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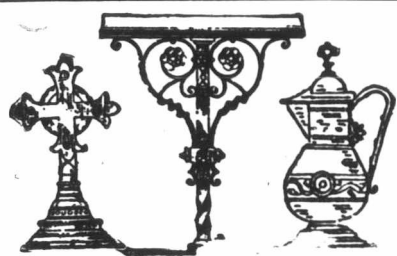
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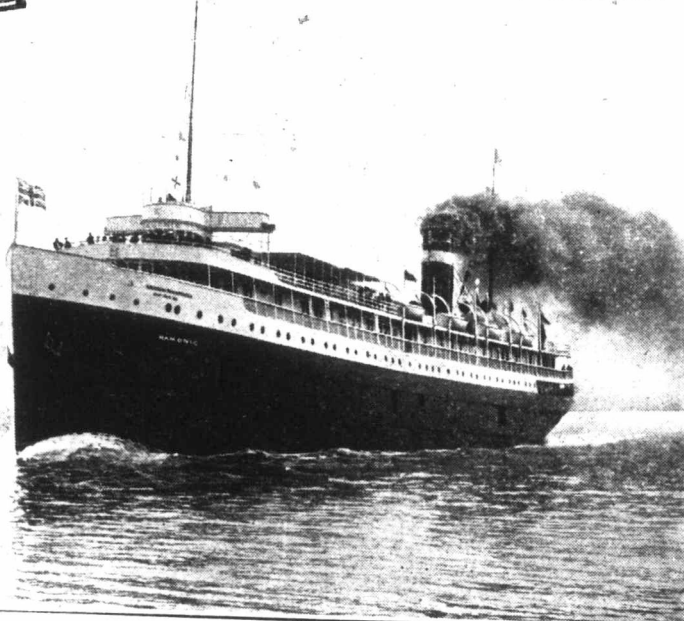
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General: 375, 580, 654, 660.

The Outlook

Emigrants and the Empire

Under the above title the "Times" has an article calling attention to the complete change of opinion now visible in England on this subject. Not long ago emigration was thought desirable and a great relief from national woes. But now the opposite view is held by all, and lamentations are being heard over departed labourers and the dearth of skilled workmen. The one satisfactory feature is the fact that the greater part of the emigration is to British dominions, so that, from the Imperial point of view, there is nothing to regret, because emigration is in the interests of the Empire. But still, the "Times" adds, it is possible to have too much emigration, especially as it is now being realized that the question is no longer one of getting rid of a surplus population. Emigration is attracting the best men, and, as "shirkers" are not wanted and are being excluded, we can hardly be surprised that the matter is occupying attention in England. The "Times" sums up its discussion in these words:—

We are losing a serious proportion of our most promising young material, and the disquieting fact is that this is happening on a progressive scale during a period of great prosperity at home. If we were suffering from depression of trade and unemployment the movement would be intelligible, and might give a melan-

choly satisfaction; but the coincidence of a huge and ever-rising tide of emigration with a rising and unsatisfied demand for competent labour at home is a fact which cannot be regarded without misgiving. There is something wrong with a country where that happens. If it continues, emigration will not strengthen the Empire, which cannot fulfil its mission unless it is sound at the heart.

This is a natural way of looking at the matter from the British standpoint. Meanwhile, the mayor of Vancouver has just issued a public warning that too many people are coming to seek work, giving up good positions in the Old Country. The money tightness is slowing up business, and the mayor is afraid that many of the new arrivals will be out of work next winter. Here, then, are two sides to this question, and both should be faced.

Ontario and Sanatoria

The opening of the Queen Mary Hospital at Weston, Toronto, last week, is a welcome reminder that Ontario leads the way on this continent in the provision of sanatoria in proportion to population, and it is fully expected that Toronto will soon have the lowest death rate from consumption. A few years ago the death rate was 148 in every 100,000, but last year it was only 92. Dr. Hastings pointed out that "we have no idea of the extent to which tuberculosis exists in our country." We congratulate those who have made this new hospital possible, and we commend its splendid work to the practical philanthropy of all who wish to see our country rid of one of its greatest scourges.

The Way to Peace

The visit of Mr. Norman Angell to Toronto last week and the large audience that greeted him showed beyond all question the intense interest evoked by his book, "The Great Illusion." No work of modern days has been so much read, so keenly criticized, and so fully endorsed. It is impossible to doubt that its arguments are sound, that war is a mistake, and that no modern war can enrich the conquerors. And yet, Mr. Angell is a keen advocate of a strong navy, and believes in England being ready to defend herself. We hope that one result of Mr. Angell's visit to Toronto will be the careful study of his book by many who have not yet read it. The conclusion seems to us absolutely sound and convincing that war is madness, whether a nation wins or loses. As Mr. Bonar Law has said: "War is never inevitable—it is only the failure of human wisdom."

Canada's Part

Mr. Angell's address had special reference to Canada, for, as he said, all eyes are looking to see what Canada thinks and is going to do:—

"We are waiting to see what sort of an Empire you are to give us and what will be the future of your society. Will it be along the lines of the Spanish-American or the English-American? The former emphasize force, and their difficulties are settled in this way. The latter, however, assume the opposite attitude. But whatever line these daughter States follow, Great Britain does not intend to oppose them by means of force."

We are thankful that both political parties have been associated with Mr. Angell's coming

to Toronto. Nothing could have been more appreciative than the article in the "Mail and Empire." Mr. Angell's views are making headway everywhere, and all lovers of peace will rejoice.

A Touching Testimony

The Bishop of Norwich, Dr. Pollock, has just recovered from a very dangerous illness, and in a recent address he gave expression to the following experiences:—

Month after month he was lying motionless in his bed, and a man who came back again to life, after an experience of that kind, could not be in the position he was before. As Evening Prayer was being said in his room, he heard these beautiful words, "I shall not die, but live; and declare the works of the Lord"; and in that second portion of his life, recognizing that it was God's will that he should continue to live, it was his duty, his honour, his joy, and his privilege to declare the works of the Lord. His recovery was quite beyond the hopes of the doctors, and it was, he knew, due to the prayers of many friends in the Diocese of Norwich and elsewhere; and in his recovery he would appear almost to be an embodiment of answer to prayer. In those days of his affliction, he learned with a power which he had not known before how simple and few were the things that really mattered. He was conscious all through his illness that he was often face to face with the other world, but he had come back again to life knowing that the things which really mattered were a knowledge of the love of God, a constant sense of the presence and nearness of Christ, and that they should measure their lives by God's standard in the light of the world to come.

"Let us mark what the Bishop calls "the things which really matter." It is well to have and keep a true perspective. We are apt to lose sight of eternity in our occupation with time.

Relics

Not long ago the correspondence columns of English papers were occupied with the prospective sale of some interesting and valuable relics belonging to Robert and Elizabeth Barrett Browning. The sale realized a large sum, and, writing about it, the Roman Catholic "Tablet," of London, England, remarked on "the English passion for relics—any relics but those of Saints," whereupon the "Guardian" adds the brief but sufficient comment: "Perhaps it makes some difference that the Browning relics happen to be authentic."

Is Religion Necessary?

It is often argued that the Scout Movement is not a help but a hindrance to religion by reason of its inevitable militarism. But the charge is strongly denied by many, including no less a person than the founder, Major-General Baden-Powell. His words are worth remembering:—

Having been through it myself, I realize perhaps better than many others, how unsuitable is military training for the education of boys. It may give an outward veneer, but it cannot produce character, and character is our objective."

A testimony like this will encourage all workers among boys. Character makes the man. Christ makes the character.

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Is it a New Saying of Christ?

In the new manuscript of the Gospels, to which our article called attention last week, the most interesting feature is the quotation from St. Mark incorporating a new saying attributed to our Lord. Is it genuine? This is what the Guardian says:—

Though referred to by St. Jerome, it does not recall the voice of the Master, and, to speak frankly, we think it cannot too speedily be labelled "apocryphal." Indeed, recent finds of this description have left on us no clearer impression than that of the good sense and good taste which gave the world the Sacred Books substantially as they are known to the great body of Christians. Nor is it a hard exercise of faith to believe that a Divine Influence controlled the presentment of that unrivalled collection.

We believe this judgment will be very generally endorsed. The New Testament may seem human in its origin and history, but in reality it is also Divine in both.

Church and State

It was certainly startling to read as a heading in a daily paper, "Church and State Must Unite," for it seemed to suggest Church Establishment. But the meaning was that the Church and the State must unite forces on behalf of social and moral improvement. The Gospel starts with the individual, but there are social applications to be made, and everything which has a moral bearing is rightly held to come within the scope of the principles of the Gospel. But, while we do not consider that the Church, as such, can include within its actual work the provision of playgrounds, the proper housing of the poor, the insistence on fresh air and the demand for wholesome food and adequate wages, yet the truth of Christ has a definite bearing on these and kindred issues, and Christian men must be made to see the social implications and applications of their profession. The Church must inspire, and, as far as possible, guide public opinion on all social questions, and when Church and State thus unite the results will be a new community with a higher life and a truer progress. But all this, important and essential as it is, must never take the place of that message of spiritual regeneration which is the basis and only guarantee of social amelioration.

A Great Assembly

Anglican Churchmen have followed with sympathetic interest the proceedings of the Presbyterian Congress in Toronto, with its attendance of over 4,000, gathered from all parts of the Dominion. The addresses were of a high order, and, for the most part, were concerned with topics of general interest to all Christian people. At one of the sessions an important resolution was passed expressive of the conviction that the situation in Canada calls for definite effort on the part of all Christian people and Churches to bring the people

of this land into living fellowship with the Lord Jesus Christ. Also, that the situation of the world is such as to appeal to friends of missions everywhere. To accomplish these ends the Congress pledged itself to consecrated effort, and expressed its readiness to follow the guidance of the Holy Spirit. With all this our readers will be in the heartiest accord, as they emphasize the great principles and the supreme watchwords: Christ for Canada; Christ for the world.

Divinity and Deity

The fundamental verity of Christianity is the Godhead of our Lord, and most of the vital heresies that have troubled the Christian Church from the first days until now have been somehow or other associated with this great truth. We know the early heresy that denied His essential oneness with the Father, and from time to time theories are put forth, teaching that He is somewhat more than man, but less than God. The impossibility of this position ought to be evident to all, and yet it needs emphasis from time to time. No one can question the absolute clearness of His claim, as recognized by His enemies, who took up stones to stone Him, "because that Thou, being a man, makest Thyself God." Under all these circumstances it seems imperative to avoid the use of the word "Divinity" and to use nothing but the word "Deity" in referring to our Lord's character and position. The former is used in a very general sense, and oftentimes we hear of the divinity of human nature." We must, therefore, insist with clearness and force that Jesus Christ was "God manifest in the flesh," and is now "God over all, blessed for ever."

REST AND WORK

The Biblical and the popular views of the relations existing between rest and work are more directly in contrast to one another than we usually think. The favourite idea of rest to the man in the street is that of quitting work and of doing nothing but rest. But a better idea of rest is given us in the Scriptures: to rest is to have strength and ability to work and to keep on working without abnormal collapse or any other ill result. There is a marked difference between rest from work and rest in work. Nevertheless, these two conceptions are being constantly confounded in their application to practical Christianity. For example, the invitation of our Lord, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," is commonly quoted and applied as merely reading, "Come unto Me, all ye weary, and I will give you rest." Listless souls, eager only for vacation days, admit their weariness of soul and find a welcome comfort in these words, forgetting that our Lord is inviting hard toilers to rest, not from work, but in work. "Take my yoke upon you," He continues, "and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Putting the neck into a yoke is not an outing, but an inning. Pulling away vigorously at a heavy load is not a vacation, but it is the splendid rest to which the service of the Master summons us. In spite of the powerful spiritual truth it teaches, one familiar hymn sometimes is made to teach the popular rather than the Scriptural view:—

"I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."

But the invitation, rightly interpreted, is not to lazy resting on the Master's bosom, or to tired lounging in a spiritual easy chair; it is to a vigorous tugging under a spiritual

yoke-beam; and there is all the difference in the world between these two. The invitation to Divine rest is none the less real and comforting because it is as well an invitation to service. It is a service—a working together with Him, and this is freedom and peace. Our version of these words in the so-called "Comfortable Words" of the Communion Office gives us the true idea, "Come unto Me, all ye that travail and are heavy laden and I will refresh you."

It is a refreshing of the soul through a change in the spirit and methods of work, and not through a cessation and an abandonment of toil that our Lord indicates as the rest which He proffers to the hard worker in His service. To those who are well-nigh worked to death in the field of their daily labour, and who are staggering under an inevitable burden that threatens to crush them to earth, He says: "Come unto Me and I will refresh you. Cease to count that burden yours. Let it be mine. Put your neck through the bow of My yoke. Fit your shoulders to My yoke-beam. Fasten your burden to that. I will share it with you. Then shall you have such refreshing as shall give you new life and new strength; for to be in My service, wearing My yoke, is to find hard work easy and a heavy load light." The same truth is suggested by noting that, in the light of the highest spiritual message of the Scriptures, "Love" it is that makes rest in work to be better than rest from work. Hard work that is called pleasure is easy work; easy work that is counted dry duty is hard work. When Jacob found that he could win his loved Rachel by seven years of added toil for her hard-dealing father, "Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her." Love for his country gives a soldier rest in his most toilsome service for its sake. Love for Christ gives refreshing continually to those who labour and are heavy laden in His service.

Seized with this ideal, it might happen that fewer professing Churchmen abandon all outward signs of Christian acknowledgment or activity during summer vacation. As a rule, churches at suburban or country holiday points find their work little helped and often hindered by the attitude of the church members who "rest" within their borders. The calls to worship are openly ignored and invitations to assist in work of any sort religiously scorned. Surely this is not the "rest" that remains for the people of God! We need to re-learn, now as a summer lesson, and ever after, that rest in doing is far better for both body and soul than so-called rest from every possible occupation. In the pursuit of mere pleasure "even the youth shall faint and be weary and the young men shall utterly fall"; but in His service, "they that wait upon the Lord shall renew their strength." They shall rest in labour rather than rest from labour.

A PRAYER.

Draw me, Heavenly Father,
I would be Thy child,
By the blood of Jesus
Ransomed, reconciled.

