

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

Vol. 38

TORONTO, CANADA, THURSDAY, JUNE 15th, 1911

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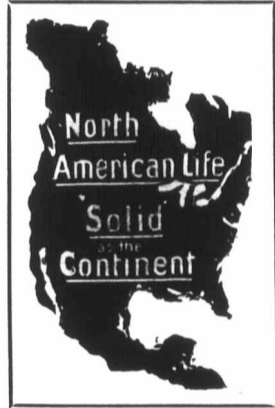
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Lessons for Sundays and Holy Days.

June 18—1 Sunday after Trinity.
Morning—Josh. 3:7—4:15; Acts 2:22.
Evening—Josh. 5:13—6:21 or 24; 1 Pet. 3:8—4:7.

June 24—Nat. of St. John the Bp., Ath. Cr.
Morning—Mal. 3:1—7; Matt. 3.
Evening—Mal. 4; Matt. 14:1—13.

June 25—2 Sunday after Trinity.
Morning—Judges 4; Acts 7:1—35.
Evening—Judg. 5 or 6:11; 1 John 1.

June 29—St. Peter A. & M.
Morning—Ezek. 3:4—15; John 21:15—23.
Evening—Zech. 3; Acts 4:8—23.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.
Processional: 376, 406, 449, 468.
Offertory: 512, 605, 657, 764.
Children: 697, 701, 707, 715.
General: 2, 416, 456, 483.

SECOND SUNDAY AFTER TRINITY.

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

THE FIRST SUNDAY AFTER TRINITY.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. 13:14.

With a solid foundation of theistic belief, and deeply impressed with the hope of the promise made

unto the Fathers of Israel, Saul is called away from the rank of Jewish layman "to be an apostle of Jesus Christ through the will of God." During parts of three years he received a special training. And then he returned to take a foremost place in extending the kingdom of God and in the exposition of divine revelation. Better than any other apostle Paul helps us to understand the Christian verities, and to appreciate their application. Admitting our inability to comprehend the mystery of the Trinity, we turn to St. Paul, and in the words of our text he helps us to appreciate the Trinity by considering the relation of the Trinity to mankind. Our text has always been regarded as a proof of the essential unity and equality of the Three Persons of the Godhead.

1. "The grace of the Lord Jesus Christ."

Definition is always a difficult process, and the difficulty is best appreciated when we attempt to define the abstract, or, as in this case, the attributes of God. "Grace" suggests favour, kindness, goodwill. God turns not His face from us. He is kindly-disposed towards us. He wills not the death of a sinner. He wills our salvation. How appropriate, then, to speak of the "grace of the Lord Jesus Christ!" "Ye know the grace of our Lord Jesus Christ, how that though He was rich, yet for our sakes He became poor." His grace continues to this hour, for in heaven He is pleading for us. And His grace will continue longer than we sometimes think, yea, even until the "times of the restitution of all things."

Now, grace does not only signify the disposition of God to bring about our salvation. It also means the power by which this purpose is effected. Thus St. Paul writes to the Ephesians, "By grace are ye saved through faith." Further, this term also signifies the result of Jesus' work. Faithful Christians are in a state of grace. "The grace of the Lord Jesus Christ" means, therefore, our salvation from sin and death. How joyful we should be in that grace, in God's continued gracious dealings with us! There is no joy in life, no joy in death, if we know not Jesus as Redeemer. To know Jesus as Redeemer at this very moment is the only justification for our rejoicing. To know Him as Saviour in the hour of death means that death is a joyful thing, for to die is gain, inasmuch as to die is to be with Christ, who won for sinners grace. Therefore our prayer for ourselves and our fellows must ever be, "May the grace of the Lord Jesus Christ be with us all the days. Amen."

Our Synods.

Again the season of Synod meetings has arrived, and to different Church centres the legislators of our Church are gathering. To many Churchmen, Lay and Clerical, the holding of the Synod gives the one main opportunity of the year for renewing old friendships and forming new ones. Then they afford to the devout a special occasion when, with the solemn dignity of Cathedral ceremonial, the blessed Communion can be partaken of by brethren from near and far; by those who hold high place and have ample means, and the mechanic and labourer as well, who earn their bread "by the sweat of their brows"—all gathered together to render homage to the King of Kings and to do their duty as faithful servants of His Church and co-workers in the great cause of maintaining and extending His truth. We welcome the Synods and wish them god-speed!

Church Progress.

There is one law of life that should be borne in mind, especially by the older members of our Synods. We refer to the law of progress. One has but to look back to the days of childhood to realize the tremendous change that has taken place in nearly every department of human endeavour. What we would urge is that the vital, unchanging principles of religion be more and more adapted to the special needs of our day and generation. Light, we all know, dispels darkness. But the tallow candle of our boyhood home would scarcely be accepted as a satisfactory light in the homes of to-day. It is not new

light so much that we need as the most modern and effective way of diffusing and extending the Light that lighteth every man that cometh into the world.

Church Legislation.

Archbishop Lang has a habit of giving expression to progressive and suggestive ideas that readily command the attention of thinking Churchmen. He remarked the other day that convocation "might become in a way such as they had not known for many centuries the legislative body of the Church of England." True enough is this comment on the trend of the times. Where the Church can make its voice and influence felt is in the sphere of morals, as affecting private and public life. Surely the field is large and open. There is a growing tendency to coarseness, unscrupulousness and immorality, and the Synods of our Church can do much to rectify these deplorable tendencies. It is quite possible that excess of freedom should take the form of license even in a highly civilized community: License of thought and license of action. Our Church legislatures can not only passively, but actively, uphold the standard of morals, restrain coarseness and unscrupulousness, and maintain a high standard of refinement, honesty and purity amongst our people.

Misunderstandings.

Misunderstandings too often result from words or actions by well-meaning people who are ignorant of the preferences or prejudices of those whom they address. A few Toronto people are old enough to remember the following incident: A worthy and eloquent minister was invited to visit us, with the possibility of a permanent residence in Canada, and in furtherance of that purpose delivered a lecture. This proved to be a florid performance of the star-spangled-banner type, but at the time Toronto was irritated by some political trouble. The address was faithfully reported in the morning paper, but on the next page appeared a leading article entitled, the "Height of Impudence," written by a bitter U. E. Loyalist. This was the end of the call. The lecturer returned to the States, amazed that his oration should have caused such an explosion. Had he been warned in time or the leader writer spared his invective, Toronto might have benefited by the addition of a resident who would probably have proved as loyal a citizen as could have been desired. It is not only in political matters that we should endeavour to understand the point of view of those on the other side, but in Church matters restraint is preferable to fiery denunciation, and along with a quiet examination of the reasons why others oppose our wishes. Some such provocation has drawn this reply from a contemporary:—

"There are many more who cannot put aside the feeling that as representatives of the Most High they are bound to condemn those whom he condemns, and to hate those whom he hates even to the uttermost infliction of punishment. Just in proportion to the degree that any class of men come to regard themselves as the heralds of an exclusive salvation, will be the temptation to commit all the sins that are engendered by bigotry and the spirit of the persecutor. Tolerance and Christian charity come in only when the arrogance of the self-appointed representative of the Almighty goes out."

Valerius.

Lady Ritchie, daughter of the late W. M. Thackeray, has produced from the box of her father's papers a short sketch. We do not propose to review this publication, which all can read in Harper's Monthly or the Cornhill. Thackeray was the first editor of Cornhill. But in this paper a novel by Lockhart, Sir Walter Scott's son-in-law, is referred to, which stirred old remembrances. In the days when the writer was being drilled in Virgil, acquiring some dim idea of old Rome, he came across this novel and was entranced by it. The story set out the visit to Rome of a son of a Commander of the Legion stationed in Britain, his adventures and return a convert to Christianity. The writer thought that his apprecia-

tion was natural to youth. But in this paper Thackeray congratulates himself, on a rainy day, in having in his pocket a copy of Valerius, of which he says: "That book which is full of learning and thought, and of passion and right feeling, where the author dares to unlace himself to avow it, and the hero of which may be designated as a most gentlemanlike, correct, Bond Street Christian." After such a criticism, would it not be worth our public librarians taking the trouble to disinter Valerius from the shelves appropriated to old and forgotten novels?

Hidden Dangers.

Death lurks everywhere is a fact recalled by the demise of a Hungarian historian named Karáson. He had received permission to examine the manuscripts in the mosques in Constantinople. In doing so he was obliged to go to the mosques while open to the faithful and to adopt Oriental habits.

To work for years, day by day, crouching in Turkish posture on a rug, is hardship indeed. A few weeks before Easter Dr. Karáson suffered a painful swelling of the face. He had scratched himself, and, absorbed in his work, chanced to rub the spot with his fingers, which were covered, without his observing it, with fungi from the mouldy manuscripts. An operation relieved him from his pain, his face regained its normal size, and he soon resumed his work in the mosque library, apparently in perfect health. About a month later he was taken ill with fever. His condition grew worse, and a physician diagnosed the case as blood-poisoning, caused, no doubt, by the germs from the fungi. He died after a few days of intense suffering. Dr. Karáson was only forty-six years of age.

The Good of the Church.

How true it is that Church people will sometimes grumble and complain about some unfortunate clergyman; but when it comes to taking steps to lead to an inquiry by the Bishop, they will not move a finger. "The Bishop of London has again taken his people into his confidence," says an able contemporary. "He has been asked why unworthy men are continued in charge of parishes, and he has boldly declared that it is due to the laity, who are ready to make charges but are unwilling to come forward and substantiate them. 'When there is anything wrong, the people should come forward and give evidence, and not grumble and do nothing.' All Bishops feel this difficulty, and it is natural that laymen should object to be prosecutors, as they say, of the clergy, but it is their evident duty to speak the truth plainly and to avoid the Church being burdened with scandals. Happily but a small proportion of the clergy are exposed to the charge of evil living, but they have an injurious effect entirely out of proportion to their numbers." If more laymen had the courage, candour and true concern for the honour of the Church, they would help, and not hinder, their Bishop and their parish when—and only when—facts that can be positively proved call for action. There are times when prompt, decisive action will save no end of trouble. The quick cut of the surgeon's knife and prompt use of antiseptics have saved many a life and prevented many a lingering disease.

Early Date of Gospels.

"I have had the opportunity of reading Harnack's new book on the 'Synoptic Gospels and the Acts of the Apostles,'" says a correspondent, "and its contents are even more noteworthy than they appeared to be in his preliminary account. It will be extremely hard for any fair-minded critic in future to question the early date of the gospels; in fact, Harnack places them far earlier than Mr. Addis does in his essay on the recently published volume edited by Dr. Sanday on this subject. In a footnote he expresses the confident opinion that the non-Marcian source of St. Matthew and St. Luke comes at latest from the year 50 A.D., and is not inclined to throw over the suggestion of Sir William Ramsay that it was written during our Lord's lifetime. It is, however, remarkable to find him still maintaining that the Resurrection story is a 'fairy tale.' He acknowledges its primitive character, but rejects its truth. In the past a late date had to be assigned to the gospels in order to gain credence for the supposed untrustworthiness of their

miraculous narratives. The late date theories are now being abandoned, but the Rationalist critics still proclaim their inability to accept the miraculous element. The strain upon common sense is great when we are asked to believe that men who lived in close communion with Him who is Truth deliberately connived in His supposed honour, with the circulation of stories which they must have known to be untrue. When historical criticism assents to the early dates of the Synoptic gospels and accepts the honesty of their compilers, the next step is to believe in the truth of their contents. The traditional faith of the Church is justifying itself." After all, the main quest of life is for Truth. But we cannot too carefully distinguish between God's truth about Himself and man's notion of what may be called scientific truth. As there have been mistaken views as to historic truth, so there have been mistaken views as to scientific truth. But of one thing we may be sure—God never makes mistakes. He is Truth!

New York Sewage.

In endeavouring to arouse public interest in this subject, the commission which has this great problem in charge has got together an exhibition in the Public Health Department. The President, George A. Soper, gave an address of much interest to all our Canadian cities, for the subject is one which needs to be impressed on the class from which municipal officers and aldermen are drawn:—"Our exhibit differs from many others. We tried to keep things off the walls, instead of having them covered with intricate diagrams, tabulations, and what not. The whole thing was planned to meet the intelligence of people without special knowledge of the subject. It does not relate only to New York, but the whole country is interested as well, and we have taken illustrations from some of the leading cities of Europe. For instance, one may see there, in models and other graphic forms, how Paris turns sewerage into roses, how Berlin so purifies its sewerage that fish can thrive in it, and how London's vast waste is purified by chemicals and carried out to the open sea in a fleet of steamboats. Even Ireland has its disposal works—but New York has none. We have been frank in showing what is not suitable, as well as what is, and though our plans are not completed, still so far as they go they are for everybody to see. The rivers which reach the sea through New York Harbour are becoming so impure as to make bathing hazardous, and we have in this exhibit another argument to enforce our repeated wish that not a gallon of undiluted sewage should reach our lakes from Duluth downwards to the sea.

BISHOP GORE ON FOREIGN MISSIONS.

Bishop Gore, of Birmingham, preached a remarkable sermon last month (May) on the occasion of the celebration of the two hundred and tenth anniversary of the S. P. G., held in St. Paul's Cathedral. There was a large congregation and the Litany was sung in procession. Among other things, the Bishop said that science and commerce were making the world and all doors were being thrown open. Ancient systems of error are crumbling. An incomparable opportunity, therefore, is offering itself for the extension of Christianity, for European ideals of civilization, knowledge and liberty are fascinating all nations. Much has been done during the last two generations. People were sometimes impatient of the apparently slow progress of the work, but it took a thousand years to conquer Europe for Christ. He warned his hearers against attaching too much importance to mere numbers, either in missionary agents or in converts. Quality was far above quantity, for the best results would be ultimately obtained by the work of a few thoroughly able and qualified missionaries, than in a vastly larger number personally inferior, and the same might be said of the converts.

One of the great weaknesses of present day missionary work was "Faith without fellowship." We were practically raising up two Churches in foreign lands—one for the converts and one for ourselves. This was not the case with the early Church, and it is one of the most serious obstacles to the spread of Christianity to-day. Another mistake we have

made, and are still making, is our attempt to transplant the Church of England, absolutely unmodified, to these foreign lands. We must learn to distinguish between what is essential and permanent in Christianity, and what is national and unessential; to distinguish between what is, and must be, theirs and ours, and what is only ours. We are outgrowing the fallacy of trying to make such local formularies as the Thirty-Nine Articles or the Book of Common Prayer standards for an Indian or an African Church. Nevertheless, the Anglican Church has a definite message of her own.

While the Roman Church became more and more distinctly Roman, and there was a tendency among Protestant churches to become more vague, it was the duty of our Church to insist with increasing urgency and outspokenness on the essentially miraculous character of the Christian religion. "The essence of Christianity," as the late Bishop Westcott strenuously maintained, "lies in a miracle." The Bishop dwelt upon the condition of "intellectual chaos" which prevails to-day in the Church. The verdict of the Bishop is that we are "too practical," and that in our eagerness to "do things" we are neglecting scholarship and sound learning. This is having a bad effect in the mission field, and especially in India. If, then, we are to hand over the Catholic religion to become acclimatized in India, Africa, China and Corea, we must know what we believe about our religion, and why we believe it. Unless we give these peoples something fixed and definite, Christianity will evaporate into a vague, formless affair, and lose its distinctive character.

