

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, JUNE 18, 1908.

No. 25.

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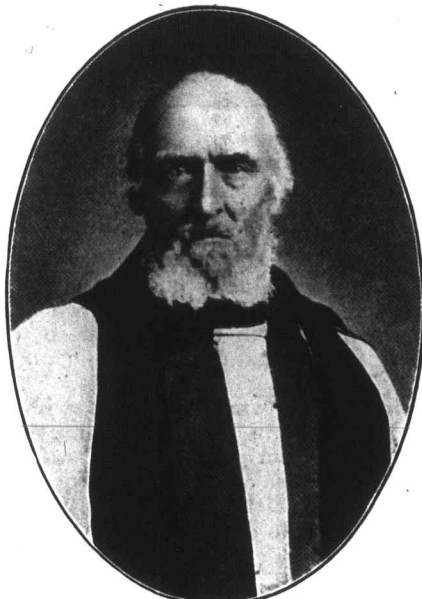
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INTRODUCTION

It has been a great joy to me to learn that a life of my dear friend, Bishop Bompas, is being prepared for publication. Quite apart from the pleasure which the perusal of the record of his life will afford to a large circle of friends, it is, I consider, in the interests of missions that the Christian public should know something more of the heroic work of that great "Apostle of the North." That work was carried on in the seclusion of a prolonged isolation in the wilds of a land which was entirely shut out, except at rare intervals, from communication with the rest of the world. The Bishop loved to have it so. He had no care to speak to galleries or to come to the front. On the contrary, he retired before an approaching civilization, and when he saw it coming he retreated into "regions beyond."

S. P. RUPERT'S LAND.
Bishop's Court, Winnipeg, January, 1908.

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Thirty-six candidates were confirmed in All Saints' Church, Portsmouth, Ohio, lately. Amongst these were eight deaf mutes who were all adults and who were baptized by the rector on the evening before their confirmation, of the total number two-thirds were adults, namely, 12 males and 12 females. Many of them had previously been Methodists, Presbyterians and Baptists. Fourteen of them were baptized on Easter Day, and during Easter Week.

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(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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Presentations were made recently to the Very Rev. Dr. Barker for 25 years rector of St. Marylebone. In St. Marylebone Central Junior School, at which meeting the Mayor of Marylebone presided, he was presented by his late parishioners with an album, fishing tackle, and letter-case, and a cheque for £338 towards a motor car. The presentation at Sion

College made by London Temperance friends to the new Dean of Carlisle, in recognition of his propaganda work while rector of Marylebone, consisted of a silver inkstand with an inscription, with two candlesticks to match, and to Mrs. Barker a diamond pendant in the form of a heart. Archdeacon Wilberforce presided, supported by Lord Kinnaird.

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Lessons for Sundays and Holy Days.

June 21.—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15; Acts 4, 29-5, 17.
Evening—Josh. 5, 13-6, 21 or 24; 2 Pet. 1.

June 28.—Second Sunday after Trinity
Morning—Judges 4; Acts 8, 26.
Evening—Judges 5 or 6, 11; 1 John 3, 10, 16.

July 5.—Third Sunday after Trinity.
Morning—1 Samuel 2, 10, 27; Acts 12.
Evening—1 Samuel 3 or 4, 10, 19; Jude

July 12.—Fourth Sunday after Trinity.
Morning—1 Samuel 12; Acts 17, 10, 16.
Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.

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 Hymns Ancient and Modern, many of which may be found in other hymnals.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 530, 565.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

THE FIRST SUNDAY AFTER TRINITY.

We now enter the non-festal part of the Christian year. From now until Advent Sunday the Church seeks to enforce the lessons drawn from the great truths which the first part of the year announces. The collects dwell on the spiritual relations of human life to God. The epistles and gospels all point out practical lessons. Now one of the most practical of lessons to be learned is that one to which St. Paul refers when he says, "I can do all things in Him that strengtheneth me" (Phil. 4:13). How true the statement of the Lord, "Without Me ye can do nothing!" Therefore our prayer this day, "Grant us the help of Thy grace, that in keeping of Thy Commandments we may please thee, both in will and deed." The first fruit of the spirit is love; and of this

spiritual gift the Epistle and Gospel have much to say and to suggest. The Epistle necessitates inspiration. Man unaided by God the Holy Ghost could never give forth such utterances concerning the nature, origin, and manifestation of love. And apart from spiritual guidance we cannot appreciate such teaching. "Let us love one another," urges St. John. Why? we ask. Because "love is of God, and every one that loveth is born of God, and knoweth God." Love is the proof of sonship, it is the earnest of knowledge, and of Communion with the Father. To love God is to abide with God. And He who loves God is sure to love his brother also. Now one of the greatest needs of our day is a greater display of brotherly love. The religion of Jesus Christ, while not denying the principle of congeniality, recognizes no caste system. "All ye are brethren." May we not argue, therefore, that all forms of social unrest and distress can be traced to a lack of brotherly love? Did brotherly love continue in every sphere and under every circumstance, did every man recognize the principle of stewardship, then the wars and rumours of wars would cease in all the world. Yes, the world needs to listen to St. John, "Beloved, let us love one another." And remember that such love shows zeal for the spiritual welfare of mankind as well as for the material prosperity. The Gospel enforces the lesson of the Epistle; Dives is rich, but selfish; he is anything but a steward; he does not even take any interest in his own brothers, let alone the poor Lazarus at his door. There is a Lazarus at every man's door. In other words, "The poor ye have always with you," i.e., those who need our love. And blessed is the man who embraces every opportunity of exercising his brotherhood. Every scheme of social amelioration is measured as to its strength and efficacy by its ratio of loyalty to the principle enunciated by Him, Who alone can set the world aright: "All ye are brethren," therefore love one another, for love is of God.

Church Chimes.

We have never ceased to regret the discontinuance of that bright and interesting English journal, Church Bells. Not the least attractive feature by any means of its crisp and clever pages was the department that gave its name to the paper. If there be any sound in this discordant sin-stained world that conveys through the human ear a heartfelt message of charity, peace and abiding hope, surely it must be the stirring, softening chime of sweet Church bells. Many a wandering, wayward lad in a foreign land, or journeying on the broad-ocean, has been moved to better thoughts and purer deeds in some peaceful moment as the music of the old church chime, revived by association and memory, has come to him "like the touch of a vanished hand." And then how sweet and pure is the music of the chime to innocent childhood? How uplifting and soothing to those who are no longer children? To dwellers in the calm, untroubled countryside, or where the crowded city pours along the stone-paved streets their fevered living stream, or when the wearied mariner gladly nears his port, to one and all from the belfry tower of God's House comes with the soothing, softening strain of the chime—an inspiration and benediction—that move to goodness now and speak in solemn hallowed tones of blessedness to come.

Russia.

During the election times, which are now happily over, for the present at least, it has given one a shock to see how active and ready to manage our affairs are the Russian refugees who have been given an asylum in our cities. Not only are these worthies desirous of political fame but they quietly but determinedly set themselves as above

the laws when ever they stand in their way. Such conduct gives a shock and suggests doubts as to the loudly asserted innocence of these people in the Russian troubles of recent years. Such doubts are increased from an unexpected quarter. A delegate of the Salvation Army gave a short outline of life in the cities between Warsaw and Odessa. He was amazed and our readers will be so, too, to learn that not only cities like Odessa are beautiful and able to give pointers to our best, but that in them all the population is as orderly and quietly governed and as well behaved as our own, except the one class which seeks the sympathy of the world. In Lodz, which he described as a beautiful city, he was received with the greatest cordiality by the Governor and his wife, who sat down with him, discussed the problems, what he could do with the greatest hope of success, and showed the liveliest concern for and interest in the poor. And yet these worthy people have lived under sentence of death for three years passed by these men who now tried to prevent the King visiting personally his amiable nephew. Truly Russia is still a land of mystery.

A National Socialist View.

At the National Socialist Convention recently held in Chicago the following resolution proposed by Mr. Morris Hillquit, who said he was and always had been an agnostic, was adopted: "The Socialist movement is primarily an economic and political movement. It is not concerned with religious beliefs." As there are people who profess to be Christians, and yet who are prone to look this way and that for some popular novelty to graft on the old faith and doctrine. It is well that this plain outspoken declaration of the National Socialist Convention should be given wide publicity. The Church of God is founded on religious belief and perpetuated by religious practice. And it may be said that it is only concerned in Socialists, in so far, as it is its duty, to try by every fair means and with the utmost charity to lead them, as individuals, to believe in the Christian faith and practice the Christian doctrine. We have no hesitation in saying that whatever good there is in Socialism is derived from Christianity. Hence each Socialist, who becomes a Christian, will be surprised and rejoiced at finding that "the greater includes the less." As to the distinctive character claimed for Socialism by its supporters, that able and scholarly thinker, Mr. W. H. Mallock, has recently said, "That the more carefully, temperately and plausibly the socialistic position is stated the more surely does everything distinctive of it altogether disappear, or else the more clearly do the absurdities of everything which is distinctive of it emerge." Mr. Mallock, who is eminently qualified for the task, has recently written and published "A Critical Examination of Socialism."

Water Conservation.

The Commission appointed by both the United States and Canadian Governments have arrived at a basis as to the amount of water which may be withdrawn from the Great Lakes by the Chicago drain and the amount which may be diverted from Niagara Falls to be returned to the river below them in practically the same quantity. So far as we can gather no allowance is made for the steady withdrawal, or rather reduction, of waters caused by the clearing of the soil and the growth of farms, towns and cities. The mighty flood of the Grand River, for instance, is much reduced, but the loss through bodies of waters like it, though more noticeable, is a mere nothing to the loss caused by the destruction of the original forests and the draining of the swamps and marshes and the consumption of waters by man and beast. Across the continent may be seen

rivers which never reach the ocean, they dry up and disappear in the desert. We do not realize how much of our water supply is lost by clearing and increase of towns. It may be said that large bodies of water are returned to the rivers and lakes. That is quite true, but as yet without exception these are defiled by factory refuse, filth and sewage. This danger to health is increasing and we trust before the Commission is finally dissolved some minimum of cleanliness will be settled and made imperative on all cities, towns and factories using the waters of the lakes or their tributaries. It is, we fear, too soon to hope for any remedial legislation to increase the supply of water. But let those which pass our doors do so without defilement. In truth the world is only touching the fringe of the question: our lakes are drying up. The Caspian, Aral, Tchad, are following the fate of the Thibet and North African waters, and the sooner this is realized the better.

Crops.

Indications point to unusually large crops in Canada this year. This is a most pleasing outlook, not only to the cultivator of the land, but to the country at large as well. The foundation of prosperity in this, as in most other countries, is its agricultural produce. The toil of the farmer and its rich results are the most influential factors in the well-being of all classes in the community. The claims of what is called "labour" are constantly being dinned into the public ear. The work of the farmer, on the contrary, needs no such parade and self-commendation—it speaks for itself. Not only so, but in comparative length of daily labour we believe the farmer is in the main a much harder worker and works for a longer time each day—Sunday necessarily included—than the glib-tongued labour agitator and his associates. But in our desire to see our friend, the cultivator and producer, get fair play we are digressing. One word and we are done. If the farm is richly blessed this year see to it, friend, that the Church has its fair share as a fitting acknowledgement of the Divine blessing on yourself.

A Lost Heir.

A strange and pathetic episode in the history of the House of Gordon has accidentally been brought to notice by a paragraph in the report of the American Seaman's Friend Society. The eldest brother of the present Earl of Aberdeen suddenly disappeared. He was a youth of great promise and his action seemed incomprehensible. He had run away to sea, like many before him, before the age of steam. It was found that "George Gordon" had, after some time, qualified at Boston as a mate, but on his first voyage, after working up to that rank, had been swept overboard and lost in heavy weather. Among other acts of love the Dowager Countess in 1870 had given this Society one hundred libraries as a memorial of her lost son.

Seamen's Libraries.

About the time that Lady Aberdeen gave these libraries there grew up a determined effort to furnish libraries for fore-castle use. Some of these chests have had long lives. Forty years ago the now President Roosevelt, then a boy of ten, handed over to the clipper ship Rival one of such libraries. It has disappeared, but a chest load, which started on board ship two years before, in 1866, has just turned up, so it may be afloat yet in some part of the world. The American Seaman's Friend Society has records of its loan libraries now known to be afloat. These show that 618,400 volumes have been read by 442,230 seamen. More than a hundred and fifty chests of books have been reported as in use at United States life-saving stations. Each library is numbered and registered, and reports of its voyagings are now made to any one who may launch one by paying twenty dollars.

Fly Fishing.

June weather is good weather for the sport that delighted the heart of gentle Isaac Walton. To those who have not the means or time to indulge a day or two in this captivating recreation we commend the all too short contribution on the subject by W. Earl Hodgson to the Nineteenth Century for May. Mr. Hodgson is critical, argumentative, instructive and entertaining. "The more fish one catches," says the writer, "the more fresh glimpses one gains into the marvelously intricate system of natural laws by which the incidents of sport are regulated." Indeed after reading this most interesting article one is inclined to the belief that the average trout, of course we speak of the wild uncivilized rover, has more brains, in a much smaller space, than the average white who seeks to tempt him with an ill-judged lure. The story of the wingless "Saltoun" is a good one—better than most fish stories, because it has a strong flavour of probability.

Will Power.

Were it possible to get the average man to believe it to be true, that by constant endeavour, he can so increase the power of his will that in the course of a year or two he will have acquired a strength of mind and force of character that would at the outset have seemed to him incredible many a man would make the attempt. Of course, as John Foster intimates in a thoughtful essay, the prime requisite of success in any marked change in the habits of life is strength of character. It was strength of character that enabled the soldier Cobbett, as he marched to and fro on his sentry beat, to master the rules of English grammar. But even character can be strengthened by persistent effort. The will may be developed in the same way. The foundation of this great change may be well and surely laid by any one who has the courage, patience and determination to set about mastering his own mind and guiding and controlling its thoughts. At first it may act like an unruly colt and make frantic efforts to break away. In time, however, it will be brought under control by firm and unwavering discipline. Thus the unruly colt will be changed into a good general purpose horse to the great gain and delight of its owner.

Instructive Evidence.

Not before it was needed the two Houses of Parliament in London have appointed a joint committee to hear evidence as to lotteries and indecent advertisements. Mr. Dunning, the eminent chief constable of Liverpool, said the police did not take notice of small charitable lotteries in connection with bazaars, etc., unless they were advertised or tickets sold on the streets. He thought the Post Office did not do all that lay in its power to prevent lottery circulars being sent round. The Liverpool police had taken action to prevent the publication of draws, nominally charitable but generally swindles. At times the bounds of decency were passed in reporting divorce and other cases, especially by drawing attention to questionable evidence. Mr. Russell Allen, proprietor of the Manchester Evening News, who also represented six other leading North of England papers, gave evidence of the craze for Limericks which grew out of another type of competition. He instanced the case of a man whose checkered career he traced, who, when utterly bankrupt, started a small sporting paper in London and commenced to issue coupons. In one year he had paid over forty-six thousand pounds and claimed he had paid over a million sterling in prizes. Being prosecuted he had taken his business abroad, being unable to continue his methods in England. On the whole our own press is well conducted, but it will be useful to watch the legislation in England consequent on the report of this committee and to see that it is re-enacted by our Legislature.

