approval of the Church Extension Committee of the Toronto Rural Deanery, has addressed a circular to the clergy of the Rural Deanery. He points out in it that church extension in the growing suburbs of Toronto was one of the objects of the Laymen's Missionary Movement, but that so far only nine churches out of over fifty have in the past year contributed to the funds of the Church Extension Committee. He suggests that out of the annual missionary collections of the churches ten per cent. should be apportioned to the needs of the Toronto district, leaving ninety per cent. for general Diocesan missions and the work of the M.S.C.C., and he promises that if this is done the committee will try and secure private subscriptions to make an annual total income of \$10,000, out of which grants can be made. The Church Extension Committee of the Toronto Rural Deanery has been in existence for five years. In that time it has made substantial grants to three parishes, and has paid nearly all the cost for land and buildings of eleven missions in the outskirts of the city. Many of the mission buildings are already too small for the needs of the congregations. As practically all the outposts of Toronto are now covered by buildings of a temporary character, it is urged that it is now the duty of the Church to get behind the newly-formed congregations and help them to build up churches which will be not only self-supporting, but also helpful in the missionary and other work of the whole Church. The Church Extension Committee has, according to the means at its disposal, done good work in the past. Present needs are urgent. If it has the funds, it can in the future do still better work in the building up of permanent congregations.

St. James'.—Rev. J. H. R. Warren, M.A., and Mr. Warren, left last Tuesday for England. Mr. Warren preached his farewell sermon in this church on Sunday last. Rev. Mr. Warren goes to England to become assistant to the Vicar of Wakefield, Rev. Canon Welch.

Church of the Epiphany.—The corner-stone of the new church was laid by Bishop Sweeny, at three o'clock Saturday afternoon last. There was a large number of clergy and parishioners present. Short addresses were made by the Bishop, Archdeacon Ingles and the Rev. Principal O'Meara. The new building is planned to accommodate 900. It will be built of dark red brick faced with white natural stone. The design is a modified Gothic, and is exceedingly attractive. It will be furnished with all the necessary conveniences and equipment of a thoroughly modern but dignified church home, and will add very much to both the architectural wealth and the religious interest in the western section of the city.

Dear Park.—Christ Church.—The new church was opened on Thursday, June 2nd. The first service was a celebration of Holy Communion, at 7 a.m. This was followed by morning prayer and a second celebration at 10.30. In the afternoon the Litany was said by Rev. W. J. Brain, of St. Michael and All Angels', and the rector baptized three children. The special opening service was at 8 p.m. Evening prayer was sung by Rev. F. G. Plummer, and the lesson read by Ven. Archdeacon Warren and Rev. A. J. Fidler. The rector then announced the various gifts, which had been given to the church, and the Bishop, who was attended by Ven. Archdeacon Ingles, as Chaplain, proceeded to dedicate the church and certain of the gifts, after which he preached the sermon. Other clergy present besides those mentioned above were Revs. Canon Powers, C. B. Darling, J. Gibson, Wm. Farncomb, Edmund Greaves, J. Hughes-Jones, W. Creighton, L. B. Vaughan, Geo. Scott, Henry Toffley, and P. M. Lamb. Old Christ Church, which had become a landmark on Yonge Street, was erected forty years ago, the Rev. A. G. L. Frew, now Dean of Southern California, being at the time rector. The new church, built on the site of the old, which has been removed to the back of the lot, is of red brick and white stone, and standing in so commanding a position presents a very impressive appearance. The interior is plain and somewhat severe, the walls and ceiling being of grey stucco, with a dado of red pressed brick four and a half feet high. The windows are set up high, while the result is a soft and mellow light. The chancel is very capacious, being the full breadth of the church, and is finished in the same manner as the nave. A very beautiful altar of white oak, richly decorated with hand

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carvings, and over ten feet long, is a memorial of the late Mr. and Mrs. W. A. Baldwin. The handsome cross is a memorial of Martin Baldwin, one of their sons, and the vases a memorial of Mrs. W. A. Baldwin. The reredos is a gift from the family of Mrs. Lewis A. Pine. This is very inspiring, being of white oak, twenty-two feet high, decorated with rich hand carvings and finished with a very beautiful canopy. It is flanked by wings of dark red silk and plush. A brass altar desk and book of offices are the gift of Miss Mabelle Bower's Sunday School class of boys. Two sanctuary seats and desks of white oak were given by Mr. and Mrs. Corbold. The altar rails, of brass and white oak, are the gift of the children of Mr. and Mrs. James Armstrong. The choir screen and pulpit, of oak, were provided by the Women's Tolent Guild. These, like the seats of choir and nave, which are of black ash with quarter-cut oak ends, are of a rich golden colour. A brass eagle lectern is in preparation as the gift of the Sunday School and Anglican Young People's Association, and two or three memorial windows will shortly be placed in the church. The windows in memory of the late Jessie Firken, and Alfred Firken have been removed from the old church to the new. Altogether the church is a great addition to the neighbourhood, and had become an absolute necessity in what is a rapidly-growing parish. The church and fittings throughout were designed by the firm of Symons & Rae, and erected under their supervision. The seating, chancel screen, pulpit, reredos and sanctuary chairs were manufactured by the Blonde Lumber Co., of Chatham, whose work is most creditable and gives entire satisfaction. The carvings on the altar were executed by Mrs. C. C. Robinson, and the very beautiful superfrontal by the Embroidery Room, under the direction of the Sisterhood of St. John the Divine. The chancel rail was made by the Toronto Brass Mfg. Co., the altar cross and vases by the Keith & Fitzsimons Co.