Our missions are now passing through a great ordeal. The Anglican Church has a great opportunity. The times are especially and perhaps uniquely critical. Our relations with "native" or non-European races are being rapidly changed and revolutionized. Our old attitude of unquestioned superiority can no longer be maintained. The old policy of imposing the Anglican system upon these races, as something to be passively accepted in all its details, has therefore become impossible. We cannot any longer trade on our racial ascendancy. The charm has, to a great extent, been broken, and Christianity cannot come to them with any other support or recommendation than its own intrinsic merits.

The Bishop's sermon has already aroused much interest in England and is a valuable contribution to the literature of foreign missions. The general conclusion seems to be that the future of foreign missions is bound up with the establishment of indigenous native Churches, and a form of Christianity, which though unchanged or unmodified in the essentials, shall in minor matters adapt itself to these alien races.

THE UNREST OF THE AGE.

Preaching on Easter Day in St. Paul's Cathedral, Canon Newbolt, as reported in the Church Times, says in the course of a sermon on "The Law of Rest":—"Men run to and fro and knowledge is increased, but in much knowledge there is much sorrow. There is a cry of wariness, satiety, of jaded impressions. Amusement has become a labour and sport a science. The earth, the air, the sea, seem only to be the challenges to fresh labours of Hercules. . . . We look down on life as a perfect ant-heap of restless energy, leading we know not whither in the hurry to and fro in the circle of progress which seems to turn back upon themselves. And the world is full of nervous diseases, of insanity, of strange, unnatural conditions, such as rest cures, the long voyage, the enforced abstinence even from healthy work."

These are wonderfully vivid and forceful words. "Amusement has become a labour." Who can doubt it? It used to be said of the English that they "took their pleasures sadly." Now we take them labouriously, strenuously, furiously. Pleasure and recreation have long since parted company. Our pleasures are as exacting as our work; they have become work. At all events they have ceased to be restful. Our amusements are noisy, spectacular, exciting—anything and everything but restful. The taking of rest in the true sense seems to be becoming, if it has not already become, a lost art. Relaxation under modern

conditions is getting to be an impossibility, for pleasure taking and amusement keeps mind and body, especially mind, keyed up to almost the same pitch as the most exacting labour.

It isn't that the means of amusement and recreation, so called, are limited, and that the age is too sternly devoted to work. The evil is that amusements have been so enormously multiplied and developed that they have become burdensome. "Life," said Lord Chesterfield considerably more than a century ago, "would be worth living if it were not for its amusements." How infinitely truer to-day, and the human body and brain has not changed since then.

"Sport has become a science." The craze for "efficiency" has invaded our games. An old ex-college Principal made the remark recently: "When I entered college all the students played football together; now they pick out a team and the rest stand and look on." Read the description of the great football match in "Tom Brown's School Days" of the School House versus the rest of the School, in which every boy took part. To-day our games at college and school and elsewhere have been professionalized out of existence as a means of recreation. And if this is true of the lighter side of life, it is ten thousand times truer of the other and sterner side.

What unconscious irony there is in that expression, "labour saving machinery." It is the pace, not the distance, that kills. We have reduced the hours and the physical exertion of labour in many cases, but we have increased far out of proportion its strain. The very ease with which we do our work has made it correspondingly harder and more exacting. Again, we talk about "saving time" by a variety of devices; but, as some one has said, "what do we do with the time that we save?" We don't use it for rest or recuperation, we simply use it up in the further pursuit of some form of success, like a man who is forever reinvesting the money he makes, and who will not take and enjoy it.

One is inclined to ask, Where will this all end—in the final ruin of the race, or in a slower and saner method of living? We cannot go on forever increasing the pace. There is a limit to human endurance. Outraged Nature will some day exact a terrible penalty. Possibly things will finally right themselves, but when and how and at what cost is beyond the powers of the human imagination to remotely conjecture.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Many have prophesied that the negotiations for the union of the Presbyterian, Methodist and Congregational communions would ultimately fail because of the strong undertone of dissent on the part of the Presbyterians. So far we cannot see that such a gloomy view is justified by the attitude of any of these three communions as expressed officially in their Synods and Conferences, and by the votes of the lower bodies. It is true that there is a considerable minority that is unfavorable to union such as is proposed, but it is distinctly a minority. The majority in almost every case is emphatically favorable to union, and under these circumstances we are at a loss to know how union can now be avoided. If the leaders still believe in union as they profess, how can an effective excuse be manufactured to wreck the whole scheme, on which so much time, labour and eloquence have been expended? The logic of the situation seems to lead irresistibly to union. What is more, the ethics of the situation demand the continuance of the plough unto the end of the furrow. A backward look at this stage of the proceedings would involve the honour and good faith of men who we cannot think have been leading a movement which they hoped would be defeated. Failure now would appear to us to necessitate the interposition of some great obstacle that does not manifest itself at present. If union between these three bodies should at this stage miscarry it will necessitate some ingenuity on the part of some one to devise the necessary excuse. If, however, union is consummated, this new, gigantic Protestant force will change the whole ecclesiastical situation in Canada. We may look for that success that comes of success, and lesser communions will have to console themselves with heroically and piously

ploughing their lonely furrows. That there will be some loneliness in the situation is apparent.

As the General Synod draws near we trust that the Committee on Union is preparing a report that will show some definite leadership on this subject one way or the other. This eternal sitting astride of the fence, giving utterance to sonorous sentences that at first sight seem to be full of courage and wisdom, but on examination are found to be ingenious contrivances to say nothing is really getting worn out. If the Church in Canada as a body is not prepared to take a step in the direction of Christian union, let us say so positively and definitely. If nothing but straight absorption of all the other Protestant communions with the ordination of their ministers is what we mean, then in the name of common sense and common honesty let us stop talking about our deep anxiety for union, and our readiness to do all in our power to promote the movement, and say what is really in our mind. We shall then cry aloud, "Repent and be ordained and receive the Sacrament and enter into the kingdom." What seems to us to be absolutely clear is that the Anglican Church in Canada is in no mental or ecclesiastical attitude to press for any part in the present negotiations between the three communions now treating on the subject. To thrust ourselves in at this juncture might just furnish that excuse which a minority is looking for to wreck the whole scheme. The Anglican Church will not knowingly lend itself to any such unworthy part in this great effort. In pursuing union we shall not lend ourselves to disruption. What we Anglicans must do before we interject ourselves into any serious negotiations with other communions, is to endeavour to come to an understanding among ourselves as to what we are prepared to do. It is futile for us to seriously discuss union while one section of the Church says one thing and another says another. Are we going to insist, not only upon certain facts, but also insist that these facts shall be interpreted in a certain way? We are quite resigned to the situation in the Church of different groups of members holding varied views about the ministry and the Church. When we meet a Presbyterian to discuss union, shall we lay down the law that he must not only accept our episcopate and ministry, but that he must hold certain theories about these subjects? We would like our readers to give this point careful consideration. The fact of our ministry is no serious stumbling block to union, but when we begin to thrust certain theories upon men who are quite ready to accept the "fact," that is an entirely different matter. Let us trust to the "fact" to ultimately develop the right theory. In any case it is high time that our General Synod should leave off marking time on this subject and really take a bold step forward. It will never do to continue forever quoting senseless phrases from the Lambeth Conference report and other non-committal utterances, but it becomes the Canadian Church to lead in this important question.

"Spectator."

PRAYER BOOK STUDY.

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

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139. What prayer prays for "the good estate of the Catholic Church"?

140. What Collect contains these words, "When He shall appear again with power and great glory we may be made like unto Him"?

141. When are Lessons for the XXVII. Sunday after Trinity always to be read?

142. What Saint's day is on the 24th June? What one on the 27th December?

143. On July 26th who was Saint Anne?

144. Which day is Michaelmas Day?

ANSWERS.

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

85. A commination, or denouncing of God's anger and judgments against sinners.

86. See rubric at the end of Solemnization of Holy Matrimony, "It is convenient that the new-married persons should receive Holy Communion at the time of their marriage, or at the first opportunity after." Please notice that the Prayer Book calls this office Solemnization of Matrimony. It does not name it a ceremony, as so many call it, especially the daily press.

87. In the long exhortation or sermon at end of the Solemnization of Matrimony it is stated, "Saint Peter, the Apostle of Christ, who was himself a married man." This proves of interest, because many say the Clergy should not marry, especially the Popes of Rome.

88. The versicles in these two offices are somewhat alike. They are gathered from the Psalms, as follows: Psalms 86: 2; 20: 2; 61: 1 and 3.

89. Three—one in Morning and Evening Prayer, called declaratory; another in the Holy Communion, called precatory; the third in the Visitation of the Sick, called authoritative.

90. The Aaronic blessing is found in the Visitation of the Sick. It is so called because in such words Aaron blessed the Children of Israel. See Numbers 6: 23.

91. "There shall be three, or two at the least."

92. See last words of the last rubric, "the minister may only communicate with him."

93. A convenient number according to his discretion and "four (or three at the least)."

94. The Book of Tobit is in the Apocrypha. "The Bible" means the complete Bible, and contains the Old Testament, the Apocrypha which follows, and the New Testament.

95. Tobit is quoted in the offertory sentences in the Holy Communion twice.

96. "To the Only Begotten Son of God." See St. John 1: 3, "All things were made by Him, and without Him was not anything made that was made."

The Churchwoman

ONTARIO.

Belleville.—Christ Church.—The annual meeting of the Diocesan W.A. was held in this place and parish during the last week in May. At the opening meeting the president Miss Macauley, of Kingston, read her annual address. In her closing remarks Miss Macauley referred to the spiritual significance of the society. It should be felt a privilege to belong to the Auxiliary, which is working for the purpose of extending the blessings of Christendom so much enjoyed to the less favored people who dwell "in the uttermost parts of the earth." Mrs. M. E. Price, recording secretary, then read her report which showed that there are at present 81 branches of the W.A., viz.,—51 Senior, 15 Girls, and 15 Junior, a gain of 4 during the year. A slight falling off in membership, including 87 life members, 4 diocesan and 118 babies, an increase of 102 over last year. Ten Board meetings have been held during the year. A fund has been established for travelling expenses for delegates to the Triennial in Winnipeg. Mrs. Forneri, treasurer, and Mrs. Grant, second vice-president, had passed away during the year. The beautiful memorial presented by the Branches in loving

memory of Mrs. Forneri will be sent to Bishop Du Vernet, of Caledonia for use in the Cathedral at Prince Rupert. The report of Miss Daly, corresponding secretary, was carefully followed. A number of appeals had come in during the year for the diocese of Athabasca, from Bishop Holmes, from Rev. John Leigh, of the diocese of Algoma, from Bishop Du Vernet of the diocese of Caledonia, for aid toward the church and parsonage at Stewart, from Bishop Stringer, of the diocese of Mackenzie River, for assistance towards the repairs of a dwelling house for the missionary to the Eskimos at Escape Reef, on the Arctic Coast, from the diocese of Qu'Appelle, of Moosomin, of Rupert's Land, of Saskatchewan, one from Archdeacon Lloyd for \$500 to build a room in the new Divinity College at Saskatoon, and one from Labrador. The foreign appeals were from Miss Whitney in Ceylon, Rev. F. Kennedy for paying off the debt on the church at Matumato, from Bishop White for \$500 for building a room in the Girls' School, from the Bishop of Khartoum for assistance in evangelizing the pagans of the Upper Nile, and appeal for help in building churches at Thornloe and Charlton. Resolutions of sympathy were sent to the family of the late Right Rev. J. P. DuMoulin, Bishop of Niagara, and to the W. A. Board of that diocese. A number of other communications had been sent during the year. The following committee were elected:—Nominating Committee—Miss Muckleston, Convenor; Miss Woodcock, Mrs. Williams. Resolutions—Mrs. McGill, Mowatt, Convenor; Mrs. Hamley, Mrs. Seahorn, Mrs. Wilson, Napanee. Constitution—Mrs. Loucks, Convenor; Mrs. Aylesworth, Newburgh; Mrs. Terrill, St. Peter's, Brockville; Mrs. Austin, Mrs. Doolittle, Mrs. Kirkpatrick, Miss Kirkpatrick. Reports and Suggestions—Miss S. McLean, Mrs. Cane, Mrs. Latton, Miss Wills, Mrs. Williams, Mrs. Bull. Scrutineers—Mrs. Tett, Convenor; Mrs. Leech, Lansdowne; Mrs. Francis Kay. Finance—Mrs. Klugh, Convenor; Mrs. Benjamin, Mrs. Phippen.

On the evening of the first day of the W.A. gathering a public missionary meeting was held in the Parish Hall of Christ Church, which was well attended and which was presided over by the Bishop of the diocese. The evening prayers were read by the Rev. R. C. Blagrove, the rector of the parish and this was followed by a most interesting address by the Rev. Canon Gould, the secretary of the M.S.C.C. The triennial thank offering was presented at the meeting and the total sum amounted to \$840.

The second day's proceedings of the W.A. meeting opened with the recital of the Missionary litany in Christ Church, after which the delegates resumed the session in the parish hall. After the opening exercises consisting of singing, prayer, the roll call, the reading of the minutes, a conference was held on the treasurer's report. Mrs. Klugh's report showed that the receipts for the year were \$2,041.98, an increase of \$341.85 over the previous year. The total disbursements were \$1,704.09. A talk was given on the Babies' Branch by Mrs. Finkle. A number of appeals were read by the corresponding secretary and considered. Mrs. Loucks gave notice that at next year's meeting she would move that the institution of the Girls' Branch be done away with and that of the Woman's Branch be adopted. The thank offering was announced to be \$845. At Midday prayer was held after which billeting took place for the election of the diocesan officers. This closed at 2.30.

At the commencement of the afternoon session, after the usual opening prayers had been said Mrs. Miller read a paper prepared by Mrs. Ferrabee of Montreal on "Mr. Peck's Arctic Mission." The thank offering of 1912 was designed for diocesan missions. The disposition of the surplus funds is as follows,—\$40 to the diocese of Khartoum. \$25 to the Shingwauk Home. \$50 to Hospital at Grand Prairie, Athabasca. \$25 to Hospital at Rock Bay, B.C. \$50 to Tieton Memorial Fund for sick and disabled missionaries. \$50 to the Church buildings fund of the Northwest. Miss Halson answered a number of questions which had been placed in the question box. The various committees then reported. The organizing secretary showed that 21 parishes in the Ontario Diocese have no branches of the W. A. The holding of deanery conferences was urged each deanery being asked to do something special. The four delegates to the Triennial in Winnipeg in September are, Mrs. Woodcock, Miss Lister, Miss Lister, Mrs. Tett. The four substitutes are, Mrs. Hamly, Mrs. Dargavel, Mrs. Miller, Miss McLean. The auxiliary accepted the kind invitation to hold its meeting in 1912 in Napanee. The following are the results of the election of officers for the ensuing year:—Hon. President, Mrs. Lennox Mills; hon. vice-president, Mrs. Buxton Smith; president, Miss Macaulay;

1st vice-president, Mrs. Loucks; 2nd vice-president, Mrs. Carey; recording secretary, Mrs. Price; corresponding secretary, Miss Daly; treasurer, Mrs. Klugh, pro tem; Dorcas secretary, Miss Muckleston; Leaflet Editor, Miss Cooke; secretary Junior Work, Miss Lyman; secretary Extra-Cent-a-Day Fund, Mrs. Savery; secretary Literature, Miss Kirkpatrick; secretary Babies' Branch, Mrs. Finkle; Organizing secretary, Mrs. F. D. Woodcock; Convenor Fair Linen Committee, Miss L. Tandy. Just before the reading of the minutes the president spoke of the great delight it was to have accepted the hospitality of the Belleville ladies. Mrs. Lennox Mills said the session had given reason for encouragement. A more intimate knowledge of the needs of the diocese and its various parishes was the result of reports read. There was a splendid band of workers on the staff.

