

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, JULY 11th, 1912

No. 28

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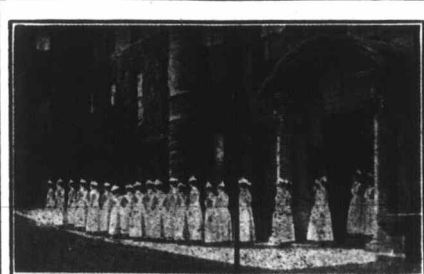
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TORONTO, THURSDAY, JULY 11, 1912.

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July 14.—Sixth Sunday after Trinity.
Morning—2 Sam. 1; Acts 18:1—24.
Evening—2 Sam. 12:1—24, or 18; Matt. 6:10—7:7.

July 21.—Seventh Sunday after Trinity.
Morning—1 Chron. 21; Acts 21:37—22:23.
Evening—1 Chron. 22 or 28, 1—21; Matt. 10:24.

July 25.—St. Jam. A. & M.
Morning—2 Kgs. 1:1—16; Luke 9:51—57.
Evening—Jer. 26:8—16; Matt. 13:1—24.

July 28.—Eighth Sunday after Trinity.
Morning—1 Chron. 29:9—29; Acts 27.
Evening—2 Chron. 1 or 1 Kgs. 3; Matt. 14:13.

August 4.—Ninth Sunday after Trinity.
Morning—1 Kgs. 10:1—25; Rom. 4.
Evening—1 Kgs. 11:1—15, or 11:26; Matt. 18:21—19:3.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

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

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 244, 245, 489.
Processional: 318, 391, 465, 530.
Offertory: 322, 329, 492, 500.
Children: 697, 700, 703, 704.
General: 375, 406, 453, 493.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 258, 386, 646.
Processional: 385, 448, 653, 664.
Offertory: 390, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 406.

ANOTHER NEW COLUMN.

Beginning with issue of July 4th we have arranged with one of our strongest Churchmen for a helpful weekly contribution. The new column will be "The Quiet Hour," and, we trust, will prove most beneficial as an uplift in the spiritual life of our readers.

THE SIXTH SUNDAY AFTER TRINITY.

What a sincere gratification is ours when our hopes are exceeded, and when our joys and pleasures are greater than we had looked for! In worldly things we have many illustrations. The Queen of Sheba visits the Court of Solomon. "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." The traveller makes his first visit to the Alps and cannot find words to express his emotions. An unbeliever ascending an Alpine peak carved upon the face of the precipice these words: "There is no God." He went to the summit. And on his return he inscribed over his previous legend these words: "The fool hath said in his heart." He had seen wonders that he never before dreamed of. And in wonder and pleasure he found God. The greatest surprises and joys in store for us are those of the spiritual world. God has prepared for us good things that pass our human understanding. And His promises exceed all that we can desire. We look about us and realize the awfulness of sin both in its results and its hold upon men. But hear the doctrine of Christ, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We long for reality and immortality of life. And we find them both in Jesus Christ. "Now if we be dead with Christ, we believe that we shall also live with Him." Then when we look at our earthly relationships we find some things hard to do. Causeless anger and tardy reconciliation are fruitful sources of unhappiness in life. But who can estimate the joy of a love and righteousness exceeding that of scribes and Pharisees? And so we come back to the universal condition. If we would enjoy the good things which God has prepared for us in Holy Church we must have love. Let us pray then for an outpouring of love into our hearts.

ERRATUM.

At page 420 we wrote of the non-religious life and teaching in France. Unfortunately it appeared as "now religious." A mistake which we might let pass, were it not that it suggests religious teaching instead of the negation of religion.

A HEBREW PRAYER.

From evil guard my tongue, O God,
My lips from guile restrain,
Dumb be my soul to those who curse,
Lowly to all remain.

To Thy Great Law, O open Thou
My heart, as here I stand,
And let my soul with joy pursue
Thy precept and command.

O quickly bring to nought the plots
Of those who wish me ill,
So may Thy lov'd ones be set free,
Be this Thy Holy Will!

O save me with Thy strong right hand,
In mercy answer me,
May both my words—my heart's best thoughts—
Be pleasing unto Thee!

Ben Zion.

ESTABLISHED CHURCH, SCOTLAND.

A sign of the direction in which worship is tending in Scotland is shown by the new Hymn Book issued by the Established Church. Shortly it may be said that not only are the Prayer Book hymns there, but the best of those used at this day, even in the most of our advanced churches. Presbyterians did not sing hymns, only the Psalms in metre. Then came a selection of paraphrases of portions of Scripture, sixty-seven in all, and five hymns, and which was added to the Psalms. The change within the last fifty years has been marked.

A BIT OF WORK.

An English journal gives the following report:—"The People's Refreshment House Association, Limited, of Broadway Chambers, Westminster, which was founded by the Bishop of Chester and Col. Crawford in 1896, the pioneers of the Public House Trust System, is offering for public subscription 10,000 £1 shares, and £15,000 4 per cent. loan stock. The Association controlled 99 licensed inns at the end of 1911, and has since added eight more, making a total of 107. The "P.R.H.A." has just issued a list of inns, with particulars of lodging accommodation, and notes on the reformed system, which can be obtained gratis on application. The assets of the Association, which were £4,000 in 1900, are now £86,000, and the maximum dividend of 5 per cent. has been paid regularly since 1899, while £3,600 has been placed to Reserve, and £1,012 allotted to Public Utility Fund out of surplus profits."

SELFISHNESS DEVELOPED BY EMIGRATION.

A sad result of the rush of emigrants is the disintegration of the family, too often the result of the selfishness of men. An old friend who has passed away took much interest in the well-being of new-comers from the Old Country, and sometimes could not restrain his indignation at the callous heartlessness of men who found that they could better themselves in the States, and deserted their wives and children, confident that they would be looked after, and showing no natural love or regard upon leaving. He said the Irish as a race were faithful and true, and could not recall any instances of abandonment by them. Of late years the number of deserted wives and families who have been thrown upon the rates in Glasgow is so large that the annual cost is between \$25,000 and \$30,000. In proportion to the population the desertions outside of Glasgow are greater and the expenditure from this cause is estimated to be between \$150,000 and \$200,000 in Scotland. The lure of the prairies is not an unmixed blessing.

PRESERVING THE OLD.

Some years ago there was a delightful and instructive collection of old Canadian relics held in the Victoria College in Toronto. Nothing would teach the young and increase the patriotic love of country so well as a permanent collection, and now that there are so many halls nearly ready for occupation in and near the Queen's Park in Toronto, an effort should be made to increase and popularize the beginnings now collected in the Education Department. The Canadian public is more indebted than it appreciates to Mr. John Ross Robertson for the pictures in the City Hall, and in the Carnegie Library in College Street. Other lands besides having national collections, have often local collections of antiquities of much interest, while the rarest are generally concentrated in the State Museum. The one in Edinburgh is rejoicing in the acquisition of Queen Mary's cradle,

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THE CONFIDENCE OF MASTER AND SERVANT IN EACH OTHER.

In the social revolution in process all over the world no feature is so lamentable as the separation of masters and servants, or rather the sharp dividing of industrial life into employers and employees. At the head of the latter has emerged a class of leaders who emphasize this growing separation, and to the onlooker seems desirous of showing their power to those below them as well as to those above them by emphasizing, and possibly creating, needless difficulties. Practically the old social atmosphere has disappeared and a resort to legislation makes things worse. Some years ago we heard of New Zealand legislation as an unflinching remedy, now we are told that it is worse than the disease. The workman who desires freedom is between the upper and nether mill stone. It may be timely to suggest what seems a possible relief that is for employers to establish among all the employees, high and low, a system comprising a sick, and widows' and orphans' fund, and pensions. This would go far to restore the old confidence and to stop strikes either in their own business or sympathetic.

CASTE FEELING.