Cleanse me, O my Saviour;
All my need shall cease
With Thy gracious healing
And Thy "Go in peace."

Fill me, Holy Spirit,
With both love and power;
Faithful made in labour,
Strong in warfare's hour.

Use me in Thy service,
Let Thy will be mine,
Father, Son and Spirit,
Trinity Divine!

A. J. Santer.

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THE LIFE OF UNION

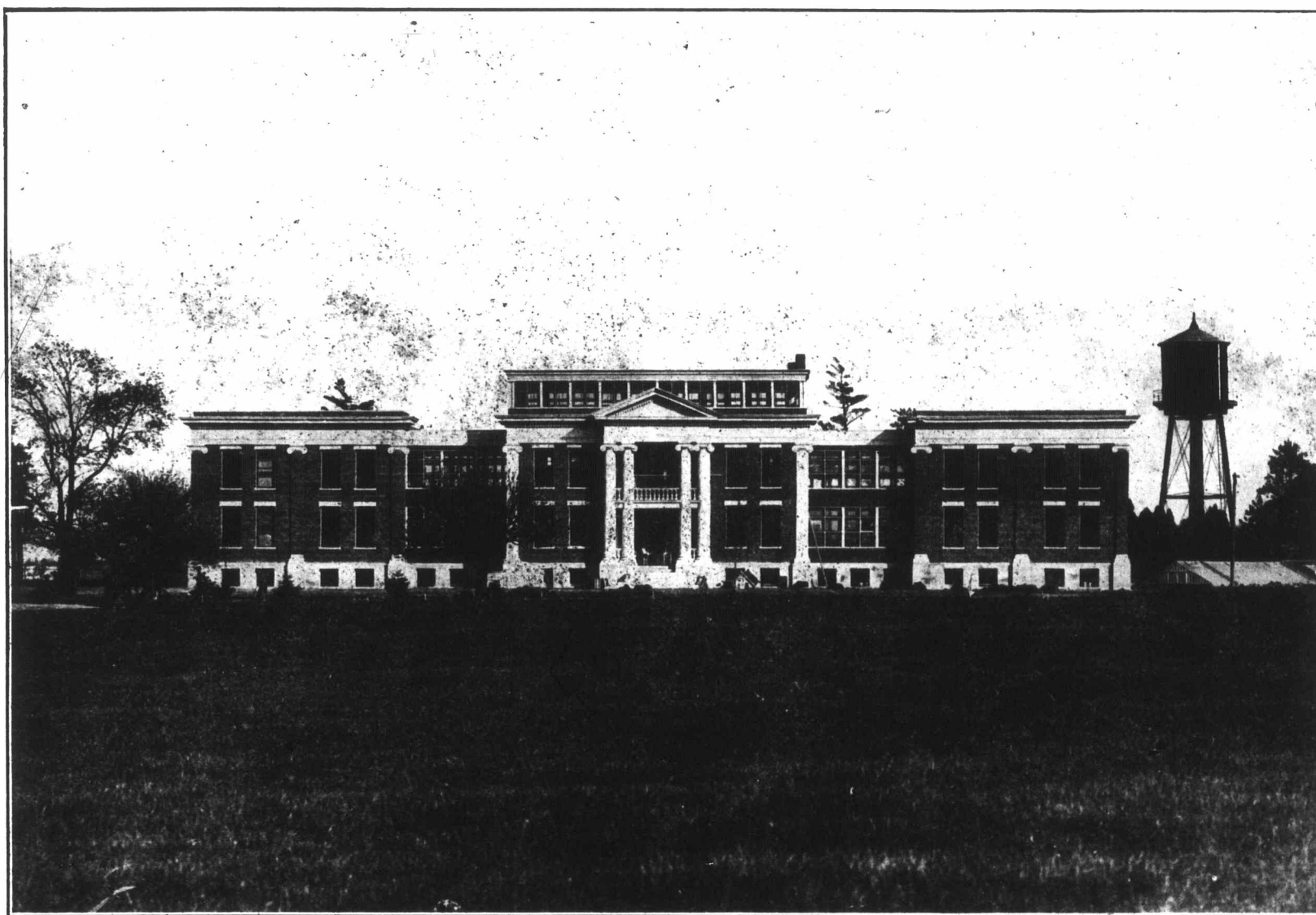
By The RIGHT REV. HANDLEY G. G. MOULE, D.D.
(Bishop of Durham)

THIS subject is not only sacred and elevated, but which for the Christian's faith, love, and hope, for his health and growth, for his peace and power in the life of obedience and serviceableness, is as central as anything can be. Long ago, at one of those moments in a man's inner life when some new view-point for wider and clearer sight seems to be granted, it came home to me how eminently the truth of union is a central truth. I saw, with a new light graciously shed upon old and familiar facts of revelation, so that both proportions and connections seemed to show

casting of the guilt of the many on the One and the accounting of the mighty merit of the One to the many, is at least taken out of the region of what is merely arbitrary into a region where suggestions of infinite right and reason can be seen, when we call in the revealed fact of the union. The Head suffers for the members. The Bridegroom accepts the dread liability of the bride, and reckons His own hard-won wealth to her. Life and law, though "through a mirror, in a riddle," are yet really seen, in that relation, to weave a threefold cord with live.

pleted by that other range of Scriptures where "Christ in you," or some equivalent phrase, is the watchword. "Here," I proceed, "is a truth full all round, and all through, of life and peace. Whether it points us to the union with the life of our Lord or to interest in His covenant, it is a truth as rich and fruitful for daily use as it is strong and solid for everlasting comfort and good hope." There are, perhaps, truths that are only or mainly for the learned Christian, or for the aged, or for those who can find time to theorize and discuss. But assuredly this great central truth is not one of them. It is high and deep as eternity. But it is also fit to come down like the noonday sunshine from the boundless sky upon the very stones and dust of the hourly path. Nothing can be more intensely practical than a clear sight and firm hold of my oneness with Jesus Christ, oneness in interest and standing, oneness in spiritual life. It is heavenly gold, but coined for daily traffic in common scenes. It is for the young Christian, the unlearned Christian, the Christian of narrowest

THE QUEEN MARY HOSPITAL



Before the flag-draped entrance of the new Queen Mary Hospital for Children at Weston, Ontario, on Tuesday, June 3, King George's birthday, great crowds of those interested waited expectantly for the signal bell to announce that her Majesty Queen Mary of England was about to press the electric button in Buckingham Palace and by cable connection formally open the Canadian Hospital. A few minutes before half-past one the bell pealed out, the doors swung open, and the first hospital of its kind in the world held out its arms to suffering children.

themselves in self-evidencing reality, that the union of believing man with the Son of God stands related to the other great truths of our redemption, not merely as one among them, however great, but as that which gives relation to them all. It was not, like the sun in the Ptolemaic system, the greatest and brightest of the planets. It was the Copernican sun, the centre and systematizer.

To illustrate my meaning by one example: The truth of the atoning sacrifice of our blessed Lord, His death for us sinners, that mystery and miracle of love and holiness in which our sins were laid upon Him and by His stripes we were healed, in which He was propitiation, and we "have redemption, even the remission of our sins"—that sure truth, while it is the repose and home of the fully awakened conscience, is, however, a truth attended by enigmas to the mind, some of them probably insoluble in this life. But it is at least a deep relief, under some elements of the mystery, to view it in relation to the holy union. That "exchange" of which, so early in Christian time, the author of the "Letter to Diognetus" speaks, that

But let us come more directly to the revealed mystery in itself. Let us recall the fact of union, and then think a little of its life.

THE FACT OF UNION.

The fact that the Lord and His believing disciples are truly, while most mysteriously, united, is known to every reader of the Bible who takes it for the oracle of God. But such is the wonder of it that it needs, and bears, perpetual restatement, in that sort of confession of spiritual faith which the Christian soul ever and again makes to itself, to its exceeding gain. May I venture to repeat some sentences of my own, written nearly thirty years ago, but which seem to me to-day to fail of truth only by their inadequacy to indicate worthily the great reality? I led up to the passage now quoted by a brief review of the wealth of Scriptures grouped together by the golden thread of the phrase, "In Christ"; they truly make a mass of spiritual treasure which calls for life-long weighing and using; and they are augmented and com-

pleted by that other range of Scriptures where "Christ in you," or some equivalent phrase, is the watchword. "Here," I proceed, "is a truth full all round, and all through, of life and peace. Whether it points us to the union with the life of our Lord or to interest in His covenant, it is a truth as rich and fruitful for daily use as it is strong and solid for everlasting comfort and good hope." There are, perhaps, truths that are only or mainly for the learned Christian, or for the aged, or for those who can find time to theorize and discuss. But assuredly this great central truth is not one of them. It is high and deep as eternity. But it is also fit to come down like the noonday sunshine from the boundless sky upon the very stones and dust of the hourly path. Nothing can be more intensely practical than a clear sight and firm hold of my oneness with Jesus Christ, oneness in interest and standing, oneness in spiritual life. It is heavenly gold, but coined for daily traffic in common scenes. It is for the young Christian, the unlearned Christian, the Christian of narrowest

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J. Santer.

IN ORDINARY LIFE.

So far my words of long ago. They point, I think, to facts as solid as the will of God and His law of life can make them, as we explore the Scriptures upon the theme, and as, under that supreme sanction, we listen to the witness of all the generations of the saints. And these facts are exactly the things to go out with us into common life, and to give a new meaning to its homeliest details, when they help us to meet them in the recollection that we are the limbs of the Lord. They will and do of course, give a new significance to the great moments of our life; they will teach us how to meet its great griefs, great temptations, great joys, great gifts, in a spirit delivered from the self-principle in proportion to our conviction of our union. But also, and as much, they will bring the power of divine life down into the small things of which so vastly most of our life is made. They will tell upon our tone and temper, not least at home, and whenever we are most free from external constraints. They will perpetually touch, chasten, and sweeten our tongues. They will keep us true to small fidelities and inconspicuous obligations. They will be a constant silent school of self-respectful seemliness, of unwearied considerateness and regard for all men. For "the obligation of nobility," when that nobility is oneness with our Lord Jesus Christ, extends over everything and penetrates it all through.

I have already passed from the theme of the union in itself to the life of union. The transition was almost inevitable, for the statement of the mighty and vital spiritual fact can hardly be made without some instant consciousness of its issues in practice. But we will come now in more explicit order to some great elements in the Life of Union.

What then, in some main features, is the life of union, truly lived, to be?

A LIFE OF REVERENCE AND GODLY FEAR.

First, in an eminent measure it is to be a life of reverence and godly fear, that fear which is in effect nothing but holy love upon its knees. The Christian who recollects that he is one with the Lord, if the Lord is indeed the Lord to him, his King and his God, will stand in awe of this inmost condition of his life. "Work out your own salvation with fear and trembling, for it is God Who is working in you," (Phil. ii. 12). The words are pregnant. St. Paul, anxious for the spiritual maturity of the Philippians, bids them not to lean on his presence, dear as he was to them; "no, they are to "work out their own salvation"—that is to develop their redeemed and regenerate life, as regards dependence on St. Paul, by themselves. Yet they are so to do it as to remember all the more that this was possible only by the Divine indwelling and inworking, in the holy union. That fact was to temper their whole being with awe, with worship, "with fear and trembling." "Joined to the Lord, one spirit," (1 Cor. vi. 17); astonishing is the privilege and the liberty. Yes, but what a sanctuary is this in which to use it, this living proximity, this union which brings the Lord into the man and the man into the Lord!

A LIFE OF SPIRITUAL PEACE AND GLADNESS.

Then, as the other and blissful side of the sacred fact, the life of union is to be, largely and liberally, a life of spiritual peace and gladness. As we have seen, the recollection of our vital, our bridal, union as believing disciples with our Lord casts a radiant light, even to the mind, on the facts of atoning sacrifice, free acceptance for Christ's sake, and a welcome, wholly and alone because of Him crucified and raised again for us, to the Father's heart. The Christian life in which the union is articulately and consistently recollected is the life accordingly in which the apostolic words are in the best way to be realized; "In Him believing ye rejoice with joy unspeakable"; "We joy in God through our Lord Jesus Christ, in whom we have received the reconciliation." Is it not true that the gift of spiritual joy, of chastened yet genuine exultation in Christ, is a relatively rare gift in the life of the soul and of the Church in these wistful and troubled days? And is it not, as in the times of Nehemiah and Ezra, true as ever that "the joy of the Lord," a joy wholly lodged as to its cause in Him and our relation to Him, is "our strength"? For this great gain let us cultivate the recollection of the holy union.

A LIFE OF SPIRITUAL SUCCESS AND POWER.

That reflection leads us naturally to the next. I mean that the life of union will be, just as it is recollected and realized, a life of spiritual success and power. "I have found at last that religion is

a great success." So, many years ago, in a private testimony meeting of his college friends, out of which the incident found its way to me, said an old Cambridge pupil of mine. He was a man of strong character and mental capacity, indomitable diligence, anxious conscience, and abiding religious sadness. There came to him, as to many others just then, a discovery new and wonderful; it was made in the old Christian field, but in what had been (to those hearts) an unworked mine within it; the discovery of the possibilities of the life of union, of what can be done in man's inner world by the indwelling Christ, humbly received and imperceptibly welcomed in to reign. With characteristic brevity of phrase, and with a face not less earnest, but out of which had gone the cloud, he spoke those words, and then sat down: "I have found that religion" (he meant in effect Christ, trusted) "is a great success." It was to "a great success" that St. Paul (1 Cor. vi. 17) invited the new convert, the novice Christian, at Corinth. Lately won to repentance and faith from the moral slime-pit of the evil city, but obliged to live in Corinth still, what was the man to do, perhaps the young man, perhaps the man born or captured for the life of Greek slavery? Well, whatever else he was to do, watching, praying, and remembering his inexpressible weakness in himself, he was to remember also the mystical union, and to use it. True to the Gospel, the Apostle takes this new and terribly needing believer straight, without one delay, to the innermost sanctuary. It is to him, not to the saint of a lifetime kneeling at the gate of bliss, but to this poor brand newly plucked from the burning, that he says, "He that is joined to the Lord," (and the Greek, in its context, suggests the spiritual wedlock of the man and his Saviour), "is one spirit." Meet the devil so, with the flesh to reckon with, and with such a world around you. Use the Christ Who is so intimately and vitally one with you, and you shall be immune. You shall have victory, you shall triumph, in the power of that conquering watchword, "joined to the Lord." It is true now as then. Temptation is infinitely various. Characters indefinitely differ. But here is a secret, personal and eternal, which really can meet all the need of each disciple, can "support in all dangers and carry through all temptations."