THE VOTE ON THE HYMN BOOK'S NAME.

We wish every one to send in their vote on the new Hymn Book as soon possible. The following is the vote to date:—

- The Church Hymn Book—97.
- The Canadian Church Hymnal—49.
- Anglican Hymn Book—44.
- The Church Hymnal—32.
- Anglican Church Hymnal—24.
- The Hymnal of the Church of England in Canada—24.
- The Book of Common Praise—21.
- Anglican Church Hymns—9.
- Church Hymns—6.
- Canadian Church Hymns—5.
- The Hymnal—4.
- Hymns New and Old—3.
- Hymns of the Church—2.
- The Canadian Catholic Hymnal—1.
- Anglican Hymnal—1.

CLERICAL AFFECTATION.

A certain degree of affectation, or what may strictly pass by that name is, we suppose, inevitable in public men in their public appearances. The man who "plays a part" can never be perfectly "natural," and it is not expected of him. The only perfectly "natural" man is the savage, and even he is only relatively so, for savagery has its fixed conventions. Nor is perfect naturalness possible or expected in the social functions of private life. But there is affectation and affectation. There is the affectation which is only another name for the decency and dignity demanded of all men in their intercourse with the public, which is in reality a tribute of respect which they owe to collective humanity and there is moreover the affectation which simply consists in the suppression of personal singularities, the affectation of unobtrusiveness and self-effacement. All of which, whether in public or private life we are bound to practice, and without which, if such a thing be conceivable in civilized society, we degenerate into cranks and bores. But again there is the affectation that is a matter of deliberate pretence and sham, which involves studied deception, and which instead of being a tribute to the feelings of others, is practiced with exactly the opposite object of unduly exalting ourselves at other's expense. Of this kind of false affectation there are many varieties. There is the affectation of pomposity, the affectation of unconventionality or "naturalness," the affectation of indifference, the affectation of superior mindedness, etc., etc. To bring the matter home to ourselves, it may be asked, are the clergy of the Church of England, as a class, specially addicted to this failing. Some perhaps would be inclined to readily answer in the affirmative, others again might deny it. Without pronouncing decisively on the subject as to the special weakness of Anglican parsons as compared with the clergy of other denominations it must be admitted that, however, the case may stand relatively certain kinds of affectation are fairly widespread among our clergy, and are often disagreeably noticeable. In some respects there is perhaps a special temptation along this line in the case of Anglican clergymen. They belong to a Church which stands for certain well recognized traditions of order, decency and dignity; virtues which very readily and very easily lend themselves to imitation and unconscious caricature. For this is just exactly what affectation is. It is unconscious caricature. Hundreds of our clergy to-day are, therefore, with the best of intentions and in perfect unconsciousness and innocence, caricaturing their Mother Church by the assumption of certain characteristics, which is impressive and commanding in those to whom they rightly belong, are rendered paltry and ridiculous in their own persons, and often become absolutely repulsive. The one especial respect in which our clergy

are most prone to offend, it will, we think, be conceded, is in the matter of accent and pronunciation. So many of them, to use the late Mr. Spurgeon's witty saying, are afflicted with "steeple in the throat." At a recent gathering of the clergy in one of our rural parishes we were very forcibly and disagreeably impressed with this. Of the four or five participants in the various public functions not one spoke in his natural voice, and in one or two cases the voice was disguised almost beyond recognition. Men, who in their ordinary conversation, spoke good "plain Canadian" assumed an accent in the pulpit, and especially at the reading desk, that can be imagined by those who have suffered under it, but which can hardly be described. It was certainly not an English accent, though it undoubtedly resembled it in some respects. But taken as a whole, it may be described as "Canadian pulpitese," an elaborately and laboured parody of English "as she spoke" by the educated classes of the Motherland. One listens to this sort of thing with mingled feelings of pity, repulsion, and impatience, and at the same time with a certain admiration for the indomitable self-repression, that enables a man to transform for an hour or more his accent and enunciation. How do they do it, one asks oneself. You hear a man, who half an hour before was rapping out the King's English in short, sharp, incisive accents, mincing and mouthing his words like some trained actor, yes and keeping it up with scarcely a break through the whole service, and doing it with the most perfect gravity and self-possession. The great majority of our clergy, to whom this applies, are, we firmly believe, perfectly honest. They assume this accent because they believe it adds dignity and impressiveness to the service, and in accord with the traditions of the Church of England. To use their natural voice and pronunciation would be an act of disrespect to the Church. They undoubtedly mean well. But if only they could hear themselves!

LAY READERS AND THEIR QUALIFICATIONS.

A very important Conference was recently held in England, to try and give effect to the regulations issued three years ago by the Upper Houses of Convocation, as to the qualifications and appointment of lay readers. It was found at the meeting that in spite of these regulations almost every diocese had a system of its own and that wide divergences existed, matters being apparently in a decidedly chaotic condition. How does the case stand with us in Canada, where as in the Motherland lay readers have become practically indispensable to the successful carrying on of the work of the Church. Very much, we fear, as they do in England. As far as we can ascertain conditions here, as there, are chaotic. The lay reader in the Canadian Church is the creature and representative, not of a well thought out impartially applied system, but of individual Bishops and rectors, especially the latter. No one can describe, even in the vaguest terms, their qualifications. One thing, and only one thing, it would be safe to say of them, that they are men of good personal character, i.e., devout and zealous members of the Church and of blameless lives. Beyond this it is impossible to generalize. We say this, it is hardly necessary to remind our readers, with no desire to disparage the characters, attainments or work of our lay readers as a whole. The Canadian Church owes them an ever increasing debt of gratitude for their unselfish labours, without which her influence and activities would be seriously crippled. All the more earnestly is it to be desired, therefore, that their qualifications should be generally defined upon the same broad principles as apply to the clergy as a whole. While individual clergymen, of course, widely vary

in character, personal attainments and natural ability, yet there is a minimum average that universally applies. In this one sense the clergy stand on common ground. Up to a certain point we can be absolutely certain of their culture and attainments. There is a certain irreducible minimum of intelligence and education, that is as inseparable from the office, as is a certain degree of seamanship from that of a ship captain, or of legal knowledge from that of a qualified lawyer. In other words the Church, as does the State in the other cases cited, guarantees to the world at large a class of officials who possess some expert knowledge of their duties. Why then should not this rule apply to lay readers, who may be described as the non-commissioned officers of the Church. Why for lay readers, as well as for the clergy, should there not be a certain well understood standard of educational, as there is, of course, of moral and religious fitness? Some reform of this kind in the present system of the appointment of lay readers, it seems clear to us, is imperatively necessary, if the Church is to derive the full benefit of their services, which are so willingly and unselfishly rendered. The inconvenience of the present system, or lack of system, is being more acutely felt almost every day, as we become more and more dependent upon the services of lay readers. The putting forth by the Bishops, in whose hands the matter wholly rests, of some general, and, therefore, authoritative and, in essentials, uniform, standard for the qualification of lay readers would be a threefold boon; to the clergy who would be relieved of what is often a very trying responsibility, viz., the deciding upon their own judgment as to the fitness of some individual parishioner for the office; to the public who would then be assured of a certain degree of professional efficiency on the part of their teachers, and to the lay readers themselves, whose status would thus be assured, as it certainly cannot said as yet to be. All of which is respectfully commended to the consideration of our Right Reverend Fathers.

CLERICAL VACATIONS.

The question of clerical vacations is one that has never received in our Church the serious and systematic consideration that its importance demands. In the case of the Presbyterians, as we believe we once before pointed out, it is different. In the "call" provision is made for a month's vacation, during which time the congregation assumes the full responsibility of providing and paying for a "supply," the minister's salary also being paid in full. We are not prepared to say whether or not this custom is universal among the Presbyterians, but it certainly is the rule, and it is a rule that is carried out. Of all parochial investments none, we are convinced, pays better than money expended in giving the parson a vacation. There is a general all round gain, that while it cannot be expressed in the terms of dollars and cents, is marked and unmistakable. It is strange how indifferent and benighted the average Churchman still is on this subject of clerical vacations. Apparently he seldom gives the matter any serious thought whatever. How often does it occur to him that the unfortunate parson who goes on, as hundreds undoubtedly do, year after year, without any vacation, is of all men the most slavish of drudges. Unlike every other class of employee he never has a holiday, and no cessation from the immediate and pressing cares of his office. He has no Sundays, no half holidays, no public holidays. Every layman has at least two months in the year, all the Sundays and public holidays, in number, say sixty. In the majority of cases twenty-six days must be added, representing the weekly half holiday, and to this furthermore in nearly the same number of cases must be added the annual vacation of a fortnight

or a month. The average vacation on this continent for the brain-worker is, it will, therefore, be seen, about three months out of the twelve. One exception to this may be made in the sister profession of medicine, but there is always this to be borne in mind that the physician's income increases in proportion to his work. A clerical friend not long ago said to us, "I have not had a vacation for eight years. For the whole of that time I have never waked up one single morning, without feeling there was something I had to do. I have never had my neck out of the yoke for five minutes in all that time. I have exchanged occasionally for a Sunday, and that has broken the monotony, but it's not a rest. Sometimes I think I'll never get a vacation till the machinery runs down." This is perhaps an extreme case, but that it should be possible is not creditable to our people as a whole. The fact remains that the average congregation seldom, if ever, makes any provision for the parson's vacation. It is still regarded in his case as a sort of luxury. It is not "nominated in the bond." To the parson's taking a vacation, provided he makes arrangements for the due performance of his duty during his absence, of course, no objection is made. But the congregation, as a rule, feels that it has no responsibility in the matter. It is something quite outside their province. As long as the salary is fairly promptly paid, or paid sometime between Easter and Easter, they feel that they have done all that may be fairly expected of them. Now there are two very cogent reasons, why in the case of the Anglican parson the obtaining of a vacation is such a formidable undertaking. There is the question of expense and supply. In most cases the payment of a substitute falls upon his own shoulders, and no congregation apparently ever dreams of taking any trouble about obtaining a substitute. In the American Church, we have been told that by a sort of "unwritten law," or it may be by canon, a rector has the privilege of closing his church for one month out of the twelve, and in the Maritime dioceses of Canada "Synod Sunday" is, or used to be, considered the parson's "free Sunday." In the first case we imagine very few Canadian rectors would care to avail themselves of such a privilege as this. There is a widely diffused and wholesome horror among our Church people, clerical and lay, of closed churches, and the vast majority of our rectors we feel assured would willingly continue to plod along to the end of the chapter without any vacation whatever, rather than close their church for four consecutive Sundays. The holiday season is now upon us, and so this very important question may be earnestly commended to our congregations, whose rectors, as we have shown, are normally subjected, from year's end to year's end, to an unrelieved, undeviating grind. They do not possess as a matter of right a single "free day" out of the three hundred and sixty-five. The benefits of the clerical vacation, we have previously pointed out. It is twice blessed. It inspires the parson with renewed vitality and energy, physical, mental and spiritual, by which the congregation is the direct gainer. It is a wonderful freshener up. Its benefits are both retroactive and prospective. The parson with his vacation ahead of him, with the certainty of rest and recuperation, has twice the heart and twice the capacity for work, as he who has nothing to look forward to but the same monotonous grind, indefinitely stretched out. The work, no doubt, is its own reward, and so it is in the case of literary men, artists and in fact of all true workers. Still this has not prevented the "vacation habit" from becoming universal. Our forefathers did not go in, it is true to any extent for vacations. But the enormously quickened pace of modern life demands them. It is time that our congregations realized the fact, as our Presbyterian brethren have done, that they are just as sacredly bound to provide their parson with a vacation as with a sufficient salary.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

In attempting to discuss the subject of revision of the text of the Prayer Book it is manifestly impossible to do more than to indicate what is in our mind by a few examples of what in the first place appears to us to be necessary for revision, and secondly the possible method of meeting that need. Let us begin with the State Prayers. It ought to be possible to express our devotions regarding the King and Royal family in a single Collect. The excessive attention that is now given to the Sovereign and family led the late Prince Consort to say that while "we cannot pray too much for the Queen, we certainly pray too often." We have a lingering feeling that if His Majesty were a Methodist or a Plymouth Brother or a member of the Salvation Army, the Church would not show the same zeal in prayer on his behalf. The close contact between Church and State and the relationship between the Monarch and the Church has accounted for a feature of the Prayer Book that need not be repeated in a Canadian liturgy. Then observe the way in which the Lord is addressed as "the only Ruler of princes." That phrase seems to express the Stuart or Tudor view of monarchy,—rather reluctantly admitting Divine supremacy, but hastening to assure the world that as far as any other power on earth is concerned they are supreme. If that were ever a suitable phrase to use in Divine worship, it surely contains a touch of grim irony in referring to a modern Monarch whose power is almost reduced to the vanishing point by the voice of the common people. Once more we feel quite sure that if the Church were recasting this prayer it would not require of us to supplicate the deity, week in and week out, that our King should "vanquish and overcome all his enemies" when for the life of us we cannot think of a single enemy for him to dispose of. So also we think there ought to be an alternative for the Third Collect at Evensong—"Lighten our darkness." The repetition of this prayer in the early afternoon, and on other occasions when "this night" is somewhat in the future produces the feeling of a misfit.

Passing on to the Athanasian Creed we find that comparatively few clergymen now use it at all and those who do generally confine its use to Trinity Sunday. The Irish Church deleted the Rubric regarding its use, so that it stands in the Prayer Book as a great monument of the past. The American Church dropped it from the Prayer Book altogether. The Irish solution of the difficulty would appear to us to be the better one. In any case granting the truth of the Creed as a Creed what justification is there for its use in Divine worship with those damnatory clauses which no amount of translation can soften to any extent. "Whosoever will be saved, before all things it is necessary that we hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled; without doubt he shall perish everlastingly. And the Catholic faith is this, etc." No more and no less, take it, believe it, every bit of it or everlasting punishment awaits you. Something has to be done with this. Again take the service for the public baptism of infants, in one of the opening prayers are these words, "That he coming to this Holy Baptism may receive remission of his 'sins.' Mark you it is not 'sin,' original or potential, but 'sins.' Now how can we speak of the "sins" of an infant but a few days old? The American Prayer Book reads thus: "He coming to Thy Holy Baptism may receive remission of sin." Once more in the Confirmation service there is a difficulty where the Bishop who asks a number of candidates, one or more of whom may have been baptized the day previous, if they are willing "to ratify and confirm, the solemn promise and vow that was made in your name at your baptism," and further in-

quiring if they feel "bound to do those things which your godfathers and godmothers then undertook for you," when, of course, no one undertook anything for them. The American Church has recast the question to meet this contingency. "Do you here in the presence of God and of this congregation renew the solemn promise and vow 'that ye made,' or that was made in your name at your baptism, ratifying and confirming the same and acknowledging yourselves bound to believe and to do all those things which 'ye then undertook' or your sponsors then undertook for you?" Every clergyman has, we fancy, felt the painful inappropriateness of these words in the Burial Service. "We give thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world." A young husband snatched from his wife and family, leaving them unprovided for, or a young woman cut down when life looks so attractive, how can we fill these words with meaning. It may be ideally right to be thankful under such conditions but that is certainly not the way we usually desire to express ourselves. The introduction to the marriage service is another feature of the Prayer Book that needs attention. Such instruction as is there given might possibly be given with propriety in private, but to be given publicly and particularly at a marriage seems to us to be crude and out of tune with the usual dignity and elevation of the Prayer Book. This appears to have been the view of the Irish and American Churches for both have purged this introduction of its objectionable features. The final sample of needed revision will be the Communion Service. In the opening sentences of this service we express a fervent wish for a return to an ancient form of discipline, and we have never heard of any one raising a finger to revive that discipline. The service is one which many people participate in with a given resolution to be faithful to what the Church has provided for us, but we cannot recall any real response to this service. "The Penitential Office" in the American Prayer Book that takes the place of our Communion Service seems to us to be much more real and much more suitable and edifying.