One of the memorable addresses at the Stoke Congress was Bishop Ingram's sermon on this subject. Here are a few of the burning, manly words:—

We clergy are largely drawn from one class; the lay-people who have leisure to attend such a Congress as this are wholly drawn from that class. We are apt to like the poor so long as they keep in their proper place. We read our class newspapers, and hear our class conversation over the tea-table or after dinner, and in all we do and say class feeling insensibly makes itself felt. We freely admit and deplore the great obstacle which the "caste" system presents in India to the progress of the Gospel; but are we equally sensible to the subtle caste feeling which exists as an intangible fence between us and the toiling millions of our people?

And notice, secondly, this spoils the real sympathy which we wish to give. Unless we put heart to heart and mind to mind we do not give real sympathy. Unless we realize that that young workman is as proud and sensitive as our own young brother who has come home from the University or from Sandhurst; unless we realize that he does not want charity or pity, or being preached at, any more than the other; that he wants to stand on his own feet and look the whole world in the face, and have a man's life with some leisure in it and time to read and think, and an honourable opportunity to court his girl and a home to take her to, and that nothing else that we can give him will do instead, nothing else is treating him as a man—not till we realize that and show him we realize it have we given him sympathy.

And so with the girls and women, it is all very well to get them into clubs and Mothers' Meetings and give them good advice, and save them from temptation—and splendid is the work that doubtless many of you are doing in this direction. But your sympathy must go further. That girl must have shorter hours; she ought never to bear what she has to bear where she works. It is not enough that she should hear nice things said when she comes to the club; she must be saved from insulting talk where she works; her soul is the soul of a queen; she is a daughter of God; she should be able to carry her head, as your girl does, with the proud consciousness of perfect innocence, and be able, though she works in a pottery, to lay her crown of flawless purity at the feet of her Saviour when she meets Him at the last.

These words remind us of equally outspoken words by Dr. Gore on the same subject. Thank God for two such Bishops who call a spade a spade. How often have city rectors been chosen not because they were mighty men of God, but because they were social favourites or prominent lodge men. And how often is the humble, hard-working rector of an obscure parish overlooked by his diocesan who might cheer the isolation and drudgery of such men by occasional marks of sympathy and love. We regularly say, "Dearly beloved brethren" to poor and rich alike, but as Bishop Ingram says, we may be ready to patronize the poor and needy, but how seldom do we take them to our hearts as "brethren."

OUR SUNDAY SCHOOL.

It seems only yesterday that the Canadian Church in her corporate capacity, diocesan or otherwise, absolutely ignored the work of her Sunday Schools, paying it no official recognition whatever, and making no attempt to develop it in any shape or form. Indeed it was only four years ago, on the establishment in 1908 of the Sunday School Commission by the General Synod of that year, that our Church as a whole made a really effective beginning towards the solution and settlement of this most important and pressing question. On that occasion we may say a real start was made, and although undoubtedly much remains to be done in the way of perfecting machinery and raising necessary funds, a really definite and comprehensive scheme has been evolved, which has so far worked exceedingly well and promises excellent results in the near future. The most important piece of work accomplished by the Commission was the appointment of a living agent in the person of the Rev. R. A. Hiltz as General Secretary. Mr. Hiltz has certainly fully justified his appointment, and such success as has already followed upon the inauguration of this department of Church work, is very largely due to his own judgment, energy and personal gifts. We have much pleasure in adding our testimony to the admirable way in which he has discharged his duties in this new field, where he has had no precedents to guide him, and wherein all the ground had to be newly broken.

To provide funds for the expenses of the Sunday School Commission, which include the salary of the General Secretary, travelling expenses and printing, it was decided to establish a "Children's Day." The 3rd Sunday in October was set apart for this object, and a collection was ordered. The first Children's Day yielded \$2,901, the second (1910) \$3,742. The full returns from the last are not available at this moment, but from the partial figures obtainable it seems likely that the whole sum asked for, \$5,500, will be raised. Already considerably more than half of the 23 Canadian Dioceses have Diocesan Sunday School Associations, and there are a large number of Deanery Associations.

The Commission in its educational work has wisely begun at the fountain head of Sunday School work, viz., with the candidates for Holy Orders. Already, thanks to its representations, provision has been made in nearly all our Divinity Colleges for a special course of instruction in Sunday School methods. The General Secretary has been able to deliver lectures at several Theological Colleges, viz., King's College, Windsor, N.S., Huron College, London, and Wycliffe and Trinity Colleges, Toronto. A large amount of very valuable literature has been issued by the Commission dealing with various departments of Sunday School work. Second only in importance to the training of candidates for Holy Orders in the work of the Sunday School, is that of the training of the teachers themselves. With this object in view the Commission has drawn up a syllabus of studies for three years for Sunday School teachers, and advanced scholars. The number of examina-

tions held in the various dioceses, in connection with these courses of study, were last Advent far in excess of those of any previous year, the papers sent in numbering 481 juniors and 393 seniors, respectively.

The Commission has, after mature consideration, drawn up a four-fold scheme of study for our Sunday School mainly based on the age of the child. The suggestions in the scheme, which of course need not be rigidly carried out and may be varied according to the discretion of the superintendent, will be found very useful. The Sunday School paper "Our Empire," published by the S.P.C.K. for all the Sunday Schools of the Empire, has had an excellent reception, and already is widely circulated. As yet it has been impossible to collect full statistics of the work in Canada. The report of the Committee on Statistics to the General Synod places the total number of Sunday Schools at 1,897 and of scholars at 113,614. But these figures are probably incomplete. The Commission, however, hopes ere long to be able to give a detailed statistical statement of present conditions, and work in that department is being energetically pressed forward. The Commission makes a number of valuable suggestions to the General Synod. The financial statement, which is the first issued by the Commission shows a balance at the beginning of the year of \$1,828. We heartily congratulate the Commission as a whole, and the indefatigable General Secretary, for the splendid beginning already made, in this absolutely new field.

CONGREGATIONAL SINGING.

We are accustomed to disquisitions on this subject from members of the congregation, but we find in the Harrow Parish Church Magazine a good letter from E. C. Broadhurst, the organist and choirmaster. Readers must remember that England is not Canada, that Harrow is practically a suburb of London, and that the parish church and the organist thereof represents congregations equal to the best of our larger towns. So that as Mr. Broadhurst says, "it is impossible to legislate for all churches with voluntary choirs at one and the same time." But what he writes is worth reading.

Even in these days, when there is, perhaps, too much tolerance of other people's opinions, the above subject frequently lends itself to somewhat heated argument. Picture then the furies that were let loose when the desire for a more musical service in our Churches became a living force. One party insisted that the congregation had an inviolable right to sing whensoever it listed, the other being equally insistent that if this right was not restricted in some measure, Church music might be considered as dead as the dodo. That both sides were equally wrong the writer hopes to show in the course of this short article.

We will first consider for what purpose music is used in our Church services.

To the mind of the writer there seem to be three main points; which will probably be conceded by the majority of Church people.

1st. To offer praise to Almighty God.
2nd. That our minds may be freed from outside influences.

3rd. To enable the worshipper to add his quota to the general praise.

As a means of offering praise to God, it would seem to be a natural act to sing, aye, and to sing with the heart as well as the voice; but, alas that it should be so, how very seldom does one find this to be the case. Those who really can sing, very seldom do so in church either from diffidence or lassitude, or if they do so at all, it is generally to practice that abomination known as seconds and, like those who have bad voices, generally become a source of annoyance to their more musical neighbours.

Taking our second point, we seem naturally to come to the question of how much shall the choir be allowed to sing. Here we are of course faced

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at once with how good the choir is or the reverse, for the choir of the ordinary village church would make very poor showing in our big parish churches.