The final evening was devoted to the work of the Junior Branches. Miss Halson of Picton, and Miss Lyman, of Kingston, delivered addresses. The last session i.e., that on the morning of the third day, was a purely business meeting of the presidents of the various parochial branches. By noon this was concluded and the delegates left very shortly afterwards for their various homes.

RUPERT'S LAND.

Birtle.—The second annual W.A. meeting of the western division of Minnedosa rural deanery was held in St. George's Church, Birtle, on May 24-25th. In spite of the inclemency of the weather there was a good attendance. The W.A. of St. George's held a reception, to visiting delegates, in the rectory, on the evening of the 24th, which was most enjoyable. On the morning of the 25th, at 10 a.m., there was Holy Communion and an Ascension-tide address by the rector, the Rev. T. H. J. Walton, who is a most earnest and impressive speaker. The president (Mrs. Walton) opened the W.A. meeting at eleven o'clock, when the agenda paper was discussed, after which Miss Millidge gave an interesting address on Dynevor Hospital, also giving suggestions of ways to help that worthy cause. After discussing Dorcas work, Mrs. Walton closed meeting with prayer.

The afternoon session commenced at 2 o'clock. Mrs. Whitworth, of Solsgirth, gave an excellent paper on Personal Responsibility in W.A. Mrs. Roche (Binscarth) sang "Calvary," which was very much appreciated. Mrs. Smith gave greetings from sister societies. Mrs. Johnston's paper on "Aims and Objects of W.A.," was very interesting. After discussions on the latter subject the session closed, all adjourning to the rectory for tea.

The evening session opened at 7 p.m. Mrs. Wheeler, of Birtle, read a very good paper on "Direct Giving," pointing out that giving is a privilege as well as an honour. Miss Millidge then read extracts from "The Bishop of London on Foreign Missions," and she also spoke on the Mission Study Class. The rector spoke earnestly for a short time on foreign missions, afterwards closing the meeting with prayer. The collection, after paying expenses, was sent to Bishop White, for Honan, China, famine fund.

KOOTENAY.

Nelson.—The fifth annual meeting of the diocesan branch of the Woman's Auxiliary for this diocese was held in this place on May 17th and 18th, delegates from branches in Kaslo, Balfour, Rossland, Trail, Grand Forks and Greenwood being present. At the opening service at St. Saviour's Church the sermon was preached by the rector, the Rev. F. H. Graham, and thirty-six members communicated. The sermon dwelt upon corporate life and personal responsibility. The texts taken were from Col. 3:4. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory," and from 1 Peter 5:4. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The business meeting was opened with the W.A. Litany, read by the honorary president, Mrs. Beer, and thirty officers, delegates and representatives answered the roll call. The president, Mrs. Starkey, in her excellent address made a special appeal for more earnest prayer and recognition of the spiritual side of the work. Reference was made to the visit of Miss Lee to the diocese, which had resulted in increased interest in missions. Five new senior and two junior branches have been formed during the

year, and others are in process of formation. A desire for a special effort to be made by the branches to gain missionary information was expressed, and the address closed with thanks to the Executive for their loyal help. The recording secretary reported senior membership three hundred, which now includes five life members. There are sixteen senior and eight junior branches, and two Babies' branches. The corresponding secretary reported a large amount of correspondence carried on, which included a letter conveying the sympathy of the Board to the general president, Mrs. Hall, at the time of her bereavement; also correspondence regarding the formation of the first deanery to be formed by the W.A. in the Okanagan district, a report of which appears in this week's "Canadian Churchman." Special mention was made of Mrs. King's work in organizing so many of these parochial branches in her district. An aroused interest in missionary work was noted and a desire for further knowledge and instruction with regard to missions. The treasurer's report showed total receipts to be \$303.25, including one life member's fee; \$212 paid to domestic missions and \$117 to foreign missions, and a sufficient sum in hand to meet all pledges. Dorcas secretary's report included four complete outfits sent to Hay River and Yale, one bale of clothing to Hazelton, two bales of quilts to Alert Bay Industrial School, Christmas gifts to Yale and the Leper Home, Japan, and a case of jam and preserved fruit to the Alert Bay Hospital. The junior secretary had two new branches to report, at Trail and Greenwood, a membership of 126; total receipts, \$71.75. The junior pledges have been fully met and a generous response made to the appeal for Bishop White's school, Honan (branches, seven in number). "Leaflet" editor reported 200 "Leaflets" taken, an increase of sixty in the year. Secretary of Babies' branches had a good showing from one branch, \$14 having been raised to meet pledges, but there has been a sad falling off in this branch of the work, and the senior branches were urged to make a special effort in this direction. Letters of greeting were received from Miss Halson, Miss Bogert on behalf of the General Board, Mrs. Dumoulin from the Kelowna branch, and a telegram from Prince Albert from the Diocesan Board of Saskatchewan. Reports of branches showed a great deal of energy expended and work accomplished in raising money to meet pledges, as well as to support parochial work. It may be well to note that the total amount raised by the branches, senior and junior, and contributed to the help of their parishes was \$2,600, which is convincing proof of the assistance that a branch of the W.A. is to the rector of the parish. This does not include all the branches, some being newly formed. A most interesting paper on Mr. Antle's Columbia Coast Mission was prepared and read by the honorary president, Mrs. Beer, and this closed the first day's proceedings.

On May 18th, at 10 a.m., the business was continued, and the consideration and adoption of pledges created much discussion. Finally all were adopted, and in some instances an increased amount undertaken. Two appeals came before the meeting, one for the famine sufferers in China, and the other for Fruitvale, to complete the church there. After a good deal of discussion as to ways and means a sum of twenty dollars was voted to Fruitvale and ten dollars to the Famine Fund, as the Board has to meet the expense of printing three hundred copies of the Constitution immediately and the funds available were small. A resolution was passed to send copies of the appeal from Bishop White and Mrs. Hall to every clergyman in the diocese and ask for a special collection to be made and contributed to that fund. It was announced that a set of altar linen has been sent for Fruitvale church from St. Thomas' Branch of the W.A., Hamilton, which was very gratifying news. A letter of welcome to the new life member, Miss Ida Shaw, was voted to be sent to her. Miss Shaw was made a life member by the new junior branch at Greenwood, of which she is assistant superintendent. There were some changes in the officers elected, owing to the departure from Nelson of three ladies, who have held office for five years, and also to admit of a new office being filled, that of Literature secretary, to take which Mrs. Colin Cummins relinquished her office of "Leaflet" editor, to which Mrs. Harry Bird was elected. Dorcas secretary is now Miss Brett; junior secretary, Miss Steele; secretary Babies' Branches, Mrs. Moffat, Rossland. The other officers were re-elected. A very helpful closing address was given by the Rev. E. A. St. George Smythe, of Trail. The Rev. F. H. Graham spoke of the necessity of organizing this branch of the work with care and foresight. It was essential to the growth of missionary work that there should be knowledge of what had been done and what still required to be done. Five delegates to the tri-

ennial were elected, and the meeting closed with Mr. Smythe pronouncing the Benediction.

Armstrong.—St. James'.—The meeting of the representatives from the various Woman's Auxiliaries in the Rural Deanery of the Okanagan, which was held in this place on Thursday and Friday, the 18th and 19th ult., was a most successful and enthusiastic one. At the reception on Thursday evening at the vicarage about thirty-five were present, and a very pleasant social evening was spent. On Friday morning the service in the church was well attended, the special preacher being the Rev. C. R. Littler, whose helpful and eloquent words upon the responsibility and the privilege of those engaged in the Auxiliary work will long be remembered. There were thirty-seven at the Communion service, and the special collection (devoted to the Chinese Famine Fund in the Province of Honan) amounted to \$15.50. After a photographic group had been taken, the conference adjourned to Sawyer's Hall, where lunch was provided by the members of the Chancel Guild under the able guidance of Miss Littler and others.

The first joint meeting of the Okanagan Branches of the W.A. was held in the hall at 2.30 on the 19th ult. The meeting was opened with a hymn. Prayers were said by the Rev. H. J. King, the rector of the parish, who also addressed a few words of welcome to the visitors. Mrs. King, president of the local Branch, occupied the chair, Mrs. H. Haldane, of Vernon, being appointed secretary. Mrs. King addressed the meeting, and emphasized her helpful words by reading extracts from the report of the twenty-fifth anniversary of the Montreal Branch of W.A., which were singularly appropriate, and full of hope and encouragement for the future. An address of welcome to the delegates was read by Mrs. C. R. Littler, and an appreciative reply given by Mrs. Dumoulin, of Kelowna. Reports were presented by the officers of the several branches. Mrs. Dumoulin then read an interesting and helpfully suggestive paper on "The Parochial Branches of Woman's Auxiliaries." An admirable paper, written by Miss Ching on "Life in the Yukon," was read by Mrs. Rourke. Miss Ching's paper graphically described the scenery en route from Vancouver to Dawson and gave glimpses of missionary life and work in the land of the great white silence. An interesting paper on early W.A. work on the prairie, written by Mrs. Cameron, of Kelowna, one of the oldest members of the W.A. in British Columbia, was next read by Mrs. Small, of Kelowna. The question box was opened and several questions of deep interest to W.A. workers were read, and answers thereto given by Mrs. King and the Rev. C. R. Littler. Some discussion was heard as to the place of the next meeting, but no decision was arrived at, although the manifest opinion of the delegates was that it should be held at either Kelowna or Vernon. The meeting then adjourned, after which the delegates partook of afternoon tea, served by the members of the Chancel Guild. This meeting, the first rural-decanal meeting of W.A. workers in British Columbia, will undoubtedly give a great impetus to W.A. work. From first to last it was well planned and successfully carried out, and the delegates were unanimous in their expressions of admiration and appreciation of all that was done to forward the interest of the Auxiliary. On Saturday morning, before the arrival of the train going south, the delegates were taken out to see the beautiful surroundings of this rising town, and all left for their various homes with pleasant recollections of the first meeting of its kind ever held in this Province.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—Trinity.—An interesting ceremony took place on June the 1st in connection with the turning of the first sod of the new Parish hall of this church. Despite the rather unfavorable weather conditions, the parishioners were very largely represented. The ceremony opened with the singing of the "Old Hundredth" by the choir, led by Mr. E. Ward, followed by a Scriptural reading by J. M. Donovan, Superintendent of the Sunday School. The prayer and address were by the rector, the Rev. L. J. Donaldson, who dwelt

on the necessity of having energetic assistance if the work was to be carried to a successful finish, after which all joined in the singing of "Fight the Good Fight." The actual turning of the sod was to have been performed by Mr. George Shaffer, in view of the fact that he is the oldest member of the congregation, having belonged to the church when the members worshipped in Old Salem Church on Argyle street. In his absence Church Wardens W. E. Brokenshire and R. B. Knight supplied his place. A sod was also turned by J. M. Donovan, who has been for the past twenty-five years connected with the work of the Sunday school. The Rector then invited two ladies who had for many years been actively engaged in church work in Trinity Parish, to take part in the ceremony of turning a sod, they were Mrs. W. Mitchell, who attended Sunday School when a little girl in old Salem Church; and Miss Geddes, a valued and devoted teacher in the Sunday School. After some interesting remarks by the Church Wardens, all joined in the singing of the hymn, "Now thank Thee all our God."

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QUEBEC.

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

Quebec.—The following is a condensed report of the Bishop's charge at the Diocesan Synod. "My dear Reverend Brethren of the Clergy & my dear Brethren of the Laity.—Since we met in Synod two years ago, much, very much has occurred. Little did I imagine, when our Synod at its regular session in 1909 agreed to pass a Canon, by which the Bishop of this diocese should be enabled, if he needed help, to ask for the assistance of a Coadjutor-Bishop—little did I imagine then, that before the end of that very year I should feel bound by a stroke of severe illness to ask for Episcopal aid; but so it was: I was smitten, and I could see only too well that I could no longer, singlehanded, do the whole of the work, which necessarily devolves upon the Bishop of Quebec. And therefore in due time I wrote to the Executive Committee of this Synod to this effect, asking that a Coadjutor-Bishop should be elected in conformity with our new Canon. The Executive Committee, having received my letter, expressed itself by resolution as of the opinion that a special Session of Synod should be convened for the purpose of such election, and further set forth the way in which an amount of \$4,000 could be raised to provide the Stipend of a Coadjutor-Bishop. But the idea that the Coadjutor to be elected according to our Canon must have the right of succession, although almost unanimously accepted in the year 1909, when the Canon was framed, did not at last year's special session commend itself to a strong minority of the Laity

in the Synod, with the result that the resolution declaring the election of a Coadjutor-Bishop for the diocese to be necessary, although voted for by a majority of each Order, did not secure a two-thirds majority of the Laity. The Synod however, was so kind in its intentions towards myself, that it was unanimously agreed, that if the Bishop was able to secure the help of an assistant Bishop, the members of the Synod would themselves under the new circumstances, for this one year, subscribe the \$2,000, which the Bishop himself had offered to find towards the stipend of a Coadjutor-Bishop. This \$2,000 with very great kindness was raised, and the Bishop was fortunate enough to meet with the Right Reverend Walter Farrar, D.D., lately Bishop of Antigua, West Indies, and to induce him to come out at once, to be the assistant Bishop of the Diocese. And now I beg most heartily to thank both Bishop Farrar himself and also all who so kindly helped to bring about this most happy consummation. It is acknowledged on all hands that our assistant Bishop's work has been of very great value, and during my recent absence from the diocese he has acted most ably as my Commissary, and I desire to place on record my entire satisfaction with all that he has been enabled with God's help to do for us. It was in fact owing to my having his assistance, that I was enabled to take a still further rest, as my friends in the diocese requested me to do. I have therefore come back to Synod with the renewed request that a Coadjutor-Bishop shall be elected, believing this to be the best course to be pursued in the interests of the diocese. I am sure we all owe special thanks to the Very Reverend Dean Vernon of the Cathedral of Portland, Maine, U.S.A., whose eloquent words will not soon be forgotten. And now, turning to matters of general interest, we must all have been rejoiced last fall, even those of us, who, like myself, could not be present, as we read of the glorious commemoration in Halifax, N.S., of the Bicentenary of the first service held in Canada at Annapolis Royal according to the use of our dear Anglican Communion—a Commemoration which was marked by the opening, after many vicissitudes, under such grand circumstances, of a really noble cathedral in the city of Halifax, duly dedicated to the Glory and Praise of Almighty God. I feel sure, that we all truly unite in congratulating the Right Reverend Dr. Worrell, the sixth Lord Bishop of Nova Scotia, that he was enabled to take this grand step forward so wisely, and so well. The Bishop referred in feeling terms to the death of our good King Edward VII. But, as loyal members of the British Empire, we cannot but feel it to be an honour and a joy to be living under the beneficent rule of His Majesty King George V., who has endeared himself to the Canadian people both by his special visit to our dear old city of Quebec on the occasion of our Tercentenary Celebrations, and also by his former visit, when as Duke of Cornwall and York, accompanied by his honourable Consort, he visited our whole Dominion of Canada, and we must surely recognize the burden of the glorious and yet deeply responsible position, to which His Majesty has been called. I would ask therefore that at the very opening of our proceedings a Committee of this Synod shall be appointed to present a loyal address expressive of our joy and duty, which having been unanimously accepted, shall through His Excellency the Governor-General be duly laid before His Majesty King George and Her Majesty the Queen. The new Hymn Book, the book of Common Praise, has already I am very glad to say, proved to be so universally acceptable. Much has been said and written, during these last two years, with regard to the enrichment of our Prayer Book, and there is no doubt much that may well be done, but I do not think that it would be wise for us to recommend or even for the General Synod to take any great definite step in the way of complete revision. We must rather hope for more flexibility, by the granting of permission for a certain variety of use, while we still retain one great Book of Common Prayer for the whole Anglican Communion. If on the other hand there is to be any change in the Book itself, this can only come by the common consent of our whole body throughout the whole world. We, who live at the entrance or gateway of this great Dominion, cannot but realize the enormous responsibility of caring for the countless souls, who are continually coming from the old lands to populate the new. We must be very thankful for the work which that grand old society, the S.P.C.K. is doing in this connection by providing chaplains both at Liverpool and also in almost all the larger emigrant ships throughout the year, and moreover by paying the stipends of the two port chaplains, who are doing such effectual work, both here in the summer and at