We come now to the question of enrichment. A little thought will lead us to conclude that the altering and amending of what we have is not the whole problem, we must add something entirely new. The first point, therefore, that we would refer to is the opening Sentences. At present these sentences seem to contemplate only a call to confession. We think our American brethren have improved matters very much by adding sentences which include adoration, praise and worship. They also have provided special sentences for the chief seasons of the Church year, so that at Advent, Christmas, Easter, etc., the very first words uttered in the sanctuary strike the key note of the service of the day. We are in the next place conscious that there ought to be some provision for abbreviating the "Te Deum" under certain circumstances or providing an alternative other than the Benedicite. The elaborate settings to which the "Te Deum" is put, preventing the congregation in many instances from taking part in it other than as onlookers renders this a serious problem in a popular service. The Irish Church has provided as an alternative the one hundred and forty-eighth Psalm, "O praise the Lord of Heaven, praise Him in the height." The American Church has apparently not touched this at all. Our impression is that we could find something even more effective than the Irish solution. Passing on to the service for the burial of the dead, we think there ought to be an alternative lesson provided. That great chapter from St. Paul's first letter to the Corinthians is under certain circumstances a magnificent lesson to be read in the hearing of the people. But there are many occasions when it seems out of tune with the special circumstances under which it is read. It is lengthy, argumentative, intended to overcome

doubt and obscurity regarding the future. Who of us who have officiated at funerals, have not felt that what was wanted at times, was not argument but words of tenderness and hope; words that assumed belief in the other world life. Particularly is this the case at the burial of a child. We grow impatient at logic under such conditions and yearn for the more tender assurances that may be found elsewhere in Scripture. We also think that some alternative prayers, with those who are bereaved more especially in mind, would be a great improvement. Again every clergyman must have felt how defective the service for the visitation of the sick is, particularly in providing suitable exhortations and prayers for those who are ill but concerning whom there is no apprehension of death. Then we feel that the American Church has done a very wise and useful thing in providing prayers for use morning and evening in the family. It is all very well to call upon our people to have family prayers, but it is only the part of wisdom for the Church to provide her children with the means of observing this splendid ideal. It is further an almost universal practice of the Church to provide special services for Harvest Thanksgiving and missionary meetings and these services ought to be incorporated into our Book of Common Prayer, giving them as much honour, at least, as "the Communion Service," or the service "to be used at sea." Many other things we might refer to but we must refrain. We have honestly attempted to set forward this movement, deeply convinced that much of the future progress of the Church in Canada is bound up with the proper solution of this problem. Spectator's brethren have not seen fit to elect him as a delegate to the General Synod, so he will be debarred from the privilege and responsibility of carrying this question into that great assembly. But other and worthier hands will, we have no doubt, carry on what has already been begun and what will sooner or later be completed. It is a work that will take years to consummate and they who have passed middle life must lose no time if they hope to have a share in this great undertaking. We are convinced that the Canadian Church is really ready for revision if only a dozen of our leading Churchmen would declare themselves unequivocally on the subject.

Spectator.

BOOK REVIEWS.

Literary Intelligence.—In view of the forthcoming Quebec Celebrations, a most interesting work is in preparation by Messrs. Sampson Low, Marston & Co., Ltd., entitled, "The First English Conquest of Canada," with some account of the earliest settlements in Nova Scotia and Newfoundland, by Henry Kirke, M.A., B.C.L., F.R.G.S.

This gentleman is a descendant of the Captain Kirke whose name is so intimately associated with the early conquest of Canada, and in the work he throws a flood of light upon that period of Canadian history. Mr. Kirke is no stranger to literature; he is already the author of several works of importance, viz., "Twenty-five Years in British Guiana," "From the Gun Room to the Throne," etc., etc.

Five-Minute Object Sermons.—Through Eye-gate, and Ear-gate, into the City of Child Soul. A book for the nursery, for parents, teachers, and for all interested in the training and education of children along moral and religious lines. Five-minute object sermons to children, by Sylvanus Stall, D.D., author of various books, Thirteenth Thousand. The Vir Publishing Company, \$1 net.

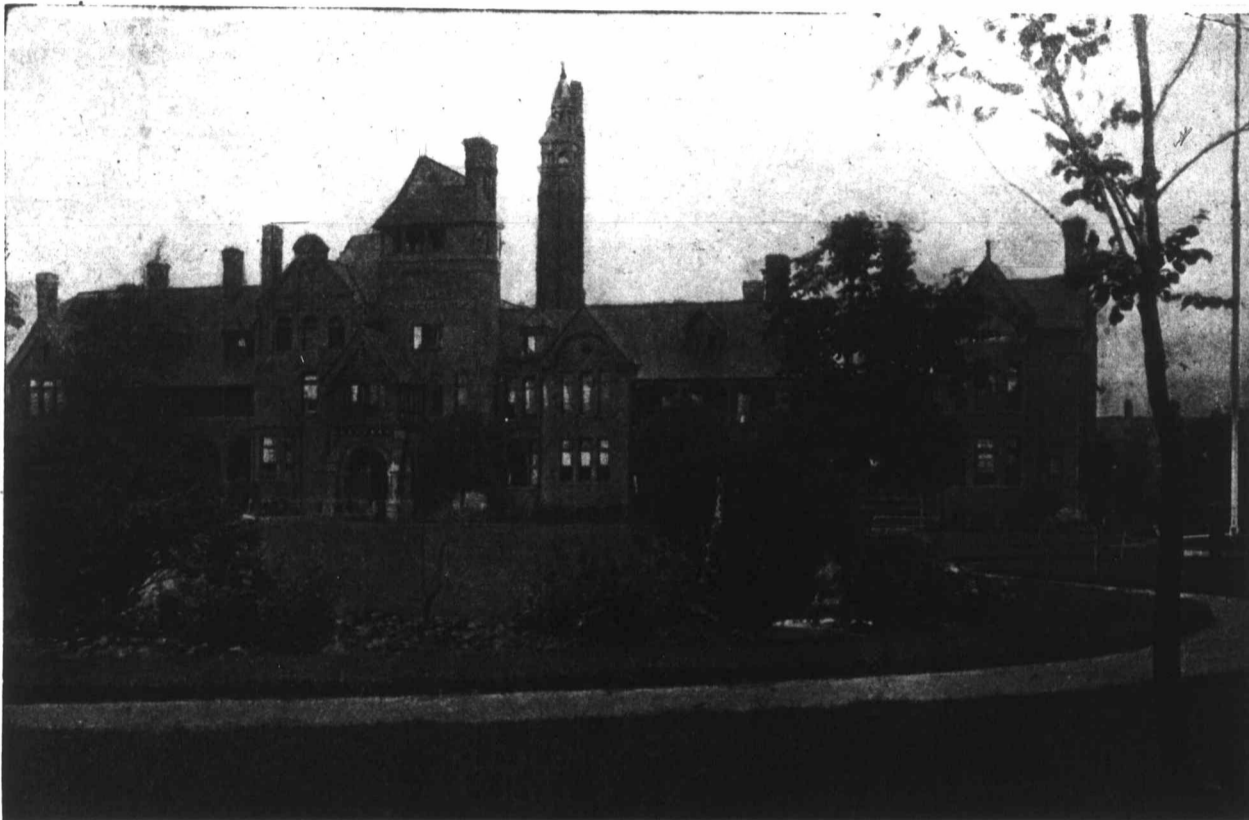
The New York "Independent" says, "Dr. Stall is an expert in the line of work attempted, and we may add achieved in this little book. He addresses little object sermons as bright, pithy, and taking as they can be with a good point to them always,"—and we may let it go at that. Dr. Stall, of course, does not tell the children how they are made God's children; they must come and be made His children, we presume, in after years. Dr. Stall's sermons convey a very great deal of useful information on various topics used as religious illustrations. The sermons are entertaining, and, no doubt, are instructive.

TORONTO HOSPITAL FOR INCURABLES.

No institution appeals with greater urgency to the sympathies of the public than the one whose name stands at the head of this article. Opened in 1875 in a small cottage on Bathurst Street, with only fourteen patients, "the Home," as it was then called, filled so manifest a need that very soon larger quarters were demanded and the commodious and handsome building now standing between Dunn and Close Avenues, south of King Street, was opened on December 13th, 1880. The corner-stone of the east wing, which was first erected, was laid by the Princess Louise in September, 1879. It was soon found necessary to add to the accommodation afforded by this wing and from time to time additions have been made until to-day there is room for 140 patients. One wing being erected for patients suffering from cancer, and known as the "Cameron" wing through the munificence of Mrs. Cameron, widow of the late Mr. Cameron. From the day that this present building was opened to the present time, there has been one steady advance towards perfection, and while there is yet much to be desired, we have now a building and equipment of which the citizens of the Province may well be proud, and for which many a poor sufferer is deeply thankful, nor are the managers satisfied that progress towards perfection shall yet cease, but as money and opportunity will allow some new improvement is ever being added. The Hospital for Incurables has not been without its traducers and occasionally one hears echoes of some old complaint which has been reiterated over and over again, but as a complete answer to such statements the managers invite visits from those who make these statements and others who are inclined to believe them that they may see for themselves and judge according to the true facts. There were in the Hospital on 31st May 137 patients, 65 men and 72 women, with a large waiting list of 40 men and women. Of the 137 in the Hospital 83 are non-pay patients, 81 from Toronto and 2 from outside, 20 of the remaining patients pay less than three dollars per week. Of these patients there are 38 men and 45 women who are unable to walk, 98 patients unable to dress themselves, 62 men and women are as helpless as infants, unable to do anything for themselves. There are 267 trays served daily. The Superintendent in her last annual report says, "Besides the regular bed-making and bed-changing, there are about 600 extra draw sheets used weekly for the helpless patients. Every patient has an entire bath every week, while some have to have that service performed daily. The entire responsibility of this work rests upon seventeen nurses and three male attendants, two nurses and one attendant being on night duty." The great care that the patients receive is manifest from the long lives which many are living under present conditions, e.g., "two have been in the Hospital for twenty-seven years, three for twenty-five, twenty-two, and twenty years respectively, two have been cared for nineteen years, one eighteen years, three each seventeen, sixteen and fifteen years, and two thirteen years. In order to carry on this work a large staff is necessary. There are twenty-three on the domestic staff, two engineers, three laundresses, one cook, two painters, one gardener, two kitchen men, eight housemaids and four men of all work." Our readers will readily understand the great outlay which the maintenance of such an institution involves, and when the excellent work which is being done is remembered we are sure that all who can will gladly contribute something towards the annual maintenance. In 1903 a training school for nurses was established in the Hospital which is doing excellent work. Arrangements have been made whereby the nurses may take a postgraduate course in Bellevue and the

allied Hospitals in New York when they receive training in "Obstetrics, Surgery, Medical Nursing and Children's Diseases." We have hitherto only spoken of the physical care of the inmates. It must be remembered that this is an Undenominational Hospital. Religious services are held in the Hospital by the ministers of all religious bodies. The church services are conducted by the clergy of St. Mark's and the Church of the Epiphany, Parkdale, who are also responsible for the bedside ministrations. A church service is

to awaken a wider interest in this important charity. One of the greatest needs is a "Home" for nurses. When we take into account the character of the work done in the Hospital, difficult and trying as all nursing must be even to the most earnest, energetic and loving natures, and then add to this the fact that the nurses here have not the encouragement of seeing their patients nursed back again to health, the need of a building becomes more manifest when, as the Superintendent herself says, "Our nurses can have comfortable rooms of their own, with library and sitting-room, where the desire for social chat can be gratified, if necessary, but where they can be entirely free from the environment they are forced to be in during the day." The cut showing the patient who had been "27 years in the Hospital" teaches us a lesson in patient submission to our Heavenly Father's will worth our learning. Miss Maggie Robinson passed to her eternal reward within the present month after more than 27 long years of cheerful suffering. Never was she known to murmur though her lot was to be still as shown in the cut. She truly "waited upon God" and God gave her grace to "endure." She is but an example of many another in the Hospital who must spend long years of waiting for the call to come into that "rest which remaineth." Surely it is our



The Toronto Hospital for Incurables. Opened on the 13th of December, 1888, by His Honour the Lieutenant-Governor of Ontario, John Beverley Robinson.

held on one Sunday afternoon in each month by one or the other of these clergy, the other Sundays being supplied by the ministers of one of the other denominations. There is a celebration of the Holy Communion on the first Thursday of each month. One of the most pleasing features connected with the work of this Hospital has been the interest shown by so many different people in the way of treats for the patients, e.g., an automobile

duty to do what we can to relieve the long period of suffering for those who but for such an Institution as this must suffer amidst surroundings which must aggravate rather than relieve their sufferings. We trust that whenever called upon our readers will readily respond and do whatever may be possible to assist those engaged in this noble and Christlike work.



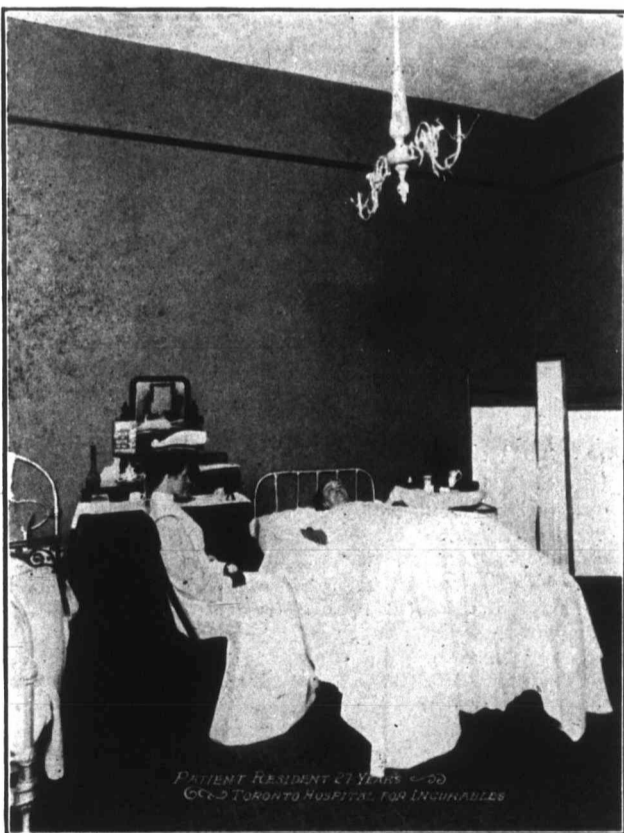
THE EUCHARIST.