It therefore seems impossible to legislate for all churches with voluntary choirs at one and the same time, and the writer thinks that the matter may safely be left to arrangement between the vicar, as representing the wishes of the congregation, and the choirmaster of the church. At the same time it must be borne in mind that the members of the choir take the trouble week after week to attend practices, to receive instruction from the choirmaster and generally to improve themselves musically, in order that the services may be all that they should be, consequently they should be dealt with in no niggardly spirit in the matter of how much they shall sing as a separate body of the congregation. To hear a well-trained choir, accompanied by a good organist who knows how to use his instrument with discretion, is surely most uplifting for members of the congregation, and well calculated to free their minds of mundane influences.

On taking our third point we seem to arrive at the real crux of the whole problem. It seems to be a thought, perhaps unexpressed, that the congregation have a right to sing at all times; but before demanding this as a right it should surely be realized that self-improvement is a necessary factor in the situation. The mumbo-jumbo of sounds which does duty for congregational singing is most distressing to those who have the most elementary musical ideas, and while we learn that prayer and praise, however humble, are "as a sweet savour unto God," this does not alter the fact that in demanding a right we impose an equal duty.

The solution of the problem seems rather to lie in private practice and an equal willingness to attend congregational practices, when we might look for that improvement which is much to be wished for.

At the same time it will be necessary to eradicate from our minds that slowness does not indicate devotion, neither does quickness represent brightness, nor does mere noise make for heartiness.

HOW CAN YOU HELP YOUR PARISH?

- 1st. Be loyal to your Rector. His work is to minister to your soul, not to please you. When his work is done, God will remove him. Until then do all you can to uphold his hands.
- 2nd. Be regular in attendance at church services, and be not satisfied with simply one service a week.
- 3rd. Bear your fair share of the financial burdens of the parish.
- 4th. Do all in your power to promote peace and good-will among your fellow labourers. Be not harsh in the judgment of others. Look within. Do not gossip.
- 5th. Learn what the Church teaches and requires. Take a Church paper.

6th. Show constant respect and deference to those set over you in the Lord.

7th. Perform any duty that may be assigned to you with cheerfulness and promptness as "unto the Lord." Aim to be useful, not prominent or conspicuous.

8th. Show a deep personal interest in the spiritual welfare of your children, especially "taking care" that they be baptized and brought to the Bishop to be confirmed.

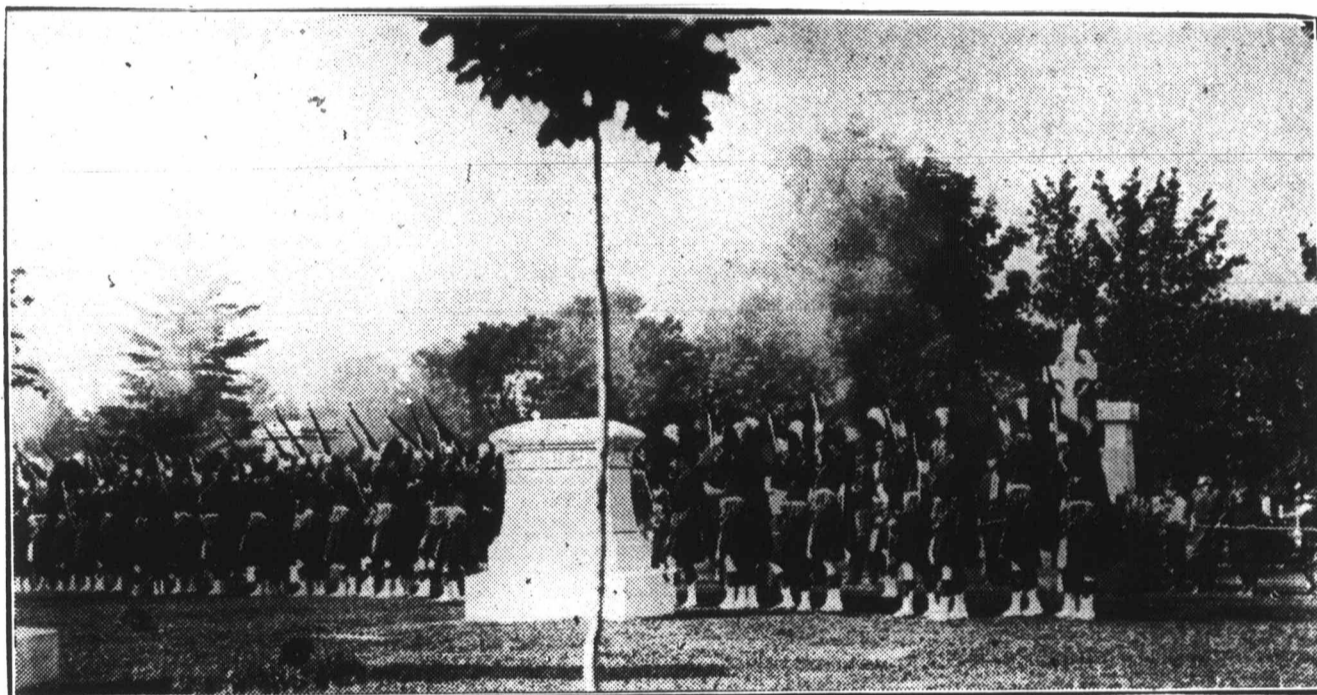
9th. At the ringing of the noon bell, suspend your work for a moment and repeat, at least, the collect for the Sunday next before Advent, and add thereto a prayer for missionaries and their work all over the world.

Give these rules a fair trial, and watch the result.—"The Living Church."

FIRED VOLLEYS OVER COMMANDER'S GRAVE.

Late Major Charles J. Catto, Drowned Sunday, June 30th.

With muffled drums beating the time for the slow march, "E" Company of the 48th Highlanders, Wednesday afternoon, July 3rd, attended as a



Firing Party of "E" Company, 48th Highlanders.

firing party the funeral of its late commanding officer, Major Charles J. Catto, who was drowned at Rideau Ferry on Sunday. The funeral was attended with full military ceremony, and in addition to Major Catto's own company and nearly all the officers of his regiment, there was a strong representation of officers from the other Toronto corps, and from a number of outside regiments.

The service was conducted at Major Catto's late residence, 46 Breadalbane Street, by Ven. Archdeacon Cody, assisted by Rev. C. V. Pilcher, of St. James' Cathedral. Officers and soldiers and many other friends of Major Catto assembled at the house at 2.30 o'clock.

The pall-bearers were six sergeants of the Highlanders, who were members of the Masonic Order, to which Major Catto also belonged: Colour-Sergeants Grant and Sanford, Sergeants Smith, Henderson, Chisholm and Green.

The honorary pall-bearers were as follows:—Lieut.-Col. R. Rennie, Q.O.R.; Major J. C. Mason, 10th Royal Grenadiers; Major J. F. Michie, 48th Highlanders; Major Duncan Donald, 48th Highlanders; Major H. L. Roberts, 91st Highlanders, Hamilton; Capt. W. B. Kingsmill, 10th Royal Grenadiers; Capt. J. A. Cooper, Q.O.R., and Capt. A. C. S. Wainwright, 9th Battery, C.F.A.

Casket Borne on Gun Carriage.

At the close of the service the casket was carried out of the house and laid on a gun carriage of the 9th Battery, the firing party presenting arms in the meantime. The casket was draped with the Union Jack, and on it were placed Major Catto's busby and sword, which were buried with him.

Carrying their arms at the secure, the procession marched in slow time to Mount Pleasant Cemetery in the following order:—Ven. Archdeacon Cody and Rev. C. V. Pilcher, firing party under Captain J. E. K. Osborne, pipe band and brass band of the Highlanders, gun carriage with the casket and the pall-bearers, chief mourners, officers and members of the Highlanders and other corps and the general carriages.

Some of the officers who attended were:—Brigadier-General W. H. Cotton, Colonel Sir Henry Pellatt, Col. W. C. Macdonald, Colonel James Mason, Lieut.-Colonel W. Hendrie and officers of the 48th Highlanders, Lieut.-Colonel A. E. Gooderham, and officers of the Grenadiers, Lieut.-Colonel R. Rennie, and officers of the Queen's Own Rifles, Captain W. E. C. McCarthy, 34th Regiment, Lieut. A. J. Taylor, 91st Highlanders, and others.