VIEWS ON UNITY

More expressions of opinion from representative Churchmen

The Bishop of Niagara.

The Bishop's Charge which we summarized last week concluded with the following words:—"I believe that confidence in and enthusiasm for the Divine constitution of the Church, mingled with fervent charity towards all, will do most for ultimate Christian unity. I thoroughly sympathize with the efforts of those clergy in our own communion who are labouring most earnestly to bring about Church unity, but I have absolutely no hope of their promoting unity in the way indicated by them. It seems to me that any fancied benefit that may be derived by the clergy and their congregations by the introduction of ministers of other Christian bodies into their pulpits will be more than offset by the disturbing of the peace of the Church and the causing of serious division within her ranks. Were we to adopt this proposed change, the question would arise later on: We are invited to preach. Why not to pray? Why not to administer the sacrament? Brethren, let us move slowly, for the divisions of centuries cannot be healed in a day."

The Bishop of Nova Scotia.

In his Charge to the Synod, Bishop Worrell gave special attention to the necessity of Churchmen being at peace among themselves, and he deprecated any form of mere party spirit.

A certain order of form may seem best to accomplish the work under certain circumstances but is it wise to let that order or form become a party badge so that all energy is wasted in the form while the real purpose is forgotten? A distinct and definite doctrine is held by us and certain ordinances cherished as divinely appointed means of grace and we believe we must teach and stand by those, as the Apostles did, because the Master's way is the best way to do the Master's work. We cannot adopt other methods. But once we have conceded that point there is no further room for discussion. What can be the use of spending time and energy in trying to force all to such an interpretation as may suit our own tem-

A LIFE OF SYMPATHY.

The life of union will be a life of sympathy and the love of spiritual amalgamation. I venture to say that nothing so opens and enlarges the human heart as the recollection and realization of the holy union, once granted that we deal not with the union as an abstraction, but with the Lord Christ as one with us by the Spirit. In proportion as He, the Jesus Christ of the Scriptures, of the Creed, of the saints, is considered, remembered, worshipped, used, the soul will, by a divinely given instinct, love Him in all His other members, and desire fellowship with them, and so, by the secret of the union, be led to the desire and study of unity. And not in His actual members only will it see Him. In man as man, in men as men, because loved by Him and because potential limbs of the Head, the Christian, living in the union, will see that which draws love out and which it is his joy to serve.

A LIFE OF CONVERSE WITH HIM.

To sum up in briefest words the spiritual appeal of our theme, what is the central, the essential, suggestion and invitation of this truth, loving and beautiful, of our union with the Lord? It is to a life, an actual experience, of humblest but closest converse with Him. It is to a worshipping boldness and access. It is to that noble "outspokenness," "the liberty to say anything," on which St. Paul delights to dwell, and which is absolutely consonant with reverential awe. The true Christian life, what is it, in its interior secret? It is union turned evermore into communion. Let that be our prayer, that it may be our practice. And then "the fruit of the Spirit," the sweet vintage of the heavenly vine, shall not fail to be the issue, to the glory of God and to the blessing of His Church. Yes, indeed, the life of union is sure to be a fruitful life, fruitful for God and man. It is guaranteed to be so by Our Lord and Life Himself: "He that abideth in Me and I in him, the same bringeth forth much fruit."

"So may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford."

perament or taste is beyond my comprehension. If Church life means party life I might be able to understand. If, that is, our object were to get a certain number of people to support some institution to which by chance we had happened to become attached there might be some reason as there would be some method in the madness. But surely that is not the purpose of the Church. We may be divided from the Presbyterians by our views of the ministry and our conception of the sacraments. We may be apart from the Roman Catholics by our rejection of Mariolatry Transubstantiation and their other errors. We may continue in our loyalty to the Master's institution of Baptism in spite of our Baptist friends. We may stand true to our principles notwithstanding the efforts of others to distract us by suggesting the possibility of living without them. But why should we be divided, one from another, because one man interprets the Church formularies differently from another or because one man can find greater satisfaction in his worship by taking an attitude different from others? Or why should we quarrel because one man finds comfort in one interpretation of a word and another finds another? In a word, why should we be so taken up with the outward form that even in church good manners are often forgotten and hide bound slavery to party governs? It would seem sometimes that there are some who are trying to balance themselves on flying trapeze or box the compass round the altar. Have we not something better and more important than these puerilities to occupy our thoughts? If we dropped them we should make a huge stride forward in regaining for the Church that place in the world which by right belongs to it.

On the subject of the recent proposals for Unity the Bishop was of opinion that hasty action would not be of much assistance.

Rev. A. P. Shatford.

The criticisms made by the Bishop of Quebec have elicited the following comments from the secretary of the new Church Unity League:

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"This movement of ours is the first attempt made to secure unity. And the thing that most puzzles me at this moment is why, if these gentlemen profess so great a love and desire for unity—and one must accept their statements as sincere—the moment you take a single direct step towards unity, they draw back. It does not seem possible that we could have asked for anything less than we have requested. Moreover, the very things we have sought are things that have been done time and again in the Church, without condemnation. Not only so, but the Bishops have done it themselves, notably the Bishop of Quebec, who invited J. C. White, a Presbyterian, and secretary of the Laymen's Missionary Movement, to give an address in the Cathedral at Quebec. From this, one would naturally suppose that the Bishop approved the principle.

"I do not like the suggestion that our effort at Union is letting down the barriers or lowering the idea of the Ministry and the Sacraments. I think the men behind this movement have just as high an idea of the ministry and the sacraments of the

Church as anybody else. For myself I resent the suggestion that we have done either. The sacraments and the ministry are universal, and the Church of England ministry is not by any means the whole ministry. There is a ministry outside of the Church. When we undertake to shut out people from the ministry or from the Lord's Supper who do not belong to us, we are undertaking a serious step. It seems to suggest a monopoly of the sacrament, which we have not got.

"I can only express my regret that the Bishop of Quebec has taken the step he has. He says this movement of ours will hinder the ultimate Church Union. My own opinion is that already, on account of our movement the Church has been lifted up in the eyes of the other communions. I believe that what we have already done has broken down a great deal of prejudice. I am perfectly satisfied that if the two things we are asking—the open communion and the open pulpit—are granted—then, instead of hurting the Church it will greatly help her and the other communions."

school of all, but she is a slow teacher, and so we have institutions of various kinds which seek to meet such needs. The Church of England Deaconess House and Missionary Training House is one such, and being the one with which I am myself connected, a brief outline of our methods may not be out of place. The aim is three-fold:—
1. To fit and prepare deaconess teachers for educational and evangelistic work. 2. To equip deaconess nurses for an important sphere of service, particularly among the poor and more ignorant classes. 3. The preparation of special students, usually for foreign service. Each of the first-named courses occupies at least two years, and leads to graduation, and if so desired the graduate may be set apart as Deaconess. The third varies in length according to the requirement of the individual. The student gains no material recognition of her studies but is the best benefited in her own character and service.

The subjects studied are: English Bible, Christian Doctrine, Liturgics, Church History, Comparative Religion, Pastoral Theology, Sociology, and Voice Culture.

Then there is the theory and practice of nursing the sick. The little hospital which accommodates three patients is a training ground under a graduate nurse for hospital methods, whilst the city of Toronto affords an ample field for obstetrical and other nursing in the homes of the poor. Parochial work is undertaken in several city parishes. The visiting is at first undertaken with much fear and trembling, but soon a friendly relationship is established between the visitor and the lady of her own castle. Good seed is sown often thus with very happy results. Mothers' Meetings, Girls' Clubs, W.A., and G.F.S. work, emigration work, Sunday School and Bible Class work, all afford our students opportunity for testing their own efficiency, or want of it, and I am happy to say that whilst thus giving themselves out to others and spending themselves for the Lord of the Harvest, He graciously puts His Hand over the work, removing all defects, supplying all our missions and oftentimes granting an abundant harvest.

I must not occupy more time, but in closing, may I not ask that we lift up our hearts to Him ascended unto God's right hand, asking Him to teach us what part He would have us take in the choosing, training and sending forth of His witnesses, recalling His own words spoken at this very season: "Ye shall receive power," "Ye shall be My witnesses."

THIS AND THAT Thoughts of an Eastern Churchman

The recent Encænna of King's College, the thirteenth or fourteenth that I have attended, was beyond all comparison the most interesting and successful. A great transformation is taking place under the influence of Dr. Powell's dominating personality, and the college is now a live institution, and as far as its present limited resources will permit, doing a magnificent work for the Church and the community generally. The outstanding feature of the last Encænna was the Summer School of Theology, which was well attended and aroused great interest. The papers, most of which were highly spoken of, are to be printed in book form for general circulation. It was unanimously decided to make the "School" an annual affair, and a committee was appointed to arrange for the next year's meeting, consisting of the President and Divinity Professors. All the various functions connected with the Encænna passed off most successfully. There was a good attendance at the meeting of the Alumni Association, the Haliburton dinner was a most brilliant affair, and the meeting of the Board of Governors the shortest, most businesslike and harmonious in my recollection. A sum of \$1,600 is to be expended in repairing and improving the main building. Convocation Hall was packed to the doors and was notable for a magnificent address from President Powell, which is to be printed for circulation.

The parish of Truro, recently held by the lamented Dr. Kaulbach, has elected Rev. Dr. Robinson, of Dublin, Ireland, as its rector.

We seem to progress in every respect in Canada except in our manners. In this connection Canadians certainly do put their worst foot forward. A man may have a kind heart and a generous disposition, may be charitable, fair minded, just, and at bottom tender-hearted, but if all this is

The Training of Church Workers

By Miss Connell, Church of England Deaconess House, Toronto

(An Address delivered at the Toronto W. A.)

THE subject assigned to me this afternoon is as old as Christianity itself. In the days of Our Lord Jesus Christ there were women who followed Him and who ministered to Him, whilst much of His time was spent in the preparation of those who were to carry on His work when He Himself had ascended to His Father's side. In Apostolic times the Deaconess occupied a recognized position in the Church, but later such ministries as hers were performed mostly by the nuns.

It was not till about the middle of last century that women's work in the Church was again recognized, and at first the movement was looked upon with suspicion, and in some cases, ridicule. It was in Germany that Deaconess work was first revived and not long after the idea was carried to England. Training homes were in the course of time established where those who were free to engage in Church work could pass a season of special preparation for such service.

It is sometimes supposed that without any training at all, women of leisure can at once undertake and carry to a successful issue any kind of parochial work, and sometimes such is the case, but in others the good accomplished is but little in comparison with the evil wrought, and but seldom can such workers be relied on. The afternoon tea or concert cannot, of course, be missed, somebody else must look after those dirty babies and noisy children belonging to the tired mothers on their one afternoon of rest; or it cannot surely matter if the class of girls is left just one day, they are so indifferent, that it "won't matter just for once." Such excuses soon kill a class, and bring disappointment instead of help to those in charge of the work, whilst the lamentable ignorance of the Word of God renders many utterly incapable of helping in Sunday School or Bible class.

Much has been done in the past five years in educating the workers, but much yet remains to be done. Hardly that time has passed since I was told by the Superintendent of a Mothers' Meeting in one of the largest and most influential churches of our city, that not one lady in that vast congregation could, or would, give a simple Bible talk to those women.

Seeing that to-day not only much may be done by women, but must be done by them, or else left undone altogether, is it not our duty to see that the need of trained workers is widely made known and that suitable equipment is provided for those who volunteer for such service? The lack of offers of service is so serious that it should engage the earnest consideration and prayer of every member of our Auxiliaries.

I sometimes think that missionary service is not properly emphasized by parents, guardians, and those in charge of the young. Too often the fond mother whilst praying for the extension of Christ's Kingdom is not eager for her one dear daughter to engage in definite Christian service, particularly when such service would involve a long period of absence and possible privation and fatigue. Much sooner would she see her child given in marriage to some wealthy man who will surround her with creature comforts in manifold and varied form.

Let me for a moment emphasize the need of women workers. In foreign lands the need speaks for itself. We are sufficiently informed of conditions in India, for instance, where the mere man is powerless to reach the ladies of the Zenana; these must live without Christ and die without Him unless some woman will go to their help. Here comes in the great value of the lady doctor, or trained hospital nurse. Too often precious life is sacrificed to the prejudice and customs of centuries and women must suffer and die behind the Purdah unless a woman's hand, guided by a woman's brain, bring her the needed help and healing.

In our Canadian North-West, both among natives and white settlers the need is just the same. Only women can teach and train the girls in our Mission and Industrial Schools, and among our white people we are constantly told that the greatest need is that of home life. The men may work and coin the money, but they do not know the subtle art of home-making. The West is still in its infancy, but it has been suggested that hostels might be established in many centres, where under the leadership of trained women, this home life might be developed, young men particularly being influenced. We all know that a man is just what the women make him and that the first impulses which have led him upward are those of the best women he ever knew.

Again, the women living in the rapidly increasing towns on our prairies are calling out for our help. What is to become of their children if their lives are so constituted that their souls cannot rise above the material things around them.

Further, in our large cities of Eastern Canada the opportunities are enormous, hundreds of young women are pouring into our cities year by year from the Old Country and from over the line. Thousands are living on the rooming house plan and many in circumstances of great danger. How are these to be reached and helped unless by a woman's hand and heart? Or it may be they have taken the first step on the downward path and need a kindly warning. Who is to speak the word if it be not a woman? Others have long left an innocent childhood behind them. Who is to tell them of Him who receives sinners, but one of their sisters? Who can do such work effectively but one who knows something of the depth of human sin and the breadth of God's mercy and love, one whose experience teaches her how to deal wisely and lovingly with such; one whose faith in God's love and power is so great that she despairs of no one?