"My children, daily in your church I stand,
And bring you priceless blessings in My hand—
"The Food and Drink which make the spirit live,
The pardon that none else hath power to give.
"What holds you back? Why do ye keep away?
Do ye not need fresh grace from day to day?
"Your couch so soft, find ye it hard to rise?
My couch was earth, My covering was the skies.
"Perchance ye fear the dark and wintry street;
I toiled for you with worn and bleeding feet.
"Perchance ye think ye are not in My debt;
What more could I have given you than ye get?
"Surely My bitter cross is in your view;
That Cross was borne, not for Myself, but you,
"If sense of your unfitness holds you back,
Who but Myself can give you what ye lack?
"What if that day, ye come not to My board,
Should bring the swift, sharp summons of your Lord?
"My children, be not fearful, come to Me
Like Peter walking on the treacherous sea.
"Children, I stand amongst you day by day:
Oh, if ye love Me, do not keep away."
—Frederick George Scott.



A PRAYER FOR THOSE WHO HAVE LITTLE WORLDLY WEALTH.

O Heavenly Father, who hast said, "The silver and the gold are mine," I pray Thee leave me not out of the number of those who have the privilege of offering a gift to Thee with those who come from near and far. If I have but little, I will do my duty gladly to give of that little; and I humbly pray Thee to take what I have, my influence, my prayers, myself, and use it for the spread of the Gospel and of the Christian Church in all lands, for Jesus Christ's sake. Amen.—The Church Family Newspaper.



PATIENT ROOMMENT 67 YEARS OLD
COURTESY TORONTO HOSPITAL FOR INCURABLES

ride about the city, concerts, a tea on the lawn, etc. We are sure that they who seek to lighten the burden of these sufferers in this way, and who contribute towards the support of the Institution will hear sounding in their ears the commendation of our Blessed Lord Who said, "I was sick and ye visited Me. . . . Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me." Our object in writing this article is

The Churchwoman.

OTTAWA.

Ottawa.—Lauder Memorial Hall.—The regular monthly meeting of the Woman's Auxiliary of the Ottawa Anglican Diocese was held in this hall. An interesting item was the reading by the president, Mrs. Tilton, of the minutes of the first meeting of this organization held in Ottawa. This Auxiliary was formed in 1885 and the first meeting was held in St. John's Church Hall on April 21st of that year. The president now in office and several of the other members of the executive were present at that time. Mrs. Geo. E. Perley, the Treasurer, read her report for the month, showing receipts to be \$435.06, of which amount \$311.15 went towards the Diocesan Thank-offering. Mrs. Geo. Greene reported for the Dorcas Society that three bales had been prepared and that the organ which she had been authorized to ship to Fort a la Corne, Sask., had been duly sent. Mrs. Greene also requested that all articles for the bale for the lepers in China be sent to her address. Miss Parmalee, Junior Secretary, stated that \$26 had been raised by juniors and given to the thank-offering. Mrs. W. A. Read reported in the absence of Mrs. Doney, the Treasurer of the Extra-cent-Day Fund, that \$6.01 had been collected. Mrs. Montague Anderson, Secretary of Literature, reported receipts for month to be \$15.66, and expenditure \$18.42. The Executive Committee met for a short while at the close of the meeting, and made some arrangements toward the billeting of the several delegates who will be present at the tri-ennial to be held here in September. Conveners for a number of committees were elected as follows:—Reception, Mrs. Geo. E. Perley; billeting, Miss Bogert; hall, Mrs. Greene and Mrs. Perley; entertainment, Mrs. W. A. Read, Miss Low and Miss Bogert; luncheon, Mrs. (Dr.) Montizambert and Mrs. E. H. Capp; courtesies, Mrs. J. R. Armstrong and Miss Parmalee; literature, Mrs. Montague Anderson. Mrs. W. A. Read was appointed as general Convener of these committees, while Mrs. Montague Anderson will act as Treasurer.

St. Luke's.—A successful rummage sale was held last week by the ladies of the Parish Guild of this church. All of the articles were disposed of, the proceeds amounting to \$31 which goes to the general funds. The ladies in charge were Mrs. W. Holmes, Miss May Holmes, Mrs. Jas Sheppard, Mrs. Geo. Morris, Mrs. H. Booth, and Mrs. Robert Barnet.

KOOTENAY.

Nelson.—The annual (second) meeting of the Kootenay Branch of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, took place in this place on May 28th and 29th last, commencing with a celebration of the Holy Communion in St. Saviour's Church. The Ven. Archdeacon Beer, of Kootenay, and the Rev. T. Blaylock assisted the rector, the Rev. F. H. Graham, at the celebration, and Archdeacon Beer preached a sermon that contained much practical advice and useful comment on the work of the Auxiliary.

At 2 p.m. the business meeting commenced in the Parish Hall, and twenty-two members answered the roll-call. Each Branch was represented by two delegates or representatives. The W.A. Litany was read by the Rev. F. H. Graham, and Archdeacon Beer also took part in the proceedings. After the minutes of the last annual meeting had been read and passed, letters of greeting were read from the General Board, and also from the Ottawa Diocesan Board. The President's address was listened to with interest, as she spoke of the work that has been accomplished during the past year. A Senior Branch has been formed at Grand Forks, and a Junior Branch at Summerland. Two Babies' Branches have been started, at Nelson and Kaslo,—this portion of the work was specially commended to those who wish to forward the work of God, as it is the training, in the right missionary spirit, of those who will eventually carry on the work. The address closed with an earnest appeal to all, to link prayer with work. Then came the reports of Secretaries in the following order:—The Recording Secretary showing the number of meetings held during the year to have been 3 (three) regular, one special, and eleven executive meetings, with excellent attendance. The Senior membership is now 140, and there are four Junior Branches. All the Branches have fulfilled their pledges, some in excess of their promises.

The Corresponding Secretary's report showed much interesting correspondence in regard to the work, all Branches are giving their loyal support to the Board. The growing interest apparent among the members is a proof that our Diocesan Board, though still young, is proving the means of imbuing the members, with the true "esprit de corps."

The Treasurer's report was a most satisfactory one. All pledges having been met, several special donations made and a balance in hand of \$64.90.

The Dorcas Secretary's report showed what has been accomplished by the Branches in the way of outfitting Indian children in Mission Schools, and there had been material help sent to Miss Riddell's Leper Home in Japan. In her report the Junior Secretary expressed an opinion that if the home influence were more on the side of missions, it would be easier to form Junior Branches. Temporary amusements and interests took up so much of the lives of the young in this country that they had little time or inclination for missionary work.

The Secretary of the Babies' Branches pointed out that her work has only lately been inaugurated, that already two Branches have started with a good membership.

"The Leaflet" Editor was able to report that the number of subscribers had increased to one hundred, during the past year, even at the increased price of the "Leaflet Letter" to 20 cents per annum.

The reports of the Branches were then read by their representatives, and showed most satisfactory work and a genuine interest being aroused in the workers. A delegate to the Pan-Anglican Congress, and three delegates to the Triennial were next appointed, and then followed the reading of a paper written by Mrs. Keen, of Kaslo, B.C., which was read and discussed, also an interesting letter from a missionary in India. After a few words of encouragement from Archdeacon Beer, the meeting was adjourned till Friday, 10 a.m., the Archdeacon pronouncing the Benediction.

The meeting on May 29th opened at 10 a.m. with the singing of a hymn, Prayers were read by the Rev. F. W. Graham. The business opened with motions before the meeting. All these motions referred to changes in, or additions to the constitution, and evoked a good deal of discussion; but they were all carried, with the exception of one, referring to the number of delegates from each Branch. An amendment to that was proposed by Mrs. Gilbert Cook, President of the Kaslo Branch, and carried: a Branch of less than 20 members can now send two delegates, of over 20 but not more than fifty, can send three delegates, and a Branch of over fifty can send four delegates to the annual and quarterly meetings. In the discussion that arose over the admission, as W.A. members, of women who are not members of the Episcopal Church, the Rector of St. Saviour's expressed an opinion that "the Church" is larger than the Church of England. Appeals from the General Board were then read, but upon hearing an appeal from the Rev. F. H. Graham to consider the needs of the white settlers in our own diocese before voting monies to outside missions, the appeals were laid aside for later consideration. After an interval for luncheon, the meeting was called to order at 2.15 p.m., and the election of officers took place. This was speedily accomplished, as each officer was unanimously re-elected, with the exception of the Dorcas Secretary, who is leaving for England. The officers of the Diocesan Board are appended below.

In a motion put by Mrs. Applewhaite the matter of the consideration of appeals was left in the hands of the Board to decide at the next, or any quarterly meeting. All pledges will be renewed, as the Branches at their annual meetings, have decided to continue them. At 3.30 p.m. the closing address was given by the Rev. F. H. Graham. The speaker expressed his hearty appreciation of the work of the Diocesan Board during the past year. There had been progress in work as well as in interest. The primary work had been well done, done with diligence and devotion, and the W.A. might be considered to be permanently established in this diocese. He urged all members to obtain information through the newspapers that are devoted to the missionary work, and to use them as the working tools of the W.A. craft. To carry on the chain of thought expressed in a former address, when interest has been aroused by information, the circle of influence widens, and being aided by intercession, the whole becomes an inspiration, ennobling to ourselves, as well as a blessing to others. The speaker urged loyalty to those in authority, that each should recognize "the ranks" in the great Church Militant. He concluded by pointing out that one of the principles of the Church was, that help

should be given, first to those at home, then to those "next door," and then further afield, following the teaching of our Lord to His apostles in Acts 1:8, to witness to Him "in Jerusalem, and in Samaria, and unto the uttermost parts of the earth." A standing vote of thanks was passed to the Rev. F. H. Graham for his address and for his kind help in many ways at the annual; also votes of thanks to Archdeacon Beer, and to the President, and to Mr. G. A. Spink, for so kindly auditing the accounts. The rector of St. Saviour's pronounced the Benediction, which was followed by the presentation of a Life Membership on the Diocesan Board, to Mrs. Harry Bird, by the Nelson Parochial Branch, of which she is the President.

List of officers of Diocesan Board:—Hon. President, Mrs. Beer; President, Mrs. Starkey; Vice-Presidents, Presidents of Parochial Branches; Recording Secretary, Mrs. Barnhart; Corresponding Secretary, Mrs. Applewhaite; Treasurer, Mrs. R. M. Bird; Dorcas Secretary, Mrs. Ebbutt; Junior Secretary, Miss Clawson; Secretary Babies' Branch, Mrs. G. A. Spink; "Leaflet Editor," Mrs. H. Colin Cummins.

NEW WESTMINSTER.

Vancouver.—Christ Church.—The Girls' and Junior Branches of the Woman's Auxiliary, both of which have a membership of 50, held their annual meeting in the schoolroom on Tuesday afternoon, June 2nd, when there was a good attendance of members and friends. The Rev. A. H. Sovereign presided, and after the opening exercises gave a short address on the joy of working for others, true happiness consists in making others happy. The roll-call and reports of the year were then read, though to interest the members in missionaries and their work is the chief aim of the Branches. Yet a considerable amount of practical work has been accomplished, and during the summer months when the meetings are held the girls have undertaken to make garments for the hospital in connection with the Columbia Coast Mission, in which they have already shown a practical interest by making and rolling a quantity of bandages, while the little ones are dressing dolls for the Zenana work in India. Interesting addresses were also given by Mrs. Thaine, Mrs. Lye, and Mrs. Walton, who spoke of the first class of girls in 1899, of which she had charge. After a few earnest words by the Rev. C. C. Owen, the meeting closed with a hymn and the Benediction.

The following officers have been elected. Girls' Branch, President, Mrs. Godfrey; Vice-President, Miss Boise; Secretary, Miss Scoullar; Treasurer, Miss Sylvia Jenns. Junior Branch, President, Miss Butt; Secretary, Miss Ida McLeod; Treasurer, Mrs. Hewett. Tea was provided to which over 100 sat down and did ample justice to the good things on the tables. During the evening a short concert was given by the members of both Branches.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

N.B.—Any Brotherhood man who is wishing to spend an enjoyable two weeks' vacation in July in Muskoka, should communicate with Mr. F. G. Lamb, 88 Robinson Street, Hamilton, Ont.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Mary's.—The Rev. Henry Uphill was inducted as rector of this parish on Sunday evening, May 31st, by the Rev. Canon Smith, Rural Dean of Avaton. The Rev. Canon Dunfield, who read the Bishop's license, read the first part of the service. Other clergy present were the Revs. J. Hewitt and W. L. Mordell. The service, which was very largely attended, was a solemn and impressive one. In the evening the church was again full when the new rector preached his

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first sermon. He took for his text St. Luke 24:50. He also read the Lessons. The Rev. W. L. Morrell read the Prayers. Mr. Uphill came to Newfoundland from England about three years ago as junior curate of St. Thomas' parish in this city, where his services as preacher and worker earned for him the plaudits of all with whom he was associated. His work in connection with the Men's Bible Class of that parish was singularly successful, and during the winter months, when the class met on Tuesday nights, there was a weekly attendance exceeding two hundred men. Mr. Uphill has a large circle of friends in this city by whom he is held in the very highest esteem.

Heart's Content.—St. Mary's.—On Sunday morning, May 31st, the Rev. Francis Smart was inducted as rector of this parish. There was an early celebration at 8 a.m., when the Rev. G. H. Field, Rural Dean of Trinity Bay, officiated, assisted by the Rev. J. L. Brodie, the curate-in-charge of the parish. At 9.30 Matins was said by the Rev. J. L. Brodie, and at 11 a.m. the ceremony of induction took place in the presence of a large congregation. The ceremony was performed by the Rev. G. H. Field, the Rural Dean, who preached a most practical sermon from I. Thessalonians 5:12-13. At 7 p.m. there was choral Evensong, when the Prayers were sung by the Rev. J. L. Brodie. The Lessons were read by the Rural Dean and the rector preached an impressive sermon from the text, "Even as Christ also loved the Church and gave Himself for it."

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The coats of arms in this church have been done over and five of them, which were formerly in the gallery, have been



Mission Church of St. Andrew at Completion of First Day's Work, St. Barnabas' Day, 1906, and in which Service was Held on "Day of Erection."

placed on the wall in the corridor of the church. Four of them are the arms of Governor Parr, Governor Lawrence, Secretary Bulkley and Brig.-Gen. McLean. There are three or four others.