At the closing of the service in Mount Pleasant Cemetery the firing party fired three volleys over the grave, after which The Last Post was sounded

on the bugles. An unusual feature was the playing at the foot of the grave of a dirge on the bagpipes by Piper Major Dunbar, late of the Gordon Highlanders. Major Catto was one of the most popular of the officers in any of the local militia units. He was senior Captain in the 48th Highlanders, and was made Brevet-Major in 1910. His company in the Highlanders has always been one of the strongest in the regiment.

M.S.C.C. AND SUNDAY SCHOOL COMMISSION SUMMER SCHOOLS.

Those who had the privilege of attending the Summer Schools at Ottawa and Port Hope will long remember the pleasant hours spent there. The inspiration gained from the addresses, from the personal touch with earnest and large visioned labourers in the work of the extension of Christ's Kingdom will be a power moving them to greater effort and to deeper faith in work for the hastening of the return of our Lord in His Glory.

These Summer Schools, while not the first in our Canadian Church, were the first to be held under the joint auspices of the M.S.C.C. Prayer and Study Union and the Sunday School Commission. Two years ago a Summer School for Sunday School workers was held at Trinity College, Toronto, and two similar schools have been held by the Sunday School Commission at Rothesay, N.B. Last year the M.S.C.C., following the example of the Sunday School Commission, held a similar school for missionary workers at Ridley College, St. Catharines. So helpful was this school in creating interest and spreading information about

our missionary work that it was felt by all who had attended it that Summer Schools should become an annual occasion for systematic missionary education and inspiration. This year the two aspects of Church work, the Sunday School and the missionary work, have been combined in the same school. It has been demonstrated that combined schools can be most successfully held, and that in this way much will be done to co-ordinate the varied activities of our Church life. This fact was further emphasized by the co-operation of both the Brotherhood of St. Andrew and the Laymen's Missionary Movement, both of which were represented by their respective secretaries.

No less than three such schools have been organized in Ontario this year. The first met at Ottawa from June 24th to 29th, and the second at Port Hope, July 2nd to 6th; the Port Hope School was opened by the Lord Bishop of Toronto. The third school is now in session at Collingwood. At Ottawa the school was fortunate in having the use of the beautiful buildings and grounds of Ashbury College on the outskirts of the city. The citizens were most hospitable in arranging pleasure trips for the afternoons, which added very much to the enjoyment of the forty-six students and officers. Trinity College School, Port Hope, made an ideal location for another school, and this was attended by 128 students and officials, two being present from Vancouver.

The programmes in both cases were practically identical, so far as the study and lecture courses were concerned. The work of our Sunday Schools and the missionary work of the Church having so much in common, the majority of the classes were arranged so that all could attend, the school dividing into two groups for the consideration of some of the more technical branches of the respective activities. The special field of study in the Missionary Course was "Japan," the text-book being an admirable little volume of 200 pages, called "The Island Empire of the East" written expressly for these schools by our oldest missionary, the Rev. J. Cooper Robinson, who is entitled to speak with authority on this subject. Not only was the school fortunate in having this special text-book, but it was also privileged in having the presence of the author of this book, together with that of his daughter, Miss Lucy Robinson, who is a Student Volunteer for work in the same country.

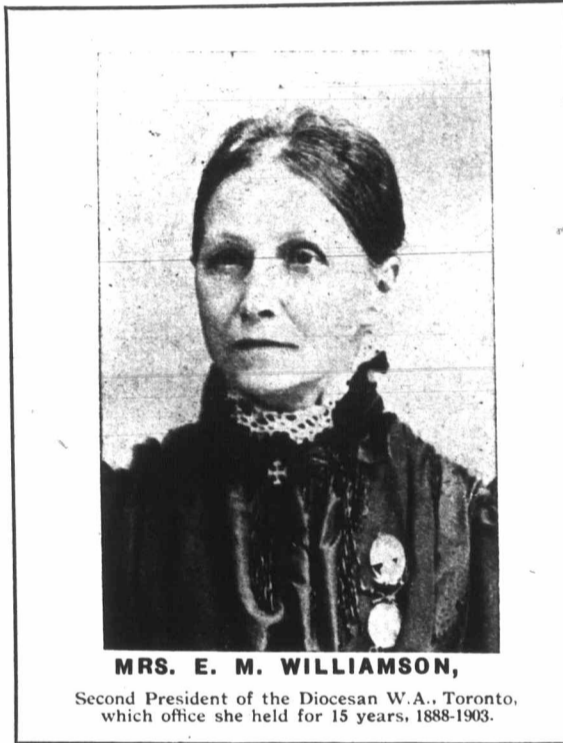
Besides a systematic and careful study of Japan, the Missionary Course included a series of addresses on our own Canadian problems. In this course the Rev. Dr. Renison gave two delightful addresses on the Indians and Eskimos, based on his personal experience in the Diocese of Moosonee, where he laboured among these interesting and much undervalued races. The Rev. J. W. Bilby also gave an address upon the work in which he has been engaged with the Rev. E. J. Peck among the Eskimos of the extreme north. The difficult and ever-enlarging problem of immigration was dealt with by the Field Secretary of the M.S.C.C., Mr. R. W. Allin. The Rev. Prof. Cotton, of Wycliffe College, Toronto, gave a most instructive resumé of the development of the Church in Canada up to the present day. The open-air talks held in the evening were enlightening and inspiring and dealt with the great questions of the missionary motive, the call, the equipment of the missionary and the response.

The Sunday School course was similarly divided into three parts, the first dealing with child nature and the principles of teaching, the second with the matter of organization and the different departments of the Sunday School, such as the Font Roll and Primary Department, the Home Department and Adult Bible Class Work. Supplementing these two were open-air discussions dealing with the aim of the Sunday School and the spiritual basis of its work. Beside Dr. Rexford, the Chairman of the Sunday School Commission, and the Rev. R. H. Hiltz, its Secretary, the school had the services of the Rev. C. V. Pilcher, of To-

ronto, the Rev. F. A. P. Chadwick, of Vancouver, and Mr. Barnes, of Port Hope.

Of the addresses and conferences common to both the missionary and Sunday School courses special mention should be made of the course of four lectures on New Testament Missions delivered by the Rev. W. W. Craig, curate at St. George's, Ottawa. These addresses were profound in their insight and inspiring in their impulse to action and to deeper faith and prayer. The lecturer took us beneath the surface to the great spirit and power which was the sustaining force to the first disciples in carrying out their Saviour's command to preach the Gospel to all nations. He followed out the purpose of God unfolding as He sent forth His messengers of peace to win Gentiles as well as Jews to the Kingdom of our Lord.

A somewhat similar course in missionary history was that given by the Rev. Dr. Boyle, of Trinity College, Toronto, on Post-Apostolic Missions. Dr. Boyle outlined very interestingly the world-wide spread of missions in the age following the apostles showing the Divine preparation and the human means employed. He showed how those early Christians, strong in love and faith, carried the banner of Salvation throughout the whole Roman Empire and never hesitated in the



MRS. E. M. WILLIAMSON,
Second President of the Diocesan W.A., Toronto,
which office she held for 15 years, 1888-1903.

face of danger; and in spite of cruel persecutions stood brave witnesses to Christ.

Each morning a conference was held on missions in relation to some part of our Church membership. One of these deserves special mention, namely, that on work among boys, led by Miss Metcalf, of Grimsby. This conference illustrated the large field for special effort in this direction, and many practical and well-tried methods were spoken of, particularly in the direction of boys' clubs for missionary work, prayer and study.

There still remains to be mentioned the series of addresses given in the evening on various subjects of importance, for which we have only space to sum up that of Mr. J. A. Birmingham, Secretary of the Brotherhood of St. Andrew on "Personal Service." After showing that God uses the personal method of winning souls and that that was the way Christ and His disciples did most of their work, Mr. Birmingham showed some of the numerous opportunities which all have for personal work. The opportunity is never lacking; moral courage to speak to the person next us is the great need.