NIAGARA

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

Hamilton.—The Church of the Ascension.—The final missionary debate of the season was held in the school-house on Monday evening, May 30th, where the room was filled with the young people of the church. The subject of debate was: "Resolved, that Educational Missions are more effective in the Evangelization of the World, than Evangelistic and Medical." The affirmative was upheld by Mr. A. Hobson and Miss Edith Otton, and the negative by Mr. Gilbert Johnson and Miss Dorothy Wade. Both sides were well contested, all the debaters showing a comprehensive knowledge of the subject and being possessed of a good delivery. The judges, Miss Hamilton, Mr. Wilson and Mr. McLaughlin, awarded the decision to the affirmative. The Young People's Glee Club furnished music for the occasion. The Rev. T. H. Perry occupied the chair.

Rothsay.—The usual spring meeting of the rural deanery of Wellington was held here on May 31st and June 1st. By holding the meeting in the country it was intended that the members of the deanery should enjoy the pleasures of a beautiful rural district. This, however, was marred by the rain and cold. Notwithstanding the inclemency of the weather, there was an average attendance and the meetings were exceptionally profitable. The Rev. F. G. Plummer, rector of St. Augustine's Church, Toronto, gave an excellent and helpful talk and also a sermon on Public Worship. The Rev. C. H. Buckland of St. James' Church, Guelph, read an excellent paper on the Moral Value of the Church in the Community. A great deal of interesting discussion followed both papers. The usual routine business of the meeting preceding Synod was also transacted. The next meeting will be held in Orangeville in the fall, in conjunction with the Sunday School convention and Missionary and Woman's Auxiliary meetings.

Chippewa.—Trinity Church.—On Sunday evening, May 20th, the Lord Bishop of the diocese visited this historic old church and confirmed fourteen candidates. One special feature of interest was the dedication of a Prayer Desk and altar, pulpit, and Communion rail. All these were made of black walnut to correspond to the interior fittings of the Church and were designed and made by the rector and one of his churchmen during the past two winters. They were gifts to the church and were presented as memorials of departed members of the congregation. The steeple also has just been

restored by the kind generosity of a former parishioner. The tin having been removed, a covering of copper has taken its place which should last for all time. To complete and improve the general appearance, the Woman's Guild are having all the outside woodwork repainted, so that the old church presents quite a smart appearance and more.

Nassagaweya.—The Lord Bishop of the diocese visited this parish on Whit Monday, on his return from Guelph. A confirmation service was held in St. John's Church, under ideal conditions, when twenty candidates, including ten adults, were prepared and presented by the Rev. G. H. Duder, the present incumbent. The Lord Bishop of the diocese gave a most impressive address which was listened to by a large congregation, many of whom came from the parish of Lowville, which is included in the same charge. The Lord Bishop left after the service by the evening train for Toronto, where he had another duty to perform.

HURON

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

St. Thomas.—Trinity Church.—The Rev. H. P. Westgate entered on his duties this week as curate of this church.

St. atford.—The half-yearly meeting of the rural deanery of Perth was held in St. Paul's Church and school-room, with a good representation of the clergy, and a fair representation of the laity of the deanery. The day commenced with the celebration of the Holy Communion, the celebrant being the rural dean, the Rev. W. J. Taylor, assisted by the Rev. J. W. Hodgins, the rector. The chapter met immediately after, for business, the following clergy being present: The rural dean, Ven. Archdeacon Mackenzie, the Rev. W. T. Cluff, the Rev. J. W. Hodgins, the Rev. G. W. Racey, the Rev. H. P. Westgate, the Rev. C. C. Purton, the Rev. G. A. Andrew and the Rev. C. F. Washburn, secretary. A good deal of business was transacted and much interest evinced in the work. The apportionments for foreign, Canadian and diocesan work, had been better met than ever. Much discussion took place as to whether the present plan of missionary campaign was working for the best interest of the cause, the general opinion being that some revision is needed; the archdeacon and rural dean were requested to bring the matter before the bishop and M.S.C.C. committee of the diocese. In the afternoon, the Rev. J. W. Hodgins read an able paper upon, "What the Church teaches regarding the Holy Communion, Prayers for the Dead, Confession, and Invocation of Saints." This proved a most interesting series of subjects, and led to a really lively, yet temperate, debate, which proved to be edifying and stimulating. The Church's position as against Rome was well upheld, and the Prayer Book and Bible aspects of these great questions clearly shown. In the evening a good congregation assembled, the visiting clergy and the rector taking part, and the surpliced choir leading efficiently in the devotions. The Ven. Archdeacon Mackenzie, D.C.S., of Brantford, preached upon missionary work. His sermon was earnest, thoughtful and practical, bringing to a close a day which should prove a decided help to all who took part in the various gatherings. The fall meeting, it was decided, should be held in Millbank.

Blyth.—The Rev. W. H. Hartley, on leaving this parish to take charge of Durham, was presented with an address and purse by the congregation of Trinity Church, Blyth, also an address by the congregation of Trinity Church, Belgrave, expressing deep regret at his removal from amongst them. Mr. Hartley made a most suitable reply thanking the parishioners for their great kindness and courtesies always shown to Mrs. Hartley and himself.

Warwick.—On May 26th, a convention of the Laymen's Missionary Movement was held in this village, which was one of the best yet held in Western Ontario. The Church of England was represented by the Rev. F. G. Newton of Parkville, the Rev. T. G. A. Wright of Sarnia, Mr. J. K. H. Pope of London, and Mr. J. H. Robinson of Warwick. The Methodists, Presbyterians and Congregationalists were also well represented on the programme. The afternoon convention assembled in the Methodist church which was filled—then came a banquet with 250 or more at it, then two evening meetings, a men's meeting and a women's meeting. The men's meeting

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was in St. Mary's Church, with Mr. Pope and two other London men, Messrs. T. Bates and A. H. McGregor, as speakers. The women's meeting was in the Methodist church, with the Revs. F. G. Newton and T. G. A. Wright and Mrs. McLeod as speakers. Great credit is due to the Rev. W. M. Shore, the rector and other local workers, for the careful preparation and splendid attendances.