Such fields of labour as those suggested surely demand the skilled worker, no novice could successfully grapple with the problems. Those engaging in such work must first have a personal experience of the love of God in Christ and be ready to give a reason of the hope that is in them, and must have a firm belief in God's Word and a knowledge of how rightly to divide it. They must have unbounded faith in God's power, as well as in His love. Gentleness, love, tact and patience must also adorn those who are to be Christ's messengers. The question naturally arises is all this to be attained? Of course experience is the best

concealed or disguised by bad and offensive manners of what practical use is it, if it takes half a lifetime to find out? Not one in twenty-five of us have the time to do this, and if we had the time, have the opportunity. This may be said of tens of thousands of Canadians, whose education in manners has been neglected. They are true as steel and can confidently be relied on in the great crucial issues. But they have manners, which as someone once said, "bruise" one. And then crucial issues only come very occasionally. Life is made up of minor issues.

We sometimes see this in people of princely generosity, to whom giving is almost a passion, and yet they spoil it all by the way they do it. As Thackeray says, they fling their favours at your head, and leave a scar. I once had a relative, now long since gone to her rest, who was of this class. She had a heart of gold and a tongue that cut like a sharp razor. Generous to a fault in the matter of giving, and of a most affectionate disposition, she so successfully concealed it, that her real worth was only realized after her death. About two-thirds of our happiness and comfort in this world depends upon the manners of those we associate with. The man who, as the saying is, "hurts your feelings; and lowers you in your own eyes" is the very last man you forgive. He may possess every solid virtue in existence, he may lead you to the ground with his benefactions, but you cannot love him as you love the man, who by his pleasing and gracious manners has raised you in your own estimation, and made you feel a few inches higher.

Thousands of our young Canadians go every year into the world handicapped by offensive manners. Parents are often criminally careless in this matter. They are too selfish to take the trouble to train their boys, for manners are mostly learned at home, although something doubtless can be done at a boarding school, but comparatively few can afford this. A little perhaps can be done at the day school. But normally the school for manners is the home. I have heard it said that pleasant and agreeable manners in a boy are equal to a trade, and I can well believe it. The boy with good manners shoots ahead of his ill-mannered, if equally otherwise able competitors, in any business that necessitates the handling and influencing of the public, and what ordinary business is it that doesn't.

A great mistake many preachers make is trying to put a gallon of water into a pint bottle, that is, trying to say everything they have to say on a particular subject in one sermon. It is so hard to resist the temptation of trying to get all your eggs into one basket, of saying every striking thing that you feel you can say or have said, of reproducing certain "purple patches" that have figured effectively on other occasions. This temptation is apt to assail the parson with exceptional force when asked to preach on some special occasion. He is naturally anxious to say his full say. It is his first, probably his last chance of "liberating his mind," and the result is often that he tries to compress too much into too small a compass, and his sermon suffers in consequence. Again on such occasions there is the opposite danger of rambling, of running into side lines of thought and so losing the main thread and hopelessly confusing his hearers. It was said of Mr. Gladstone that his speeches were like the course of a ship sailing up a deeply indented coast, which explored every bay and inlet, but always brought you out again and carried you along. But Mr. Gladstone stood in a class by himself, and his example is a perilous one for average men to attempt to follow. The ordinary hearer, to change the metaphor, hates being dragged down by roads, however smooth and flowery, and soon gets tired of attempting to get back into the main road. All this, of course, is true of all sermons, but especially so when a man has a great subject and a great occasion to deal with, and has to wrestle with the dangerous temptation of trying to say all he has to say in one sermon.

Downeaster.

Splendid chance for young people to make money. We want canvassers in every town in Canada. Use your spare time in getting subscriptions for this paper. Write us at once for particulars.

Brotherhood St. Andrew

In connection with the follow up work of the Brotherhood, forms are being sent to each of the Clergy in the Dominion with the request that these be used in sending to the Brotherhood office, 23 Scott Street, Toronto, the names of removals.

Already the Brotherhood is assisting with thousands of such cases in following them from place to place but there are many more who should receive attention.

Many seem to have the idea that the Brotherhood is only desirous of looking after its own members. This is not so. Brotherhood members are followed up and many other churchmen and church boys as well. The intention is to help follow up all our churchmen who move from parish to parish.

The system is a very simple one. When a churchman moves, the rector, or someone who is interested, sends word to the Brotherhood office. This is in addition to any general letter of introduction that may be given to the man who is moving. When the Brotherhood office receives word the information is then forwarded to the new parish, in most cases to the Rector, but in some cases to the secretary of the Brotherhood chapter or assembly. Whoever receives this information locates the newcomer and gives him a welcome to his new church home. Sometimes such assistance as the finding of a suitable boarding house or other dwelling is offered or in some cases a position is secured. In any event apart from any little special acts of courtesy a real welcome is given and usually the newcomer is in Church the following Sunday.

It is most important that full information should be sent in each case to the Brotherhood office, otherwise the best work cannot be done. Such information as the new street address or business address, occupation, Church connection, etc., is very helpful. If the churchman or boy has been baptized or confirmed these particulars should be given and if he is a regular communicant this should also be mentioned. His previous connection with the choir, Sunday School or any other Church organization should be made known so that he may be invited to engage in similar Church work in his new home.

Having connections all over the Dominion, and knowing to whom to send the names of removals, the Brotherhood is in a position to have this follow-up work done with care and despatch. All this work is done without any charge. A letter or card sent to head office, will receive attention.

One of the Brotherhood secretaries whilst visiting Gravenhurst, Ontario, quite recently, was told that the rector of Gravenhurst received very few letters about the many churchmen who come to the sanatorium of the district. Every one of these churchmen should be followed up. The rector of Gravenhurst will gladly visit all churchmen whose names are forwarded to him.

Church News

PREFERMENTS AND APPOINTMENTS.

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

NICHOLSON, the Rev. W. G., curate-in-charge of St. James', Winnipeg, to be rector of St. James', Winnipeg, (Diocese of Rupert's Land).

STARR, the Rev. Canon, curate, to be rector and dean of St. George's Cathedral, Kingston, Ont., (Diocese of Ontario).

MORGAN, the Rev. L. D., to be curate-in-charge of the Mission of Madawaska at Killaloe.

ELLIS, Rev. W., M.A., curate of Church of Redeemer, Toronto, to be rector of St. Mark's, Vancouver, B.C., (Diocese of New Westminster).

VERNON, Rev. C. W., Secretary of the Church Institute, to be Honorary Canon, All Saints', Halifax, (Diocese Nova Scotia).

NOVA SCOTIA.

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

HALIFAX.—THE DIOCESAN SYNOD.—At the meeting of the Diocesan Synod of the Church of England, held here May 27th to 30th, Rev. Dr.

Martell, of Windsor, was appointed Archdeacon of Nova Scotia in succession to the late Archdeacon Kaulbach, and Canon Llwyd, of Halifax, was appointed Dean of the province in succession to the late Dean Crawford.

The thirty-sixth session of the Synod of Nova Scotia was held at Halifax beginning with the Holy Communion in this Cathedral at 7.30 a.m., on Tuesday, May 27th, at which the Bishop was celebrant, assisted by Rev. Professor Vroom, and Rev. Dr. Martell. The first business session was held at 10 a.m. A large number of delegates, both clerical and lay, were present, the lay side of the house being particularly strong for an opening session. Prayers were taken by Rev. Prof. Vroom, and the customary election of secretaries for both parts of the house, presentation of credentials of delegates, etc., were put through in order. Rev. V. E. Harris and Mr. G. E. E. Nicholls were elected clerical and lay secretaries respectively. A special committee was appointed with Rev. H. W. Cunningham as convener, to fill vacancies on committee having charge of trust funds. This committee retired at once, as their report would soon be needed. Reports of the various funds were considered. In presenting the report on the Clergy Superannuation Fund, Ven. W. J. Armistage pointed out that though the fund was in good order, and \$1,000 had been added to capital, it was hoped soon to increase the pensions paid to beneficiaries by \$100 per year. Rev. C. W. Vernon drew the attention of the Synod to the fact that several parishes had not contributed for some years to the Widows' and Orphans' Fund. The state of the Synod's funds generally was found to be most satisfactory. In the case of the Church Endowment Fund some discussion arose as to the time for making payment of grants. It was pointed out that cheques should be issued quarterly instead of semi-annually. Assessments for Fee, Income and Synod Expenses have been fully met, in cases of the great majority of the parishes. Only a comparative few are in arrears, and these generally for small amounts. At 12 o'clock the usual mid-day prayers for missions were taken by the Bishop.

BISHOP'S CHARGE.—At 3 p.m. the Bishop read his charge. He spoke of the great loss the Church has suffered in the death of Dean Crawford, Archdeacon Kaulbach and Mr. R. J. Wilson. He insisted on the highest spiritual interpretation of the work of the church. He quoted with approval Canon Carnegie's words: "I believe that what the country at the present day is asking for is a great Christian movement starting from and dominated by the consciousness that the Church is not an end in herself, that she does not exist for the performance of any specialized or partial functions, but that her field of operations is as wide as human nature, that she is God's instrument for the restoration of that nature to its true image."

The Bishop went on to say that the great task of the day was for members of the Anglican Communion to ask whether the Church had been true to its trust. The allegation that the Church had to some extent lost its hold on the masses should be carefully considered. In many cases this had been brought about by the Church's neglect to watch the matter of religious influence in the Public schools.

A review of the missionary work undertaken by the Church formed an introduction to the subject of the mission to be held in this diocese shortly, beginning with the deanery of Halifax in November next, which the Bishop hoped would prove a factor of much value in the life of the diocese. After a short reference to that spirit of parochialism which makes the Church and its purpose to centre in and devolve upon the person of the local incumbent and therefore to injure the Church at large. The Bishop went on to discuss the matter of the debt on the Cathedral, which now stands at \$35,000. Everything in connection with the Cathedral had been most satisfactory during 1912, and it would be a great thing for the Diocesan Church if the debt could be removed. The speaker thought that while the Cathedral congregation is responsible for \$1,000 of the interest on the debt, the Diocese should undertake the payment of the other thousand. The Bishop announced that Canon Llwyd had been appointed Dean, and Rev. Dr. Martell Archdeacon of Nova Scotia.

On the resumption of business, Rev. Herbert Fraser, Chester, moved that the General Synod be asked to change the Form of Deed of Consecration of Churchyards so that it be understood that no religious service except that of the Anglican Church be held therein. Rev. R. F. Dixon, Wolfville, asked for more information on the point. In thirty-three years' experience he had had no cases of difficulty when co-operating with officials of various fraternal orders. Some helpful words

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were added by Revs. Wm. Driffield, Digby, and Rev. G. M. Ambrose, Bedford. Canon Simpson pointed out that once the rector of the parish had taken the service of the Church, it should be allowable for representatives of any fraternal society to conduct their burial services.

The report of the Diocesan Mission Board was highly satisfactory. The apportionments had been fairly well met by the majority of the parishes, and this had enabled the Board to pay all promised grants to the clergy of the diocese and to meet the apportionment of the M.S.C.C., in full. It was reported that out of 2,736 people who had come to settle in Nova Scotia, 1,383 were members of the Anglican Church. Out of 3,226 immigrants from foreign countries, there has been 1,563 members of the Greek Catholic Church. A committee had been appointed to see if some provision could not be made for these to receive spiritual care at the hands of the Anglican communion in Nova Scotia. The Board considered that the time had come for action to be taken with a view to advancing the stipends of the clergy. It was proposed that the D.M.B. canon should be amended to provide that "The scale of stipends to the clergy of this diocese in Priests' Orders serving under the D.M.B. shall be as follows: Not less than \$700 for the 1st and 2nd years of service. \$750, 3rd and 4th; \$800, 5th and 6th; \$850, 7th and 8th; \$900, 9th and 10th; \$1,000, 11th and following years of service. The apportionment required to guarantee the minimum stipend as at present paid was \$17,000. This was increased last year by the Synod to \$20,000. If this amount be fully paid this year it may be possible to make the suggested increase next year. The report of the Widows' and Orphans' Fund was not as satisfactory as the first one. The receipts amounted this year to \$973.63 as against \$1,032.83 in 1911. Six certificates of pension had been issued during the year. During the morning's proceedings reference was made to the death of Very Rev. Dean Crawford, Ven. Archdeacon Kaulbach, the Revs. H. Harper, and L. J. Downing. Touching testimonies as to the worth of these clergymen and their faithful ministry were read by Canon Vroom.

The Synod service was held at 8 p.m. After the processional hymn, Bishop Worrell installed Rev. J. D. P. Llwyd as Dean of Nova Scotia. The mandate was read by the Rev. Canon Powell, who was the Bishop's Chaplain, and after the oath was taken by the Dean he was led to his stall by the Bishop. Rev. Dr. Martell was then installed as Archdeacon of Nova Scotia. Rev. Dr. Martell was the special preacher. He spoke from Gen. 26:18. He spoke of the wells of Christian life. First, the Holy Scriptures inspired by God; second, family prayer; third, public worship; fourthly, concord and brotherly love. In conclusion the preacher said: "Let us take to our hearts the lessons of the well. Let all bitterness, wrath and evil speaking be put away from you. Let us all drink of the well of God, and hold one faith, the faith of our fathers."

SECOND DAY.—Moral and Social Reform was the first matter of business. On the presentation of the report of that committee, a lively discussion followed, which resulted in the appointment of a commission; "The Diocesan Commission on Social Service" was formed. This will hold semi-annual meetings. Social problems are to be studied at the deaneries. Regarding the Superannuation Fund, that the premiums at present payable by the clergy to the Superannuation Fund be henceforth a charge upon the parishes and not upon the clergy, was defeated, after Rev. Ambrose had expressed his opposition to "this continual going, hat in hand, to the laity." The Kaulbach Memorial Exhibition at King's College, Windsor, N.S., was founded by the Synod to be available for the student showing the best knowledge of the missionary work of the Church. This was thought to be the best form of memorial to the late Archdeacon.

Ven. Archdeacon Armitage presented the Sunday School report. An enrollment of 17,090 pupils in 98 schools was shown. The committee recommended the appointment of a travelling secretary for the Maritime Provinces. The Education Committee reported co-operation with the Lutheran, Methodist, Baptist, Presbyterian churches regarding religious teaching in the Public schools. This co-operative conference, which had been called by the Bishop, had attained a gratifying measure of unanimity in its discussions. The report of the committee on the Bishop's charge was presented.