On Sunday at Port Hope the Very Rev. Dean Abbott preached to the school at the morning service from Deut. 2:31, "Begin to possess that thou mayest inherit his land." The thought which the preacher emphasized was "the illuminative power of immediate action." We may see great difficulties in the way of the accomplishment of our

duty, difficulties which seem insurmountable, but obstacles disappear with immediate and definite action. Action for Christ, work for the Kingdom of God, strengthens faith, develops personal character and illumines the character of our great Leader to our blurred vision. "He that doeth the will shall know the doctrine." The close relationship between Christians, and their Lord, and that which the action signifies, was expressed by Canon Gould at the open-air service on Sunday, when he said: "Thankfulness expressed in action is the sign of personal relationship with our Master, Jesus Christ."

THE PREPARATION OF CANDIDATES FOR HOLY ORDERS

By Frondix.

On account of the importance of this subject we have decided to give space for the complete article in this issue even at the expense of other copy which we must hold over till next week.

The report to the recent General Synod on the subject of the preparation of candidates for Holy Orders, was a little disappointing. In fact, the subject was only touched on, nearly all the report being taken up with the qualifications for Divinity degrees. Of all the questions which vitally affect the life and work of the Church, there is perhaps none which equals, and most assuredly none which surpasses that of the right preparation of young men for the sacred ministry. There is no calling in existence which so imperiously demands "all round" men as does the Christian ministry to-day, men, to use the Apostolic phrase, who are "fully furnished." No man comes into so many and varied relationships with his fellow-man as the Christian minister. He sees and touches human nature from every side. The true pastor is not only the ideal official, prompt in his response to every call of duty, an assiduous dispenser of the ordinances of religion, self-sacrificing, zealous and ever enthusiastic in meeting and discharging every normal demand. He is, or should be, something more. The Christian minister is, of course, first, last, and always an official, and he can never afford to forget the fact, even though at times he may sink the official in the man, that he is never off duty. He can never divest himself of his representative character. In season and out of season he stands for, and represents in his own person, an institution and certain principles. And this is expected of him. Whatever men may say in their lighter moments about the ministry, they do respect the "clerically-minded clergyman," as they respect the "medically-minded doctor," and any man who loves and gives his mind to his calling, and they have scant respect for the man who cheapens his office, and therefore himself. But the Christian minister is something more than an official, or perhaps, to put it more correctly, he is an official in a class by himself, an official whose duties are bounded, only by his own personal capacity, and not by any fixed or recognized limitations. The training of such a man, it is therefore manifest, should be exceptionally many sided and comprehensive. It should aim at developing every natural gift or grace that may be effectively used to humanity's gain or betterment, and the extension of the Kingdom.

How do we stand in this matter? Is our system of training candidates for Holy Orders sufficiently comprehensive. Does it result in the sending forth of young men, so far as human foresight can insure such a thing, "fully furnished" for all the calls and exigencies of the work of the ministry? We do not think so. The training we give our candidates to-day may or may not be "thorough," (of its kind), but, when one views the ministry under the broader aspect, already indicated, it is a very narrow one.

In the first place what provision is made in our divinity colleges for a thorough training in

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psychology, which interpreted literally means the "science of the soul"? There are hundreds of clergymen of our Church to-day, in active service, to whom psychology is simply the name of some abstruse and unpractical branch of study, as remote from their work as conchology or entomology, and about as interesting and useful. To many more it is, or was, a part of their university curriculum, mechanically "got up" in common with other traditional subjects, and then to be shuffled off like the academic cap and gown, when they stepped forth into the world. And yet to-day there is no science outside of theology which has such a direct and vital bearing on religion as psychology. All the future weapons of offence and defence in religious controversy will be psychological. A generation ago it was different. The arguments against religion were philosophical, historical and materialistic. To-day the battlefield and the weapons have changed. Religion is assailed and must be defended from another quarter. Psychology, it is hardly too much to say, is the coming science, and through it, we firmly believe, some splendid victories will be won for religion, for God fulfills Himself in various ways. The clergyman of the near future, who is ignorant of this science, will find himself at a fatal disadvantage when contending for the Faith.

Then again there should be some training in sociology. This is another of the new-born sciences, and no clergyman who aspires to hold his own among the educated classes can afford to be ignorant of at least its rudiments. Not that we believe in a clergyman devoting his best energies to the solution of sociological problems, as an increasing number of people appear to do. Far from it. The main work of the Church, we hold, will always be inspirational. At the same time sociology has a direct, if limited, relation to the pastoral work, and the pastor should always be in a position to speak intelligently if not authoritatively on the subject.

Another branch of study which we would like to see introduced into our divinity colleges would be that of poetry. We know of nothing, outside the study of Holy Scriptures, that would be so calculated to clarify and broaden the spiritual vision as a course in our great English poets; the systematic study, say, of Milton, Wordsworth, Browning and Tennyson, the four great English didactic poets. The true poet is the interpreter to mankind of his better and higher self. To study the great English poets is to acquire the spirit of the real prophet, of the true preacher of righteousness. We say, subject to correction, that there has hardly been a preacher of eminence and power, at all events in modern times, who has not been a strong and avowed lover and user of poetry.

Again, what a gain it would be to the prospective parson, to be taught in college the rudiments of bookkeeping and a few simple business principles. Our clergy as presidents of business corporations (the vestry) have duties continually thrust upon them in their official capacity, which demand at least a tincture of business knowledge.

A course of, say, half a dozen lectures in each term, from some competent medical man, on the elementary principles of nursing and the temporary emergency treatment of certain common complaints and accidents, would be also of immense service, and would make the clergyman the valued ally of the physician and the trained nurse. One might go further and indicate other branches of study and acquirement which would prove incalculably useful in the preparation for the practical work of the ministry. We will conclude with an extract from an account that recently appeared in an English periodical, descriptive of a well-known missionary college in England, which has adopted this very system for whose entire or partial introduction into our own Canadian Divinity Colleges, we have been pleading: "The St. Boniface men have long been excellent carpenters, gardeners and printers. They have instructions in medicine and surgery from the physicians of the town. To these accomplishments are added in-

strumental music, singing, photography, type-writing, bookkeeping and lantern working. English literature is not neglected." And all this in addition to a thorough theological training. Compared with a curriculum of this character, how narrow and unpractical is the present training of our Canadian candidates for Holy Orders.

OUR LATE PRESIDENT.

Owing to the fact that the Canadian Churchman had already gone to press containing an obituary notice (June 20), we held this beautiful testimony until we could obtain a picture of one so greatly beloved by Canadian women. This is, we believe, her only published portrait.

The death of Miss Tilley on the morning of June 16th, removes from the ranks of Church workers in Toronto a prominent figure, if indeed the word "prominent" may be fittingly used in relation to one so unflinchingly gentle and unassuming as was she. She was a daughter of Sir Leonard Tilley, many of whose gifts she inherited, and though frail in health she had always devoted herself most untiringly to the service of the Church,



MISS JULIA TILLEY.
For eight years President of the Diocesan W.A., Toronto, 1903-1911

and of philanthropy. For a good many years she was associated with the Woman's Christian Temperance Union, and there gained experience which was of great value to her. She was one of the first in Toronto to be admitted as a deaconess of the Church, and in this capacity she worked in the parish of the Church of the Ascension for about eleven years with Rev. G. A. Kuhring, (now of St. Johns, N.B.), and later with Rev. W. H. Vance. It was on account of the growth of the W.A. and of her work in it that she withdrew from parish work at the time that she moved to the north part of Toronto and became a member of the Church of the Redeemer congregation.

Miss Tilley is best known in connection with the W.A., for she was an officer of the Diocesan Board for over twenty years, and was for some time secretary for junior branches, a department of work always very dear to her. At the time of Mrs. Williamson's fatal illness, Miss Tilley was 1st vice-president, and was called upon to administer the affairs of the W.A. in the diocese, until, on the lamented death of Mrs. Williamson, she was unanimously chosen president and held office for eight years, resigning about thirteen months ago solely on account of failing health.