RUPERT'S LAND.

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

Winnipeg.—The fourth annual conference and convention of the Church of England Sunday School Association will be held in this city, Tuesday afternoon and Wednesday evening respectively, June 14th and 15th next. His Grace, the Archbishop of Rupert's Land, will preside at both sessions. Clergy, lay readers, teachers, officers and all interested in Sunday School work are invited to attend. Half fare railway rates are assured. Hospitality provided. Conference, 2.30 p.m., June 14th, St. Matthew's School-house, corner Ellice and Sherbrooke Streets. Matters of interest to the smaller schools will be discussed, such as Model Sunday School Session, Grading, and How to Increase Attendance. "Bible Class Methods" is a timely topic which, no doubt, will receive full attention. The "Question Box" should be freely used. Much interest is being taken in the addresses promised by Bishop Cameron Mann, of North Dakota, whose eloquence and earnest work are so widely known. Annual convention, 8 p.m., June 15th, Holy Trinity school-house, Smith Street. Business meeting. Election of officers. Reports, interspersed with vocal and instrumental music. A fine exhibit of Sunday School supplies will be shown at both sessions.

CALGARY

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

Calgary.—Consecration of the Pro-Cathedral.—The heavy debt which has been pressing on this fine building for several years was cleared off a few weeks ago by the sale of two lots which were not necessary. A sufficient balance will be in hand to commence a new rural permanent Parish Hall, which has been a crying need. On Trinity Sunday evening, the Lord Bishop of Calgary consecrated the Pro-Cathedral with a very superfine service. The clergy and choir proceeded from the old church and entered in procession. The usual ceremonies were gone through and the Bishop then, followed by the clergy and choir singing verses of "Blessed City, Heavenly Salem," consecrated the altar, then the font, the bell, the pulpit, lectern, organ and chancel. He chancellor of the diocese, Mr. C. F. Conybeare then read the mandate at Consecration, and the Bishop delivered an earnest sermon. The congregation are very happy in the freeing of their fine church from debt after many years of loyal and self-sacrificing labours for it. Dean Paget, the rector left on the following Friday for a three months' vacation in Europe.

There is a wonderful power of help in the silent example of suffering borne in a calm and brave spirit of acquiescence in the will of God. By your patience, and your constant endeavor to endure, you can do more than you know for those around you.—Rev. J. P. F. Davidson.

COLUMBIA.

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

Victoria.—Christ Church Cathedral.—On Sunday morning, May 29th, the Rev. A. J. Doull was inducted rector. The service opened with the processional hymn, "The Church's One Foundation," and morning prayer by Archdeacon Scriven. The Right Rev. Bishop Perrin read the lesson, after which the Archdeacon conducted the Rev. A. J. Doull to the chancel steps, where the usual induction service was continued. The Holy Communion was celebrated. The Bishop, in his sermon, emphasized the fact that spiritual jurisdiction and authority were now given to the new rector, who was pledged to teach, not what he chose, or what the people chose, but the doctrine and discipline of the Church of England. It was a glorious heritage handed down from the earliest teachers, still ministered the same sacraments in the same cathedrals. The people of Canada were the off-spring of that great Church, and were bound, in spite of all opposition and denial, to maintain unflinchingly the whole of the faith once delivered to the saints. On Monday evening a reception was tendered the Rev. A. J. Doull and Mrs. Doull, in the school-room, at which a very large number of the parishioners were present.

* * *

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert
B.C.

The Rev. T. P. W. Thorman for many years worked a mission among the Tahl Tans, an Indian tribe near the Arctic Circle and which is reached by the Sticking River. These people exist by hunting and trapping. On this forbidding service, in a region where, at times, the thermometer goes below seventy below zero, and so lonely that a post could only be depended on for once a year, he worked faithfully, and after service abroad returned to the rectory of Harlaston, Tamworth. His successor has become incapacitated and at the Bishop's solicitation, Mr. Thorman has returned for two years to reorganize and carry on the work until another can acquire the language.

Correspondence

ANSWER TO "FAIR PLAY."

Sir.—In the "Churchman" of May 10th, under the heading, "Latimer College," your correspondent, "Fair Play," asks a number of questions which, with your permission, I should like to answer. I take them in the order in which they occur in his letter. 1. That the Bishops of British Columbia are opposed to the founding of any college that shall compete with St. Mark's, in this Province, would be proved beyond the faintest shadow of doubt if their letters dealing with the subject should be published. Naturally, I am not in a position to do this, but I have at least heard these letters read and can vouch for their existence. 2. Opposition is based not upon any foundation of ill-will, but upon the conviction that there should be "no schism in the Body," and no perpetuation of "unfortunate divisions" in the young and swiftly-growing Church in this Province. 3. That there is no desire to exclude "Evangelicals" would, I think, be evident to "Fair Play" if he knew this Province, and could be present at some of our clerical gatherings. 4. The "S.P.G.," no more than the "C.M.S.," claims to represent the whole Church. To both societies the Church in this Province owes undying gratitude. Far be it from any Churchman in these dioceses to deny it! I believe, however, that if all correspondence could be published, it would be seen that, had the "C.M.S." been in possession of all the facts from the beginning, its position in regard to the matter would have been almost identical with that of the "S.P.G." 5. The clergy of British Columbia are "enthusiastic about St. Mark's." The enthusiasm of the laity has not yet been put to the test, no definite scheme having been presented to them. Plans have been prepared and funds are in hand for the building of the first wing, but our hands have most unfortunately been tied, owing to the delay in deciding upon the site of the Provincial University. Once the location has been decided upon, there is every reason to believe that the enthusiasm of the laity will be equal to that of the clergy. 6. The