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Halifax and St. John in the winter. I earnestly wish, however, that more thoughtful attention could be given to the arresting of some portion of the perpetual flood of immigration, so that many, who are not fitted at first for the tremendous change of condition, which is implied in a removal from England right away to our Great West, should be led to grasp the really good opportunities to be found in our own diocese, and in Eastern Canada generally, where life is more similar to life in the old land. I have, moreover, received a letter from the secretary of the S.P.C.K., saying that his committee ventures to suggest that it will greatly help emigrants, who carry such letters, to make themselves known to the clergy in Canada, if we can get into the way of having a Church Notice-Board bearing the name and address of the rector or incumbent, prominently posted outside of every church. Although there are not many strangers coming to our own diocese, I think this is sound advice and specially necessary in town parishes, as much here as elsewhere. Probably the most important change that has taken place in our diocese since our last session is the better scale of stipends, which our Quebec Church Society has been at last able to agree shall be given to our Clergy everywhere in the diocese of Quebec. I am glad to be able to inform you that, on the urgent request of the Sunday School Commission of the General Synod, the great English Church Society, the S.P.C.K., has promised to publish a weekly Sunday School magazine for the whole of the British Empire. During the past two years there have been 127 Confirmations held in this diocese, of these, 74 were held by the Bishop of Quebec, 40 by the assistant Bishop, 1 by the Bishop of Algoma, and 11 by the Bishops of Montreal, Fredericton and Vermont. At these Confirmations there were 1,257 candidates i.e., 606 males and 651 females. Eleven candidates were ordained to the diaconate and the priesthood respectively. Four churches have been consecrated and two churches dedicated as also a memorial tower at Christ Church Stanstead. Two new parsonages have been erected and a new rectory. I desire to refer again to the important question of the support of the Church's work in all its branches. When we consider how much is needed for Canadian and foreign missions, for our Church Society, for the increased stipends of the clergy, for our Sunday Schools, and for our parishes in general, we cannot but see that our standard of giving must be higher than it has ever been hitherto. If only all would recognize the duty and privilege of giving to God the tithe, or tenth part, how easy all this would be. In this connection I would refer you to the excellent sermon on this subject published in the February issue of our 'Diocesan Gazette.' It is gratifying to notice how this plan is being more and more adopted in some places, and how even our young people are year by year learning to do their part. There are some whom we shall, many of us, miss from their places in this Synod; of these none will be more missed than the Ven. Archdeacon Balfour, D.C.L., who has been obliged to stay much against his will at a health-resort in Germany. We shall all, I am sure, unite in wishing for him a speedy return to good health. Considering that full reports will be read to you concerning the University of Bishop's College as well as of Bishop's College School and of King's Hall, Compton, I will now conclude by reminding you of some of those, who during the last two years have passed beyond the veil. First of all we can many of us never forget the services which were rendered to this diocese and indeed to the Canadian Church by Venerable Archdeacon Roe, D.D., D.C.L., who, although during the last few years of his life he was simply waiting to be called to his Rest, yet for many years had never spared himself but had accomplished much—very much for the diocese at large, as well as for the University of Bishop's College, Lennoxville. We have also lost the Rev. J. J. S. Mountain, one of the last members of a family, which has done much for this diocese, since the first Bishop, the Right Reverend Jacob Mountain, was consecrated and sent out to Quebec from England in 1793. There are many too in this city besides myself, who were deeply stirred by the thought of the sudden removal from our midst of Dr. Collin Sewell, one of our best known citizens, who was for many years the Honorary diocesan physician of this diocese, and who in his day and generation did much good, and amongst all kinds of people and many friends. Many of us also quite lately attended the funeral of Sir Alphonse Pelletier, the late Lieutenant-Governor of this Province, who was held in high esteem by all who knew him. And we some of us also must miss the Right Reverend Dr. DuMoulin, the late lamented Lord Bishop of Niagara, who one

summer spent a month in Quebec in order that he might assist in our cathedral services, and was certainly celebrated for his gifts as a preacher throughout Canada, as well as in the United States of America. Let us remember these, my dear Brethren, and all other good men, and let us feel eager to follow their good examples to the good of our fellowmen and to the Glory and Praise of Almighty God. Amen."

MONTREAL.

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

Montreal.—St. James the Apostle.—The Sunday school of this church was the scene of a very pleasant gathering on Monday evening, the 5th inst., when a large number of the congregation were present to say good-bye to the Rev. A. P. Shatford and Mrs. Shatford prior to their trip to London to see the Coronation. The Rev. Canon Ellegood presented Mr. Shatford with a purse of gold containing £75, and spoke highly of his services, which, he said, were very much appreciated both by the congregation and himself personally. In replying, Mr. Shatford spoke feelingly of his relations with Canon Ellegood and the congregation. Mr. and Mrs. Shatford left for England on Thursday, the 8th inst., by the "Lake Champlain."

The news of the death in Montreal on the 25th May last, of Miss Atkinson, came as a surprise to many and was heard with regret by her friends in Toronto and elsewhere. She had been in failing health for the past two years, but only within the few weeks preceding her death, did those nearest to her realize that the end was so near. Miss Atkinson was the second daughter of the late Rev. Dr. Atkinson, for many years rector of St. George's Church, St. Catharines, where she was born and where her childhood was spent. Removing to Toronto after her father's death, she made her home in that city, with frequent visits to Montreal, for which place she had a great liking and where she made many friends. During her residence in Toronto she was a regular and faithful member of the congregation of St. James' Cathedral, and it was here, during the rectorship of the late Bishop DuMoulin, to whom she was devotedly attached, that her best work, as teacher of the infant class and district visitor, was done. She is still affectionately remembered by many to whom she ministered. In October last she applied for and obtained admission to the Church Home, in Guy Street, Montreal, and moved to that city in the following month. In this most comfortable "Home" she spent the last months of her life. Nothing could exceed the kindness and attention shown her, and everything was done to alleviate her suffering, which at the last was very great. It was borne with wonderful patience and cheerfulness, and although she clung to life, there was absolute submission to the Divine Will. Of a very affectionate nature, warm-hearted and devoted to those she loved, Miss Atkinson made many friends during her short stay in the "Home," and her loss was very deeply felt by its inmates. By her own expressed wish she was buried in Montreal. The funeral took place on Saturday afternoon from the Church of St. James' the Apostle, the service there and at the grave being read by the Rev. Mr. Bushel, rector of St. Matthias', Westmount, an old and valued friend who had visited her during her illness. Ven. Archdeacon Bogert, of Ottawa, brother-in-law, his three sons, Mrs. Holmsted, of Toronto, sister, Mr. and Mrs. Major and Miss Douglas of Montreal, cousins, were the relatives who attended the funeral. There were besides, in the church, many old friends, their presence testifying to the affection in which she was held. The interment took place in Mount Royal Cemetery. Grant her, O Lord, eternal rest and let light perpetual shine on her—Communicated.

Portage du Fort.—St. George's and St. Alban's.

—The annual Easter vestry meetings were held on Easter Monday and Tuesday, the Rev. Robert Atkinson, incumbent, presiding. The reports showed balances on hand for all the funds. Messrs. Frank Gibbens and Wm. Hodgins were re-elected wardens for St. George's, and Messrs. Wm. Horsefield and W. Hodgins for St. Alban's. The latter church is too small for the congregation, which uncomfortably fills it at the ordinary services, and the day is not far distant when an enlargement must be made. A fine addition to the driving-shed has been made during the past year. The parsonage has been recently renovated.

Mansonville.—The members of the Brome Clericus assembled in this place on Tuesday, the 6th of June. The Holy Communion was celebrated in St. Paul's Church at 10.30 a.m. by the incumbent, the Rev. J. M. Coffin. The Ven. Archdeacon Naylor, M.A., rector of Farnham, delivered a sermon upon the duties and difficulties and privileges of the sacred Ministry. The members spent an hour in Bible study, after which they partook of an excellent dinner in the parsonage. The business session was held in the afternoon. The Rev. F. W. Steacy, B.A., of Glen Sutton, was re-elected secretary-treasurer for the current year. A letter from the Rev. Dr. Symonds, inviting the members of the clericus to meet at his summer residence in Knowlton during August, was read. The Rev. E. P. Judge, of Brome, seconded by Mr. Payne, of Bolton Centre, moved that this invitation be accepted, subject to the consent of the rector of Knowlton, which motion was carried unanimously. An essay, showing much research and meditation, on the rubrics of the "Holy Communion Office" was read by the Ven. Archdeacon Naylor. This paper aroused much friendly criticism and a desire was expressed that the subject be continued by the Archdeacon at a future meeting. An essay upon the "Epistle to the Hebrews," was read by the Rev. J. M. Coffin, in which he emphasized the high literary qualities of this letter, and the numerous divergencies from the well-known characteristics of the thirteen epistles of St. Paul, and suggested Italy as the place, and the year 68 A.D. as the time of its composition, and Apollon, the learned and eloquent Alexandrian Jew, as its author. The miracle in Cana of Galilee was appointed as the subject for Bible study at the next meeting. The programme for the next meeting was drawn up and the usual votes of thanks passed, after which the clericus adjourned and the members were entertained at supper in the parsonage.

ONTARIO.

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

Kingston.—The citizens and the diocese at large were more than pleased to hear that Miss Katie Forneri, daughter of the Rev. R. S. Forneri, B.D., had come out first of the class of twelve who graduated as trained nurses from the Lady Stanley Institute Hall, Ottawa. Miss Forneri received the nurse's kit, which is the lot of the class leader. The capable little nurse is beloved for her own and also her father's sake.

St. James'.—The sum of \$360.39 was the result of the collection at this church on a recent Sunday, in which each earning member of the congregation was asked to give a day's pay. The congregation was not large, and more is expected to be added to this amount.

St. Luke's.—June 3rd was the anniversary of the death of Mrs. Forneri, and the members of the Ladies' Auxiliary of this church commemorated the sad event by placing a large floral cross on the Communion table at that church.

St. George's Cathedral.—The Bishop of the diocese held a general ordination in his cathedral on Sunday evening last, when the following gentlemen were ordained deacons and priests respectively: Deacons, Messrs. S. E. Herrington, Pittsburg, and L. Dumas, Toronto; priests: the Revs. F. B. Hornby, Plevna; E. E. Lake, Shannonville, and E. W. G. Nicholson, Montreal. The sermon was preached by the Rev. Griffith Thomas, D.D., of Toronto.

In all the churches of this diocese on Sunday last, in response to a pastoral by Bishop Mills, there was commemorated the election of the first Bishop of Ontario fifty years ago, on June 13th. The first Bishop was the late Dr. J. T. Lewis, LL.D., who in 1861 was rector at Brockville, and who presided over the diocese as Bishop and Archbishop for nearly forty years.

Sydenham.—St. Paul's.—Services were held at this church on Ascension Day. The Bishop was to have visited this parish on that date, but kindly postponed his coming until September to allow more time for those who wish to prepare for Confirmation. A meeting was held on Tuesday evening, May 30th, at the rectory to appoint committees and make further plans for the Coronation party to be held at the rectory grounds on June 22nd.

Morven.—St. Thomas'.—The Bishop administered the rite of Confirmation at this church on Tuesday, the 6th, to five candidates.

Belleville.—The Lord Bishop of the diocese visited this city on Sunday, the 4th instant, and held Confirmation services in two out of the three churches here. In the morning the Bishop visited St. Thomas' and confirmed forty-seven candidates, fourteen males and thirty-three females. At the close of the service there was a celebration of the Holy Communion at which the newly confirmed made their first Communion. In the afternoon the Bishop visited St. John's and preached. The clergy who took part in the service were the Rev. Rural Dean Beamish, the Revs. Messrs. Fraser and Geen, and the Rev. Canon Bogert, the rector of the parish. In the evening the Bishop confirmed twenty-four candidates in Christ Church, namely, nine males and fifteen females. At all of the three churches large congregations were present.

OTTAWA.