Perhaps even those most closely associated with Miss Tilley scarcely realized the heroism of her devotion to the cause of missions. Her health was

always frail and might easily have been made a reason for a quieter, less active life; but she had an undaunted will and a valiant sense of duty, and she always worked with a zeal and energy that might have put to shame many stronger persons. In all the years of her presidency she missed but one monthly meeting through illness, and one or possibly two, through unavoidable absence from home. That is a remarkable record, all the more so when one remembers that she was never willing to relieve herself from any part of her duty, even through the long strain of an annual meeting presiding at every session, and at the close of each afternoon spending some time among the members, talking with one and another about the events of the day. She was most assiduous, too, in visiting branches, and would face all weathers and undertake troublesome journeys in order to do so. It was always a remarkable sight to see Miss Tilley presiding over one of the large W.A. gatherings; she was an excellent speaker, and had a quiet sense of humour which often served to relieve an awkward or embarrassing moment. She was, too, an admirable presiding officer, for she had a good knowledge of procedure and was marvellously fair and impartial, scrupulously considerate of the opinions and even the prejudices of others, and most particular not to urge her own wishes or views.

It is impossible to estimate the extent of her influence, or the depth of affection felt for her throughout the W.A., by the members of which both on the Diocesan and also on the General Board, she was so widely known and so much loved. She was in all things a self-forgetting, loving spirit, and if the secret of her life could be known it would be found to consist in the constant waiting upon God in prayer. She truly might have said with the Psalmist: "My flesh and my heart faileth: but God is the strength of my heart and my portion forever."

A Member of the Diocesan Board.

THE REVERENCE OF THE PRAYER BOOK.

The spirit of the Prayer Book is the spirit of reverence. Its tone from the beginning to end is that of reverential adoration. The Name of God is very highly exalted in the Church of England service. Wherever it is mentioned, it is mentioned with solemnity and carefulness of truth. He is invoked as the Almighty, the Everlasting, our most merciful Heavenly Father, the Lord our God and Maker, the Father of our Lord Jesus Christ, the Father Everlasting, and men feel instinctively as they enter His courts in the service of the Church of England, that they are in the Presence of the High and Lofty One that inhabiteth eternity and yet the tender and merciful God Who is very near, and very gracious. The Ever Blessed and Most Holy Trinity is very frequently and highly exalted throughout our Prayer Book. At the end of every Psalm and Canticle, in the Litany, and Creeds, and Communion service, in the grace and benediction the worshipper in the Church of England acknowledges one God in Trinity, and the Trinity in Unity. The Name and Person of Jesus Christ, our blessed Lord and Saviour, are likewise exalted very highly. The deity of Jesus is brought out in the Prayer Book with glorious fullness. Our Saviour is worshipped and glorified in Psalm, in Canticle, in Te Deum and Magnificat, in Creed and Collect. He is adored as the sinner's friend, the Son of the Father, the King of Glory, and the Lamb of God. He is confessed as God in every recitation of the Church's faith; in His Name, and for His sake are all our prayers sent forth; and with the Father and the Holy Ghost, He is worshipped and glorified in the Gloria that concludes every Psalm and Canticle. The Holy Ghost is exalted very high in the Church of England. Not only is He worshipped in every repetition of the Gloria, but in the Te Deum, the Litany, the Creeds; He is hon-

oured with the honour that is given to the Father and the Son. No one can dishonour God, the Holy Ghost, or degrade Him into a mere influence or ignorantly worship Him as a mere effluence of the Godhead, who employs the worship of the Church of England in spirit and in truth; for in every service of the Church, the Holy Ghost is worshipped and glorified with the Father and the Son.

This is a point that might be enlarged upon with singular emphasis in this present age. The wide-spreading leaven of the New Theology and the revamped Arianism and Pelagianism of Christian Science, Spiritualism, Millennial Dawnism, and Unitarianism, with their displacement of the Deity of Jesus and the Personality of the Holy Spirit, only reveals the need of some such strong counteractive as that supplied by the words and spirit of the services of the Church of England.

In fact, from the beginning to the end of the Prayer Book, it will be seen that the Greatness, and the Glory, and the Holiness, and the Nearness, and the Power, and the Grace, and the Love of God, are magnified in every service, and Collect, and Canticle, and Psalm and Creed. Its end and aim is to humble man and exalt God. To one who studies the Prayer Book devoutly this aspect is overwhelming. It seems to say to the worshipper: The Lord is in His Holy Temple, let all the earth keep silence before Him! For the aim and the spirit of the Prayer Book are summarized in these marvellous words: Therefore, with angels and archangels, and all the company of Heaven, we laud and magnify Thy glorious Name evermore, praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory, Glory be to Thee, O Lord most High. For Thou only art holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost are most high in the glory of God the Father.

QUIET HOUR.

Devotional Studies on the First Epistle of St. John.

Manifestation of God.—"That which was from the beginning. That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled: concerning the word of life. And the life was manifested, and we have seen it; and we testify, and report to you, the eternal life, which was with the Father, and was manifested to us. That which we have seen and heard, we report to you also, that you may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ. And these things we write, that your joy may be fulfilled." 1/1-4.

Three things we notice in this opening paragraph. St. John insists on the reality of the manifestation, on the finality of the manifestation, and on the fellowship between God and man as a result of the manifestation.

Reality.—Three times within three verses St. John declares "we have seen." Twice, he declares "we have heard," and twice, "the life was manifested." This insistence on the actual existence of Christ in the flesh shows that it was the fundamental point in St. John's teaching, and also that there was a necessity for this insistence at the time of writing. There were to be found men who denied absolutely the reality of Jesus' coming. So to-day some men object to the supernatural in Christ, the Virgin Birth, the miracles, and the Resurrection. But the supernatural is in the warp and woof of the Gospel. There is no other Gospel than the supernatural Gospel of the Incarnation, the Atonement and the Resurrection. We have the same proof to-day as was given in the first century—the statements of eye-witnesses. The Gospel-narratives and St. John's statements here are perfectly clear and definite. Some may refuse to accept them. But if we impeach the character of our only witnesses, what have we left? There is additional proof for the man of to-day in the continuance, vitality and growth of the Christian Church throughout the centuries. The strongest proof of all is in the overcoming life lived by

every Christian who is thoroughly in fellowship with His Master.

Finality.—The one who was manifested in the flesh was none other than the Son of God. St. John speaks of Him as "Eternal Life which was with the Father, the Word of Life, that which was from the beginning."

The Eternal and Divine took human form. The revelation of the Father made by His Son is at once final and complete. The secret spring of life is revealed in Him Who was from the beginning. There can be no other revelation of the Father. The Son, Who is of the essence of the Father's being, alone could reveal the Father. This is something which we Christians should lay hold of. In Jesus Christ's life and teachings we have the final and complete revelation of the Father's love and will. We have the assurance of the Father's forgiveness and solicitude. Any doubting or questioning is really a lack of faith in Jesus, the Revealer.

Fellowship.—The result of the revelation is the possibility of fellowship between God and man. Fellowship can be only between persons who understand each other and only in so far as they understand each other. By the Lord's message we understand something more about the Father. The Son has declared and exemplified the Father's love and mercy, truth and righteousness. We have fellowship also with the Son Himself, who has done so much for us. The accomplishment of His Kingdom is surely the aim of every Christian and thus we are in sympathy with his deepest desires. Again we have fellowship with the Father through Christ and with Christ through the Father. Exactly as little children learn to know father and mother, they learn each parent through the other. So the Christian learns the Father and Christ. We have still another fellowship, that is with each other. "Our" fellowship shows the secret. The human brotherhood depends on the Divine fellowship.