Primate has expressed himself in vigorous terms. His letter, like those of the Bishops of British Columbia, is still in existence. All these letters have been withheld from publication in the interests of peace. We have hoped against hope that those responsible for Latimer College might yet withdraw from their position, knowing, like ourselves, that the movement was in direct opposition to the expressed wishes of the Primate and the Bishops of the Province. 7. St. Mark's will be "as broad as the Church in British Columbia"; that is to say, as broad as the Book of Common Prayer. 8. Suppose twelve Bishops "have admitted the principle of 'voluntary' colleges." Are not the Bishops of British Columbia the proper persons to decide whether or no it shall be recognized in this Province? 9. No one questions the good work done by Wycliffe. Long may she continue to "send forth more labourers to the harvest," both in the Canadian and foreign fields! No one will envy her her many blessings. Perhaps "Fair Play" will admit, however, that the case for the establishment of Latimer is hardly on the same footing with that for the founding of Wycliffe. When Wycliffe was founded, Ontario was the centre of population. To-day, British Columbia, though rapidly filling up, is still a sparsely-settled Province. 10. "Fair Play" declares "the Church is comprehensive," and that failure to recognize this "brought Wycliffe into existence in the East." Yea, verily! He is most undoubtedly correct. I am glad he is able not only to admit its truth, but to make the statement. God grant that a similar failure may not result in a like division of the forces of the Church in the West! Perhaps "Fair Play" is not aware of the fact that one of the Bishops of this Province, before deciding to stand by St. Mark's, asked the privilege of instructing and examining his own students in certain subjects, the results to be accepted as final in so far as these subjects are concerned by the college authorities. This request was readily granted, and this fact alone should be sufficient to absolve those who oppose the establishment of Latimer College from all suspicion of being actuated by narrow or selfish motives. "Let all things be done decently and in order," and at all costs "let there be no schism in the Body." J. Hugh Hooper.

ARCHDEACON SCOTT

Sir.—I heartily endorse the appeal made in last week's Churchman by Bishop Holmes, on behalf of Archdeacon Scott. No one is more deserving of help, and I trust a liberal response will be made. He has been one of the most devoted missionaries, and has never spared self or belongings. The loss of his horses in the discharge of his duty is indeed a serious one, as he finds himself after all these years of devotion in the decline of life with shattered health, with a wife, who, for years, has been a chronic invalid, and without a cent. I do not know of a more urgent claim upon the liberality of those who are able to help such deserving cases.

W. D. Reeve, Assistant Bishop.

THE PROPOSED ST. MARK'S COLLEGE.

An Appeal for Unity.

Sir.—The most critical question before the Anglican Church in the Province of British Columbia is the position taken up, and to be taken up, by those interested in the establishment of a strong Anglican theological school on the coast in connection with the Provincial University. It was high time that the editor gave notice that communications in future would be printed only over the names of the writers. When the Anglican Church as a whole stands ready to treat with other religious bodies on the basis of the Lambeth Quadrilateral, shall we in a far-away and isolated corner of Canada light anew the fires of discord and intolerance? I say this alike to High Churchmen and Evangelicals. Any student of psychology and social science knows that the different social groups now and always will look on the great problems of life from a different standpoint. Also, men with different educational developments, educational groups, temperamental groups, racial groups, climatic groups, look now, and will always look, on great problems from a different standpoint. Irrespective of religion, these great factors must be considered by any sane and educated man in framing laws to aid them in their growth and uplift. If we wish for Church unity among the English speaking peoples, to say nothing of the rest of the Christian world, we must allow for differences in temperament, education, and even racial

characteristics. If we cannot allow those forces within the Church of England, it means she has no hope of ever being able justly to lay claim to the word Catholic. A little group, in a little corner, appealing to one temperament only—that is the ideal Church in the minds of some men on both sides of the question. If, as I believe, and any educated man believes, there is room in the Church of England for both the High and Low Churchman and any broad Churchman who can accept the Nicene Creed, surely there is room in one college for both the High and Low Churchman and any broad Churchman who can accept the Nicene Creed? Ad legitimate schools have a place in the college, and should be represented on the college board and on the college staff. If Churchmen will unite, recognizing each other's rights, we should in one year start with a theological college equal to any in Canada; and four chairs should be provided at once, and strong men appointed. The president should have a salary of \$3,000, and each professor at least \$2,000. In such a college it will be possible to secure able and educated men. Churchmen will provide the money when Church leaders present to them a united and businesslike and comprehensive plan. The following chairs should be established at once: 1. New Testament Literature and Criticism. 2. Church History, to which may be attached for the present Apologetics and Christian Ethics. 3. Dogmatic Theology and History of Dogma. 4. Pastoral Theology and Liturgics and Homiletics. Evangelicals should be appointed to two chairs, say, 4 and either 2 or 3. Moderate High Churchmen should be appointed to two chairs, say, 1 and either 2 or 3. It is evident that "2" and "3" are pre-eminently the doctrinal chairs, and cover largely the same ground in different ways, and if 2 is given to an Evangelical and 3 to a Moderate High Churchman, or vice versa, it would be a just and wise arrangement. The Presbyterians are raising during the present week enough money to endow three additional chairs, giving them for or five in all, at their theological college in Vancouver; and they will get the best of men, being able to pay them as good a salary as the large theological college or church of the East. Shall Churchmen make such a pitiable spectacle of themselves, as they seem in a fair way to do, by having two second-rate colleges in a small constituency like Vancouver, and have them served by second-rate men on third-rate salaries? "Whom the gods destroy they first make mad." Let us unite our forces, and we can show the East in the way of a theological college something that they shall be glad to imitate. Under the plan I propose there is ample assurance that the two great aspects of Anglican theology will receive full and adequate attention in the lecture-rooms of the new Provincial Theological College. Whatever aspect proves most attractive and convincing to each individual student, the cause of impartial truth demands that each one who is to become a teacher of others should himself first have the privilege of hearing both sides ably stated by educated and spiritually-minded men.