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

Ottawa.—The Diocesan Synod.—The annual meeting of Synod has been in session during the past week and much business of deep interest and wide importance to the Church in this diocese was transacted. The opening service was held in Christ Church Cathedral on the Monday evening, the service being fully choral, led by a selected choir of the city churches; Mr. Arthur Dorey presiding at the organ. A stirring sermon was preached by the Rev. Rural Dean A. W. Mackay, rector of All Saints' Church, Ottawa, the theme being union within the Church from the text, "Awake, Awake, put on Thy Strength, O Zion." On Tuesday morning the Synod convened for business, the first item being His Grace's annual charge. Much interest attached to the Archbishop's pronouncement upon the question of mixed marriage, in the course of which he warned his hearers that if free social intercourse obtained with their Roman Catholic fellow citizens intermarrying would be inevitable, "The only course left," continued the venerable prelate, "is for us to warn our young people that they should guard in the first instance against yielding their heart's love to Roman Catholics, but that if they must marry them, the greatest care should be exercised by their parents and themselves that the marriage be so solemnized that there shall be no room left for the husband or the wife, as the case may be, to abandon the family on the ground that they are living in sin." His Grace referred briefly to the pastoral letter issued recently by the House of Bishops, which took a strong stand against the Ne Temere. Another important matter mentioned in the charge was the proposal to constitute the six dioceses of Ontario into the ecclesiastical province of Ontario. His Grace expressed himself in favour of the idea, and stated that the other five dioceses were also in favour. The change would obviate the necessity of a general synod every three years as at present. The Archbishop took the Synod to task for not responding to the appeals from the sufferers in the Campbellton, N.B., fire and the centenary celebrations at Halifax. "It is a very serious thing to turn a deaf ear to such appeals," he said. His Grace reported an invitation he had received to be one of the vice-presidents of the International committee which is promoting the interests of world's peace, particularly with regard to the Great Britain-Germany entente. The Archbishop referred in glowing terms to the great advance in the work of all departments of the diocese. The year had been a prosperous one, and the finances were now in the best condition they had been for many years. The officers of Synod were all re-elected, viz:—Clerical secretary, Canon Hanington; lay secretary, J. F. Orde, K.C.; assistants, F. H. Gisborne and Dr. A. A. Weagant; auditors, the Rev. Canon Kittson, W. Lake Marler and J. M. Courtney. The chancellor, J. Travers Lewis, K.C., is appointed by the Bishop. On the suggestion of Mr. W. H. Rowley the important recommendation to place the following funds on the diocesan apportionment list was adopted: Widows' and orphans' clergy superannuation, divinity students, and S.P.C.K. A sum of \$500 was placed to the capital of the widows' and orphans' fund. At the evening session an animated discussion took place on the "ne temere" decree, Rev. Canon Kittson considering the question historically and Dr. Chas. Morse giving his opinion of the legal aspect. By unanimous vote it was decided that the General Synod be memorialized to assume the responsibility of dealing with the decree at its next session, next September, to bring the whole matter to a final settlement. By another unanimous vote it was decided that the

Ottawa diocese would concur with the other dioceses in asking for the erection of the province of Ontario into a separate ecclesiastical province. An item of interest to eight young Ottawa men was in the report of the Collegiate Night School committee. This committee has examined eight young men now engaged in secular work, who are desirous of a university and theological education with a view to taking orders and advise the expenditure of \$500 to pay for their tuition by night. The report on the state of the Church caused considerable discussion, owing to the somewhat pessimistic comments it contained, comments which tended to convey the impression that little, if any, progress was being made along the lines of the various Church activities. Strong exception was taken, however, to the accuracy and completeness of the statistics and the report was referred back for revision. The trouble appeared to arise from the failure of a large number of parishes to send in the parochial statistics called for by the Synod. Financially, there was no question, matters were in a healthy condition, the total of \$154,000 contributed during the year showing the excellent average of over \$20 per family. The report of the mission board recommending an allowance of \$9,300, assistance to the weaker missions and parishes outside the city, was confirmed. The Ven. Archdeacon Bogert presented the report on the progress of the Jewish mission in the city. It recommended that \$250 be apportioned to the work. The Rev. Mr. Snowdon explained that it had been the intention of the church to engage a missionary permanently, but this had not gone through. The missionary from Montreal made monthly visits and was welcomed in 160 Jewish families in the city. This, he thought, was good progress. The report was adopted. Further reports considered at the second day's session were those of the Sunday School committee, the Education committee, the Mountain memorial, and the rural deans, all of which were approved. The election of delegates to provincial and general Synods and to the mission board resulted as follows. In the elections held at the Anglican Synod the scrutineers have officially reported the following elected by ballot in the order here given:—Delegates to General Synod: Clergy: The Rev. A. W. Mackay, Canon Kittson, Archdeacon Bogert, the Rev. E. A. Anderson, Canon Elliott, Canon Hanington; substitutes: The Rev. W. M. Loucks, the Rev. J. M. Snowdon, the Rev. T. J. Stiles, the Rev. R. B. Waterman; laity: Messrs. F. H. Gisborne, Chancellor Lewis, Judge Senkler, J. F. Orde, W. H. Rowley, Dr. Weagant; substitutes: Col. Hon. A. J. Matheson, J. Bishop, C. Macnab, J. Kidd, Dr. Robinson, Dr. Morse. Mission board: The Rev. A. W. Mackay, Canon Kittson, Canon Elliott, Rural Dean Clayton, Canon Muckleston, the Revs. C. Saddington, A. H. Whalley, T. J. Stiles; laity: F. H. Gisborne, Judge Senkler, Dr. Weagant, C. Macnab, Col. Hon. A. J. Matheson, W. H. Rowley, F. A. Heney. Provincial Synod: Clergy: Canon Kittson, A. W. Mackay, Archdeacon Bogert, T. J. Stiles, Canon Elliott, Canon Hanington, W. M. Loucks, J. M. Snowdon, Canon Muckleston, E. A. Anderson, W. A. Read; substitutes: The Revs. Saddington, Waterman, Pollard, Bliss, G. S. Anderson, Clayton; laity: F. H. Gisborne, Judge Senkler, C. A. Elliot, W. H. Rowley, Dr. Weagant, Hon. Col. Matheson, J. Bishop, J. F. Orde, C. Macnab, J. M. Courtney. Although the attendance at Synod was unusually large and the interest in the proceedings well sustained, the spirit of business and despatch prevailed to such an extent that the conclusion was reached late on Wednesday night in the record time of two days, though during those two days, the delegates gave themselves

no respite, working morning, afternoon and evening.

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TORONTO.

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

On Sunday morning last (Trinity Sunday) the Bishop of the diocese held a General Ordination in his cathedral for both deacons and priests. Several of these were ordained by Letters Dimissory from the Bishop of Calgary and the Bishop-Elect of Niagara, respectively. The Rev. Canon Cayley sang the litany and the candidates were presented for ordination by the Rev. Canon Broughall and the Ven. Archdeacon Warren, respectively. The Right Rev. Bishop Reeve preached an appropriate ordination sermon. The following are the names of those who were ordained and their respective appointments:—The Rev. H. F. Battersby, in charge of the Mission of Cardiff and Monmouth; the Rev. G. M. Brewin, assistant curate at St. George's, Newcastle; G. L. Gray, in charge of the Mission of Warkworth and Wooller; the Rev. O. J. Nurse, incumbent of Beeton and Tottenham; E. A. Slein, assistant curate at Coldwater; G. St. G. Tyner, assistant curate at Christ Church, Deer Park; John Franklin Wiseman, assistant curate at Holy Trinity, Toronto; Charles Edward Riley (Diocese of Niagara); Paul L. Berman, assistant curate, Holy Trinity, Toronto; J. H. Colclough, in charge of the parish of Lloydtown; W. Ellis, assistant curate Church of Redeemer, Toronto; M. C. Gandier, diocese of Calgary; J. G. Hathaway (diocese of Calgary); Alexander Ketterson, assistant curate, Christ Church, Mimico; H. G. Kingstone, assistant curate, St. Paul's, Lindsay; R. S. Mason and Edward Morley, assistant curates at St. John's, West Toronto; W. A. Pippen, assistant curate, St. George's, Apsley; C. E. Pratt, in charge of the Mission of Minden; V. C. Spencer, assistant curate at Erindale; W. G. Thompson, (diocese of Niagara). The Revs. A. H. Powell and John James Reston did not receive appointments. The Rev. Walter Ellis read the gospel. Other clergy who took part in the ordination service were Canon O'Meara, Canon Jarvis, Canon Gribble, Canon Gould, Vice-Provost Llwyd, of Trinity College, the Revs. R. Gay, A. Miller, R. N. Bourne, Hornibrook and R. Tyner, of Omaha, Nebraska. The Rev. Canon MacNab read the morning prayer, and the service was fully choral, the hymns including, in addition to the usual "Veni Creator Spiritus," those appropriate to the Trinity Season. The newly ordained clergymen partook of the Sacrament of the Holy Eucharist, the celebrant being the Bishop of Toronto. There was an exceptionally large congregation present at the service.

St. Alban's Cathedral.—Three deaconesses were solemnly set apart at a special service which was held on Tuesday evening of last week by the Lord Bishop of the diocese in this cathedral. Their names were Miss Clara Thomas, Miss A. M. Nesbitt, and Miss M. Phillips. The former is going out to India, where she will be stationed at Kangra, in the Punjab. The lessons were read the Revs. Canons Plumtre and O'Meara, respectively. There was a large congregation present including a number of the local clergy. The sermon was preached by the Rev. W. J. Southam, the rector of All Saints', Toronto.

On Wednesday afternoon, the 14th inst., a special service was held in the cathedral church, when a very beautiful stained glass window, which has been placed in the east end of the cathedral, was unveiled to the memory of the late Archbishop Sweatman by Bishop Sweeny, assisted by Bishop Reeve. The subscription for the same was started by the late Mr. Frank Turner, who subscribed himself, as well as procuring others. The design of the principal portion of the window is gathered from a number of texts, and represents our Lord in glory, seated on a throne of sapphire. The robe, or outer garment, is of white, embroidered in gold; the inner garment is of ruby, a golden girdle surrounding His

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waist, richly jewelled. In His right hand is a sceptre with the seven stars; in His left hand the orb of sovereignty. Above the throne are rays of emerald and gold, emanating, as it were, from the Divine head and spreading to the edges of the window, the head being surrounded with a nimbus and cross pattee. Above the figure of our Lord are two angels robed in white and gold, each with six wings in rainbow colourings, bearing a golden and jewelled crown, as if proposing to place it on the Divine head. The sidelights of the window are exceedingly rich in gold and emerald crockets, with a groundwork of ruby and garnet, edged with turquoise. Beneath the whole is a base in deep, rich colourings of ruby, garnet, emerald and gold. The centre monogram letters A. O. (Alpha and Omega), being in silver and gold, are on a ruby ground, on either sides of which are the fleur-de-lis and the rose, all pertaining to our Blessed Lord. The work of this important memorial was entrusted to the N. T. Lyon Glass Company, of this city, and fully demonstrates the excellence of their work. A brass memorial tablet was also unveiled at the same time with the following inscription: "The Most Reverend Arthur Sweetman, M.A., D.D., D.C.L., Archbishop, Third Bishop of Toronto, Metropolitan of Canada, Primate of All Canada, Founder of this Cathedral. Born 10th November, 1834. Entered into rest 24th January, 1909." The ceremony connected with the unveiling was very impressively performed, and very interesting to all present, the address being given by Right Rev. W. D. Reeve, D.D. Many people were present at the service, including a large number of the delegates to the Diocesan Synod, which was at that time in session. A reception at the See House followed the service.

Wycliffe College.—Mr. P. F. Broughton, who has been working for some time past in Baffin's Land, appeals to the Church people generally for lantern slides depicting Bible scenes and stories, or for money which will enable him to procure same. He asks that all gifts, whether of money or kind, shall be sent to him at Wycliffe College. He says: "We need them (the slides) before the first week in July. We sail in July, and will then be away for two years. . . . The W.A. have given us a lantern, but without slides it is like a gun without ammunition."

Grace Church.—The Rev. James S. Broughall, now assistant rector of St. Stephen's Anglican Church, College Street, has been appointed by Bishop Sweeny to the rectorship of Grace Church, which is soon to move from its present location in Elm Street to a new parish set apart for it in the vicinity of St. Clair Avenue. Mr. Broughall has accepted the charge and will begin his new duties on September 15th next. The appointment was announced to the congregation of this church at last Sunday's services by a letter from the Bishop, and the news was received with satisfaction by the people. The Rev. J. S. Broughall, after taking his degree at Trinity University, Toronto, took a post graduate course at John Hopkins University, Baltimore. In the year 1889 Mr. Broughall was appointed Fellow and Lecturer in Classics at his Alma Mater, a post which he held for between three and four years. In 1890, Mr. Broughall was ordained deacon and in the following year he was advanced to the priesthood. On each occasion the service was held in St. Stephen's Church. In the autumn of 1893, he was appointed curate of St. George's, Toronto, a post which he held for two years. In 1895 he was appointed rector of Whitby, Ontario, and six years afterwards he returned to Toronto to enter upon his present sphere of work at St. Stephen's. Mr. Broughall is an admirable parish priest and an excellent preacher and organizer.

The Bishop Strachan School.—The Bishop Strachan School Old Girls' Association held its annual meeting on Monday afternoon, June 5th, in Wykeham Hall, and elected the following officers: President, Mrs. E. E. A. DuVernet; vice-presidents, Mrs. H. C. Rae, Mrs. C. P. Robinson; corresponding secretary, Miss Beatrice Macdonald; recording secretary, Miss A. Wright; treasurer, Miss Ianthe Constantinides, with an Executive Committee of twelve. After the business was done, Miss Nation, the vice-principal, was hostess at an at-home. The new principal, Miss Walsh, is expected shortly from England.

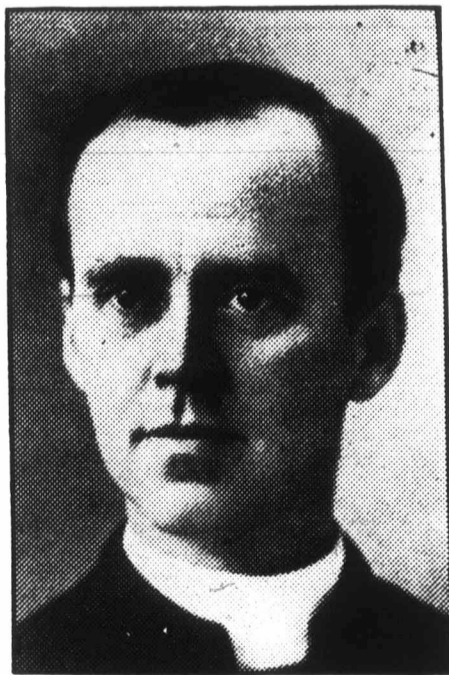
St. Anne's.—The old church on Dufferin Street is being demolished, its place having been taken years ago by the new church; and the old building is now too small to provide the necessary Sunday School accommodation. St. Anne's parish was started over fifty years ago through the efforts of Justice Harrison and members of the Denison family. The Rev. M. J. Hilton was the first rector. He was followed by the Revs. L. Fletcher and J. McLean Ballard, respectively, the latter of whom is now living in retirement. The Rev. L. E. Skey, the present rector, was ap-

pointed in 1902. Under his pastorate the church has greatly prospered.



The Chancel Window, St. Alban's Cathedral. By the N. T. Lyon Glass Co., Ltd., Toronto.

Mimico.—St. Margaret's.—On Wednesday evening, June 7th, there was a large congregation present at the opening of the new church of St. Margaret's, New Toronto. His Lordship, the Bishop, gave a forcible address on the grace and blessing to be derived from a church in our midst. On Thursday, Bishop Reeve and Archdeacon Inglis were present, the Bishop speaking in plain words on the atmosphere the church should create, reminding the people of the reverence due to God and the fact that the living



Rev. J. S. Broughall, The Rector of Grace Church, Toronto.

stones were the witness to the power of the spirit. On Friday, the Rev. D. T. Owen advanced a powerful apology for the existence of a church. "Man," he said, "was a spirit, he must worship and that means he must serve God and also he must rest." Holy Trinity choir rendered the service, which was choral throughout, and a large congregation attended. On Sunday, the whole parish worshipped at St. Margaret's. The canon and assistant rector administered the Sacrament to a large number present in the morning; while at night Archdeacon Warren made a vigorous appeal to people to realize their responsibility to God, His church. It is a matter of congratulation that the Rev. Canon Tremayne, who is, we believe, in the 50th year of his ministry, took part in all the services, and that the church starts with an ordained man in charge, Mr. Ketterson entering the Diaconate on Sunday. A mission choir under Mr. Thompson, organist of Christ Church, Mimico, rendered hearty services on Wednesday, Thursday and Sunday, the singing being a feature of the services. New Toronto is growing rapidly, and the church is in the forefront of the march of progress.