North Sydney.—St. Mary's.—The Rev. H. Feaver, rector of this parish, was recently presented on the eve of his leaving for a trip to England with an address and a purse of gold. The presentation was made to the rector on behalf of the congregation by Mr. Stewart McCawley. A programme of vocal and instrumental music was given and a pleasant evening was spent. Mrs. Feaver accompanied her husband to England.

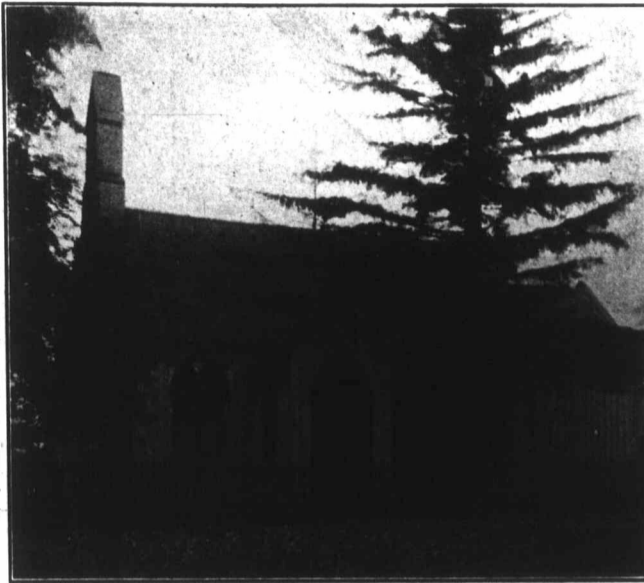
Yarmouth.—Holy Trinity.—A chime of eleven bells, which has been given to this church by Mr. C. T. Grantham, now the president of the Imperial Cotton Company, Hamilton, but formerly of Yarmouth, were used for the first time on Saturday evening, the 30th ult. On the following morning a special dedicatory service was held by the rector, the Rev. R. D. Bambrick, M.A. The bells, which are remarkably fine in tone, were manufactured by the well-known firm of Meneely & Company, of Watervliet, N.Y., at a cost of about \$8,000. The munificent donor of this magnificent peal of bells. Mr. Grantham came especially to Yarmouth to be present at their dedication. He was accompanied by his daughter.

It is true that we ought to "pray for wings," as some one has said, but if God sends crutches instead of wings let us use them as cheerfully and vigorously as we know how.—James Buckham.

FREDERICTON.

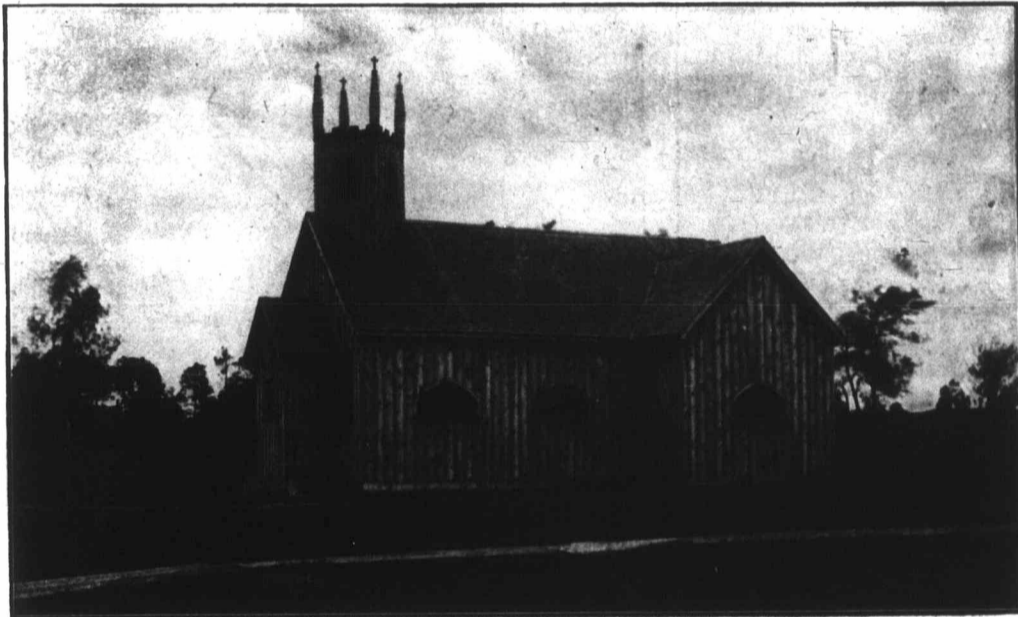
John Andrew Richardson, D.D., Bishop, Newfoundland.

St. John.—St. Luke's.—On Thursday evening, June 4th, in the school-room of this church the St. Luke's Cadets were inspected by Col. G. Rolt



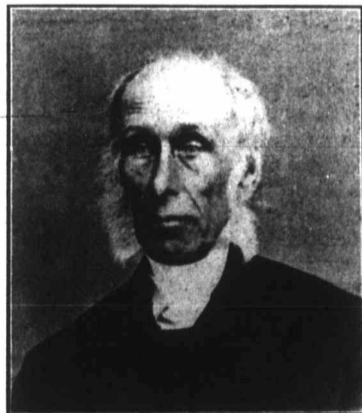
Church of St. Barnabas as Built, 1858; Fence Erected Later.

White, D.O.C., who was accompanied by Lt.-Col. Ogilvie. The room was handsomely decorated and a large number gathered to see the in-



Mission Church of St. Andrew in the Parish of Chester.

spection. The company was put through company drill, manual and firing exercises and physical drill, and Col. White expressed himself very highly pleased with the efficiency and the general appearance. The armory, too, was in-



The Late Rev. James Beaven, D.D., First Rector of Parish of Berkeley and Chester, 1858-1874.

spected and here also the D. O. C. pronounced all very satisfactory, in fact he was well pleased with everything connected with the company. After the inspection the boys enjoyed a banquet with Capt. Day in the chair. There were good speeches

after the edibles had been enjoyed. The officers of the company are Capt. A. E. Day, Lieut. Howes and Lieut. Frame. During the evening Corporals Daley and Rivers were promoted to the rank of sergeant.

QUEBEC.

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

Gaspe.—The clergy of the three coasts have elected the Rev. E. A. Dunn, M.A., rector of New Carlisle and Paspébiac to be Rural Dean of Gaspe in the place of the Rev. Canon Walters. Mr. Dunn is a son of the Lord Bishop of the diocese.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—St. Martin's.—The members of this Sunday School and Bible Classes raised during Lent in free-will offerings for Missions \$300, of which amount \$202.98 is going to the M.S.C.C. Apportionment.

St. John the Divine.—The annual meeting of this branch of the Church of England's Men's Society, the only Branch yet in working order in Canada, was held in the Guild Room of the parish on Monday, the 8th inst. The election of officers for the ensuing year resulted in the selection of Mr. C. O. Heiffenstein as President, and Mr. T. A. Chubb as Secretary-Treasurer.

ONTARIO.

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

Enterprize.—The Church people of this place, whose parish priest is the Rev. J. W. Jones, a

most energetic clergyman, have decided to build a new church, to cost \$3,000. The building will be commenced early next fall, and will most probably be of concrete.

Camden East.—The Rev. R. W. Spencer, late rector of Roslin in the Diocese of Toronto, has accepted this living and is now in residence. The rectory has been painted and papered throughout and various exterior alterations and improvements are in progress.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—Two large parties of Roman priests from Ottawa College are going to canoe down to Quebec to take part in the Latin city's Tercentenary celebration. At the head of one party will be the Rev. Father Lajeunesse and the other party will be led by the Rev. Father Legault. The canoes have been purchased. They resemble in shape the craft used by the early French missionaries and voyageurs who had no other means of travel in olden days when visiting the various members of their respective flocks who were scattered over a huge extent of territory.

Ottawa.—Holy Trinity.—A beautiful memorial window in honour of Driver Robert Bradley, of D.

Battery, R.C.A., who was drowned at Van Wyck's Vlei, Cape Colony, April 2nd, 1900, was unveiled in this church on Sunday, the 7th inst., by the Rev. F. W. Squire, the rector, who spoke in terms of warm appreciation of the dead soldier. A number of former comrades of deceased were present.

TORONTO

Arthur Sweatman, D.D., Archbishop and Primate.
William Day Reeve, D.D., Assistant Bishop,
Toronto.

Toronto.—St. Alban's Cathedral.—The Assistant Bishop of the Diocese held a general Ordination service in this cathedral on last Sunday (Trinity Sunday), morning, when he ordained the following gentlemen to the diaconate and priesthood respectively:—Deacon, Mr. H. Bracken; Priests, The Rev. R. L. Vaughan and H. R. Mockridge. The Ven. Archdeacon Warren, Archdeacon of Peterborough, presented the candidates to His Lordship and preached the Ordination Sermon, a most helpful and practical address. The Rev. S. Orpwood and H. T. Archibold, were also present, and took part in the service. At its close the Bishop—acting for His Grace the Archbishop—licensed the Rev. H. Bracken to the charge of Inglewood Avenue Mission, Toronto. The Rev. R. L. Vaughan is curate to the Ven. Archdeacon Sweeney at St. Phillip's, Toronto, and the Rev. H. R. Mockridge is curate to the Rev. C. Ensor Sharp at St. Thomas' Church in this city.

Cartwright.—Bishop Reeve visited this parish on Tuesday, the 9th inst., and confirmed nineteen

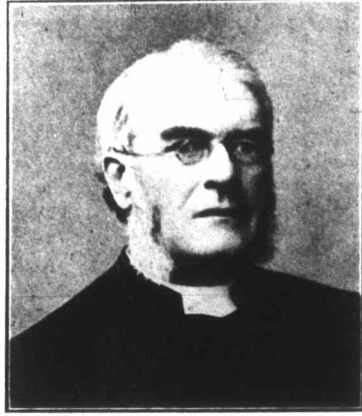


Rev. W. L. Baynes-Reed, Rector of Parish of Berkeley and Chester, 1900-1905, and Present Rector of Berkeley (Norway).

candidates, eight males and eleven females, who were presented to His Lordship by the rector, the Rev. J. H. Kidd.

Chester.—St. Barnabas'.—The Jubilee Festival of this church commemorative of the 50th anniversary of the erection of the Church, was held on St. Barnabas' Day, June 11th. Holy Communion was administered by the rector at 7 and 9 o'clock in the morning in the parish church, which was removed bodily last fall to its present site. At 7.45 p.m. a short thanksgiving service was held, the congregation filling the pews. The sermon was preached by the Right Rev. Dr. Reeve, Assistant Bishop, the prayers were read by the rector, the Rev. Frank Vipond, the special lesson by the Rev. Canon Macklem, Provost of Trinity College, and the Psalms by the Rev. Robert Ashcroft, rector of York Mills, and one time minister in charge of St. Barnabas'. The service was most hearty; responses, hymns and psalms being joined in earnestly by the large congregation. The choir, under the direction of Mr. A. E. Hewitson, organist and choirmaster, have been most helpful in developing the services at St. Barnabas', and on the present occasion their efforts were much appreciated by all. The social festivities included a garden party from 4 to 10.30, at which there were many varied attractions. A large committee had worked hard for three or four weeks and they were well repaid for their efforts in the large crowd that thronged the grounds. Two hundred and fifty Sunday School children were provided with tea. Among the guests present were the Assistant Bishop and Mrs. Reeve, the Rev. Canon

Coxley, the Rev. Canon Macklem, D.D., the Rev. Canon Ingles and Mrs. Ingles, the Rev. Canon Macnab and Mrs. Macnab, the Rev. Dr. Osborne and Mrs. Osborne, the Rev. J. McL. Ballard and Mrs. Ballard, the Rev. R. Ashcroft and Mrs. Ashcroft, the Rev. W. L. Baynes-Reed and Mrs. Baynes-Reed, the Rev. J. Bushell, the Rev. E. R. Biggs and Mrs. Biggs, the Rev. Mr. Macfadyen, pastor of Chester Presbyterian Church, and Mrs.



The Late Rev. Charles Ruttan, Rector, Parish of Berkeley and Chester, 1874-1900.

Macfadyen, the Rev. J. McIntosh, pastor of Chester Baptist Church and Mrs. McIntosh, W. F. Maclean, Esq., M.P., and the Hon. R. A. Pyne, Miss Beavan, who came over from Niagara to be present at the jubilee of the church built by her father, the late Rev. Dr. Beavan, in 1858. Over 600 people enjoyed the festivities, which concluded at 10.30 with a splendid display of fire-works, con-

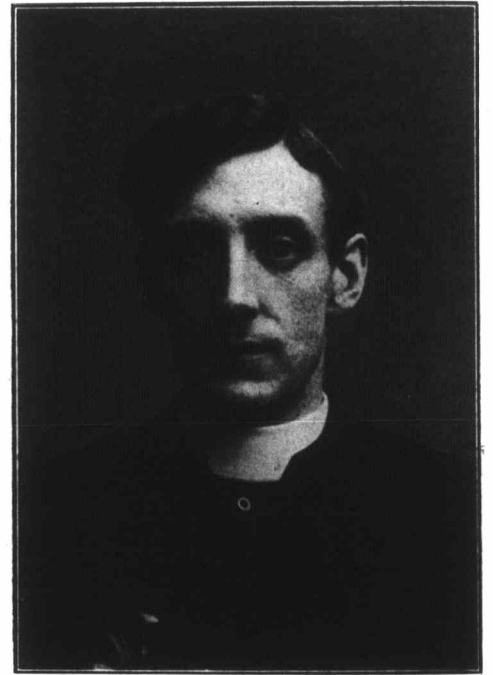


The Present Church of St. Barnabas', Chester.

sisting of fifty large rockets—one for each year—fifty large Roman candles and fifty canon crackers, which had kindly been provided by W. F. Maclean, Esq., M.P., and the Hon. A. R. Pyne, Provincial Minister of Education. The Don Valley band played during the evening, and several character songs were given by some of the Sunday School children of St. Andrew's, under the direction of Mrs. Webley. The attendance was over 700.