H. H. Gillies.

LAY PREACHERS.

Sir.—As a licensed lay reader, permit me to say that I read with interest your editorial of the 21st of April last, referred to in the letter of Mr. Ransford in your issue of 12th instant, and consider it a fair statement of the just limitations of the duties of lay readers. Though a lay reader, I believed I had no right or authority to preach "a sermon of my own," and refrained from doing so. Some years ago, however, at the urgent solicitation of a rural dean, and by special permission of the late Archbishop (then Bishop) Sweatman, I began the practice of addressing congregations in churches when doing duty as lay reader. I well remember the learned, judicial and evangelical Bishop Sweatman, at the time of granting me permission to address congregations, saying that the authority to a lay reader to preach was one that a Bishop should exercise a very careful discretion in bestowing. It seems to be the rule that before a man can fairly undertake to discharge certain important duties in life he must not only "feel he has the gift," but he must be first authorized to do so. A solicitor is not permitted to discharge the duties of a barrister until he has first been specially authorized, it matters not how many oratorical gifts he may feel that he has. And so it is with the exercise of many other important duties in life. Now, how can it be fairly maintained that though "his may be the rule with regard to the exercise of some of the most important duties of business and professional life, when it comes to one of the most responsible and solemn religious duties, exercised almost ex-

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clusively by the clergy of the Church, after years of special study, careful examination, and authoritative ordination, all that is requisite of a lay reader is "to feel that he has the gift," and then proceed to preach his own sermons? This does not seem to be the apostolic rule that things should be done "decently and in order." But have we no rule of the Church to guide us in this grave matter? The Twenty-third Article seems sufficiently explicit: "It is not lawful for any man to take upon him the office of public preaching," says the Article, "before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." No sane Churchman can for a moment doubt the vast importance to the Church of orderly lay help, or of nurturing and fostering its growth; but that is not the point raised by Mr. Ransford at the outset of his letter. His point, in a word, is that a lay reader—shall we add a licensed lay reader?—but one who has not been "lawfully called" to do so, and has not first sought and obtained his Bishop's authority, should be "commended" and "encouraged" for preaching his own sermons in church. Sir, I believe that in the editorial objected to by Mr. Ransford you have fairly and temperately stated the true position of our Church in this matter—a position that follows the tradition, rule, and order of the Church, respects the authority of the Bishop, the office of the clergy, and duly maintains the rights of the laity. T. E. Moberly.

DR. GRIFFITH THOMAS.

Sir,—I desire in the cause of truth and justice to reply to Mr. Hague's letter in your last issue. 1. I laid before your readers the two title pages, *literatim et verbatim*, side by side, leaving them to judge whether Dr. Thomas' title page was or was not a deliberate copy of Staley's book, published seven years before. Mr. Hague gives only a mere assertion that Staley copied the title page of Le Brun's book. We want proof. 2. If Mr. Hague can prove that what is stated in Dr. Thomas' book in reference to those points mentioned in my letter are in perfect accordance with the teaching of our Formularies, let him do so. This he has not attempted. 3. I would also ask him to point out what sentences here and there I have "torn bleeding from their context." May not this statement apply also to the "distinguished Cambridge Church scholar," who asserts dogmatically of Staley's book "that the

aim of the whole volume is to teach a doctrine practically indistinguishable from that of Rome under the flag of the Church of England"? 4. Besides, what was asserted in "Parish and Home" in reference to Bishop Cox's statement about Dr. Pusey being a Gallican—which was spelt "Galician"—some writer of Wycliffe College declared of Dr. Pusey that he was "a Roman Catholic in the wrong Church." Let the person who made that statement come forward and justify himself. 5. Will Mr. Hague kindly explain himself when he says of Dr. Pusey, or those who in the main agree with him as High Churchmen, that he or we are "groping back into the dark"? 6. Does Mr. Hague endorse Dr. Thomas' statement: "The ulterior object of the Tractarian Movement was reunion with the Church of Rome as the See of Peter?" I repeat, and make no apology for using strong language, no stronger than St. Paul's when he called Elymas a child of the devil, that it is an abominable lie. The real object of the movement was to bring back both clergy and laity to the standard of the Anglican Formularies, from which they had to a great extent fallen away. E. Soward.

A CORRECTION.

Sir,—Will you kindly permit me to correct one or two slight inaccuracies in the report of my address at the annual meeting of the Huron W.A.M.A., held in London last month? I am not in favour of the Indian language being permitted in the schools. It would, in my judgment, be a great mistake to allow it. There is an industrial school at Muncey ("The Mount Elgin Institute") under the control of the Methodists, and ably presided over by the Rev. Mr. McVittie. It is doing very good work, but only of late years were the Oneida children allowed to attend it, the impression having prevailed that it was exclusively for the children of the Chippewas and Munceys. The Oneidas lay the blame for their imperfect knowledge of English to the fact that for years no industrial school was open to them. May I add further that Miss Price, of Toronto, who is a niece and not a daughter of the late Senator Price, of Quebec, on account of ill-health, will not be able to give us the help in our work which we had hoped for. We regret this very much. Perhaps later on, when fully restored, she may be able to come to us. In the meantime we are looking for some one to volunteer for service amongst our women, for the field is large and promising. Thanking you for the kindness of these corrections. E. W. Hughes, Missionary.