THIRD DAY.—The parochial missions will be held in the deaneries of Halifax and Sydney in November next. An organizing committee was appointed. The Bishop had already secured fifteen experienced missionaries from England, United States of America, and Canada. The attention of the committee on the better observance of the

Lord's Day was directed to the conditions under which the Bank fishermen of Nova Scotia live while at sea, as regards the use of Sunday, and further that they were asked to consider the advisability of having a manual of prayer and selections from Holy Scripture prepared for the use of our fishermen to assist them towards a better observance of the day of rest and worship. Prayers for missions were said by the Bishop at noon, after which His Lordship was asked by Archdeacon Armitage to vacate the chair for a few minutes. Archdeacon Martell then took the chair and Archdeacon Armitage proposed a vote of thanks to the Bishop for the very excellent manner in which he had conducted the Synod. One noticeable thing throughout the Synod was the continual evidence that King's College, under Canon Powell, has won the confidence and support of the Nova Scotia Churchmen.

On May 29th the Bishop and Mrs. Worrell held a reception for the delegates and their hosts and hostesses.

ST. PAUL'S.—The annual service of the united Sunday Schools of the Anglican churches of the city was held on the afternoon of June 1st. The President of the Church of England S.S. Teachers Institute, Rev. V. E. Harris, was the special preacher, speaking to the children upon the subject of "The Good Shepherd." The service was conducted by Ven. Archdeacon Armitage, assisted by Rev. Rural Dean Cunningham.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The thirtieth ordinary session of the Synod of this diocese was opened on Tuesday, May 27th, with choral Litany and Holy Communion in the Cathedral. The Bishop of Quebec was the celebrant. Bishop Grisdale read the Gospel and Archdeacon Balfour read the epistle. The features of the day were the Bishop's charge and the sermon of Rev. Dr. Paterson Smyth, rector of St. George's Church, Montreal. In both charge and sermon the appeal for unity made by certain Church of England clergy was regarded as being more apt to hinder than hasten the happy consummation of a united Christendom.

BISHOP'S CHARGE.

Reference was made in the charge to the free assistance of the clergy, and especial emphasis was laid on unstinted service of the laity. "I believe that no diocese in Canada can compare with ours in this respect." The change in the ecclesiastical organization of the Church in Eastern Canada by which the dioceses in the civil Province of Ontario are to be separated from the old ecclesiastical Province of Canada, and to be formed into a new ecclesiastical province, leaving only Montreal, Quebec, Fredericton and Nova Scotia in the old province, was held still to require the ratification of the Provincial Synod which has been disbanded and so the change would seem to be unconstitutional. The increase in the Anglican Church membership, inclined the Bishop to cling more firmly than ever to the belief in the Divine nature of our Church and her position as a true reformed part of the Church Catholic. The Bishop discussed the advisability of Prayer Book revision and held that present conditions would be fully and wisely met by the exercise of a reasonable elasticity under the direction of each Bishop. Under the head of Missionary Work, the Bishop spoke a word regarding apportionments, Woman's Auxiliary; work on outposts of the diocese; increase of clergy's stipends; change in parishes; reports of Rural Deans; Sunday School work; S.P.C.K. magazine, "Our Empire"; Bishop's College diamond jubilee; King's Hall, Compton, and other educational institutions; tribute to Canon von Iffland; statistics and episcopal acts of the diocese; eulogy of priests and laymen who have passed away since the last Synod, special emphasis being placed upon the splendid life of the late Dean Robertson, of Cookshire. "I cannot refrain from saying that I am sorry to observe that there are some parishes in our diocese which have failed to recognize the moral obligation of the money apportionment laid upon them, while I am glad to notice on the other hand, that quite a number have cheerfully exceeded the sum asked for, so that the diocese has stood well as a whole." Discussing the sufficiency of clerical help, the Bishop referred gratefully to the fact that two of the more mature clergy, the Rev. O. G. Lewis and the Rev. E. M. W. Templeman, volunteered last year for the work in our two extreme outposts, the Labrador and the

Magdalen Islands. The Bishop hoped for the increase of clerical stipends. The present scale is arranged so that the stipends start at \$800 instead of \$600 as formerly, and increase by \$50 per annum until they reach \$1,000. The Bishop reported 1,201 persons confirmed, thirteen men ordained deacons, and seven advanced to the priesthood. The clerical staff of the diocese numbers 83, 75 are in active work, one on leave, seven pensioned. The afternoon was taken up with several motions (1) "That this Synod is still of opinion that any canon passed for the purpose of providing for the episcopal oversight of a diocese whereof the Bishop of the diocese shall have become incapacitated by mental or physical infirmity for the discharge of his duties, should be one which would be applicable to all dioceses of the Dominion and not to any one province, and, notwithstanding the reply made to our memorial on the subject by the General Synod at its last session, again requests that Synod to reconsider the matter and to pass the necessary legislation."

(2) "That in the opinion of the Synod, the action taken by the Provincial Synod of Canada, at its last session, held in the city of Montreal, in September, 1912, whereby—in accordance with Canon VIII. of the General Synod—it proceeded to organize immediately a new Provincial Synod to consist of the several dioceses comprised in the civil Province of Ontario, and to remove such dioceses from the jurisdiction of the Provincial Synod of Canada, was contrary to the Constitution of the said Provincial Synod, which declares that no alteration of the Constitution or Canons shall come into force until it has been confirmed at a second session of that Synod;

"That a copy of this Resolution be communicated to the Archbishop of Ottawa, and the several Bishops of the Province of Canada as constituted before the action above referred to." A motion to the effect that all the Provincial Synods should be discontinued because the General Synod can look after any extra diocesan work was lost. In the evening Dr. Paterson Smyth addressed the Synod on the religious life of individual, parish and diocese, after Dean Williams had presented his report on the state of the Church.

On Wednesday the report of the Sunday School Commission was read with an address by Secretary R. A. Hiltz. Canon Shreve urged more support and interest in this regard. Bishop's College reported through Principal Parrock a prosperous year, and their attempt to raise \$100,000 for 1913, the jubilee of the founding in 1843. In the evening the Bishop and Mrs. Hunter Dunn held a reception for the delegates.

The following clerical and lay delegates to the General and Provincial Synods were elected:— Clerical delegates to Grand Synod—Canon F. S. Scott, Canon Allnatt, Archdeacon Balfour, Canon Shreve, Dean Williams and Principal Parrock; substitutes, Rev. E. A. Dunn, Rural Dean Stevens, Rev. R. W. E. Wright, Rev. G. H. A. Murray, Rev. J. P. B. Balfour. Lay delegates, Messrs. John Hamilton, E. T. D. Chambers, Wm. Farwell, James McKinnon, R. Campbell, G. W. Parmalee, Edwin Pope, Capt. Carter, W. H. Wiggs, Dr. James Laurie, Colonel Harkom, Colonel Fraser.

Provincial Synod—Clerical, Canon Allnatt, Dean Williams, Archdeacon Balfour, Canon Scott, Principal Parrock, Canon Shreve, Rural Dean Stevens, Rev. E. A. Dunn, Rev. R. W. E. Wright, Rural Dean King, Rev. G. H. Murray and Rev. Prof. Vial. Lay delegates, Messrs. John Hamilton, Wm. Farwell, E. T. D. Chambers, Capt. Carter, R. Campbell, Col. James J. McKinnon, Edwin Pope, G. W. Parmalee, Dr. James Laurie, W. H. Wiggs, Edward Wilson. Substitutes, Col. Farrer, St. George Boswell, Col. Harkom, Paul Owen, Wm. Dennison and J. P. Bowen.

MONTREAL.

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

MONTREAL.—ST. THOMAS'.—Rev. Canon Renaud, rector of this church, preached to Royal Arthur Lodge A.F. and A.M. on June 1st. He is chaplain of the lodge.

POINT ST. CHARLES.—GRACE CHURCH.—The Rev. J. Ellis Ireland, rector of St. Stephen's Church, Buckingham, Quebec, is to be appointed rector of this church, caused by the resignation of Archdeacon Ker, and will enter on his duties there on July 1st. Mr. Ireland, who is a graduate of the Montreal Diocesan College, has the reputation of being a good organizer and indefatigable worker. After graduating at college he was appointed Rural Dean of St. Andrew's, and nine years ago was appointed rector of St. Stephen's, Buckingham.

OTTAWA.

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

OTTAWA.—CHRIST CHURCH CATHEDRAL.—The Archbishop of Ottawa will hold an ordination for priests only in this Cathedral on Sunday morning, June 22nd.

ST. JOHN'S.—Work will be commenced soon on the enlargement of St. John's Parish Hall. An extension of forty-five feet will be made. The Anglesa Square Mission Hall on Chapel Street is also to be enlarged.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—After the many years that this Cathedral has stood gaunt and unfinished against the sky, it is with feelings of relief that the results of the present activities are followed by the nearby residents and occasional visitor to the neighbourhood. The completion of the east bay of the Baptistery seems an earnest of the present endeavour to build the entire structure and with the virtual completion of the concrete footings, and the foundations on the south side of the nave, interesting changes will be apparent from time to time. There is a force of about thirty men engaged on the work, and this number should be sufficient to carry the work along with moderate rapidity. It will be remembered that the intention of the architects is to cover the stone of the chancel which is red sandstone, with a cement wash so that it will have the appearance of the grey limestone which is being used in the rest of the building.

The Bishop held an ordination last Sunday in his Cathedral. Rev. E. C. Cayley, Rural Dean of Toronto, preached the sermon from 1 Tim. 4:16. G. B. Weston Jones, of Wycliffe College, read the Gospel. Five men were ordained to the diaconate and six raised to the priesthood. Appointments were made as follows:—Deacons, G. W. B. Jones, Wycliffe College, to be in charge of the North Norway Mission; G. L. Ingles, General Theological Seminary, N.Y.C., to go to the Mission of Coldwater for the summer, and in September to be assistant curate of St. George's Church, Toronto; H. Snartt, Trinity College, to be assistant curate of St. Mark's, Carlton; V. R. Jarvis, Wycliffe College, to be assistant curate at the Church of the Epiphany, Parkdale; T. R. Haughton, Trinity College, to be in charge of the Mission of Stanhope. Priests, Rev. C. E. Luce, Wycliffe College, in charge of Scarborough Junction; Rev. E. H. B. Taylor, Trinity College, assistant curate, St. Stephen's, Toronto; Rev. E. Morris, Wycliffe College, in charge of the Mission of Gore's Landing; Rev. C. S. McGaffin, Wycliffe College, to be assistant curate, St. Paul's, Toronto; Rev. G. R. Bracken, Wycliffe College, to be assistant curate, St. Anne's, Toronto; Rev. F. Herman, Trinity College, to be in charge of Mission of Caledon East.

SYNOD OFFICE.—June 4th.—The Board of Examiners of the Provincial Synod of Canada met in the Synod office, Toronto, yesterday. There were present Principal Waller, Huron College London; Canon Allnatt, Bishop's College, Lennoxville; Canon Vroom, King's College, Windsor; Dr. Griffith Thomas, Wycliffe, Toronto; Professor Cosgrave, Trinity College, Toronto; Rev. Dr. Abbott-Smith, Montreal Diocesan College. Reports of the recent examinations in Divinity were considered and the following candidates were passed:—For the degree of Bachelor of Divinity—Rev. W. A. Ferguson, M.A., (Saskatoon); Rev. J. A. Dixon, M.A., (Trinity College, Toronto); Rev. C. K. Masters, M.A., (Wycliffe College, Toronto); Rev. W. S. Blythe, M.A., (Trinity College, Toronto); Rev. F. W. Steacey, M.A., (Montreal Diocesan College); Rev. J. de P. Wright, M.A., (Trinity College, Toronto); Rev. V. C. Spencer, B.A., (Trinity College, Toronto). The following passed the Preliminary examination:—F. W. Colloton, (Trinity College, Toronto); F. C. Ryott, (Huron College, London); Rev. R. E. Page, (Montreal Diocesan College); Rev. H. Carey-Elwes, (Montreal Diocesan College); E. Jacques, B.A., (Huron College, London); K. Alexander, B.A., (Huron College, London); Rev. W. H. Dunham, (Montreal Diocesan College); C. L. Langford, B.A., (Huron College, London).

Conditioned in one subject—S. C. McKegney, (Huron College, London); Rev. R. C. Bartels, (Montreal Diocesan College). Six other candidates wrote successfully on the first half of this examination.

A meeting was also held of the representatives of the Church of England universities and theological colleges in Canada at which there were present in addition to those already named, the Rev. Principal Lloyd, Saskatoon; Provost Mackay, of Trinity College, and the Rev. Professor Hallam, of Wycliffe College, acting as proxies for St. Mark's Hall and Latimer Hall of the Anglican Theological College of British Columbia. The organization of the new Board of Divinity Degrees of the General Synod of Canada was discussed and steps were taken to issue a new syllabus of studies.

ST. JAMES' CATHEDRAL.—Last Sunday Canon Plumtre at the morning service called attention to the new windows inserted in the Cathedral during the past week. He said that the window which consists of a portrait of Bishop Strachan, and the scene of the first Synod of the Diocese of Toronto, presided over by the Bishop, is the last of a series of historical scenes which, when completed, will fill all the windows of the church. Those already inserted consist of the Day of Pentecost, the Conversion of St. Paul, the Mission of St. Augustine to England, the Reformation, the bringing of the Gospel to Canada and the Consecration of the first Bishop, Bishop Inglis, of Nova Scotia, the last of the series being the founding of the Diocese of Toronto, and the Consecration of Bishop Strachan as the first Bishop. The series thus traces pictorially the course of the Church's history from Jerusalem to Toronto. Bishop Strachan holds in his hands, in the upper part of the new window, the plan of his Cathedral Church, and in the two side lights are pictures of his two chief works, St. James' Cathedral and Trinity College. The new window has been inserted in memory of the late Mr. A. H. Campbell, of Carbrook, Toronto, who was some time a member of St. James' Cathedral, and for forty-four years a delegate to the Synod of the diocese.