Brighton.—St. Paul's.—This church was consecrated by the Lord Bishop of the diocese on Sunday morning, June 4th. The Bishop wore his Convocation robes, and he was attended by the incumbent of the parish, the Rev. W. Creswick. At the west door the Bishop was met by the churchwardens, who presented to him the usual petition asking for the due consecration of the church. The Bishop having accepted the petition and said the Collect, "Prevent us, O Lord," etc., proceeded toward the chancel, preceded by the churchwardens, sidesmen and the vested choir singing the 24th Psalm. The acts of consecration were then performed, and this included the dedication of the following gifts to the church: A brass altar cross, anonymously given; a brass altar-rail, given by the women of the parish; a memorial lectern of brass, given by members of the Proctor family; altar, credence table, prayer desk and pulpit of oak, erected by Mr. Winsor Barker as a memorial to his father, William Thomas Barker; three east windows, erected to the loving memory of Jane Morris Bibby by her family; a window in memory of Robert Barker, erected by his daughter, Miss Barker, and a window erected by the A.Y.P.A. The Bishop preached an eloquent sermon on the subject of the responsibility of our relationship to the Holy Spirit. In the evening the Bishop was present again and held a Confirmation, when six candidates received the apostolic rite. The Bishop preached on the subject of the laying on of hands. There was an early celebration on Monday morning, at which the Bishop was celebrant, and at which the newly-confirmed made their first Communion.

HURON.

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

London.—St. Paul's Cathedral.—The Bishop of the diocese held a general ordination on Sunday last in this cathedral, when he ordained the following gentlemen deacons and priests respectively:—Deacons: Messrs. H. A. B. Harrison, B.A., L. L. Ward, M.A., and W. H. Roberts; Priests: The Revs. R. W. James, Ripley; H. B. Ashley, Atwood; J. Tully, Eastwood; A. L. G. Clarke, London; S. McConnell, Merlin; and A. E. Taylor, Brantford. By Letters Dimissory from the Bishop of Calgary: Deacon, J. Cartledge; priest, the Rev. A. D. Currie. Amongst those present at the service was the father of Mr. Harrison, one of the newly-ordained deacons, who came all the way from Manchester, England, to be present thereat. The Rev. A. L. G. Clarke, late curate of St. James', London, has been appointed rector of Waterloo.

Wingham.—St. Paul's.—The annual Sunday School Convention and rural-decanal meeting for the county of Huron assembled in the schoolroom on Friday, June 2nd, at 2 p.m. There was a celebration of the Holy Communion in the morning in the church, at which the Rev. T. Hicks assisted the rector. The Deanery Chapter met in the rectory at 1 p.m.; and the Rev. E. H. Croly was elected secretary to replace the Rev. W. J. Doherty, B.A., who had been appointed rural dean. The intended departure of the Rev. and Mrs. Mark Turnbull, of Goderich, for Mexico was the subject of a resolution expressing the deep regret of the Chapter at their departure after such a long and faithful service in the deanery, and praying God's richest blessing on their future

work. After assembling in the schoolroom with the new rural dean, the Rev. W. J. Doherty, B.A., in the chair, the delegates were cordially welcomed to Wingham by the rector of the parish. Miss Cornyn read a paper on "How to Interest the Big Boy in the Sunday School," replete with good suggestions and interesting details. A hearty discussion followed. Mr. Metcalf, who was to have given an address, was detained through illness, so the Rev. D. W. Collins kindly read a paper which had been prepared by Mr. W. Garside on "The Sunday School and the Church," advocating the training of scholars to take the services of the Church and a uniformity in our Sunday School service. The Rev. T. H. Farr, B.A., gave an excellent paper on "The Boy in the Home, the Sunday School and the Church," which was greatly appreciated and thoroughly discussed. "The Home Department" was the subject of an instructive address by the Rev. G. A. Andrew, M.A., of Sebringville, who had a thorough knowledge of his subject. The following officers were then elected for the ensuing year: Honorary president, the Rev. Rural Dean Doherty; president, the Rev. C. E. Jeakins, B.A., B.D.; corresponding secretary, Miss Bently; recording secretary, the Rev. E. H. Croly, B.A.; representative on the Diocesan Executive and superintendent of Finances and Statistics, the Rev. D. W. Collins. The following departmental superintendents were appointed: Teacher training, Miss Le Touzel; Adult Bible Class, Mr. John Hartley; Home Department, the Rev. John Berry, M.A., B.D.; Font Roll, Miss Houghton; Missionary, Mr. J. B. Young; Literature, Mr. W. J. Garside. The evening service, conducted by the Rev. John Berry, assisted by the Rev. H. A. Wright, B.A., was well attended, and three excellent addresses were given. The rural dean, after a few introductory remarks, introduced the speakers, the first being the Rev. G. A. Andrew, who spoke upon "The Bible in the Home." The Rev. D. W. Collins took for his subject "The Tercentenary of the Authorized Version." The concluding address on "The Adult Bible Class" was given by Mr. John Hartley. Miss Griffin's solo, "The Pilgrim," was much appreciated, and the choir, under the able leadership of Mr. Willis, rendered a fine anthem. The singing of the National Anthem brought to a close one of the most successful Conventions ever held in the deanery, and much credit is due the rural dean for his untiring efforts in making it such a success, and to the ladies of the congregation for their kind hospitality.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Rural Deanery of Winnipeg was held in Christ Church School on Tuesday, 6th June, the Rev. Rural Dean Chambers presiding. The reports of the parishes for the past ecclesiastical year were handed in and noted. A resolution from the Rural Deanery of Pembina re the religious education of children in the schools was received and discussed. Notice of the appointment of the Rev. A. T. Norquay, M.A. (late of Roland) to the new parish of Transcona was given.

Since returning from the Board of Management meeting in Montreal the Archbishop has visited the following places: On May 7th he held Confirmations in the three parishes in the city of Brandon. In the mother parish of St. Matthew's at the morning service twenty candidates were presented. In this same parish Bishop Harding confirmed a number of adults a short time previously. At St. George's in the afternoon His Grace confirmed ten candidates, and also dedicated the new pulpit recently built in memory of the late rector, the Rev. F. W. Walker, and also the Communion vessels and font. At the evening service at St. Mary's there were eighteen candidates presented. Returning to Winnipeg on Monday, His Grace took part in the various meetings of the Bible Society, and as Chancellor presided at the annual Convocation of the Manitoba University and conferred the degrees. A very pleasing feature of the Convocation was the fact that the Chancellor conferred the degree of B.A. upon two of his own children. On the morning of May 14th the parish of Manitow was visited, when twenty-two candidates were presented for Confirmation. In the afternoon of the same day His Grace drove to Snowflake, where he held a Confirmation in the evening, the candidates numbering six. On Monday and Tuesday LaRiviere, Crystal City and Mather were visited, and six, five and two candidates, respectively, were confirmed. On Sunday morning, the 21st, confirmed eleven candidates at Pierson, and the

parishes of Elva and Melita were visited in the afternoon and evening. On Monday a Confirmation was held at Hartney, where eleven candidates were presented.

Portage la Prairie.—At a recent meeting of the Deanery of Portage la Prairie the Rev. H. O. N. Belford was nominated by the clergy of the deanery for the position of rural dean. The Archbishop has confirmed the nomination. Mr. Belford succeeds the Rev. Rural Dean Strong, who has recently accepted the rectorship of St. Alban's Pro-Cathedral, Prince Albert, Sask.

SASKATCHEWAN.

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

Saskatoon.—Emmanuel College.—The results of the year's standing in the University of Saskatchewan obtained by the divinity students of Emmanuel College was very satisfactory. The first and second year students obtained between them two first classes (over 80 per cent.), forty-two second classes (over 60 per cent.), and sixty-four third classes (over 40 per cent.). The subjects taken were Greek, Latin, Economics, Psychology, Logic, History, Chemistry and English. Next September the staff of the college will be strengthened by the addition of the Rev. W. A. Ferguson, M.A., vice-principal of the Bishop's Hostel, Liverpool, England. Mr. Ferguson will be responsible for the New Testament Greek, Introduction and Exegesis. The staff now consists of three regular professors, giving their whole time to the work of instruction assisted by three lecturers, who are responsible for one subject each. The Rev. Principal and Mrs. Lloyd have gone out to the Pacific coast for a much-needed rest. The oversight of the new college building is left to the Rev. Professor Tuckey, who will watch its progress during the vacation. Owing to the delay in construction and the absence of the principal the Board of the college have decided to postpone the actual ceremony of laying the corner-stone of the new college building until a large gathering can take place in September.

CALEDONIA.

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

Prince Rupert.—We have received the following letters from the Bishop of the diocese and from Mr. W. A. Myers, the Church of England evangelist at Gwinoha, British Columbia, respectively:—

"On the Upper Skeena River, May 24th, 1911.—Dear Sir,—I have been asked to forward the enclosed letter to you for publication. After testing I have lately licensed Mr. W. A. Myers as a catechist and evangelist in the little village of Gwinoha under the Rev. J. B. McCullagh's supervision. As Mr. Myers believes in 'living by faith' he will not accept a salary. I am recommending to the Executive Committee of our Synod that a grant of at least \$100 be made to

him for the building of a mission house. Yours faithfully, F. H. DuVernet, Bishop of Caledonia."

"Gwinoha, B.C., May 15th, 1911, via Kincolith, Naas River.—To the 'Canadian Churchman,' Toronto, Ont.—Sir,—On the Naas River, in Northern British Columbia, there is a little village of Indian people who have just emerged from the darkness of heathendom to the light of the Gospel of Christ, who have shown remarkable zeal in their new-found faith. They have erected a small chapel, 26 x 40 feet; they have organized an earnest congregation of most humble, reverent and modest worshippers, a vigorous Church Army organization, an active Woman's Auxiliary, and have supported their own white missionary during the past year without any outside assistance. Although they have done so much, there still remains a lot to do to make their work effective. The church is not yet furnished, it is not painted, a tower and belfry are to be put on, the grounds are to be levelled, a mission house has to be built. Whoever desires the blessing that comes to those who help others who have shown themselves worthy, is not the opportunity to connect with the line of heavenly blessing right here? Is the work of these people not to be appreciated by their fellow-Christians? Are they to be encouraged in their faith by timely help and Christian recognition? Let those who are interested in their statement of facts send a letter to these brethren, saying: 'Brothers, we admire your zeal and honour you for your faith, and help you to make your work effective,' and address it to the undersigned. Yours truly, W. A. Myers, Church of England evangelist, Gwinoha, B.C., via Kincolith."

Correspondence

BAPTISM AND CONVERSION.

Sir,—1. Mr. Rhodes should have begun his letter as he ended it, with an appeal to the Law and the Testimony, instead of throwing at our heads a number of heavy divines, for, as he truly says, "If a Church may err, then certainly an individual or a party" may. 2. The controversy concerning Baptismal Regeneration refers to infants, not to adults, of whom it is expressly affirmed as a necessary condition, "Truly repenting and coming unto Christ by faith." As to this charge of teaching the Romish doctrine of Ex opere operato, the late Bishop Bethune in his last address to the Synod in 1878, thus refers to the charges brought by the founders of Wycliffe College against the supporters of Trinity: "If by Sacramentalists they mean those who are supposed to rest for salvation on the Sacraments alone, I for one in a ministerial life of almost fifty-five years have never met with one who affirmed such belief." 3. To anyone who should affirm that the words of the Catechism: My god-fathers, etc., in my Baptism, wherein I was made a child of God, does not refer to Baptism, but to our natural birth; and that the statement: "Water, wherein the person is baptized, is the means whereby we receive the inward and spiritual grace" of the "new birth unto righteousness" does not mean that we are born of the Spirit in Baptism, but that it is hoped that we may be so at some future time; or that the words, "This child is regenerate"—"is by Baptism regenerate," express "a charitable supposition only" that when the baptized infant shall come to years of discretion he will become converted and born again of the Spirit—to such an one surely Mr. Rhodes' own words would apply, he "must be a fool in understanding or a knave in principle." 4. With regard to the "charitable supposition," it is not true that the decided expressions with regard to persons being regenerate in Baptism are only hypothetical. In giving notice of Communion the minister does not so assume of all present that they are all true, penitent believers, but solemnly warns those who, in spite of their "having once tasted of the heavenly gift," may be "blasphemous hinderers and slanderers of God's Word, adulterers," etc. In the marriage service, so far from "charitably supposing" that the bride and groom are everything that they should be, the minister addresses them in the most alarming words of warning: "I require and charge you both, as ye will answer at the dreadful day of judgment, that if either of you know any impediment why ye may not be lawfully joined together, etc., ye do now confess it." With regard to the Burial of the Dead, the whole service is based upon the assumption that those who have been living ungodly lives, and who die without repentance, would be excommunicated. And even then the sincerity of their repentance would be known only to God, and there is not a

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word in the service that implies a positive certainty of the salvation of the deceased. I find hope (elpis) in the Greek lexicon translated "expectation," not "certainty." There is no such assertion in either of the Collects, and the words in the Committal are not in sure and certain hope of this, but of the Resurrection to eternal life. 5. All Anglican clergy in accepting the Thirty-nine Articles assent to the Fifteenth Article, which states that we are "Baptized and born again in Christ," and to the Sixteenth, which speaks of "Sin after Baptism." "After we have received the Holy Ghost we may depart from grace given and fall into sin." So that here are two positive statements. We are baptized and born again in Christ, the great majority of us as infants, and are liable to depart from that grace given, and yet there is no evidence that we have not received at our Baptism the new birth of the Spirit. 6. The words of St. John: "He that is born of God cannot commit sin," must be interpreted in harmony with that other passage: "If we say we have no sin, we deceive ourselves and the truth is not in us," 1 St. John 1:8.

E. Soward.

CONVERSATIONAL REGENERATION VS. BAPTISMAL REGENERATION.