THY WILL BE DONE IN EARTH.

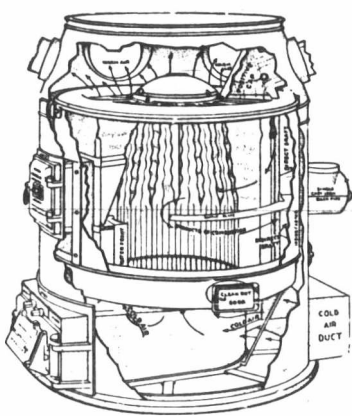
Sir,—The two letters which have appeared in your esteemed paper in connection with a comma which has been placed after the word done, in the second petition of the Lord's Prayer, are worthy of respect and careful consideration. Can any one give the reason why the comma has been put after the word done, in the prayer book of King Edward VII., instead of after the word earth, as in the Authorized Version of the New Testament, and in the prayer book of Queen Victoria? The comma is a small mark, but its position may give a very different meaning to an expression. "Thy will be done in earth," without any pause at done, has been read thus, by all the learned of the church for hundreds of years, and in this manner, seems to have brought out the true teaching of our Lord, that His will should be done in earth, in the same way that it is done in heaven. The only one who ever did God's will perfectly on earth, was the man Christ Jesus, and if the earth is ever to be filled with the knowledge of the glory of God, as it shall be, according to the Scriptures, and His spiritual kingdom established in the hearts of the children of men, it can only be brought to pass by the fulfilment of that petition of the Lord's Prayer, "Thy will be done in earth."

Rev. L. Sinclair.

WANTED—MORE DEFINITE INFORMATION.

Sir,—I think I am expressing the opinion of many of my brother clergymen when I say that the pastoral care of the immigrant could be much more effectively accomplished if we could receive more definite information from the immigration chaplains. This spring I have received a number of the usual cards announcing the arrival of such-and-such persons in this district, but of them all I have been able to discover but one, and that by accident. This railway station is the centre of a large agricultural district, populated by people whose sympathies are largely indifferent to the Church, and as a consequence the new arrival gets little or no encouragement to make himself known to the rector. What I consider is most essential is that the name of the party to whom the immigrant is going should be stated, for, as the destination is known, I take it for granted that the name of the farmer is also known. If this information be forthcoming, I do not anticipate much difficulty in finding the newcomer immediately, and thereby securing his allegiance to the Church. Rector.

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The Parish Church of Blisworth has been lately enriched by the addition of a beautiful carved oak reredos to the

chancel, which is the gift of Mrs. Hegan, of Plaw Hatch, Bishop's Stortford.

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Pray, strive and watch against envy and strife and divisions. Kehar.
The Rev. J. H. Koff, Vicar of St. Paul's, has been appointed Vicar of St. Paul's, Buffalo.

By the will of the late Mr. S. Douglas Cornell, M.A., the sum of \$5,000 has been bequeathed to Hobart College, Geneva, N.Y., and a like sum to St. Paul's, Buffalo.

A new pulpit is to be installed in St. Martin's, Radnor, Pa., of Caen stone. It is given by Mr. A. Drexel Paul, in memory of his father, Mr. James W. Paul, Jr.

Canon Walsmsley is to be consecrated to the See of Sierra Leone on June 24th, St. John Baptist's Day, in Westminster Abbey, together with the new Bishop of Lincoln. Both of them were at Brasenose College, Oxford.

It is interesting to note that the Very Rev. Dr. Gregory, the venerable Dean of St. Paul's Cathedral, who is over 90 years of age, has lived in the six reigns of George III., George IV., William IV., Victoria, Edward VII., and George V.

Lord Walsingham has just restored to the parish church of Merton, Norfolk, the original Bible printed in 1611 by order of James I. The Book disappeared many years ago, and was found in the possession of a private individual, from whom it was purchased by the late Lord Walsingham.

The Archbishop of York has appointed the Rev. Canon Walsmsley, Vicar of St. Anne's, Nottingham, to the Bishopric of Sierra Leone, in succession to Bishop Elwin. He was ordained in 1890, and was for four years Vice-Principal of Wycliffe Hall, Oxford, under Bishop Charasse. He was appointed Hon. Canon of Southwell Cathedral in 1907.

The Rev. Canon Hicks, the Bishop-elect of Lincoln, was recently presented with an episcopal ring at the annual meeting of the Manchester Scholae Episcopae. Past and present students attended. The presentation was made by the Rev. Spencer J. Gibb, and was intended as a token of appreciation of Canon Hicks' work as tutor.

Our sins as fast as we commit them, are "engraven with a pen of iron and with the point of a diamond." The evil words which flow from our lips are not altogether lost and scattered in the air, they do not pass away as if they had never been. Every one, even the idlest, is registered and will be brought to account. --Keble.

The late King very shortly before his death was pleased to approve of the appointment of the Rev. the Hon. Leonard F. Tyrwhitt, M.A., M.V.O., rector of Rolleston, Benton-on-Trent, to be Canon of St. George's Chapel, Windsor, in the place of the late Bishop Barry. Mr. Tyrwhitt was a chaplain-in-ordinary to the King, and was also a chaplain-in-ordinary to Queen Victoria.