Fifty years ago the Church of St. Barnabas was built on a spot just outside the present limits of the City of Toronto. It was one of the first eight churches of the Church of England to be erected in Toronto or immediate neighbourhood. Chester was then, and in fact until less than three years ago, part of the parish of Berkeley (Norway) and Chester, the parish church being over three miles away. The section ministered to from St. Barnabas' was, and is, a large extent of territory, embracing nearly a square mile in the city and an area of over four miles in the township. The church was erected through the efforts of the late Rev. Dr. Beavan, who, in addition to his duties as a Professor at King's College and Toronto University, conducted Sunday services at St. John's, Norway; St. Barnabas', Chester, and Yorkville Mission (now St. Paul's Church, Bloor Street). Dr. Beavan was the first rector of "Berkeley and Chester," the only parish at that time, except Trinity, east of St. James' Cathedral. He was succeeded in 1874 by the late Rev. Charles Ruttan, who died in 1900 when the acting rector and present incumbent, the Rev. W. L. Baynes-Reed, became rector of the double parish. Some time previous to 1858 occasional services were held in a building just off the Don Mills Road, immediately north of Winchester Drive. We have read in diaries of Dr. Beavan covering the years

1857-8 of conferences being held in regard to the erection of a place of worship which would meet the requirements of the Church of England population in Chester. At one such conference, held at the residence of the late Mr. Garrett F. Frankland, it was decided to accept the offer of Messrs. Playter, all of whom passed away some years ago, of a quarter of an acre of land on Ellerbeck Street. The timber on the land was purchased and used in the erection of the church. An offer of a site by the late Mr. Blong on Danforth Avenue, very near the present site, was not accepted, the impression evidently being that Ellerbeck Street would be the centre of the village. A glance at the plan published fifty years ago would easily account for such an impression, as streets are shown thereon, running eastward, which have, however, not materialized to this day. Subscriptions were received from many sources, and the little Church of St. Barnabas' was built. The ministrations of Dr. Beavan, whose memory is still revered by the few survivors in the parish who remember him, were practically given free. The records show that in 1869-70 the amount of general collections, Sunday, was \$82.80. Special collections amounted to \$24.55. These were supplemented by special donations towards repairing and decorating the church, amounting to \$85. Thus the total receipts for the year were \$192; and yet the same report shows, strangely enough, that a balance of \$35 was carried forward to the next year. The following year showed an increase. In 1900 the necessity of a more definite effort to improve the parish machinery was apparently responsible for the resolution, "That the sum of \$34, part of the balance in hand, be placed in the bank as a building fund for the erection of a new



The Rev. Frank Vipond, the First Rector of the Separated Parish of Chester—Curate-in-Charge, 1903-05; Rector, 1905-1908.

church." The conditions for forty-five years were: A large district with a scattered population, the preponderating majority of whom were wage-earners with very limited means; no other facilities for carrying on the work than those afforded by the little wooden church situated in a picturesque but out-of-the-way and at times almost inaccessible corner, and without other building for holding Sunday School and organization meetings; dependent for all revenue for stipend and other purposes upon the offerings of the small congregation. Such were the conditions under which for forty-five years the work of the Church of England had to be carried on over an area of five miles on the edge of, and partly in, the city of Toronto. Among those who ministered faithfully at St. Barnabas' under these conditions were (in addition to three rectors of the combined parish already mentioned): The Rev. Dr. Strong, the Rev. E. R. Stimson, the Rev. J. P. Ross, the Rev. R. Ashcroft, the Rev. L. W. B. Broughall, the Rev. G. L. Starr (Canon), the Rev. F. C. C. Heathcote, the Rev. Godden, the Rev. R. J. Coleman, the Rev. F. D. Tyner, with several occasional Divinity students. In a letter of appeal recently issued, the present incumbent said: "The seed sown in the past years has born fruit, and I am thankful to say that the devotion and earnest efforts of a comparatively small band of workers during the last five years have resulted in the provision of extended equipment for carrying on the work of the Church, which up to 1904 was the same as provided forty-six years previously." In 1905 St. Barnabas', Chester, was erected a separate parish by the Archbishop, and the present incum-

eld in regard worship which he Church of one such cont late Mr. Gar to accept the m passed away acre of land on the land was of the church. Blong on Dan it site, was not ly being that e of the village. fifty years ago impression, as ing eastward, zed to this day. many sources, bas' was built. whose memory s in the parish ily given free. the amount of \$2.80. Special hese were sup- wards repairing nting to \$85. ar were \$192; ngely enough, forward to the ed an increase. finite effort to apparently re- t the sum of e placed in the ction of a new

bent, the Rev. Frank Vipond, was instituted by His Grace in June, 1905, and inducted as the first rector in the parish church of St. Barnabas' by the Ven. J. Fielding Sweeny, D.D., acting for the Archbishop, on October 15th, 1905.

The needs at the north end of the parish were imperative. The little Church of St. Barnabas' had stood practically as originally erected, but during the two following years, 1904-06, a parish room was added, the church enlarged, and the Mission Church of St. Andrew built. The necessity of providing a Sunday School and rectory also impressed itself upon the Vestry in the fall of 1906. As, under the circumstances, the most expeditious way of meeting these requirements, efforts were made for the purchase of land adjacent to the church. After waiting many months, and being unable to secure the land, and the parish boundaries having been extended to Sparkhall Avenue, the Vestry decided not to postpone any longer what had been suggested by different members of the Extension Committee of the Ruri-Decanal Conference, and what was obviously the wisest course to pursue—the selection and purchase of a new site near Danforth Avenue, accessible from all parts of the parish. The present site at the corner of Danforth and Hampton Avenues was finally selected, and arrangements for the purchase at \$1,830, or made by paying down \$430, the balance to be paid in two years in equal instalments, \$500 being promised by the Church Extension Committee.

On Monday, September 30th, 1906, the church was placed on its present site, the accomplishment being announced by the ringing of the church bell at 5.30 p.m. The excavations around which is now built our Sunday School, were the voluntary work of a number of parishioners who for four weeks came nightly and worked by lantern light until 9.30, and who also gave their Saturday afternoons to their labour of love. In addition to this extension work at the parish church, an earnest effort was made to bring the services of the Church within reach of a scattered but fast increasing population, mainly from the Old Country, at the north end of the parish. In the spring of 1906 the erection of a Mission Church was undertaken. With earnestness and enthusiasm and faith, several young Brotherhood men entered into the project. The rector had less than \$100 in hand when fifty feet of land and the lumber were "bought," but before a general appeal that the rector was preparing could be sent out, the Extension Committee of the Ruri-decanal Conference proffered help, and paid for the land and materials to the extent of over \$1,200, or about two-thirds of the total cost.

The Missioff Church (St. Andrew's) was built by our own people on St. Barnabas' Day, June 11, 1906. At 5.45 a.m. we had a short service in the open air on heavy joists which had been previously placed in position. During the day from 12 to 60 volunteers worked until 8.40 p.m., when service was again held on the same spot, but within the walls and beneath the roof of St. Andrew's Church, within which, altar, organ, reading and prayer desks and pews had been placed. Four clergymen, the Rev. Canon Farncomb, the Rev. W. L. Baynes-Reed, the Rev. J. F. B. Fotheringham, and the rector, the Rev. Frank Vipond, took part in service, and addresses were also delivered by leading laymen; the male members of the choir, and a large number of the 150 constituting the congregation had not time to go home, and worshipped for the first time in St. Andrew's Church in the partial attire in which they had laboured, and with the dust accumulated in fifteen hours' hard and earnest toil in building a House of God. It took several weeks to finish the work, but services have been held every Sunday since the day of erection. A photograph taken early the following morning showing what had been done in one day is an interesting memento of what earnest lay people can accomplish. Last year the worshippers at St. Andrew's erected on the church land, by their own efforts, and are paying for, a hall in which gatherings of different kinds, including Sunday School, boys' club, lantern services and social meetings are held. Thanks, under God, are due to the devoted and earnest lay people who have thrown themselves into the work, that within four years the floor space in the parish, available for Church, Vestry and Sunday School purposes has been increased fourfold. The average attendance of worshippers, and of communicants at the Sunday services is more than double that of five years ago; the Sunday School rolls with infant classes of over 100, have nearly trebled.

"Sweet flowers are slow, but weeds make haste."

NIAGARA.

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

Hamilton.—St. Stephen-on-the-Mount. — Whitsunday was very fittingly observed in this church. At 11 a.m. Holy Communion was celebrated by the Rev. Canon Bull, assisted by the incumbent, the Rev. A. D. Caslor. The congregation was large and included a class of boys from the Y. M. C. A. in charge of their instructor, who were out for a morning walk and dropped in to join in the worship of the Church. The altar was very beautifully decorated with white flowers contained in a set of flower-holders presented by a member of the congregation and used for the first time that morning. At 3 p.m. the Children's Floral Festival was held, attended by the school children, and a goodly percentage of their parents and friends. The altar and chancel were banked with flowers and each scholar came forward and placed a bouquet upon a tray provided for the purpose, which were solemnly presented to Almighty God upon the Altar, to be later distributed among the sick in the parish as well as the hospitals. The address was given by the Rev. A. D. Caslor, in which he pointed out some of the great lessons to be learned from the flowers. "These, being God's creations, were perfect in every detail and in contrast with the highest works of man, showed the latter to be but full of imperfections. The flowers also showed us God's love for beauty, and His consequent demand for all that is beautiful in connection with His holy worship, but above even this He demands holy and beautiful lives from His children. Lives consecrated to His service, devoid of selfishness and full of sympathy for others." The children listened very attentively and at the close carried the flowers to those who were unable on account of ill-health to be present. Mr. Walter Blandy, who at one time was the Secretary-Treasurer of the Sunday School, kindly assisted in the service by reading the Lesson. So successful was this service that it was decided to make it an annual affair, and it is to be hoped that it will be productive of rich blessing upon all. This church will be one year old on the 1st of September next, and it is the earnest hope of all interested that the remaining debt of \$600 may be wiped out by that date. The church is situated on the Mountain top in a rapidly growing settlement just on the outskirts and overlooking the city. The people have done their utmost in the past and deserve every encouragement, as they are all without exception belonging to the working classes. The church is greatly in need of some choir stalls, a sanctuary chair, some silk purses and chalice veils. If any kind Churchman feels disposed to contribute any of these articles, they will be greatly appreciated; any expenses in connection with these articles being cheerfully paid by the wardens. Any assistance which can be given toward the reduction of the debt will also be a great blessing to this growing parish and will be promptly acknowledged by either the People's Warden, Mr. Robt. Hooper, M.A., Hamilton P.O., or the Incumbent's, the Rev. A. D. Caslor, Mount Hamilton.

HURON.

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

London.—St. Paul's Cathedral.—The Lord Bishop of the diocese held a General Ordination in this cathedral on Sunday, June 7th (Whitsunday), when the following gentlemen were ordained to the diaconate and the priesthood respectively: Deacons, Messrs. Hubbard Millar, Huron College; Thomas Henry Perry, Wycliffe College, Toronto and Sidney Rupert Ward, Trinity College, Dublin. Priests: The Revs. G. A. Andrews, B.A., Memorial Church, London; G. B. Cox, B.A., Hanover; T. J. Hamilton, B.A., Bervie; J. M. Horton, Ripley; F. K. Hughes, Thedford; D. F. Washburn, B.A., Millbank; W. J. Spence, Milverton. The candidates were presented to the Bishop for Ordination by the Ven. Archdeacon Young, Archdeacon of Norfolk. The Ordination sermon was preached by the Rev. T. G. Wallace, rector of Woodstock, Ont. At the close of the service the Bishop licensed the newly-ordained deacons as follows: The Rev. H. Millar, Dundalk; the Rev. T. H. Perry, Trinity, St. Thomas, and the Rev. R. Ward to Ripley. Of the priests the Revs. G. A. Andrew, G. B. Cox, T. I. Hamilton, F. K. Hughes, C. F. Washburn and W. J. Spence will remain in the parishes where they served as deacons, but the Rev. J. M. Horton leaves Bervie for Port Burwell. The service was a very solemn and impressive one throughout and a large congregation was present thereat.

The Rev. Canon Smith, who has held the position of Rural Dean of Middlesex for over thirty-four years, the longest period for any one man in the history of the diocese, has at his own request been relieved of his position, that he may retire into more private life. At the earnest wish of the Bishop, Canon Smith continued with his work until after the last Synod gathering, at which it was practically decided that the county should be divided into two districts, as the way it is at present constituted the territory is too large for any one man to look after to the best advantage. This division has been definitely made now, the Deaneries being known as East and West Middlesex, and the Bishop has appointed the Rev. Canon Dann, of St. Paul's Cathedral, London, to be Rural Dean of East Middlesex, and the Rev. S. F. Robinson to be Rural Dean of West Middlesex.

The following appointments of the Lord Bishop of Huron have just been announced: Very Rev. Dean Davis, D.D., to be Bishop's Commissary, to administer the affairs of the diocese during the Bishop's absence; Rev. Charles Miles, B.A., of Aylmer, to be Rural Dean of Elgin; Rev. James Ward, of Norwich, to be rector of Woodhouse and Waterford; Rev. J. R. S. Adamson, of Delaware, to be rector of Shelburne; Rev. F. Whealan, of Sandwich South, to be rector of Morpeth; Rev. J. R. Newell, of Wallaceburg, to be rector of Sandwich South; Rev. F. Ryan, B.D., of Dundalk, to be rector of Wallaceburg; Rev. N. Millar, ordained to the parish of Dundalk; Rev. J. M. Horton, of Ripley, to be rector of Port Burwell; Rev. S. R. Ward, ordained to the parish of Ripley; Rev. C. M. Farney, of N.W.T., to the parish of Florence.

Strathroy.—St. John's.—A pleasant event took place in the Parish Hall on Wednesday evening, the 3rd inst., when the parishioners assembled to say farewell to Mr. and Mrs. A. E. Kinder prior to their departure to Paris. The rector, the Rev. S. F. Robinson occupied the chair, and in a few well-chosen words announced the object of the meeting, and called Mr. Kinder to the front, when he read a very complimentary address expressing the regret in losing such a valued member from the church and Sunday School and a good citizen of the town. At an opportune moment, Mr. George Maine presented Mr. Kinder with a dress-suit case. Mrs. Kinder was also kindly remembered, and was the recipient of a very handsome umbrella. In replying Mr. Kinder said that he felt embarrassed upon being placed in such a position, but thanked them one and all for their kindness in remembering them in the manner in which they did. He expressed a hope that the parish would continue to grow and wished them every success in their noble work. The rector spoke of the personal loss he would feel in Mr. Kinder's departure, and felt sure he would be equally as willing to help in whatever parish he found himself.

Windsor.—Church of the Ascension.—This new church, which has been erected at a cost of \$15,000, was dedicated on the morning of Sunday, May 31st, by the Lord Bishop of the diocese. His Lordship was assisted in the service by the rector, the Rev. W. H. Snelgrove, and other clergy. A very large congregation was present. The new

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church is of gothic design and is well equipped in every way. In his address the Bishop said that the church was a monument to the members' faith, a home for the soul and a centre of moral light. At the afternoon service His Lordship conducted a Confirmation service.

Wiarion.—On Ascension Day last there passed from the Church militant to the Church expectant a most faithful member in the person of Mr. David Dinsmore of this place. Mr. Dinsmore was born in the County of Donegal, Ireland, over four score years ago, and when a boy of ten years came to Canada with his parents, and lived for a few years in Toronto township, and then moved to Blanchard township, after which he moved to the village of Oxenden in the County of Grey, and finally settled in Wiarion thirty-seven years ago. He was a staunch Conservative in politics, and a most faithful member of the Anglican Church; and few men have filled the office of Churchwarden as long as he, performing the duties of that responsible office faithfully for over fifty years. He always subscribed liberally to every call of the Church, and was rarely absent from holy worship, or the Blessed Eucharist. He was always loyal to his priest and honoured and respected his rector. He has left behind him a beloved memory, an honoured name, and a loving and respected family. "Requiescat in pace."

CALEDONIA.