Sir,—Your issue of April 20th contains a letter from Mr. A. H. Rhodes, which I presume is intended as a reply to my letter in your issue of March 30th, on the above subject. Mr. Rhodes does not reply to the challenge I made to refer the matter to the general teaching of the New Testament, but contents himself with a few more general observations on the subject which are perfectly absurd and pointless. It is quite true, as stated by Mr. Rhodes, that a person who is "truly converted" may be said to be "born again." It is, indeed, easily "said," but I challenged him to show where the New Testament "said" so, and this, which is the most important point of all, he has not even attempted. It does not matter how much Mr. Rhodes or others "say" on this subject, if the Bible does not also "say" so, it is mere heresy. His arguments are these: 1.—The compilers of the Prayer Book do not mean, and did not intend to mean, what they say. They were, therefore, guilty of wilful deception. 2.—The rest of the New Testament must be set aside in favour of two verses of obscure meaning in I. John, which cannot be taken in their literal sense as Mr. Rhodes himself is quite ready to admit. 1.—The positive statements of the baptismal services and the Catechism must be understood hypothetically. How absurd! Let us examine two of these statements only, to save space, (a) In the baptismal service (for infants) in the address to the people following the actual baptism at the font the minister says, "Seeing now, dearly beloved brethren, that this child is regenerate, etc." Mr. Rhodes would have us believe the compilers meant the future subjunctive to be understood here, although they used the present indicative. He would, therefore, have us read this address as follows: "Seeing now, . . . that this child is regenerate (that is, he will be if he is ever converted), and grafted, etc." Comment is needless. (b) The opening part of the Catechism (especially mentioned by Mr. Rhodes). Here also he claims the compilers mean the future subjunctive, although they used the past indicative. And to the question asked the child, "Who gave you this name?" Mr. Rhodes would teach him to reply, "My sponsors in my baptism, wherein I was made. . . . the child of God (that is, I will be God's child if I am ever truly converted), and an inheritor, etc." Can we imagine anything more puerile than this? 2.—The argument from I. John 3:6 and 3:9. In view of the stress he lays on these passages I suppose Mr. Rhodes, if consistent, must also teach the children whom he instructs that the words "miserable sinners" and "miserable offenders" in the Litany and elsewhere, must also be understood hypothetically, and that he teaches them that they must omit these prayers as soon as they are "truly converted," since "whosoever is born of God doth not commit sin." These prayers must have been intended by the compilers for the unconverted only. Those who deny the plain obvious teaching of the New Testament and "wrest it to their own" (and others) "destruction," can surely make the Prayer Book also say what they want it to say. In connection with this passage I would remind Mr. Rhodes of a fact often overlooked, that I. John, in common with other epistles in the New Testament, was written to baptized persons only, for no others were recognized as Christians in the apostolic age, or as being in any way related to, or having any fellowship with the one Body of Christ. To those with such a penetrating mind that they are able to see something hypothetical

in numerous plain, positive statements of the Prayer Book, the following passage from Archbishop Cranmer (the chief compiler of the Prayer Book) will be quite unconvincing. Others will see in this a plain declaration of the plain teaching of the New Testament and Prayer Book, which is, that regeneration is a spiritual change of state or relation towards God, and not a moral change, and that there is no regeneration or new birth promised except in and by baptism. "And our second birth is by the water of baptism, which St. Paul calleth the bath of regeneration (Tit. 3:5), because our sins be forgiven us in baptism, as the Holy Ghost is poured into us as into God's beloved children, so that by the power and working of the Holy Ghost we be born again spiritually and made new creatures. And so by baptism we enter into the kingdom of God, and shall be saved forever if we continue to our life's end in the faith of Christ." Cranmer's Catechism, page 182. Many passages of like import may be taken from his writings and those of Bishop Ridley, his great coadjutor, but space forbids.

Nanton, Alta.

W. J. Hinchey.

PRAYER BOOK REVISION.

Sir,—Apropos the commendable decisions of the Prayer Book Revision Committee, recently published, and soon to be submitted to General Synod, might a few suggestions be opportune from a lay point of view as to further adaptation and enrichment? Increase the number of opening sentences to morning and evening Prayer, so as to furnish some appropriate for special church days, but carefully preserving their penitential character requiring us to realize the hatefulness of sin to the all-holy God, whose worship we are preparing to enter upon. Provide for shortened exhortation when desired. If a communion service is to immediately follow, permission to omit those portions duplicated to a certain extent in that office, as Creed, Collect for Day, etc. Addition of further Canticles if opinion is favourable. Combining Prayer for Royal Family in that for the King, and in place of former, having one for Canadian executives, and correspondingly in Litany. Retention of Athanasian Creed as appointed, because so explanatory of our faith in the Trinity; if possible a more accurate translated version, and a rubric explaining the Church's meaning imputed to the "damnable" clauses, so often objected to because improperly understood. Alternative use of Nicene Creed at evensong. Further prayers and services as best suited and required for special occasions, especially an authorized form of service for Harvest Thanksgiving, Infant Burial, Church Dedication, and missionary gatherings. Little change to the communion office, our great central service. A more accurate translation of the Psalter, retaining as far as possible present harmonious rhythm. A general, yet sparing, insertion of rubrics, wherever deemed advisable for congregational elucidation. Lastly, a revised lectionary of greater scope. The above are not too radical alterations, departing from Anglican standards. In some instances they occur in other Prayer Books, and are already sanctioned by Canadian Bishops. They could thus become incorporated in what is trusted will be a fully national liturgy of our branch of the Church Catholic. Of course, any of these, and many other suggestions deemed expedient, would be left chiefly to discretionary powers of an expert liturgical committee, a solemn and no light task.

R. E. B.

THE BISHOP OF HEREFORD.

Sir,—The publicity which was given in the Press to the action of the Bishop of Hereford, in inviting to the Holy Communion, Non-Conformists, on the occasion of the Coronation, is having its effect in some of our Canadian parishes in the fact that members of various sects are seeking the same privilege at the altars of our parish churches. To the mind of the writer, this is a question to be dealt with in a final manner by the Episcopal bench and not to be left to the individual whims of each parish priest, yet as views upon this question are so divergent, would it not be well to hear from others? The rubric at the end of Confirmation office seems to be unmistakable, and yet it is this which His Lordship of Hereford and others seek to show to convey an entirely different meaning. Christian charity is to be cultivated if we would be true to our position as true spiritual fathers to our flocks, but surely not at the

expense of principle. Is there no principle at stake in this matter? If we admit the sufficiency of Non-Conformist "laity" and permit them to enjoy the privileges of regular members of Christ's Church, what will prevent the admission of their ministers as having valid orders? To me, this question is fraught with grave difficulties, and an authoritative ruling would enable one to decide as to what course of action to pursue and would determine just where the Anglican Church stands, as a sect, or as a branch of the Holy Catholic Church.

Presbuteros.

PRAYER BOOK "STUDY"?

Sir,—On page 342 of the "Canadian Churchman" in the June 1st issue, under "Answers to Prayer Book Study," No. 58, we have the statement made: "Agnus Dei. . . . The same words are used in the Holy Communion immediately after the Consecration." I read the words over two or three times to make sure of the statement: "The same words," i.e., Agnus Dei, "are used in the Holy Communion immediately after the Consecration." Is that a fact? It is not so in my Prayer Book, nor in any Anglican Prayer Book I have ever seen. It would make a very serious doctrinal difference if it were so. Is it possible that the editor of "Prayer Book Study" merely made a mistake in saying that the words are used in the Holy Communion immediately after the Consecration? Mistakes in such critical places are something worse than blunders.

George Exton Lloyd.

REPLY TO W. S. NAYLOR.

Sir,—In reply, permit me to say that in considering so great and grave a matter as the soul's new birth much more is to be considered than the statement of the Prayer Book, "This child is regenerate." If circumcision, which was an ordinance chiefly in use with infants, could be "outward in the flesh" only (Rom. 2:28, 29), without a doubt baptism in the case of infants can be the same. This controversy could be prolonged indefinitely, but if it is to be, I hope it will be by some one else rather than by me. I trust there are more champions for the truth in the matter of Baptism than myself. I should have no hesitation in risking my eternity on the assertion that all infants who have been baptized have not been born again in the sense intended by our Lord Jesus Christ in John III.

Yours sincerely, A. H. Rhodes.

Pt. Edward, Ont., June 5th, 1911.

MISSIONARY APPEALS.

Sir,—The Sunday after Ascension Day finds us again with the M.S.C.C. appeal to be read in our churches. Now I hope that I am alive to the vital necessity of missionary work for the Canadian Church; and I beg to state that I welcome this form of special appeal, and enjoy reading the appeal in the five churches under my care. But what I wish to protest against is the time when the "Appeals" are ordered to be read, viz., first Sunday after Epiphany and Sunday after Ascension Day. I issue my protest on behalf of the country parishes, and, therefore, on behalf of the vast majority of parishes in Canada. Epiphany and Ascension, I think everyone will admit, hold the unhappy distinction of being the most neglected among the great Festivals of our Church. If this state of things is ever to be remedied it can only be done by persistent and courageous teaching from our pulpits as to their importance. But when the Sundays come on which this teaching would most naturally be given they are "booked" for the "Appeal." Remember, I am speaking for the country parishes, where, until much teaching has been given, it is useless to expect large attendance on the Festivals themselves, where a service every Sunday is the exception and not the rule. In a city parish, which sees large congregations present on the Festivals, with its two services on the Sunday following, there may be room for the "Appeal" at these seasons. But would it not be better on the whole if the "Appeal" at Epiphany was transferred to the last Sunday in that season; the Appeal at Ascensiontide transferred to one of the Sundays in the Trinity season? The missionary aspect of the message of the Epiphany and Ascension seasons is so plain that it is bound to occupy a prominent place in the ordinary teaching of those Festivals. On the other hand, do

we never forget our missionary claims by the fifth Sunday after Epiphany or the fifteenth Sunday after Trinity? Country Parson.

BOOK NOTICE.

Words to Workers.—By Right Rev. A. E. Jocelyne, D.D., London: James Nisbett & Co., Limited, 1910.

It is not every day that we receive so much in so small a compass as is contained in this admirable little book of sixty-two pages. These seven addresses, delivered by the Coadjutor Bishop of Jamaica in his diocese, are models of clearness and conciseness, and yet they are so bright, apt and spiritual in style and tone that they arrest and hold the attention of the reader from cover to cover. Manly and straightforward, and at the same time gentle and sympathetic, their urgent and convincing appeal cannot fail to influence for good thousands of readers, who will, we feel bound to say, look eagerly forward for the next volume of sermons from Bishop Jocelyne's pen.

Family Reading

TRINITY SUNDAY.

On this feast of splendour
Let all voices be
Filled with songs of gladness
To the Trinity;
Father, Son and Spirit,
We adore and laud,
Three eternal Persons,
Yet one glorious God.

Father, Son and Spirit,
Unto Thee we raise
Hymns of adoration,
Songs of love and praise.

God the Father praise we,
From whose glorious rays,
Light and life proceedeth
Through eternal days;
He is our Creator,
Fount of every grace,
And His mercy shineth
In His Son's dear face.

God the Son we worship,
Who, with boundless love,
Came in grace and meekness
From His throne above;
Born for us of Mary,
Died and rose again,
And to Heaven ascended,
Where He still doth reign.

God, the Holy Spirit,
Praise we and adore,
Who His seven-fold graces
On the Church doth pour;
He from God the Father
And from God the Son
Evermore proceedeth,
Yet with both is one.

Father, Son and Spirit,
Glorious Trinity,
Highest praise and homage,
Be ascribed to Thee;
Thou hadst no beginning,
Thou shalt know no end,
Everlasting worship
Shall to Thee ascend.
William Edgar Enman.

SELF-EXAMINATION.

The Lenten season is here, with its call to self-examination and prayer. We would not be thought to advocate a morbid introspection or a worried feeling of the spiritual pulse. Self-examination must be looked upon as both a duty as well as a privilege.

The soul must judge itself that it be not judged. Such an exercise may, of course, be independent of times and seasons. Individuals and churches may take other seasons for entering into his privilege. They may, but do they do so? Is it not likely to be better done when others are doing it and when time-honoured customs calls for its doing? The earnest Christian will not neglect this duty during the remainder of the year, and crowd Lent with its exercise. As it is the regular habit of the soul, it finds the doing

of it easier in Lent, and the thoroughness with which it is then done affects its exercise during all the coming days.

The season calls to special study of the Divine Word. He who studies consistently demands a season for such special effort. The taste becomes cultivated and the appetite quickened. Opportunities afford themselves for a more thorough and frequent study of the precious Book. Subjects of profound interest that may frequently be crowded out by the preaching of the Gospel to the unsaved can now have time given to them, and the soul thus becomes instructed in the way of God more perfectly.

To us, the most precious call of Lent is that to the quietness which is essential to the building up of strength and the possession of one's own soul. Such quietness, we believe, is best found in a devout waiting upon God. Giving the soul a space in which to hear the voice of God is one of Lent's most precious provisions. The world is so much with us. Calls of all kinds fill our ears. Multifarious activities demand the eager work of our hands. Lent relieves the strain. The door is shut upon the world. In the quiet of the secret place, God and the soul are face to face.

When one turns to the gospels one cannot fail to be impressed with the way in which Jesus taught morality directly from life rather than by the methods of the scribes. He determined what was right in any instance by examining the situation itself. When sickness needed to be healed the interests of suffering mankind were of more importance to him than the Jewish legislation concerning the Sabbath. One is to determine whether fasting is morally desirable or not by consulting the actual circumstances of life and not by appealing to some code of precepts. The method of Jesus may then be called genuinely empirical. The moral ideals of Jesus are completely in accord with the empirical spirit of modern ethics, which would seek to determine our conduct by an intelligent understanding of the actual exigencies of human life.

WHAT A PRESBYTERIAN MINISTER CAN SAY CONCERNING THE CHRISTIAN DOCTRINE OF PRAYERS FOR THE DEPARTED.

"I exhort, therefore, that, first of all, prayers be made for all men."—1 Timothy 2:1.

By Walter C. Smith.

O'er land and sea, love follows, with fond prayers,
Its dear ones in their troubles, grief, and cares;
There is no spot
On which it does not drop this tender dew,
Except the grave, and there it bids adieu,
And prayeth not.

Why should that be the only place uncheered
By prayer, which to our hearts is most endeared,
And sacred grown?
Living, we sought for blessings on their head;
Why should our lips be sealed when they are dead,
And we alone?

Idle? their doom is fixed? Ah! who can tell?
Yet, were it so, I think no harm could well
Come of my prayer;
And O! the heart, o'erburdened with its grief,
This comfort needs, and finds therein relief
From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill
Our dearest, best,
And bring them home, and recompense their pain,
And cleanse their sin, if any sin remain,
And give them rest?

Nay, I will not believe it. I will pray
As for the living, the dead each day,
They will not grow,
Less meet for heaven, when followed by a prayer
To speed them home, like summer-scented air
From long ago.

Who shall forbid the heart's desire to flow
Beyond the limit of the things we know?
In Heaven above,
The incense that the golden censers bear
Is the sweet perfume from the saintly prayer
Of trust and love.
Edinburgh, 1887.

THE INTERRUPTED HOUR.

"How I could work—if I only were sure of not being interrupted!" said a woman who was starting in literary work. "I sit down to write, and everything happens. The family come on urgent errands, the telephone rings, and no train of thought is safe for an hour. I never can do my best, I know, until I am secure from interruption; and so, I see no chance of ever doing my best at all."

"If that is the theory of interruption," said a veteran in the craft, "where would Shakespeare have been? or Scott? They seem scarcely to have had an uninterrupted hour, when we think of their busy careers in the world. People who have long uninterrupted hours alone, all to themselves, are not really living; they are partly withdrawn from life. Interruption is the breaking in of life upon our solitude or absorption. It brings vitality and strength instead of taking them away. Once get that attitude and you will do better work than if you keep on sighing for a lodge in some vast wilderness."

There was truth in both complaint and answer. The hour when no interruption comes, and the current of thought or of action flows evenly, seems to accomplish far more than the hour into which outside things intrude. We naturally give it the preference. Yet lives that accomplish much must almost inevitably become broken by frequent interruptions. Emerson has remarked that if a man can make a better mousetrap than anyone else, the world will build a pathway to his door. Mousetraps or books, or statercraft or sermons, or paintings or pig iron—the best always attracts an increasing number of comers to the door of the excellent worker. And even those who cannot interrupt in person use the mail-bag and the telephone. Success means interruption. The more valuable the day, the more interrupted it tends to become.

A noted clergyman, author of many books and head of a large church, told a friend the other day that at one time it disturbed him greatly to be interrupted, and he began to feel that it would ruin his daily work. But it came slowly to him that these interruptions were part—a vital part—of his day. They were calls upon him outside of his own decision as to how his hours were to be spent. They prevented self-will and personal choice as to time. By receiving each interruption as something to get value out of and learn from, he found that his hours were enriched by its contact. Certainly his book showed an increasing sympathy and knowledge and the open mind that comes from enlarging vision.