An interesting experiment is about to be made at Birmingham Pro-Cathedral. Owing to the difficulty of obtaining the regular choir at the week-day morning celebration of the Holy Communion a choir is to be formed wholly of clergy. If the experiment succeeds it is intended to form in time a general choir drawn from the clergy of the diocese. The movement has been initiated by Mr. Rowle Shore.

An elaborate pulpit has lately been erected in St. Thomas, Whitmarsh, Pa., as a memorial to Miss Ellen Sheaff, and "her sister and fellow-worker." Mrs. Platt Sheaff. This historic church which will celebrate its bi-centennial next month, is enriched by many beautiful and costly memorials.

Many well known names are carved on the stones of its ancient grave yard.

An interesting appointment has been made to the canonry at Windsor vacant through the death of Bishop Barry. The Rev. the Hon. Leonard Francis Tyrwhitt, M.A., M.V.O., rector of Rolleston, who is forty-six years of age, was for twelve years Vicar of Fenton, Staffordshire. He is a brother of Lady Knollys, is a personal friend of the King and the Royal Family, and served as chaplain of the Remount during the Indian tour of the Prince and Princess of Wales.

An interesting presentation was made lately at the Canonry, St. Asaph, to the Ven. Phos. Lloyd, Archdeacon of St. Asaph, by the clergy of the rural deanery, he having been Rural Dean for over ten years. The present consists of a convocation bag, beautifully fitted, with the following inscription:—"Presented to the Ven. Thomas Lloyd, by the clergy of the Rural Deanery of St. Asaph on his preferment to the Archdeaconry of St. Asaph, April, 1910."

A fine and almost entirely new organ has been presented to Wells Cathedral by the High Sheriff of Somerset, Mr. H. H. Wills, of Barley Wood. It is the work of Messrs. Harrison and Harrison, of Durham. Some portions of the old organ, which was built by Willis in 1857, and contained some pipes of a still older organ by Green, have been incorporated in the new instrument. It is hoped that the opening by Sir Walter Parratt may take place about the end of June.

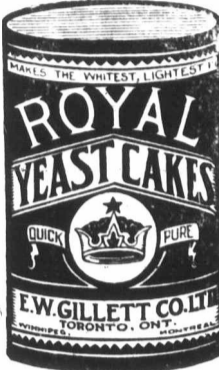
The consecration of the Rev. Canon Hicks, to the See of Lincoln, will take place in Manchester Cathedral on June 24th, Nativity of St. John the Baptist. Bishop Welldon, the Dean of Manchester, will be the preacher. Dr. I. G. Simpson, the Head of the Clergy School at Leeds, has been appointed Canon Hicks' successor at St. Philip's, Salford. He is one of the ablest theologians and preachers of the day in the Church. He has been at Leeds since 1900.

The Ven. T. Perowne, the Archdeacon of Norwich, has resigned the post. He has held the office for 42 years. The Archdeacon was ordained in 1848 to the curacy of St. Michael's, Cambridge, and has been examining chaplain to successive Bishops of Norwich since 1862, and was appointed Archdeacon in 1878. The Archdeacon is a brother of the late Bishop of Worcester, and of Dr. E. H. Perowne, Master of Corpus Christi College, Cambridge, who died in 1906.

The fine Gothic Church of St. Boniface, Antwerp, was recently consecrated by the Right Rev. Dr. Wilkinson, Anglican Bishop for North and Central Europe. This church is one of the finest English churches on the Continent, is in the Early English Gothic style, and cost about £10,000. A large stone statue of St. Boniface (presented by Sir Cecil Hertslet, the British Consul-General), with a brass, giving details of his life and martyrdom, is placed at the north side of the sanctuary. The edifice is lighted by electricity, and has accommodation for 450 persons.

Nashotch Theological College, Milwaukee, recently suffered a severe loss in the total destruction by fire of the Lewis and Sabine Halls. Fortunately, the chapel was saved from destruction. The personal belongings of the Dean and most of the students were saved; but Bishop Webb, the diocesan, who has lectured during the past year on Dogmatic Theology, and whose rooms were in Lewis Hall, lost everything he had there, including manuscripts, notes of his lectures, and a number of vestments. Two professors also sustained considerable loss, and the

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organ in Lewis Hall was completely destroyed, including a fine picture that was set in the reredos. Most of the loss entailed is covered by insurance.

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St. Faith's Church, Maidstone, which was consecrated in 1872 on the site of a little church of the thirteenth century, possesses two sets of Communion plate. The older service was lent by the Earl of Romney more than 50 years ago to the temporary church which preceded St. Paul's, and eventually it was lent to St. Faith's, and then given to it. A generous churchwarden, the late father of the Rev. H. J. Burkitt, now of Stoughton, Guildford, gave another set, and the Easter Vestry decided to lend the old service, consisting of a flagon and two chalices, to the Colonial and Continental Church Society, through whose instrumentality it is to be sent to the little church which they support in Maidstone, Canada.

In the ancient parish church of Lamcath, Archdeacon Du Boulay has just dedicated clergy seats and choir stalls. Originally a Norman church stood upon the site occupied by the existing church, but of that little, if anything, is left, save the old circular font which is considered to be one of the finest in Cornwall. The present venerable fabric is dedicated to St. Mernach, probably an early Welsh saint, and is of the 15th century. For many years past in one of the out-houses of the rectory there were stored and carefully preserved numerous old seat ends, panels, etc., all of massive character, and beautifully carved. It has long been the wish of the rector to have these restored to the church, and this has now been accomplished.