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

Prince Rupert.—St. Andrew's.—The first marriage service in this town was conducted by Bishop DuVernet in this church on June 1st, when Captain Robertson, of the steamer "Constance," was married to Miss Burton who arrived from England a few days before. Great interest was taken in the event. The church was decorated with flowers. Flags were flying in honour of the occasion. Sunshine favoured the bride in this land of the weeping skies. After the ceremony the pioneers of the place were invited to Mr. Barrow's house-boat to meet the bridal party. Instead of the ordinary carriage a steam launch gay with bunting carried the bride and bridegroom away for their honeymoon amidst the parting cheers of the wedding guests.

Correspondence.

EMIGRATION CHAPLAIN.

Sir,—It is my duty as Emigration Chaplain at the port of Quebec, to meet all the steamers from the British Isles, to welcome the numbers of our Church people entering Canada, and if possible, to commend them to the clergy of their future parishes. In many cases it is difficult to know to whom the address the commendation, either through not knowing to what parish or mission some of the smaller places belong. Or else, in the case of cities and large towns, not knowing to which of the clergy to commend them. I therefore appeal, through the medium of this paper, to all country clergy, into whose parishes emigrants are in the habit of coming to live, to kindly send me their names, and the names of all the post-offices in their parish. In the case of all towns where there are more than one parish, might I suggest that one of the clergy should volunteer or be appointed as the emigrant's friend, who would be ready, to receive letters of commenda-

tion, to look out for those so commended, and hand them on to their respective parish priests. If this plan should be adopted, I should esteem it a favour if those willing to act in this matter would communicate with me. G. F. C. Caffin, Assistant Emigration Chaplain, S.P.C.K., 94 Grande Allee, Quebec.

FROM OTHER DENOMINATIONS.

Sir,—In my Confirmation Class recently presented, we had a striking example of the possibility of Christian unity. The original history of the candidates revealed, one Roman Catholic, one German Lutheran, one Presbyterian, one Methodist, one Baptist, one Universalist, one Hebrew. The rest were trained in the Church of England.

G. Osborne Troop.

STUDENTS FOR ORDERS.

Sir,—May I crave the courtesy of your columns to reach, it may be, some students for orders. The Divinity Students' Fund of Ontario Diocese is ready to grant financial assistance to students throughout their College course, in any College under Church control if they will work for a time in this diocese. We have but few students now from our diocese being helped, not nearly enough to fill the vacancies which keep occurring. We have funds available, and I would be very glad to hear from any who are willing to connect themselves with our diocese, and would write as to the necessary conditions. I hope to hear from some who are planning to begin or resume a college course in the autumn. Thanking you for the use of your columns.

H. H. Bedford-Jones, (Chairman of Education Committee, Ontario Diocese).
Brockville, Ont.

THE LONDON SOCIETY IN CANADA.

Sir,—With reference to the letter from the Rev. W. W. Craig which he sent to your issue of June 4th "to correct our corrections," permit us to say that we confined ourselves in our last letter to correcting four inaccuracies and giving a full statement of the Society's position with regard to Canadian work. Unprejudiced readers will see that the inaccuracies corrected were baldly apparent in the article or the leader referred to, and that the Society's policy was so partially and disconnectedly quoted as to leave no true impression on the minds of your readers as to what it really was. Upwards of fifty thousand copies of our financial statement were issued in Canada last year, and the full text of the resolution of M.S.C.C. has been circulated freely for several years past. Mr. Craig's thoughts of us must be very bad thoughts indeed if he thinks we would use political tricks to discredit his arguments in the face of our own freely-circulated statements, or would suppress part of the message of M.S.C.C., when brevity alone was constraining us to supply the part of it omitted by him in his article. In view of his repeated assertions, we must again say that the official character he has invested the Canadian Secretary with is entirely fictitious; and he has, himself, been officially so informed. The affairs of any great organization, expending nearly a quarter of a million dollars annually in localities scattered all over the world, would soon be reduced to a state of chaos, and its committees to distraction, if the information and intelligence of its operations were not conveyed through the proper and responsible officers. "While his Office is the proper channel for the communication of all matters affecting the Society's work in Canada," nevertheless, we again repeat that the Canadian Secretary has no such autocratic powers of influencing the actions and decisions of the Committee as Mr. Craig represents; and the fragments of letters quoted by him do not in anywise prove his assertions; but merely show that he does not understand the true significance of the customary courtesies of official communications. We sincerely admire Mr. Craig's zeal and courage in advocating what he thinks the best policy for, and the best means of carrying on the work of Jewish Evangelization in Canada. We would like to give our friend all credit for singleness of purpose and honesty of intention. We did not discuss his position or his criticisms of our methods,—not because we wished to beg the question, or to divert attention from the issues raised—but simply because we think

that a newspaper controversy is the worst possible way of discussing a question of this kind. We have abundant answers to the criticisms offered, the issues raised, and the inferences suggested. These, together with the fullest information, we shall be most happy to give to anyone on request; but we think that no good purpose can be served by rushing into print.

A. F. Burt,
Canadian Secretary, L.J.S.

THE NEW HYMNAL.

Sir,—The letter of conservative Churchman is so modest and courteous that I almost shrink from saying that I differ entirely from the remedy he proposes. The committee who are preparing the collection had this very difficulty before them and at the very first determined to meet it, not by exclusion, but by inclusion. They deserve credit for the frank way in which from time to time they have taken us into their confidence. There are over 800 hymns selected. Out of this number every one of us can find some tender, holy, sweet expression of worship of Almighty God, and every one of us can find some things we are sorry are included. It is the same in every thing. Take the psalms; there are the 23rd and the 51st for instance; but, there are others. I got a lesson on these hymns. I saw a criticism of the doctrines concealed in one. I looked it up and thought it strong, but beautiful, and yet familiar but I had made a mistake, it was by Horatius Bonar that very low church Presbyterian, the one that followed was by the High Romanist and they are almost identical in thought and language. Why exclude either? What does it matter who wrote them when you can't distinguish one from the other,—and so I might go on. If we are to begin excluding we will be left with 23 spineless productions and be in the same plight that English people are in now with their numerous "excluding" collections. Let us be of good cheer, my brother conservative, and in a year from now when you find the Canadian Hymn Book popular and adopted all over England and other lands as well as Canada, you will be relieved to think your advice was not taken. I only add that I do not know even the names of any of the committee except Mr. Jones.

Wm. D. Patterson.

A PROTEST.

Sir,—May I enter a protest against the use of the term "Pagan" in reference to the Psalter by "Spectator" in your issue of 11th of June. It may be true that all the Psalms are not suited for modern Christian services, and it may be true that it is not desirable to read the 100th in the mixed assembly. But as "Spectator" selects for an example of the "pagan element that jars" the very words which are declared in Acts 1:16-20 to be spoken by the Holy Ghost "concerning Judas," the illustration is unfortunate, if the term pagan is intended to apply as apparently it is to "Spectator's" example. The words cannot both be pagan and the words of the Holy Ghost. It might also be profitable to recollect that when a Christian reads the Psalm he should read it by the light of the Christian interpretation and not by the conjectural meaning that its original author is alleged to have put upon it by twentieth century critics.

C. Cameron Waller.

MISUSE OF THE WORD "CATHOLIC."

Sir,—In a former letter I endeavoured to show that the words "Protestant" and "Catholic" are often used with different meanings, and that many Protestants are assumed to be anti-Catholics, when in truth they are merely anti-Romanists. It may not be useless to point out that if the word "Catholic" is misused by some Protestants, it is also often used by persons who regard themselves as very excellent and orthodox "Catholics" in a way that does not appear to be warranted. But before doing so I will follow Bishop Ridding, and define what I mean by "Catholic." The word as we all know is the equivalent of "Universal," and when we speak of the "Catholic" Church we should mean the "Universal Church," as distinguished from any part, be it Anglican, Roman, Russian, Orthodox, or Eastern. Because the Catholic Church includes within its borders all these. And a great many more; namely, all baptized Christians by whatever particular name they choose to call themselves. This seems to be

REVISION OF THE PRAYER-BOOK.

a self-evident proposition—because we all admit there is but one Church, and that all who are baptized are made members of that one Church,—and that when our Roman brethren style the Roman part of the Church “the Catholic Church,” they are merely arrogating to a part, a title which belongs to the whole. And I would submit that this inclusive character of the Catholic Church must be the true Anglican view of the matter, because when we receive a person who has been baptized in the Presbyterian, Methodist, or Baptist churches, into communion, we do not require them to be rebaptized. We have invited these bodies of Christians to union with ourselves on the assumption that they are already our fellow Christians, and as such already members of “the Catholic Church,” and it is no part of our conditions that they should all be rebaptized. But then it is said, they are schismatics, and adopting Roman theories which we mistake for Catholic doctrine,—we assume that the effect of schism is to cut the schismatic off from the Catholic Church, as a dead branch is cut and severed from a tree. But if we consider the matter a little more carefully, we find that cannot be true, any more than it is true that—British citizens by joining the Orange Society or the Masonic fraternity, thereby cease to be British citizens. The true effect of schism amongst baptized Christians appears to be the erection of a barrier within the fold, thereby separating those erecting such barrier from the rest of the flock. A schismatic returning to communion with us is not rebaptized. He is still a member of the Church, therefore, though it may be a disobedient or unruly member. But there is another misuse of the word “Catholic” to which I would draw attention; namely, its frequent application to doctrines and practices which are not in truth “Catholic.” A Catholic doctrine I submit is one of universal obligation, one that all Christians ought to believe—such as those great facts of our Faith summed up in the Nicene Creed. But when we are told that any particular theory or speculation is the “Catholic” doctrine concerning the Holy Eucharistic, the word is misused. The Romans tell us “Transubstantiation,” a metaphysical theory devised in the Middle Ages, is the “Catholic” doctrine—and some Anglicans would say that their theory of “the Real Objective Presence” is the Catholic doctrine—whereas in truth I submit there is no Catholic doctrine beyond this, that we are to fulfil our Lord’s command not doubting, that what He has promised He is able to perform, but leaving the precise how, or method of its performance, as He Himself has left it, unexplained, and not attempting to explain it. For over sixty years I have been experiencing a continual and daily mystery altogether beyond my comprehension. I have taken bread for my daily food, and by some wonderful means, which I cannot explain, it has been converted without any thought or contrivance on my part into my flesh. The fact that I could neither understand or explain this mystery has not made the slightest difference. I feel, however, that if I were to cease to have faith in this mystery it would mean death to my body. I am not the only one who experiences this daily wonderful, and altogether unexplainable automatic action of the human body, it is experienced by all living creatures. Is there not in this fact a lesson which we may safely apply when we come to the consideration of our Lord’s Words, “Do this in remembrance of Me.” Is it not better to be obedient rather than inquisitive? Theologians may make all sorts of explanations, but it is well to remember when some of His hearers asked, “How can this Man give us His flesh to eat.” He did not see fit to explain. His death and resurrection gave all the answer He thought necessary—“this Man” was also truly God. Then we have certain practices falsely described as “Catholic,”—e.g., the posture of the priest at the altar, the vestments he wears, the “ornaments” that are used. None of which are, or ever were, or ever can be, of universal obligation. No one can dispute, that the Holy Sacrament of the altar may be just as validly and effectually celebrated without any of the above accompaniments which are described as “Catholic,” as with them. What does seem to be “Catholic” in regard to the Sacraments, is, that the elements to be used shall be Bread and Wine and Water, and that the words used at the original institution of the Sacraments should be followed. But theories that any particular kind of clothes or ornaments are “Catholic” are unwarranted. Then the use of the sign of the cross, or bowing or genuflecting to the altar, or at the Divine Name, are said to be “Catholic.” No doubt they are ancient and not unlaudable customs among Christians, but the adoption or rejection of them is not “uncatholic” because no one can pretend that they are of universal obligation.

Geo. S. Holmested.

Sir,—We can hardly estimate at the outset what is meant by the stupendous work of a revision of the Prayer Book. And further, it is a very grave question whether the present is the proper time for this revision. The Church in this country has been so accustomed in past years to look to England for her ideals, recognizing her vast storehouses of learning and scholarship, that in a matter so momentous and fraught with such far-reaching consequences, it would appear to be only seemly and wise on our part to await the action of the Mother Church. One has, however, only to read the letters that have appeared at various times in “The Churchman” to be assured that this is by no means the general opinion. We have men, as might be expected, who, if we are to judge from the tone of their letters, are prepared not to confine their energies to the Prayer Book alone, but would be willing to undertake the revision of the Bible. Like the poor, I suppose we shall have them always with us. That there is real need of elasticity in our services, we of the clergy are all conscious. But can we not have all that is absolutely required for the present, at least, by using the power already within our reach? In the present unsettled state of the Church in England where these matters are discussed and debated by the ablest men in the country,—men skilled in liturgies and the history bearing upon the subject,—is there any urgent need for the Canadian Church at the present time embarking upon the difficult and dangerous task of revision? I simply plead for delay in this matter in our Canadian Church, lest we find ourselves in a dilemma after the more mature minds of the Mother Church have pronounced upon the various Offices of the Prayer Book. It is not, I fear, reasonable to trust that such a change has passed over the Church authorities even in England in forty years that blunders and mistakes are now impossible. And if in England, with all her learning and liturgical machinery, what may we expect from a revision by the Canadian Church at the present time? The chances are that incompetent hands will be set to repair some of the most delicate parts of our liturgical machinery. Men who are excellent organizers and administrators are often but ill-qualified to undertake literary tasks. A good farmer is not usually the best man to mend a watch. Yet it is to the Administrator that, by the law of the Church, the task of revising the Liturgy is intrusted. It is quite true he may call to his assistance the best skilled men at his command, but the jus Liturgicum is in the Bishop. Dr. Wickham Legg, in a recent letter to the “Guardian” states that in England, ever since the time of Bishop Wilberforce, Bishops have not had a moment of leisure: they are said to be men “always in a ‘state of perspiration.’” The present Bishop of Oxford, (Dr. Paget), told Dr. Legg that since his consecration, he had not had time to read a book through. If this is the case with Bishops in England, what may be said for our hard-working Bishops in Canada? Yet for a satisfactory revision of the Prayer Book there is wanted not only a good knowledge of the Liturgy and great taste, but also plenty of time for thought and meditation. There is in the practical liturgist something akin to the spirits of the poet, which requires long incubation to bring his work to any sort of perfection. We ask for delay, then, in our Canadian revision, because what is wanted is the wider diffusion among our authorities of the elements of liturgical knowledge, and this, I am persuaded, we cannot have until a pronouncement has been made by those who have made a profound study of the science in the Mother Church.

E Horace Mussen.