Another man of many interruptions made it a rule, during a large number of years, to rise at half-past four each day and have an uninterrupted time before breakfast for writing. But—and this is the point of it—he did this in order to allow his other time to be interrupted whenever necessary, since the value of life seemed to him to consist largely in its unexpectedness and its placing of the individual in all sorts of relations with others. His uninterrupted hours were really only the space to set down what his interrupted hours had brought to him.

Of course, there are interruptions and interruptions. An utterly impertinent and useless interruption that has a real relation to the interrupter has its place in the day. When Johnny and Susy have a quarrel in the midst of the housewife's busy hour, the affair cannot be waived away, but must be settled, for the mother represents justice and love to their childish hearts. When the telephone or the postman brings a friend's—or even a stranger's—appeal for sympathy or advice, it cannot be impatiently brushed away without losing something more golden than the undisturbed morning. Life is always unexpected, always happening. The woman who has her household so systematized that her routine is secure from interruption—does she usually lead the largest and most vital life? The man whose business day is cut and dried—is he the man of initiative or wide usefulness? Life has tapped at their doors, found them always locked, and gone on to interrupt wiser and more willing souls, and enrich their days from the boundless stores of things at first outside of their own will and choice.

One quality grows steadily through interruption, even impertinent interruption, and when fully grown is worth any cost—patience. If we got nothing else out of a broken hour but a grain of this precious possession, we might well congratulate ourselves. With patience, however, something else also is sure to be found in every case. And as the hours and days go by, the secret of continued work, uninterrupted because undisturbed by interruption, becomes part of the good worker's equipment, and brings with it power, and yet more power, to meet and use what life brings.

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Mr. H. H. Wylie, General Manager of Grimsby Beach, has chartered the steamer Argyle to ply between Toronto and the Beach this season. Commencing on June 14, the boat will make two and three round trips daily. The Argyle has been thoroughly overhauled and pronounced absolutely seaworthy by Inspector of Hulls W. Evans. The Argyle was rebuilt in 1899, and the new engines and boilers which were then placed in the vessel have been pronounced O. K. by Boiler Inspector Stewart. The passenger allotment of the boat has been fixed at 785.

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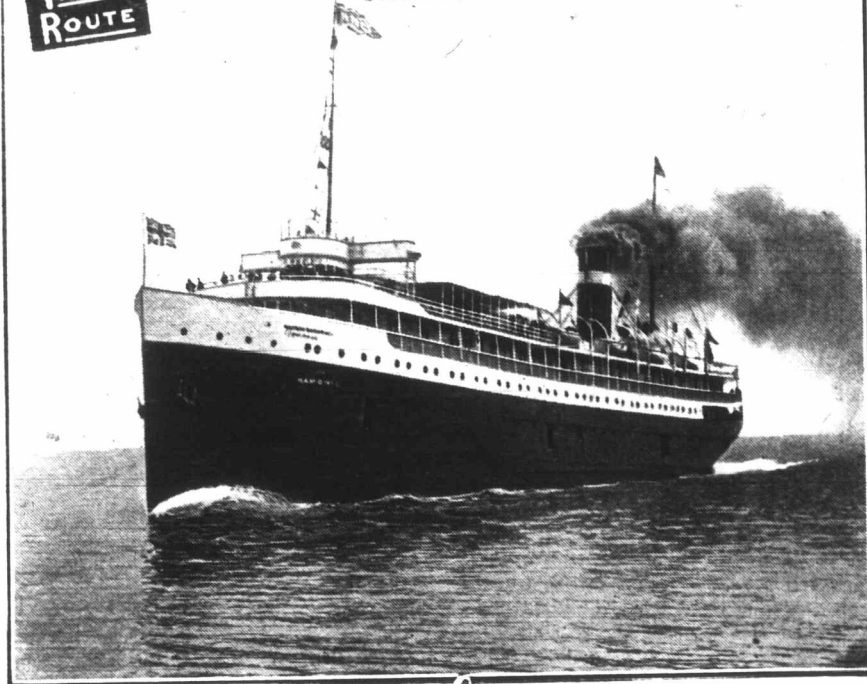
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Mr. F. Fletcher, Head Master of Marlborough College, has been appointed Head Master of Charterhouse School.

An elaborately carved stone pulpit has been given to the Cathedral of St. John the Divine in New York, in memory of the late Bishop Henry C. Potter.

The linen for the altar covering of the Cathedral of St. John the Divine at New York were all Greek hemmed by two Indian members of the lace class at Onondaga Castle, N.Y.

A handsome guild house is to be erected in connection with the Chapel of the Guardian Angel, Baltimore, which is to cost about \$20,000. It is to be three storeys in height and of stone construction.

Over 6,900,000 copies of the Bible were sent out during the past year by the British and Foreign Bible Society. Since its formation in 1804 the society has issued over 229,000,000 copies of the Holy Scriptures.

The Right Rev. F. F. Johnson, D.D., at present the Missionary Bishop of South Dakota, was, at the recent session of the convention of the Diocese of Missouri, elected Bishop-Coadjutor for Bishop Tuttle.

A stone altar and reredos are to be erected during this summer in St. Chry-

stosom's Chapel, New York, in memory of the vicar, the Rev. T. H. Sill. The funds for the memorial have been given by the members of the congregation and their friends.

The Bishop of Bristol preached on a recent Sunday on Clifton Downs, Bristol, to a very large gathering of Territorials and others in connection with the celebration of the Festival of Empire. It is estimated that over 20,000 were present. The Bishop chose for his text the words: "Quit you like men, be strong."

Several memorials to the late King have been placed in the Church of St. Mary Magdalene in Sandringham Park. One is a new stained glass window at the east end of the church, which has been erected by the tenants and employes on the estate, whilst another is a silver altar as a tribute from the people of the United States.

The consecration of the cathedral at Khartum has been fixed for January 26th next. The work is being pushed on as rapidly as possible in order that it may be completed by that time. The cost, inclusive of the tower, is £27,000, of which £2,300 remain to be contributed. The cathedral will be a memorial to General Gordon, and is built on about the spot where he fell. It is officially announced that the Bishop of London will be present at the consecration.

The beautiful new church of the Holy Trinity, Corina, Cal., was lately dedicated by the Bishop of the diocese, who at the same service blessed and set apart for Divine worship the memorial altar, pulpit, prayer-desk, and lectern. The altar is in memory of the wife of the rector, the Rev. A. Fletcher, a woman who was greatly beloved.

An unknown donor has presented to St. Paul's Church, Muskegon, in the Diocese of Western Michigan, a rich brass altar desk, and to accompany this the Woman's Guild has presented an altar service book and a prayer book and hymnal for the prayer desk, all three books being bound in red morocco.

It is proposed to complete St. Mary's Cathedral, Edinburgh, which was consecrated in 1879 by the erection, at a cost of about £15,000, of two western spires, to be called the Barbara and Mary Walker spires, as a memorial of the two ladies who provided some £125,000 for

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building and endowment of the cathedral.

The trustees of the Cathedral of St. John the Divine at their last meeting announced the gift of a chapel by Mrs. George L. Rives, of Manhattan, which is to be known as the Whiting Chapel. Mrs. Rives' gift is in memory of her father and mother and other members of the Whiting family. The cost will be about \$150,000.

Dr. Hoskyns has been Bishop of Southwell since 1904. He is a younger son of Canon Sir John Leigh Hoskyns, ninth baronet, who has been rector of Aston Tyrrold, Berkshire, for the last sixty-six years. The Bishop has just celebrated his sixtieth birthday. One of his brothers is the Rev. Preb. Hoskyns, vicar of Brighton since 1902. Canon Hoskyns is 94 years old.

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The Rev. P. H. Rhineland and the Rev. T. J. Garland have severally signified their acceptance of their elections to the posts of Bishop-Coadjutor and Bishop-Suffragan of the Diocese of Pennsylvania, respectively.

Wells has a wonderful clock, one of the oldest in the world, which dates from 1325. When it strikes the hour four knights on horseback go riding round, and the seated man kicks two small bells with his heels, as he has been doing every fifteen minutes for nigh on six centuries. This clock was the work of Peter Lightfoot, another monk of Glastonbury.

A curious astronomical clock is to be seen in Exeter Cathedral. Below the works is a cabinet which when opened displays a miniature belfry with ringers, and the background is painted to represent a number of old buildings in Exeter. This was built by Lovelace, took thirty years to construct, and rivals the famous

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clocks of Wimborne Minster and Wells Cathedral.

At Wimborne is an old clock that has in the centre a globe which represents the earth and the sun and the moon, and the phases of the latter are variously depicted. The clock still goes, and the works, which are in a room above, cause a figure outside the tower to strike the quarters. This was the work of a Glas-

tonbury monk early in the fourteenth century.

A window is to be erected in Fen Ottery Church, Devon, to the memory of Augustus Toplady, the author of "Rock of Ages," who was for a short time Vicar of Harpford and Rector of Fen Ottery. When the Fen Ottery memorial is complete an effort will be made to restore the old preaching cross in Harpford Churchyard, of which nothing remains but the shaft.

There is a clock at Windsor Castle known as the globe clock. The globe is enamelled in royal blue; a vertical bar shows the hours and a scythe the minutes. The Isaac Harbrecht clock is on view at the British Museum, and two clocks well worth a visit may be seen at the Sloane Museum. The upper works of one of these revolve once in twelve months and require to be wound only once in every two years.

The Rev. W. Carey-Ward, M.A., who spent some six years in Toronto some years ago, and who was for nearly five years of that time curate in charge of St. Peter's in that city, has just been appointed vicar of St. John's Church, Chelsea, London, S. W. This parish contains a population of some 17,000 people. Mr. Ward's address on and after July 1st next will be, St. John's Vicarage, Tadema Road, Chelsea, London, S. W. (England).

The Bishop of Southwell completed his sixtieth year recently. He was born on May 22nd, 1851, at Aston Tyrrold Rectory, Berkshire, where his father, the Rev. Sir John Leigh Hoskyns, now in his ninety-fifth year, still holds the benefice to which he was appointed in 1845. Bishop Hoskyns is probably the only sexagenarian prelate whose father is still living, and certainly the only prelate whose father holds the same preferment as at the time of the Bishop's birth.

A stone rood-beam has recently been completed and placed in the chapel of St. Luke's Church at Evanston, Ill. There are very many rood-beams in churches all over the world, but very few of them are made of stone, and still fewer are the equal of this one for beauty and design. The carving on the reverse side is as elaborate as that upon the side towards the congregation. It has been given in memory of Sextus Newell Wilcox, by George G. Wilcox, who also donated the whole chapel.

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At the recent meeting of the Diocesan Convention of Virginia, the Rev. R. S. Coupland, who lately became rector of Trinity Church, New Orleans, was elected Bishop-Coadjutor. The Rev. Robert S. Coupland, Bishop-Coadjutor-elect, was ordered deacon in 1894 by Bishop Whittle, and priest the following year by Bishop Randolph. His first work was done as assistant at St. Luke's Church, Norfolk, Va., where he remained until 1897. He then became rector of St. John's Church, Covington, Ky., and afterwards of the important parish of the Ascension, Baltimore, Md., which he resigned a short time ago to succeed the Rev. Dr. Beverly Warner at New Orleans.

Interesting old clocks are to be found in private houses. One of these may be seen at Lutterworth. This is a long clock, which has an oval face, a hand that points to the days of the week, completing the round in seven days, another which shows

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the true dead beat, and a third which points to the chimes and quarters. On the upper part of the clock is a small orchestra, which includes a flute, a cello and two violins, and a boy and girl and also three singers. The hours and the quarters are struck, every three hours a tune is played three times over, while the three figures beat time and the boy and girl dance to the music.

The Bishop of Chichester recently dedicated an early English altar and reredos in St. Bartholomew's Church, Burwash, as a memorial to the late rector, the Rev. Charles Frewen Maude. The reredos is the work of Sir Charles Nicholson. In front of the altar, where the late rector sank down when suddenly seized with his fatal illness at the early Eucharist service, a large brass cross has been inlaid, bearing the following inscription: "Jesu Mercy.—Remember ye God's servant, Charles Frewen Maude, twenty-one years rector of Burwash, called to his rest while celebrating the Holy Eucharist in this place, 7 March, 1909, R.I.P."

The work of restoring the windows of York Minster, which was begun in 1908, has made very satisfactory progress. Twelve windows have been dealt with, at a total cost of £2,794. The workmen are now engaged on the third window from the south-west tower in the aisle of the nave. It is an exceedingly beautiful Jesse window, the glass dating from the fourteenth century, and, like all the windows in the building, urgently needed strengthening. The work of restoration is most carefully carried out under the superintendence of Mr. R. C. Green, Clerk of Works. The recent bequests to the Dean and Chapter will enable them to continue the work.

The Archbishop of Canterbury on a recent Sunday visited Addington in Surrey for the purpose of dedicating the churchyard cross which has been erected at his expense as a memorial to five of his predecessors in the chair of St. Augustine who lie buried there—Manners-Sutton, Howley, Sumner, Longley and Tait. Addington House was, for nearly the whole of the 19th century, the country residence of the Archbishops of Canterbury. During the course of his address at the ceremony of the dedication, His Grace said that alone amongst the parish churchyards of England, and, in all probability, of any other land, this little country churchyard contained the graves of five successive Archbishops.

The new Bishop of Winchester, Dr. Talbot, late of Southwark, was enthroned in Winchester Cathedral on May 6th with great ceremony. A number of Bishops were present at the service, and amongst others the Bishop of Columbia, Dr. Perrin, who previous to his consecration was the vicar of one of the Parishes in Southampton, which is in the Diocese of Winchester. Previous to the service in the cathedral, Dr. Talbot, following an ancient Norman custom, proceeded to St. Lawrence's Church, which is the nearest parish church to the Cathedral, and there proceeded to "ring himself in" and the people listened eagerly to the number of rings, as they are supposed to denote the number of years the Bishop will occupy the See. Dr. Talbot rang nine times.

The handsome pew of carved black oak in the ancient church of Whelley, Lancashire, has a remarkable history. It was built over 200 years ago by one Rodger Nowell, the Squire, who intended to use it for his family pew, but the authorities refused to allow it the position the Squire wished for it. It was then stored away in a barn for over 70 years. Then the estate being divided, the owners began discussing the question of the ownership of the pew. A lawsuit resulted, and hundreds of pounds were spent in litigation. Then it was suggested to divide it into two parts, so that each of the contestants could have half. This was done, but the parties could not then agree as to which should use the front half. In disgust, one of the parties built a gallery to overlook the pew. The other, not to be outdone, also erected a gallery with a separate staircase. These are still to be seen, and in addition to the other galleries and staircases, give the church a very curious appearance. And what became of the pew? It makes a very comfortable seat for the churchwardens!

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and the farmyard is also the cemetery. The building dates from the twelfth century, and contains a reading desk, Communion table and five pews, but does not boast of a pulpit. The living is of the annual value of £45, but there is not at present an incumbent. Occasionally a clergyman will visit the neighbourhood or pass through on a walking tour. The bell will then be rung, and the parishioners will attend an impromptu service.

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