ALL SAINTS'.—On Sunday afternoon, June 1st, Bishop Reeve held a confirmation in this church. The congregation was the combined Bible classes of the Sunday School. The Bishop spoke on Heb. 6:1, 2. The confirmation is unique in that only one candidate was presented and he, a Roman Catholic.

ST. MARY THE VIRGIN.—The foundation stone of this church was laid by Bishop Sweeny last Saturday afternoon at 4 o'clock. After the stone had been placed in position, His Lordship in an address gave a short history of the Church and its work. In June, 1888, the old church was inaugurated. In June, 1889, services were begun. In June, 1912, the former church property had been purchased; and now in June, 1913, the foundation stone of the new church was laid. It is also highly probable that next year it will be opened some time in the same month. On Saturday the church celebrated its silver jubilee. The Bishop in remarking on this fact lauded the long and faithful work of Rev. Mr. Hart, who has been its first and only rector, having been called to that position in 1888. The new building is situated on Westmoreland Avenue, just north of Bloor Street, and is being constructed of red brick and stone, at an estimated cost of \$75,000. The fact that the distance around the foundations is about one-eighth of a mile, will convey some idea of its size. The seating capacity will be 1,000.

ST. MARK'S, PARKDALE.—Rev. Dr. Griffith Thomas preached last Sunday evening in this church, from the text Gen. 28:12 and in his clear lucid way unfolded the scriptural truths, in a striking yet simple way, that was understood and appreciated by the large congregation present.

GIRLS' FRIENDLY SOCIETY.—The annual Day of Intercession for the Girls' Friendly Society will be June 10th, 1913. The annual picnic will be held the same day at Centre Island Park. After the picnic tea the members of the Girls' Friendly Society will proceed to the Island church where an address will be given by Bishop Reeve. The offertory will be on behalf of members who are ill.

NIAGARA.

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

OAKVILLE.—ST. JUDE'S.—Dr. J. T. W. Williams, a member of the congregation of this church, died on Wednesday, June 4th, in his 73rd year. The late Dr. Williams was a brother of the late Rev. Canon Williams, of Toronto. He practised his profession in this place for many years. The funeral took place last Friday. He is survived by a widow only.

HURON.

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

ST. MARY'S.—At the recent deanery meeting held here, Rev. Rural Dean Taylor referred in sympathetic terms to the loss of Rev. S. W. Racey, and a resolution of condolence to his widow was passed by a standing vote.

CARGILL.—TRINITY.—On Tuesday evening, May 27th, the Rev. E. Softley and Mrs. Softley were given a farewell by the congregation of this church. An address, speaking in the highest terms of the work done by the rector and his estimable wife, was read by Mr. Geo. Sims, one of the churchwardens, and a well-filled purse was presented by the other, Mr. Henry Sparling. Other addresses were given by other members of the congregation, and representatives of the Presbyterian, Methodist and Roman Catholic Churches, all expressing great regret at the departure of Mr. and Mrs. Softley, and with kind wishes for their welfare. Mr. Softley is spending the summer near Niagara-on-the-Lake to recruit his health.

BRINSLEY.—ST. MARY'S.—Anniversary services were held on Sunday and Monday, May 18th and 19th, in this church. The special preacher at both services was the Rev. F. Farney, of Parkhill. The addresses were given by the Revs. Farney, Graham, and the rector, the Rev. J. B. Meyer. Proceeds amounted to \$140. Since then some \$700 have been subscribed towards the debt on the building by the congregation, as the result of a general canvass.

NEW HAMBURG.—ST. GEORGE'S.—It is proposed to build a parish hall upon some recently-purchased property adjoining the church. The Ladies' Guild was instrumental in initiating and consummating the purchase of the land.

MOOSONEE.

John George Anderson, D.D., Bishop,
Selkirk.

ARCTIC MISSION.—The marriage of Rev. A. L. Fleming, missionary, of Baffin's Land, to Helen Grace Gillespie, second daughter of the late Walter Gillespie, Esq., took place in St. Paul's Church, Toronto, on Monday, June 2nd. Rev. and Mrs. Fleming are staying at Bowmanville for the present. Rev. Fleming leaves about the first week of July on the Government steamer for the Baffin's Land work. Mrs. Fleming will stay in Toronto.

RUPERT'S LAND.

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

WINNIPEG.—ST. JOHN'S CATHEDRAL.—Sunday, June 1st, was the jubilee of the foundation of St. John's Cathedral. Special services were held both morning and evening. At the morning service six deacons and five students were ordained by Archbishop Matheson, of Rupert's Land. The deacons ordained priests were:—Rev. W. J. Finch, Rev. C. E. Copeland, Rev. C. M. Littler, Rev. J. A. Shirley, Rev. G. W. Holmes, and Rev. H. Hoodspeth. The students ordained deacons were:—E. K. Moffatt, D. Pierce-Jones, R. W. M. Ellison, T. Dewhurst, A. Birch, W. B. Singleton, W. J. Hatter. The ordination sermon was delivered by Ven. Archdeacon McKay, of the Diocese of Saskatchewan. The Archdeacon confined himself to a historical sketch of the growth of St. John's Cathedral. He recalled that the first church was built 93 years ago. The present cathedral was built fifty years ago. Archdeacon McKay and Archdeacon Macdonald are the only survivors of the ordination service which was held at the time the cathedral was consecrated.

ST. JAMES'.—Rev. W. G. Nicholson has been appointed by the Archbishop to the rectorship of this parish. Canon Murray has been temporary rector of the parish. Rev. W. G. Nicholson was born in Dublin, Ireland. He came to Montreal in 1902, and engaged in mission work in that city. Mr. Nicholson then spent two years in the west mission field. He returned to take his college training at Montreal Diocesan Theological College, secured the gold medal for the highest aggregate standing. For some time after ordination he was in charge of St. Andrew's, Montreal, and later was curate at Christ Church Cathedral, Montreal. In 1911 he came to Elgin, Man., and last December, at the death of Rev. G. I. Armstrong, he was transferred to St. James'.

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BANQUET TO AUSTRALIAN PRIMATE.—The Manitoba Council of English Counties' Associations entertained at dinner on June 4th, in Manitoba Hall, The Most Rev. John Charles Wright, D.D., Archbishop of Sydney, and Primate of Australia. J. France Hughes, president of the council, occupied the chair with the guest. The following were speakers: Sir Rodmond P. Roblin, the Very Rev. Dean Coombes, D.D., and Mayor Deacon.

SYNOD.—After an opening service at the Cathedral, the Diocesan Synod convened in Trinity Hall on Tuesday, June 3rd, with an attendance of about 350 delegates, 125 of whom were clergy.

ARCHBISHOP'S CHARGE.—The Archbishop first read memorials, statements of the clergy who had passed away during the year, Rev. Rural Dean Chambers, Rev. G. I. Armstrong, both of Winnipeg. The Mission of Help was cordially referred to. "We had among us a band of noble men of great spiritual power, and, I may add, of great variety and great versatility. The clergy themselves have been profoundly deepened in their earnestness and in the sense of their responsibility for the cure of souls committed to their ministry.

The Archbishop noted the generous response which had been made to the appeal for the Home Mission Fund one year ago, when it was shown that unless the offerings were doubled, the diocese would be crippled. This year the diocese loses £750, a special grant for North-West Canada, from S.P.G. The diocese is receiving from English societies now £2,134. The Archbishop had received intimations from some of these societies to the effect that with the surrendering of help from M.S.C.C. there should also be the surrendering of English help. But two elements in the situation prevented the Archbishop from pressing for an abatement of these funds, one was the necessity and cost of Church expansion in Winnipeg, and the other was the weakening of so many outside points due to a lessening in the Church supporters and change of population. The Archbishop recommended a gradual relinquishing of the funds. He referred with regret to the resignation of Rev. Dr. Page as general missionary. The Synod of Qu'Appelle has requested that the diocesan field secretary, Rev. Canon Fyles, for Sunday Schools, be permitted to work for three months each year in their diocese. The Archbishop reported the loss of twelve clergymen by removals and the gain of fourteen, six from outside and eight by ordination. Regarding clerical stipends," he said, "During the past winter, it was most painful for me to be told, in case after case, that the small salaries which men were expected to receive, and which they were guaranteed when they accepted their charges, were two and three hundred dollars in arrears, and had been so for months. And in no case that I can recall was that trying condition of affairs due to want of money, or to the want of willingness on the part of the people to contribute, but to a want of business methods in the collection of it. I repeat what I have often said in regard to this matter. Most of our trouble, if not all of it, arises from want of proper business methods in our Church finances. There is too much disposition, as Bishop Gore remarked the other day, to 'muddle along' in our Church affairs, but he added that there are times when muddling along will not do, and brethren, one of those times is the present."

Under St. John's College, the Archbishop referred in glowing terms to the work of the new warden, Rev. Dr. Robinson. He also commended to the cordial support of Church people, Haverlag College, Winnipeg. He instanced the difference in Synod returns of church membership 36,000, and the government census 86,578, as showing the inadequacy of the present staff of 110 clergy and 36 lay readers for the work. The Executive Committee will appoint a travelling missionary in full orders to visit all new districts occupied by recent settlers. The Archbishop went on to say, "I understand that the committee appointed at the last meeting of Synod to examine into the practicability of setting apart a new diocese on the lines of division, which I laid before the Synod a year ago, while not prepared to report that the proposed division is practicable in the immediate future, is unanimous in recommending that the necessary legislation for the division be obtained at the meeting of the Provincial Synod in August next. I am in hearty accord with the recommendation and approve of the setting apart of the territory, which will remain in the meantime under my episcopal charge until such time as it is found possible to erect it into a separate diocese and have a Bishop appointed for it. Steps, in the meantime, can be taken to procure the necessary endowments, etc., and the fact of having the requisite legislation adopted for the ultimate creation of the new diocese, will act as a stimulus to those who are interested in it to go forward with the necessary pro-

vision." The Archbishop reported 800 persons confirmed during the year. Three new churches have been opened and two others have been commenced.

The afternoon was taken up with two long discussions. Regarding Sunday School Commission delegates, it was held by some that to avoid travelling expenses the delegates should also be members of General Synod. Regarding the Executive Committee it was at last decided that all Rural Deans, six other clergy besides the ex-officio members, and ten laymen, should be on the committee. This move was for the purpose of securing fuller representations of the country districts.

In the evening, Archbishop Wright, Primate of Australia, preached on Ezek. 37:10. The sermon was a strong and eloquent plea for the recognition of the pre-eminence of the spiritual note in the business meeting of the Church. It was also noteworthy for the apt comparison drawn between the work and problems confronting the Anglican Church in Canada, and those of the same communion in Australia.

SECOND DAY.

The whole discussion of the morning centred round the first section of the canon on patronage, which read to the effect that from the adoption of the canon by the Synod the appointment to the incumbency of all parishes and missions in the diocese shall be made by a board of nomination, constituted as directed. The constitution of the board was set forth as three members, two clergy and one layman, to be selected by the annual Synod. Also three additional lay members to be elected at the Easter meeting of the parishioners of each parish. Rev. J. J. Roy moved an amendment vesting the right of election of a clergyman to a parish in a parish meeting, a majority of the parishioners to have the right to elect a rector. He urged this on democratic grounds and said it would eliminate wire-pulling. He made matters lively for a while by suggesting that the proposal was a device to help St. John's College men into parishes. After lengthy discussion the report on Patronage was at length passed.

The report of the committee on the division of the diocese was presented. The report instanced the population and resources which the proposed new territory would possess. There would be 65 new parishes, of which 20 are independent rectories, 4,000 families, 5,000 communicants, and a Church population of at least 25,000 souls. It states that the strength of the new diocese would be very much greater than that of any other see, at the time of its foundation, established in the north-western country. The new territory has now 100 church buildings, 44 parsonages, assets of \$350,000 against which the liability is only \$55,000, and its annual income amounts to \$90,000. Such resources, declares the report, indicate a healthy church life in the territory. A wider divergence of opinion was manifested than had been anticipated. When the vote came to be taken on the issue as to whether legislation should be placed on the statute book enabling the matter to be decided when need arose, the motion was lost by 55 to 29. Archbishop Matheson expressed his regret at the result, which placed him in the position of being compelled before long to ask the Synod to do something to lighten his duties. This statement caused the Synod to decide that the whole matter be reconsidered to-morrow when the report of the committee on the charge delivered by His Grace, was before the Synod.

Rev. Dr. Page, general missionary for the diocese presented his report on the year's work, and dealt with the problems confronting the Church in its rural work. One of the largest problems had to do with the shifting of population in the older parts of Manitoba. There was not a corresponding increase in the smaller and rural districts like what had occurred in the cities. In 1901 there were 255,000 people in Manitoba, of whom 47,000 were in Winnipeg. That meant the outside population was 208,000. To-day the population was 295,000, or a comparatively slight increase when the leap taken by Winnipeg was considered. Most of the increases outside Winnipeg had taken place in the larger centres, and in many of the smaller towns a decrease of 15 per cent. or even 20 per cent. was reported. In consequence of removals and losses of all kinds their churches in the rural districts were faced with a difficult situation. Dr. Page advised that larger grants be allotted where necessary, and also that regrouping of Church causes be carried out.

THIRD DAY.

The main business at the morning session was the reception of the report of the committee on the Archbishop's charge, and the question of the

division of the diocese. The reception of this provided a complete reversal of the decision of the Synod yesterday afternoon. Archbishop Matheson pointed out that this involves the securing of legislation at the next Provincial Synod in August, but it did not mean that the division would take place in a moment. The diocese of Calgary took 12 years after the legislation was passed, but he sincerely trusted that the present diocese scheme would not take anything like that time. That was the reason why he wanted to have the legislation on the books. Considerable murmuring took place on the part of some country delegates, but it was pointed out that the matter was now settled, and discussion was out of order. A further motion to rescind the vote taken yesterday afternoon was carried with two dissentients. The boundaries of the proposed new diocese are as follows:—The eastern border will be formed by a line starting from Snowflake, near the American boundary and running northerly to a point midway between Portage la Prairie and Macgregor, and running upward to Lake Manitoba. The line then skirts the westerly shores of Lakes Manitoba and Winnipegosis to the northerly boundary of the old province of Manitoba. The northern boundary will run from that point in a westerly direction to the boundary between the provinces of Manitoba and Saskatchewan. The western boundary will run from there to the international border, and the southern boundary will extend from there to the starting point. Within the proposed new bishopric are included the rural deaneries of Dauphin, Minnedosa, Souris, Brandon, Turtle Mountain and parts of Pembina, Dufferin and Portage la Prairie. It will embrace such centres as Brandon, Souris, Dauphin, Neepawa, Minnedosa, Boissevain, Deloraine, Carberry and Virden.