Sir,—In regard to Prayer Book Revision, would it not be well to find out exactly what we want to have revised and why? Till we set clearly before us the objects to be attained, revision will remain a nightmare not only to the timorous and conservative, but also to thoughtful and loyal Churchmen. Change for the sake of change is as dangerous as taking a leap in the dark. “Spectator” in his interesting remarks has not made mention of this reason for “standing pat.” Yet we are all convinced that it would be possible to improve our Prayer Book. It is quite obvious that Matins and Evensong are too rigid and inflexible in their structure. If they were not we should hear less of shortened services. They were made primarily for the daily reading of the clergy. At first only special Sundays had proper Lessons assigned to them. The system now in vogue of regularly chosen First Lessons for Sundays was not established till the breakdown of the system of daily prayers and daily Communion contemplated by the rubrics of the First

Prayer Book. In the American Church this has been carried further by the appointment of proper Second Lessons to the greater dislocation of the daily calendar. But this simply requires for its elimination a return to the original calendar or one set forth on those principles, in other words it means merely a Revision of the Lectionary to a scientific accord with the principles upon which these offices are constructed. Yet such a revision would only produce a still greater rigidity in those Offices, which is not at all what we are aiming at. We really long for greater variety. It seems to me that in order to secure it we shall have to go deeper. The Offices from which Matins and Evensong are derived were divided into Ferial and Festal types, showing marked differences, yet having the same general outline. This principle of varying the Office to mark the occasion exhibits itself naturally and unconsciously in the special forms set forth by authority. It is not arbitrary caprice that dictates those changes, but the inevitable fitness of things. Any one who takes the trouble to examine the Office for the King’s accession, or any of those now obsolete services, as for King Charles the Martyr, will observe that the suffrages are also varied. This natural and instinctive tendency should demand and receive a fuller recognition in a revised Prayer Book. I am for this letter confining myself to the two chief choir offices. Simply as affording a basis of discussion I would humbly submit these suggested changes:—(1) That Festival and Ferial Offices should be distinct. (2) That Matins and Evensong should not be so absolutely alike. (3) That Festival Matins consist of sentences (increased in range), Lord’s Prayer and Versicles followed by set Psalms with the first verse of the Venite as an Antiphon, two Lessons, shorter than the present ones, with Canticles, followed by Creed, Salutation and Collects. In other words, omit, Exhortation, Confession and Absolution, and Suffrages, which should be retained and varied at Evensong. The Ferial Office ought to be the fuller one.

R. Barrington Nevitt.

SUGGESTED CANON re B.C.P.

Sir,—The name of the new hymnal has attracted so much attention that more important features seem to have been overlooked. The chief point is, what amount of authority should be given to the book. I think its use should not be made compulsory, either directly or by implication. Nor should the Synod be committed, in any way, to the doctrinal teaching of its contents. It should be merely authorized for use as a collection of hymns and tunes, illustrating and supplying in some measure, the popular aspirations and needs of the period; which is probably everything for which a hymn (except those in the Bible and Prayer Book), however ancient, can be called upon to evidence. If we desire reality in hymn-singing, this optional use, both of separate hymns and tunes and the whole collection, should be encouraged; and, I think, the choice, at any rate of particular hymns, as well as of tunes, can safely be left to the discretion of the clergy in whom the responsibility of the cure of souls is vested. The accompanying suggested canon will illustrate what I mean.

Walter J. Walker.

CANON.

Considering that it be expedient to provide an authorized hymnal, suitable for all sorts and conditions of men in the Church, and to make for uniformity in this matter by precluding the necessity of a multiplicity of hymn books, the Hymn Book compiled by a committee of Synod, is hereby authorized for use in public and private worship in the Church of England in Canada. Seeing, however, the licence universally permitted to poetic aspirations, the varying temperaments of mankind, and the great number of hymns already familiar to the people, this authorization must not be taken as affecting the orthodoxy of the various hymns selected, except as restricting the authorized use of all the hymns to a manner and interpretation conformable to the doctrine contained in Holy Scripture, as the Church of England hath always received the same, and as admitting of no other sense or meaning.

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Mr. A. F. Coghill, J.P., of Newcastle-under-Lyme, has furnished a noble example of generosity. Towards the building fund of the new Church of St. Paul, just consecrated at Newcastle, he contributed £3,000. He also defrayed the whole cost of building the magnificent steeple of the new church (£4,500), and he has given £5,000 towards the endowment of the benefice. In addition, he has bought and presented a piece of land for a Sunday School, and he has promised to build the schools at a cost of from £2,000 to £3,000. So that Mr. Coghill's gifts in connection with the new church amount in the aggregate to over £15,000.

British and Foreign

Christ Church, Bordentown, N.J., has received as a gift from St. Clements', Philadelphia, seven sanctuary lamps.

The late Mr. Thomas Stafford must have been a record chorister. He was born in 1827, on November 9th of that year at Whissendene in Rutland, and was a member of the parish church choir for 70 years. He sang for the last time in church on Easter Day, and died on May 5th.

The Gainsford Prize for Greek Verse at Oxford University, has been awarded to Mr. R. A. Knox, of Balliol College. Mr. Knox won the Hertford University Scholarship in 1907. He is a son of the present Bishop of Manchester, and a nephew of Miss Knox, Lady Principal of Haverghill Hall, Toronto.

All Saints' Church, St. Louis, has received two gifts:—A sterling silver Communion service, very handsome in design and workmanship, which was presented by members of the congregation and an elegant altar desk which was given by the rector, the Rev. C. M. C. Mason, in memory of his deceased parents.

The project of making the famous church of St. Michael's, Coventry, into a collegiate church was advanced another step recently, when the Bishop of Worcester attended a meeting of parishioners. The new collegiate body is to consist of the Bishop as Dean, the Vicar Sub-Dean, ten Hon. Canons and Lay Canons, a Precentor, Chancellor, and Missioner.

The Rev. Drs. Palmer and Twitchell were consecrated in Southwark Cathedral on Ascension Day Bishops of Bombay and Polynesia respectively. The Archbishop of Canterbury officiated and he was assisted in the act of consecration by the Bishops of London, Southwark, Birmingham, Stepney, Kensington, Woolwich, Carpentaria, Lahore, Melanesia, Waiapu, Bishop Montgomery, I.P.G.; Hamilton-Baynes, late of Natal and Gaul, (late of Mashonaland). The Bishop of Birmingham preached a remarkable sermon from the text Romans 15:16. The Bishop of Auckland, and Bishop Barry were prevented from taking part in the service at the last moment.

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The rector of Whitewell, in the Diocese of Southwell, the Rev. Canon Mason, after preaching an eloquent Empire Day sermon in which he upheld mission work as real patriotism, astonished his hearers by telling them that after holding that living for 34 years he had resigned it, his earnest desire being to spend his remaining years in the mission field. Canon Mason is a brother of Canon Mason, the Master of Pembroke College, Cambridge. The reverend gentleman has offered himself in connection with the living thank-offering of the Pan-Anglican Congress without any condition, and is willing to go to any part of the globe. He is a graduate, like his more famous brother, of Cambridge University.

The Parish Church of Frodsham, in Cheshire, may be said to hold a record, for there is in its choir one Mr. Peter Nickson, aged seventy-two years, who has sung in the choir for the long period of fifty-six years. Another chorister (Mr. A. Jones) has also been a member for nearly forty years. It is a significant fact that five of the adult members of Frodsham Parish Church choir, including organist, have sons at the present time singing as trebles, whilst the faithful septuagenarian referred to has a grand-daughter in the choir. To complete the record in this church there are bellringers who have completed twenty-five years' service, and the Vicar, the Rev. H. B. Blogg, has already passed his quarter of a century in the parish.

In the presence of a huge congregation a memorial window was unveiled at Charlton, Kings Parish Church recently under circumstances unique in the history of England, the window being erected by officers of the Japanese Navy in memory of "Master Bob Podmore," the first British subject to be so memorialized. The boy was Master of Harriers at the age of eight, and died suddenly when only fourteen. His daring feats of horsemanship had amused and entertained the Japanese officers when visiting his father, and in return they invited him on board their warship, the Katori, thus forming the friendship which the window memorialises. Fifty men from the Gloucester, Cheltenham, and Charlton Kings Fire Brigades attended the service in uniform, forming a guard of honour to the officers. Immediately after the service the new monument erected by his parents was unveiled in the churchyard. This is a Cornish granite cross erected on a rough-hewn block, the whole standing over fourteen feet high, and having at the base the pathetic words, "The Little Master."

A Rector With £20 a Year.—At the Easter Vestry of Clonfert Cathedral Parish, County Galway, Canon McLarney stated that he had entered on his twenty-sixth year as rector of the parish. The nominal stipend was £200 a year, but in consequence of arrears in the Sustentation Fund and the withdrawal of Poor Parish Grants, a total sum of upwards of £300 had been deducted during the last six years. He had also suffered further losses.—There was no glebe house. The annual allowances amounting to £54, hitherto paid towards the rent of a house, in lieu of a glebe house, had been withdrawn. He felt all these losses excessively heavy just now, as he was paying £60 a year towards clearing off liabilities for which he

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made himself personally responsible. The amount of his income last year as rector of the parish was only £20 after all deductions had been made. Were it not for the fact that he received financial help from his relatives, brother clergy, and other friends, he would have been without the necessities of life. It was unanimously resolved, "That special subscriptions and donations towards the Sustentation Fund of the Parish be invited, which may be sent to the Parochial Treasurer, Mr. Richard W. Finney, Hemmingsville, Banagher, King's County, Ireland."

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An interesting discovery has been made under Frewen Hall, in the city of Oxford. This old residence, which is hidden behind the rooms of the Union, was built by Dr. Frewen in the eighteenth century on the site of the extinct St. Mary's College, founded in the reign of Henry VI., and dissolved in the time of Queen Elizabeth. The Hall was occupied by our King, when, as Prince of Wales, he was an undergraduate of Christ Church. Since then Dr. Shadwell (now Provost of Oriel) has lived there, and it is now being fitted for Professor Oman. During the alterations the large vaulted cellars have been re-examined, and a fine bit of early Norman work discovered in the form of a pillar and the spring of an arch. It is not known whether this is now in its original position or whether it was fixed there when the house was built in the eighteenth century. It is interesting to know that Professor Oman does not intend to use the crypt again as a coal-cellar, and it is possible that he may be able to discover something more about this interesting bit of Old Oxford.

The interior of St. Fin Barre's Cathedral, Cork, has of late been embellished by several artistic works and memorials. Foremost amongst these must be mentioned a beautiful and costly gate placed across the eastern end of the north aisle, which is the generous gift of Mr. W. W. Leicester, of Ennismore. The gate is of admirable workmanship made of wrought-iron, painted red and touched with gilding in complete harmony of form and colouring with the beautiful gates which stand at each end of the ambulatory, and the gates and grille surrounding the chancel, which were designed by the late Mr. William Burgess, the distinguished architect of the Cathedral. A beautiful work has also been accomplished by the authorities of the cathedral themselves, at a cost of £70, namely, the completion of the dove-coloured marble lining of the wall of the ambulatory. In this part of the church is a continuous line of memorial inscriptions accompanied by crests countersunk in the marble, and raised coats of arms, all tinted in the proper heraldic colours, which have a very artistic and decorative

effect. Outside the chancel wall, just under the pulpit, there has been placed in the floor of the nave, a brass tablet to a very remarkable personage; the inscription on which runs as follows:—"In pious memory of the Honourable Elizabeth Aldworth, wife of Richard Aldworth, Esq., of Newmarket Court, County Cork, Daughter of Arthur, first Viscount Doneraile. Her remains lie close to this spot. Born 1695, died 1775. Initiated into Freemasonry in Lodge No. 44, at Doneraile Court, in this County, 1712." Scattered throughout the Cathedral there are numerous other mural brasses and other memorials.

There was a unique gathering of Archbishops and Bishops at the recent annual meeting of the S.P.C.K., which was held in the Church House. The Archbishop of Canterbury presided and there were no less than 28 Archbishops and Bishops surrounding him on the platform. Speeches were delivered at the meeting by the Archbishop of Melbourne and the Bishops of Quebec, Pretoria, and Lahore.

The Right Rev. Dr. Holbeck, the Bishop of the poor and barren island of St. Helena, whose inhabitants are poor and who have been rendered all the more so on account of the withdrawal from the island of the small garrison of British troops which has meant a considerable financial loss to the inhabitants, has sent the sum of £15 as their thank-offering. From one poor corner of the Bahamas, where the natives subsist solely on the fish they catch, an offering of five guineas is coming. It represents a fortune to the donors. Native Christians in districts where there is little or no coinage are sending spears and arrows and carefully fashioned baskets to be

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RESISTANCE TO GOD'S WILL.

Resistance to God's will gets nothing for its striving. A man cannot contend with God and hope to overcome omnipotence. The struggling bird has only hurts and bruises as the result of its struggles. It has broken no wire of its prison. It has loosened no chain. It has opened no door. But the bird which cheerfully accepts its bondage and sings in its prison is no longer a captive. It is as free as if it were soaring in mid-air. All the world belongs to it. Acquiescence in any suffering already has the victory over the suffering. The Christian who rejoices in the midst of pain and trial has overcome all pain and trial. St. Paul was the freest man in Philippi that night when he lay in the deepest dungeon, his feet in stocks, his body covered with gashes. His heart was free, and he filled all the prison with hymns of joy. His meekness made him the inheritor of all things. The poor man who has the joy of the Lord in his poverty owns all things—the blue skies are his; the beautiful fields are his; the springs of water, the rivers, the hills, the mines, all the treasures of the earth are his. Meekness makes a man free indeed, and gives him possession of all things.

The characteristic of heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have chosen your part, abide by it, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy and appeal to a tardy justice.—Emerson.

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The Rev. Canon Benham, the rector, has presented to the Church of St. Edmund-the-King, Lombard Street, in the City of London, the actual desk Prayer-Book used in the Church before the abolition of such books by Act of Parliament during the Commonwealth. The volume, which is dated 1633, and is stamped with the words, "St. Edmund's Church, Lombard Street," was recently sent to the rector by a stranger.

An interesting and touching ceremony took place in Carlisle Cathedral lately, when a handsome tablet of coloured marble was unveiled in the presence of a great concourse of people of all classes. The tablet has been erected by public subscription to commemorate the names of officers, non-commissioned officers, and men of the Border Regiment who fell in action or died from disease during the late South African War.

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The Rev. Angus Bethune, vicar of Seaham, has just died at the age of 97 years. For 67 years he was engaged in pastoral work in the Diocese of Durham, and he served under seven Bishops of that See.

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Mr. C. Charlton Palmer, organist of Ludlow Parish Church, has been appointed to succeed Dr. H. C. Perrin as organist of Canterbury Cathedral.

The members of the recent Confirmation class of St. Simon's Mission Church, Sheridan Park, Chicago, gave to the church three very handsome service books for chancel use at the time when they made their first Communion. A costly and beautiful frontal of Princess lace was also recently presented to this church to adorn the altar.

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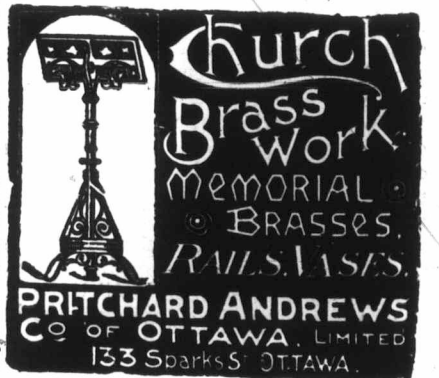


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