Testimony.—"These things write we that your joy may be full." This is the motive of St. John's work, and it is in itself the loving kindness of the Master. His great desire was that His readers might share in the blessed joy of holy fellowship with the Father, the Son, and their fellow-Christians. To this end St. John gives his personal testimony regarding the Word of Life. Testimony is the fruit of the Christian life. The life without witness bearing is like the fig-tree without fruit, though it has a brave show of leaves. In many a Christian the Master must be disappointed. For we all know how few Christians ever directly testify of the Master, and how seldom even those who testify speak of Him when the opportunities are considered. Many of us have never mentioned Jesus to our best friends. The one who looks upon speaking a word for the Master as a duty is living on a low plane of Christian life. It is not a duty but a privilege. It is impossible to repress enthusiasm about a great discovery. If a man really has found the pearl of great price, he cannot be silent about it. How then is it that we do not take joy in this particular

service for the Master? How is it that we can talk about church and sermons and parsons and guilds without end, but never about Jesus Himself? We have the answer in St. John, "That which we have heard declare we unto you." Personal experience is the only basis of effective personal testimony. St. John knew the Lord and so he witnessed to the Lord. Here perchance we excuse ourselves by saying if we had known the Lord after the flesh we too would witness. But St. John's physical experience of the Christ was not the greatest thing in his testimony. Physical experience without spiritual experience of the Lord was a stumbling block to many in the Lord's Day. They must discern as well as see—discern the eternal life—the word of life as well as see Jesus of Nazareth. We can have the spiritual experience of the Master as St. John had it, "for He ever liveth," "the same yesterday, to-day and for ever." There is no limit to our spiritual discernment of and fellowship with Christ except such as is set by our own ability to perceive and receive the truth. If our life of testimony is weak it is because our spiritual experience of Christ is small. That experience is small because our desire for Christ is small. "These things I live," the Christian should say to the world, "that you may have fellowship with the Father." "These things" are the consecrated, overcoming and increasing life of fellowship with God and His Son. That is the crowning testimony to God.

Brotherhood of St. Andrew

MONTHLY LETTER.

23 Scott Street,
Toronto, Ont., June, 1912.

Dear Mr. Secretary:—

The Toronto Convention Committee will send your chapter information about the Dominion Convention which will be held in this city from September 19th to 22nd, 1912. If you do not receive convention literature in the near future please write to the Secretary, Brotherhood Convention Committee, 23 Scott Street, Toronto.

We are anxious to make this eighteenth convention the most practical and useful ever held by the Canadian Brotherhood. If this is to be done your chapter must lend its assistance. In no mere formal manner we ask for your prayers and support. Please have your members make use of the convention prayer. If each Brotherhood man and boy will do this daily and the chapter will pray for the convention in a corporate way at the meetings and the services of the Church, especially at the Corporate Communion, God will undoubtedly bless the convention, and it will be a real inspiration to the Church and Brotherhood.

Important business such as the proposed increase in the annual quota, of which you received notice in the May monthly letter, will be considered, and many other matters of vital importance to the Canadian Brotherhood.

From time to time helpful district conferences are being held in different parts of the Dominion, but this convention is the most important and should be the most useful of all our gatherings. Besides being of a spiritual nature it is the only business meeting of the Canadian Brotherhood as a national organization and coming as it does only once in two years, it is most essential that each chapter should send a delegate who will be able to discuss intelligently such business as may come up for consideration.

Other representatives from your chapter and other Churchmen and Church boys from your parish should also attend and will receive a warm welcome from the Toronto members. Accommodation and hospitality will be provided for all, but out of respect to the Toronto Committee the names of all who desire accommodation should be sent to the convention headquarters (23 Scott Street, Toronto), in August or early in September.

The Programme Committee for some months past has been holding meetings and has made good progress with its work. Very soon a copy of the programme will be ready for distribution amongst the chapters. A list of the speakers will also be ready for publication at an early date. A number of prominent Churchmen of international reputation will undoubtedly be secured as speakers and those who attend may look forward to a real, spiritual uplift.

We will depend on our chapter secretaries to bring this Dominion Convention to the attention of their chapters. We want you to pray for the

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success of the convention, to plan that your chapter will be well represented and to try to bring other Churchmen and Church boys with you.

Yours sincerely,

The Dominion Council.

P. S.—Has your chapter considered the proposed increase in the annual quota mentioned in the May monthly letter? If so, have you written us about it? If not, please write us soon.

The Churchwoman

WOMEN'S MEDICAL WORK.

The month of May was a very busy month in the medical work of the Church of England Deaconess and Missionary Training House. There were 172 medical visits paid, 41 surgical dressings on the district, making a total of 213 visits. Surgical dressings in Dispensary 3. We do most of our surgical work and dressings on the district, the patients being unable to attend the Dispensary, in most cases owing to weakness, etc. Patients attended at clinics in Dispensary 53, and 20 additional new prescriptions have been filled under our doctors' orders. Operations in Dispensary 7, 5 of these were tonsils and adenoids, 1 for a cyst on the head of a year-old baby, poor little thing had to have three stitches in it; last one, curretage, a young woman 27 years old. We kept her in the Dispensary all day, she should have remained two or three days, but owing to our lack of beds we had to send her to her home in an ambulance, where I had to accompany her, in order to help the man life the stretcher out, and put the patient safely in bed. Needless to say she made rapid recovery under Dr. Stenhouse's treatment, although her statement was that she was under another doctor's treatment for two years, and it took all the money she could get together, but he did not do her any good, when some one told her about our clinics. She was most grateful to us and to Dr. Stenhouse for curing her in a few weeks.

Eight obstetrical cases were attended to, one of these we visited between twelve and one a.m. to find a drunken husband swearing at a two-year-old baby who was crying most pitifully. They were living in one room at the top of an old rooming house, the place was swarming with black beetles, nearly everything that was lifted up had one of these creatures under it.

Another very interesting case was a Scotch lady. After I attended to her medically and as I opened the Bible to read she said, "here I don't want that, I don't consider that nursing me; it is not any good, you can go home and read it for yourself." She was very abrupt and rude, but I did not mind that and told her that everything was done medically and I would now read, and if she did not like to hear it she need not listen. I read and explained the passages and then prayed, then I asked if she liked it, and the only answer she gave me was a nasty face. Next day I carried out my usual treatment, and when I took the Bible again I said, "Where did I read yesterday?" She said she did not know but repeated the first two or three lines to me that she had remembered. We had a contest nearly every day, but the reading was always done, and after ten days when I had paid my last visit she said, "Will you pray for me, I have found Jesus, but it is so hard to be true to Him." She gave \$5 for medical attendance, and \$2 as a gift to the House. She lives in a wretched hovel but keeps everything clean. May we hope that she will find the peace she is seeking.

In every case and visit the Word of God has been read, and prayer offered.

The clinics are closed down now, but we always have a half-hour service before the doctor arrives.

Girls' Friendly Society.—The meeting of the G.F.S. Branch in St. Michael and All Angels' parish, Toronto, on Wednesday, the 26th ult., was marked by the presentation to one of the members of the Society's card for 21 years' faithful membership. The President of the G.F.S. in Canada, Miss Boulton, presented the card and congratulated the member upon her excellent record. Admitted in her home, Wolsall, England, she was transferred to the Canadian Society on coming to this country, and has been a faithful member of St. Michael's Branch since its formation, thus illustrating the practical working of the third object of the G.F.S.: "To provide the privileges of the Society for its members wherever they may be, by giving them an introduction from one Branch to another." The card is a very beautiful photographic reproduction of Holman Hunt's "Light of the World," and bears the names of the member, her Associate, the Branch Secretary, and Diocesan President.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's.—Mr. C. A. Evans, director of the Brotherhood of St. Andrew, has received a grant of 3,000 tracts for free distribution along the water front from the Religious Tract Society of London, Eng. At a meeting of the Chapter a hearty vote of thanks was passed and a copy sent to the Society.