Other matters dealt with were the altering of the date of Synod, which the report recommended should meet in February in future; a recommendation that grants from the English societies should only be relinquished gradually, and the question of giving women votes in parish meetings, which the report recommended should be held over for one year.

The afternoon session was devoted to the question of the right of the diocese to elect its own Bishop. The occasion of this long debate was the bringing in of a motion by Rev. W. B. Heeney, B.A., asking for the rescinding of a resolution passed in 1910, relinquishing the right of the diocese to elect its own Bishop. On the motion being put, it was lost by a vote of 38 to 74.

(To be continued.)

QU'APPELLE.

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

REGINA.—Owing to a serious breakdown and to generally impaired health, the Rev. Douglas Ellison has been obliged to resign the leadership of the Railway Mission. For the past 21 years Mr. Ellison has done eminent service for the Church in distant parts of the Empire, first as Founder and Head of the South African Railway Mission, and latterly as the Head of the Railway Mission in this diocese. Mr. Ellison worked in connection with the Archbishops' Western Canada Fund. He has been ordered to take a complete rest.

CALEDONIA.

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

PRINCE RUPERT.—ST. ANDREW'S.—On Sunday, May 25th, special services were held in this church. At the morning service the Earl Grey Rifles paraded, and at the evening service the Sons of England. There were large congregations at both services, and special sermons were preached by the rector. Appropriate music was rendered by a large choir. The Rev. E. C. Burch, rector of this church, has returned after nearly three months' absence much improved in health.

STEWART.—ST. MARK'S.—Bishop DuVernet spent a week recently in and about this parish. He preached in this church and baptized the infant daughter of Rev. Wm. Carey, the rector. Stewart is the natural seaport for all the country of the Upper Naas, the Groundhog coal fields, and the Dease Lake district, where there is gold. But patient waiting must precede the realization of great expectations. Rev. Carey is the only minister in Stewart. People of all the denominations are showing their appreciation of him in these dark days.

HONAN.

W. C. White, D.D., Bishop.

HONAN.—Miss Howland has undergone an operation for appendicitis in Hankow. She is at present in the hospital, but will return to Kaifeng in the near future.

ST. ANDREW'S COLLEGE sports were held on May 8th. Many notables were present, including the Commandant of the Provincial Army, the Superintendent of Education, the Head of the Foreign Office.

Correspondence

LIGHTS ON THE HOLY TABLE.

Sir,—In reading your note re Altar Lights, in answer to a correspondent, I observed that you made no reference to the ritual case against the late Bishop of Lincoln in which the legality of lights was upheld by the Archbishop of Canterbury. If you were ignorant of this decision, that, of course, would be a sufficient excuse for your not referring to it. If, however, you were aware of it, do you think you were dealing fairly with your correspondent in withholding the information from him?

As for the antiquity of lights at the celebration of the Lord's Supper, there can be no doubt the holy lamp is mentioned in the Apostolic Constitution as one of the accessories used. We must remember, too, that we are celebrating an ordinance which was instituted by artificial light, and though we must all admit, after what is said in the Ep. to the Corinthians, that it would be an unwise thing to attempt to re-enact the scene according to the method of its original, yet the use of lights is a sort of reminder of the circumstances in which the original institution took place.

As for the symbolism, I may mention that being at a funeral recently of a Roman Catholic friend, while in the church I picked up a little manual lying on one of the seats, and found it to be a sort of instruction explaining, among other things, points of ritual. The significance of the use of Lights was stated to be that Christ is the Light of the World, which, of course, we all admit. I am not aware that Anglican Christians have ever attributed any superstitious meaning to their use. They seem to me to be very innocent accessories, not absolutely necessary by any means, but where used not to be made the occasion of strife and contention.

Geo. S. Holmsted.

[1] We were, of course, aware of the question of Lights in connection with the Lincoln case, but this particular subject was not mentioned because, first, the question had reference to Prayer Book authority, and second, because in the Lincoln case (to quote from the new Prayer Book Dictionary) "the Privy Council on appeal evaded the necessity either of agreeing with, or disagreeing from the Archbishops' Court, on the ground that there was no evidence to show that the Bishop was responsible for the lighting of the candles." [2] As to the antiquity of the practice, Mr. Scudamore, perhaps the most learned of English writers on Ritual, says in his "Notitia Eucharistica," and in Smith's "Dictionary of Christian Antiquities," that "it is certain that for more than three centuries after Christ no ecclesiastical sanction was given to the symbolical or ritual use of lights in the public offices of religion." They were so employed by the heathen, and Christian writers reprobated every such use of them as a senseless mode of honouring the gods. Further, there is no trace whatever that the symbolical use of candles at Divine worship was derived from the Jews. Ephraem Syrus expressly says, "When the Dawn appeared through our Lord, the service of the lamps became vain and passed away." The present use of Lights is not regarded, so far as we know, by those who use them, "as a sort of reminder of the circumstances in which the original institution took place."—Ed. C.C.]

THE CHURCH AND IMMIGRANTS.

Sir,—I have read with much interest the articles which have appeared in the Church press in connection with the subject of immigration. The enormous increase which the Anglican Church has made in Canada during the past ten years must fill every Churchman with the deepest thankfulness, and if, during the next ten years, the

same increase continues our communion will be a long way ahead of any other non-Roman communion in Canada. But while this fact must be a source of thankfulness to Canadian Churchmen, it must also fill them with a sense of the greatest responsibility. As Canadian Churchmen it is our distinct duty to strain every nerve, and to use every effort, to gather into the fold of the Church those British immigrants who come from the Mother Church. In the past this has not been done, and the other communions have fed and fattened upon our pastures. This has been due to various causes, not the least of which is the fact that our Church has been far too exclusive, and too much inclined to rest upon her prestige, and has not made the necessary effort to keep those who rightfully belong to her.

It seems to me that the Church is losing a golden opportunity in the large cities of our Dominion, and so far the city of Montreal is the only one which has awakened to the fact. In the other cities the Church has made, at best, but a very small effort to care for the British immigrants who have, week by week, flocked into them, homeless and friendless, to seek a livelihood. It is time that our Church should awake up to this fact and make an effort to rectify matters, and in some degree to measure up to the denominations who are wide awake to the necessity of looking after the homeless and friendless newcomers.

Each city in Canada should be equipped with an up-to-date hostel after the fashion of the Andrew's Home in Montreal—a home which has fully justified its existence—which would be governed by the diocese in which the city is situated, and which would have for its object the care of those people who came there, and the keeping of them in the fold of the Church of their forefathers. The need of such an institution in Toronto is much greater than in any other city in Canada, as the figures which have been published by the immigration chaplains at the ports of landing show that 25 per cent. of our immigrants find their way to the city of Toronto, and no one can overlook the fact that the Church in Toronto is losing heavily because of this neglect. We should indeed awake from sleep and get something under way, which will meet this great necessity. I for one should be glad to hear the views of others, both clergy and laity.

Canadian.

Books and Bookmen

Biography is almost invariably an interesting, attractive, and inspiring study, and in "Arthur T. Pierson" (New York: Fleming H. Revell Co., \$1.50 net), Mr. D. L. Pierson has written a delightful account of his honoured father, who is rightly described as "a spiritual warrior, mighty in the Scriptures, a leader in the modern missionary crusade." Those who had the privilege of a personal knowledge of the late Dr. Pierson will be particularly interested in this book, while those who were not acquainted with him will realize what a devoted servant of the Master he proved himself through a long and strenuous life. Both in America and in England he made his mark as a preacher and teacher, while as a missionary student he was second to none in the work that he did. As editor of the "Missionary Review of the World," and as a frequent lecturer on missions, he exercised a remarkable influence, and it was largely due to his efforts that the great Ecumenical Conference was held in 1900, which was in some respects the parent of the Edinburgh Conference of 1910, which, however, Dr. Pierson did not attend. As a Bible student, a teacher, and a leader, Dr. Pierson was almost, if not quite, unrivalled. And this book gives a delightful picture of one of the most charming men that the writer of this notice has been permitted to meet. The book will prove an inspiration to every reader.

We are all desirous of the ministry proving in an ever-increasing way its vitality and vigour, and as a help towards this Mr. E. E. Keedy has written "Moral Leadership and the Ministry" (Boston: Horace Worth Company, \$1.25 net). The theme of the seven chapters of which this book is composed, is that the reality defined by the term "religion" with its central fact, God, is charged with a mighty moral dynamic, and has provided the world with the greatest good and the most immense moral wealth. How this moral capital may be created in the ministry and result in conviction and enthusiasm, and how men thereby may be constrained to lead others into the fullness of life is the theme and purpose of the writer. Leadership is regarded as the great

necessity of modern days, and when the ministry loses leadership it may be said to lose everything of value. The reading of these chapters will prove a moral and spiritual tonic to all theological students and preachers. It is written with clearness and force, and with not a little insight into the modern necessities. The writer has some serious, but not untrue, criticism of our Seminary training, and he pleads for everything that will inspire and influence men in the direction of moral efficiency. Conviction and enthusiasm are shown to be the greatest of all requirements in the ministerial life. This is a book with a very definite message, and its forcefulness and practical power should commend it to all workers.

The Family

THE STORY OF AN ARCHBISHOP.

By Dyson Hague.

This story is a well-known one, but it is worth telling again.

There lived many years ago in Scotland a clergyman famous for his piety, his prayerfulness, and his pulpit power; a man who by turns was a preacher, a professor, and the principal of the great University of St. Andrews, and who since has been called the saint of the Scottish Church. His name was Samuel Rutherford. He died in 1661, and his last words—"Glory, glory dwelleth in Emmanuel's land"—were the inspiration of that beautiful hymn, "The Sands of Time are Sinking," which has become such a favourite in our Canadian Church hymn books.

One Saturday evening in the parsonage in the little town of Anworth, in Scotland, Mr. Rutherford had gathered his household together as usual for their evening's devotion, when a knock was heard at the outer door. It was a stranger, who sought admission for the night. He was welcomed with ready hospitality, and took his place in the family circle. It was the custom at that time in Scotland during family prayers to put questions from the catechism to those who were seated around the fireside, and it chanced that the question that came in its turn to the stranger was the question: "How many commandments are there?" Without a moment's hesitation, the stranger answered: "Eleven." "What!" said Mr. Rutherford in surprise, "is it possible, that a man of your age and as educated as you seem to be, does not know that there are but ten commandments?" The stranger quietly answered: "A new commandment I give unto you that you love one another." Rutherford was startled at the answer, but went on with the service.

The next morning he missed the stranger, and as he walked from his humble parsonage towards the little church, he heard in the woods, the voice of one in supplication. He listened with curiosity, and recognized the voice of his guest, and once more felt that he was in the presence of no ordinary man. Going to him, he said in excitement: "Who are you? What is your name?" The stranger answered: "My name is Ussher." "Ussher?" he said in amazement, "Ussher? You surely are not the Archbishop?" "Yes," he said quietly, "I am Archbishop Ussher." Rutherford then knew that he stood before the greatest scholar, and preacher, and theologian of his day, a man who was regarded by his age as its most marvellous scholar, its most fearless preacher, who had been elevated by his king to two Bishoprics, was the Archbishop of Armagh and Primate of All-Ireland, and whose work still remains in almost every Bible that is printed in the modern world in English, in the dates on each page from Genesis to Revelation. Yes; it was he. The Archbishop had heard of the piety of the Presbyterian Rutherford, and had determined to come and seek fellowship in his society. Their hearts flowed together in common devotion, and as the Presbyterian Covenanter and the Irish Archbishop walked together towards the little Anworth church, the Primate was asked if he would preach the sermon. He readily consented, and when that morning in the presence of those Scotch Presbyterians the great Archbishop gave out his text, his very presence there, his welcome, his spirit, and his words made all men feel that the words which the Lord had spoken were indeed then verified. For the verse that the Archbishop announced as his text that morning in Rutherford's church was John 13:34—"A new commandment I give unto you, that you love one another."

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Personal & General

Mr. J. Campbell White was in Toronto last week and gave one of his inspiring missionary addresses to a specially selected audience at luncheon.

St. Mildred's College has issued invitations to its annual closing and prize giving by the Lord Bishop of Toronto, in the Parish House of St. Thomas, Huron Street, on June 18th.

Work on the new building of the Bishop Strachan School commenced on Friday morning last. The site of the school is at the N.E. corner of Lonsdale Avenue and Russell Hill Drive immediately opposite the new Grace Church.

On the steamer "Polaric," just arriving at Boston there is a shipment of 274,600 pounds of tea, consigned to the "Salada" Tea Company, Toronto. This is believed to be the largest consignment of tea ever made to one firm on the American Continent.

Dr. Justus Samuel Wright Williams of Oakville passed away June 4th in his seventy-third year. The late Mr. Williams was brother of the late Canon Williams of Toronto, and is survived by a widow only. He had practiced medicine many years in Oakville.

Prince Albert of Wales, the second son of his Majesty the King, passed through Toronto on Friday last with his brother cadets from H.M.S. "Cumberland," en route to Niagara Falls where they spent the day, returning to Toronto in the evening embarking at once for Kingston and the Thousand Islands.

The council and principal of the Bishop Strachan School have issued invitations to the annual distribution of prizes on Wednesday, the 18th inst., in Foresters' Hall at 3.30 and afterwards at the school. The closing service will be held in the School Chapel on Sunday the 15th inst., at 4.15 p.m.

Playgrounds equipped with swings and other amusement contrivances, will be established in connection with the various boys' and girls' homes and other similar institutions throughout Toronto. An outline of the scheme that will provide for the establishment of such playgrounds has been prepared.