About three years ago the Vicar of St. Mary's, with St. Lawrence, Kirkdale (the Rev. W. Stanton Jones), and his people, inaugurated a great scheme to divide this great parish of 30,000, to adequately endow both churches and build a parochial hall. They decided to raise "one million pennies." At the beginning of last week they had in hand 480,000 pennies—£2,000. On Wednesday, last week, the Lord Mayor opened a sale of work, which, with donations, realized £520; and on Saturday a lady, who wishes only to be mentioned as "A Friend of Canon Major Lesters," handed to the Vicar a cheque for £1,000. The end of this great effort is now in sight, as 840,000 pennies—£3,500—have been given. This magnificent gift has stirred up the enthusiasm of the parishioners to the highest pitch.

Tetcott, a small parish in Devonshire, lately celebrated the sixtieth anniversary of the first recorded institution of a Rector. On April 7th, 1310, "Master William Norreis or Norreys" was instituted. Parts of the church and especially the font, are at least 700 years old. On April 7th, 1910, there were two celebrations of Holy Communion, and an evening service, at which the Rural Dean, the Rev. G. D. Melhuish, preached on Eph. 5:25-27. On the following Sunday, April 10, 1910, the Bishop of Crediton preached at the morning and evening services, and in the afternoon there was an organ recital. Both the Rural Dean and the Bishop of Crediton spoke many encouraging words, and especially referred to the continuity of the Church. The little church was beautifully decorated with spring flowers. Beneath one of the windows in moss and primroses were the dates, 1310-1910.

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Children's Department.

GOING TO CHURCH WITH FATHER.

Mother had been an invalid so long that it had been years since she had been able to go to church. Betty had gone all through her childhood and young girlhood, but lately she had gotten in with a gay set, and Saturday night there was always something doing, and on account of it she had gotten into the habit of rising late on Sunday morning and missing church altogether. Father was no longer young, and his life, like most men of his age, had been a struggle, but each Sunday morning found him regularly in his pew. Father believed in that old verse in the Bible, "They that wait upon the Lord shall renew their strength." It seemed too bad that he must go alone—always alone.

Betty passed the sitting-room door one evening. Father's old friend was there with him, Mr. Sears.

"Yes, Douglas," father was saying, "I am quite alone these days in my church going. My wife can't, and Betty no longer cares for it. It is a great grief to me, I assure you."

Betty did not stop to wait for Mr. Sears' answer. "So—after all, father cared and missed her."

She went noiselessly up-stairs to mother's room. She opened the door and went over to the side of the gentle invalid.

"Mother," she began; "I want to ask you a question. Has father felt my not going to church with him so much? I never realized he cared, but just now, in passing the sitting-room, I overheard him say something to Mr. Sears that led me to think he did."

Mother took the white hand.

"Dear," she said, "before I answer let me tell you something. Almost the first place father took you after you had learned to walk was to church, and you were always a quiet little thing. I remember how pleased he was at your good behaviour. I believe she'll make a fine Church-woman, Anna," he said to me then. You went as you grew older, and were always such a good child while there, but after you grew up the world crept in. My invalidism made things worse, and so, between the two, father had been compelled to go alone to his beloved church.

"Of course, I know he feels it, but he is not the father to tell you of it. He was always a man of few words."

Betty stood quite still. A new seriousness marked her pretty face. She saw in her mind's eye a picture of a man no longer young, gray-haired, shoulders bowed, sitting Sunday after Sunday in the old pew quite alone. "Oh, how wrong she had been." The next moment she was kneeling by mother's side.

"You need say no more, mother," she said, a trifle unsteadily. "I have come to my senses at last. I realize what I owe my father and God, and I shall not be unfaithful."


Saturday morning the telephone

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rang. Betty took down the receiver. "That you, Betty?" "Yes, it's Belle, isn't it?" "Yes—and, say Betty, we're going to have a little party here to-night. come over early and stay all night. The Earnsworth girls are coming and are going to bring their cousin, Evan Roberts, who is visiting them. Tomorrow is Sunday, and we can stay up as long as we want to and sleep tomorrow morning."

Betty's voice had a new tone in it as she answered: "Can't possibly, dear," she said. "The fact is, I'm not going to any more Saturday night parties."

"Why, what in the world has happened?"

"Nothing, only I'm going to church after this with father. No more getting up late for me."

"Oh."

The telephone clicked abruptly. Her gay little friend at the other end of the line had hung up the receiver—offended. But Betty went away with the same resolute face.

The next Sunday morning as father came out of his room dressed for church he found a cheerful young lady, quietly and neatly gowned, waiting for him in the hall.

"Why, Betty," "where are you going?" Betty smiled. "Didn't you know?" she answered. "Why, I'm going to church with my father." And then, with a great throb of joy father knew that his prayers had been answered and that—thank God—he had his little church woman safely by his side once more.

The Very Rev. F. E. Aitkins, Dean of Trinity Cathedral, Michigan City, Ind., is resigning his post as the head of the Cathedral Chapter to become curate of the Church of the Advent, Boston. He will enter upon his new duties very shortly.

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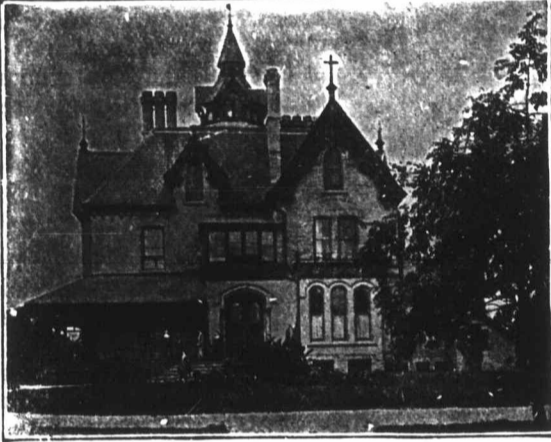
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