Cardinal Vives Y. Tuto, who was one of the famous triumvirate which promoted the Vatican campaign against modernism, has gone raving mad, and doctors despair of his recovery. The Cardinal imagines he has succeeded to the Papal Throne, and has given orders for the extermination of all Roman Catholic liberal thinkers by the application of mediaeval penalties.

The seditious plot which was recently discovered in Paris proves to have been more serious than at first supposed. Forty-four prominent Bengalese have been arrested. Much ammunition and important documents were found in a search by the police. The latter indicated that there was a plot for the Schemesedus, Gurkha, Mahratta and Punjab troops to promote a wholesale massacre of Europeans.

A Moslem society has been formed at Lucknow, styled Khaddam Kaaba, to protect the Gaaba and other holy places of Islam from non-Moslem aggression. Every Moslem on joining takes an oath to be ready with life and property to protect the Kaaba and pays one rupee yearly. One-third of the subscriptions raised will be remitted to the Sultan annually for defensive purposes. It is proposed to extend the organization throughout India.

Apparently nothing pertaining to the life of the present day youth has been overlooked in the rather novel All-Boy Exhibition to be held by the Toronto Boy's Dominion at Moss Park for four days, commencing June 11th. The exhibition has been planned somewhat after the Child Welfare exhibits held in the larger American cities, and contains a wealth of information and data, relative to the life of the boy of today whose age lies somewhere in that light-hearted period of from 10 to 18 years.

A cinematograph theatre is to be installed at Buckingham Palace for the benefit of the younger members of the King's family and their friends. The primary reason for this decision is that the King and Queen regard cinematograph entertainments as of high educational value. A small salon has been set apart for the purpose, and the canvas will be comparatively small, but the apparatus will, of course, be of the best description, and the juniors of the family are keenly looking forward to having a picture palace on the spot. The work is not to be put in hand until their Majesties leave London for Cowes.

That Vancouver Island is an ideal home for English emigrants is the opinion of Miss Dalbiac, field secretary of the British Women's Immigration Association, who went west recently with forty domestic servants, who were placed on Vancouver Island. Miss Dalbiac last year brought twelve hundred women to Canada, and says that if an experiment now in operation on Vancouver Island is successful she will bring out two thousand more. The experiment is in the nature of a poultry farm and school, which has been opened on the island for the purpose of instructing women from the British Isles. Miss Dalbiac says the women she has brought here include skilled labour as well as the domestic class.

A charming young woman walked into the stationer's shop in a village and asked to see some typewriting paper. After making her selection, she hesitated for a moment. "Do you make any reduction to clergymen?" she enquired. "Yes," replied the stationer promptly, "Are you a clergyman's wife?" "No-o," she answered. "A clergyman's daughter, probably," said the man as he tied up the package. "No," was the young woman's hesitating answer "But"—and she leaned over the counter and spoke in a confidential whisper—"if nothing happens, I shall be engaged to a theological student as soon as he comes home from college next term."

A well-known Church dignitary was a steerage passenger on board the steamer "Caronia," which arrived in New York lately from Liverpool. He was the Right Rev. Charles H. Brent, Episcopal Bishop in the Philippine Islands. He said he enjoyed the trip immensely. "I came in the steerage," the Bishop said, "because I believe the place for a clergyman is with the common people. There I rubbed shoulders with the immigrants, who will some day make American citizens, and if these are a sample of all that come, then America has reason to be proud of her adopted children. Those on board the 'Caronia' were mostly from Great Britain and Scandinavia, and they were a clean and wholesome lot, strong and vigorous. I ate the same food and lived with them and felt better for it."

A society organized for the purpose of waging war on British rule in India has been discovered, with widespread ramifications. News from Calcutta says, "Acting on information laid before him, which resulted in a search of the house of his own son by the deputy-magistrate of

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Midnapur, Bengal, the police the other day arrested 44 Bengalis of good family on the charge of conspiring to carry out a wholesale massacre. Documents which were found in the house contained proposals for corrupting the Sepoys' establishment in the military centres, plans for wholesale massacres, instead of isolated murder as at present, and also a list of the names of the members of the society. The police searched other houses and found an abundance of evidence to show the widespread nature of the plot.

Mr. Kenneth Muir of Gorton, Manchester, England, claims to have produced the finest examples of minute writing in the world, and the feats which he has accomplished will certainly take a lot of beating. In 1889 he wrote in open competition the Lord's Prayer nineteen times and a few words over, within the space covered by a threepenny-bit, every letter being distinct. He ultimately improved on this effort by writing the Lord's Prayer twenty-three times and forty-nine words over, all within the space covered by a threepenny-bit, this being his record attempt. Equally remarkable was his feat of writing the word "Easter," with a capital "E," 37,464 times on the back of an ordinary postcard, the time occupied being twenty-one days. This feat was performed in connection with a competition promoted by a Mr. Pain at Folkestone, Mr. Muir winning the prize by some 21,000 words.

Sitting in Buckingham Palace in London, England, Her Majesty, Queen Mary, pressed the button which sent pulsing over 3,000 miles of wire the tiny spark that unveiled, at the Stonev Creek Battlefield, June 6th, the handsome monument erected

in honour of the heroes who, just 100 years ago, struck a death blow to the American invaders in the war of 1812. A directly connected wire between Queen Mary and the drapery over the monument served, not only to burn the fuse which allowed the folds to part, but to bring Her Majesty closer to the hearts of thousands of loyal Canadian subjects, who, with bared heads and in reverent silence, stood while the unseen force made possible the disclosure, in all its beauty, of the towering monument which will stand for ages as a mark of love, admiration and respect for the handful of men who, outnumbered four to one, braved death that Canada might live.

Dr. Livingstone, whom everybody has been talking about lately, showed his intrepidity in many ways. Close on fifty years ago the question of moustached clergymen was discussed in "Notes and Queries." It was then pointed out that although no contemporary clerics, except Jesuit missionaries, ventured to wear a moustache, many great divines of the past—such as Jeremy Taylor, Robert South and George Herbert—used to do so. This evoked a letter from a correspondent stating that "the latest instance of a clergyman wearing a moustache is the Rev. Dr. Livingstone, who appeared with that manly appendage at our merchants' meeting the other day at the Mansion House. May I remark that, in so doing, the intrepid Doctor, by braving the prejudices of his countrymen, evinced, I think, a courage inferior only to that which he must have so often exhibited among the savage inhabitants of Central Africa."

On Thursday last "The Grange" was formally opened by his Honor the Lieutenant-Governor, Mayor Hocken and Sir Edmund Osler, and on and after June 6th, the building with its collection of pictures, prints and furniture of the late Dr. and Mrs. Goldwin Smith will be made as open to the public as the park has been for some time past. The event recalls the history of the bequest to the Art Museum of Toronto. The house and property belonged to the Boulton family and passed into the hands of Mrs. Goldwin Smith on the death of her first husband the late William Henry Boulton, whose fine portrait, painted by Berthon, hangs in the south drawing-room and shows him as Mayor of Toronto in 1845. On Mrs. Smith's death in 1909, she left the house and property to the Art Museum, Goldwin Smith retaining a life interest in "The Grange." On June 7th, 1910, the great writer himself passed away, leaving to the Museum all his pictures and furniture, while his library, save only the books on art, went to the University of Toronto.

Boys and Girls
THE LITTLE GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn
His cheeks were thin and pale;
A lad who had his way to make
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap;
He took the bundle from my hand,
And when I dropped the pen,
He sprang to pick it up for me;
This gentleman of ten.

He does not push or crowd along,
His voice is gently pitched,
He does not fling his books about,
As if he was bewitched.

He stands aside to let you pass,
He always shuts the door,
He runs on errands willingly
To forge or mill or store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners maketh man.
At ten or forty 'tis the same,
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—Margaret E. Sangster.

THE FAIRY'S GIFT.

Helen Underhill Fish.

"Too bad that tooth isn't out,"
said Aunt Lizzie.

She was seated in a small old-fashioned rocking chair that sort of surrounded her and which was called by the children the "nut chair."

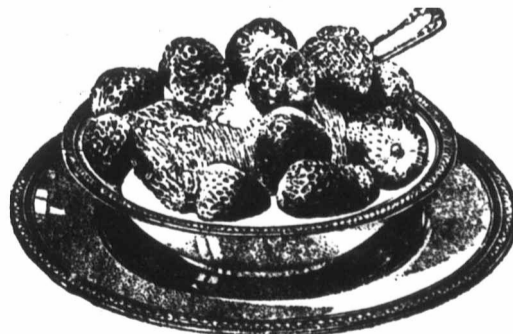
The ceiling of the room was so low

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that a grown-up person could touch it with his finger tips.

There was a large open fireplace on one side of the room with a wide, red brick hearth. Here on fall and winter evenings apples were roasted and nuts cracked in the firelight.

Aunt Lizzie used always to sit with the children on the floor and tell stories, but those about the time she was a little girl pleased them best.

Aunt Lizzie had never married, but she understood children and had a way of making them do things when other people sometimes failed.

Betty was just coming from a most fascinating cupboard, which was built into the wall beside the fireplace. It reached from the floor to the ceiling and was divided in the middle.

The upper part was where Aunt Lizzie kept her sewing and work basket. Candy and peanuts were always on hand for the many children who stopped on their way home from school.

Down below it was Betty's doll house, and this was furnished with beds, chairs and tables that had once belonged to Aunt Lizzie.

Betty crossed the room and seated herself in a tiny chair. She was six years old. Apparently her doll need-

Aunt Lizzie sewed, placing her threads on the deep window sill, and watched Betty as she stood on the sofa holding her dolly up to examine a highly-colored picture of a barn-yard scene.

A plough horse coming home from the fields, driven by a small boy with very blue trousers, was receiving a hearty welcome from hens, chickens, ducks, kittens and a noisy dog. A barefoot boy was pumping water into a trough for some extremely red cows.

Betty loved to look at this picture, and many years before Betty's mother had liked to look at it. Aunt Lizzie and it had been bought for Betty's grandmother when she was a little girl.

After every animal had been pointed out, the dolly was put to sleep on an old-fashioned pillow with a great wreath of flowers embroidered on it. "How I do wish that tooth was out!"

"Why, auntie, I don't! It will hurt me."

"Just for a minute, and anyone could stand a little pain for the fairy's gift."

"Fairy's gift! Oh, auntie, what do you mean?"



Why doesn't she take NA-DRU-CO Headache Waters They stop a headache promptly, yet do not contain any of the dangerous drugs common in headache tablets. Ask your Druggist about them. 25c. a box. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED 122

ed a great deal of attention, for she never answered her aunt's remark.

Betty's mamma had been to Aunt Lizzie a few hours before with a worried look on her face and had said: "Oh, Lizzie, I don't know what I shall do. That tooth is so loose I am afraid to have her go to bed for fear she may swallow it, and she won't let me touch it."

"Leave her with me a little while and I will see what I can do," answered Aunt Lizzie.

There was silence in the room.

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Betty's eyes sparkled and her cheeks grew pink, for she loved fairies.

"Let me look at your tooth. I won't touch it, and I will tell you of what happened to me when I was a little girl.

"I had a tooth just as loose as yours. I was crying, for I didn't want it out. Uncle Henry, who was just home from college, told me if I would put my hands behind my back he would put a thread around it, and if I would let him give one pull it would come out. Then before I went to bed I must put my tooth on a flatiron under the kitchen stove, and the fairies would come in the night and take it away and leave a five-cent piece."

"Did you let him pull it out, auntie, and did you find the money?" cried Betty, breathlessly.

"Certainly I did."

"Do you suppose the fairies would do that now? It's a long time since you were a little girl."

"I don't think there is the least doubt about it. I will ask your mamma to let me undress you, and we will put the tooth on the iron together. Perhaps she might let you sleep in my room, and we could go down early in the morning before anyone was up and see if the fairies had left the money.

"Oh, goody-goody! I will run and ask mamma, and if she says 'yes' I will let you put the thread on right off."

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Away flew Betty and in a few minutes was back crying eagerly:

"Put it on quick, auntie, I am going to stand so still; for mamma wants me to be her brave little girl."

A short time later Betty stood with the tiny tooth in her hand.

"Why, auntie, it didn't hurt one bit, and now I can hardly wait for bedtime to come."

Early next morning two white-figures stole softly down the quaint old stairway that led into the kitchen, and there on the flatiron under the stove they found the fairy's gift.—The Christian Register.

presently his attention was attracted by a little voice saying, "Please take one or two," and looking down he saw each little girl extending to him a screw of sweets which his pennies had purchased! Though he never ate sweets and particularly disliked those offered to him, he remarked afterwards that he could not resist courtesy of such true refinement.

NOVEL HORTICULTURE.

A Yorkshire paper tells a good story connected with Dr. Pulleine late Bishop of Richmond, who recently passed away. He once occupied the chair at a reunion of past students at the Training College, Ripon, and told the following story about his father:—

"He was a farmer, and a nice old gentleman, too. One year he took it into his head to grow flax, so he sowed the seed, and having a good crop, sent it away to be made into a tablecloth. Some time later, when seated at dinner, he remarked to a lady near him, 'Do you know I grew this tablecloth myself.' 'Did you, really?' she answered, with the greatest surprise. 'However did you manage it?' 'Well'—most mysteriously—'if you'll promise not to tell anyone, I'll tell you. I—planted a napkin.'"

KINDNESS REWARDED.

A pretty story is told of two little girls which rather disproves the statement (which many of us are inclined to think a true one) that the manners of the younger generation leave a great deal to be desired. A gentleman noticed two very poor little creatures gazing longingly into the well-stocked windows of a sweet-shop, and having a tender heart, he provided each with the magic penny which would make them the owners of some of those tempting delicacies. He then passed on to the street corner to await a tram to take him home and thought no more about them. But

In the Spring the Blood is Thin

The body of man can be influenced in health or disease only through the medium of two channels—the blood and the nerves.

When the blood is thin and watery, as it usually is in the spring, the nerves are starved and depleted, and every organ in the human body is less capable of performing its natural functions.

The action of the heart weakens, breathing is weaker, the gastric juices of the stomach do not flow regularly, the liver, kidneys and bowels are less active, and in fact the whole body falls an easy victim to disease.

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