The Drummond Tract Depot, Stirling, Scotland, has also forwarded a magnificent grant of 20,000 four-page tracts to be used in the same work. This most generous grant will be also of greatest assistance to the Chapter in the work it is carrying on. A hearty resolution of thanks was also forwarded to the manager of the Stirling Depot.

At the annual meeting of St. Paul's Home for Girls, C. C. Blackadar, the treasurer, presented his report, showing that the Home is most economically managed. It is in need of more generous support, as the cost of living has greatly advanced. Mrs. R. D. Taylor asked to be relieved from the committee, and suggested that Mrs. Jenks should take her place. Stuart Jenks was elected secretary.

This church was thronged lately upon the occasion of the funeral of one of its oldest members, Edward Lordly, of honoured memory. The members of St. George's Society paid their tribute of respect by attending in a body, and many of the leading business men of the city were noted in the line of those who followed the casket to its last resting-place in Camp Hill Cemetery. St. Paul's congregation, by whom Mr. Lordly's death is genuinely mourned was also largely represented.

The Venerable Archdeacon Armitage officiated, being assisted by Rev. V. E. Harris and Rev. C. W. Vernon. Mr. Clarke, the organist, and the members of the choir were also present, the musical details of the solemn service, sung very beautifully, including the hymn, "O God, Our Help in Ages Past" and "Crossing the Bar."

Archdeacon Armitage gave a brief but feeling address, in which he referred to Mr. Lordly's long and exemplary life in this community, his upright character and Christian graces.

To his long connection with St. Paul's reference was also made, the Archdeacon saying truly that it will be a long time before he ceases to be missed.

Lunenburg.—St. John's Royal Foundation, 1753.—Mr. M. Penn Spicer has been elected organist and choirmaster of this church, and has already entered upon his duties. Mr. Spicer came out from the Isle of Man five years ago and has officiated all that time, with the exception of a few months, as organist and choirmaster of St. James' Church, Perth, Ontario. He is the son of the Rev. J. M. Spicer, present rector of Malew, Isle of Man, and domestic chaplain to the Bishop of Sodor and Man. Mr. Spicer is a musical graduate of King William's College, Isle of Man, and a Fellow of the National College of Music, London, England.

Two of our popular young society people, Mr. James Stannage Holland and Miss Edith Leonora Morash, were united in marriage last Wednesday. Mr. Holland has been a member of the choir for a long time, and Mrs. Holland is a trained musician of exceptional ability. The old church, which has

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stood for one hundred and fifty-nine years and holds one thousand people, was packed to the doors by their enthusiastic friends. The great number of useful and costly wedding gifts testified to the esteem in which they were both held by the citizens of Lunenburg.

MONTREAL.

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

Montreal.—Amongst those ordained to the Diaconate by Bishop Farthing on Sunday, June 16th, the name of F. S. Tippet appears. This is a typographical error, and should have been R. S. Tippet (who by the way is a son of Mr. Arthur P. Tippet, of Montreal, and a grandson of the late Rev. Henry W. Tippet). Before studying for the ministry he was a captain in the 1st Prince of Wales Fusiliers, Montreal. He is a B.A. of McGill, and finished his theological course at Trinity, Toronto. The newly-ordained deacon's full name is Richard Simonds Tippet. His maternal grandfather was the Rev. Richard Simonds, M.A.

Christ Church Cathedral.—The Rev. Dr. Symonds, vicar of the cathedral, has been reappointed a member of the Protestant School Board of Montreal by the Legislature of the Province of Quebec. By the resignation of Rev. Dr. Barclay Dr. Symonds has become the chairman of the Board. The new High School, for which excavations are now being made, will cost \$1,000,000, exclusive of the cost of the site. Dr. Symonds is spending the summer at Cap à l'Aigle, and will have charge of the churches at Murray Bay.

Ormstown.—On the invitation of the Rev. A. C. and Mrs. Ascah the clergy of the Rural Deanery of Iberville met in this place on Wednesday, June 26th, with the special purpose of forming a Clericus for their Deanery. The day's proceedings commenced with a celebration of the Holy Communion at 10.30 a.m. The clergy met again at 2 p.m., when the rector, who is also the Rural Dean, gave a very practical address on "The Call to the Ministry of the Church: The Nature and Meaning of the Call." The question of forming a Clericus for the Deanery was next taken up. It was decided to form the organization, and to meet again at Lacolle on the second Wednesday in October next, when the Constitution and By-laws will be submitted to the members for their consideration and adoption. The remainder of the session was taken up with the consideration of Prayer Pook enrichment and its larger sphere of usefulness. In the evening Divine service was held in the church when the Rev. A. P. Shatford delivered a very inspiring and earnest appeal for the interest and co-operation of the home Church in the work of the Church in the newer parts of Canada. The day will long be remembered by the clergy present, it being a very happy and profitable experience.

ONTARIO.

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

Parham Mission.—The members of St. John's Church, Olden, celebrated Dominion Day by having a picnic at Mountain Grove. The dinner and tea were served in the Orange Hall. There was a baseball match between Arden and Mountain Grove teams. There were races for boys and girls, at which prizes were given. In the afternoon a platform meeting was held, and several speeches were made. Mr. Hornby, the present missionary, thanked the people for their splendid work and the help given by the Methodists to the picnic. Mr. Flynn referred to the great hardships of the early settlers and the difficulties they had in getting education, and the long distances the preachers had to travel for the purpose of holding service. He was glad Mr. Foster spoke the way he did, and would like to see one flag, one school, and one language in the country. Mr. Avery, ex-M.P., was not prepared to make a speech. He was always glad to see his friends at Mountain Grove. The Rev. A. E. U. Smart, of Sharbot Lake, referred to the Ne Temere decree and the need of one marriage law for the whole country. He thought the building of the Church would be a great undertaking, and that they ought to all work together to build it and not leave the work for a few to do. The Rev. J. W. Forster, of Kingston, and formerly in charge of this Mission, spoke about the need of a new church, and why it should be built in the village of Mountain Grove. There was no village here when the old Church of St. John was built, about three miles away. Village people

could not walk three miles to service. Country people could drive to the village for business purposes during the week, and would not mind driving on Sunday. The road past the present church was one that was not much travelled in winter, and was early blocked with snow. The picnic was a financial success.

Belleville.—Christ Church.—The Rev. R. C. Blagrove, rector of this parish, who is at present studying in Cambridge, England, is also doing Sunday duty for the S.P.G. in the interest of Canadian missions.

OTTAWA.

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

Ottawa.—St. John the Evangelist.—The long-delayed action upon which hangs the destiny of the historic old church was taken finally the week before last. The proposition before the congregation was to amalgamate with Grace Church, making one strong, energetic congregation centred in a populous and growing section of the city. The proposal had so much to commend it and so few, if any, objections to it that it was approved with practical unanimity by both vestries. The meetings of both vestries were held independently on Monday night, the 24th ult., and the recommendations from a joint committee, which has been working on the scheme, was accepted in toto. These recommendations include the following: That the new parish shall be under the co-rectorship of the Revs. Canon Pollard and J. F. Gorman, with succession to the survivor, and the Rev. F. H. Capp becomes assistant rector. The old, historic name of St. John the Evangelist is retained by the new parish. Of the purchase money received from the Government for the old site, \$10,000 is to be devoted to the erection of a Chapel-of-Ease on Angelsea Square, where St. John's have long conducted a Mission, and this new parish will then become independent and self-supporting. The mortgage indebtedness of Grace Church (about \$6,000) will be wiped out and the balance of the funds, or a proportion thereof, will be devoted to the enlargement of the present church edifice and schoolhouse upon adjoining land, which the vestry fortunately possesses. Under the new conditions the newly-organized parish will be one of the strongest parishes—numerically and financially—in the diocese, and the working machinery of the Church in the capital will be immeasurably benefited and strengthened.

Boyd's Settlement.—St. John's.—This new church was opened on Saturday, June 22nd. Besides the rector, the Rev. Robert Turley, who is a former Ottawa boy, the officiating clergy on Saturday were: Rev. A. W. Mackay, B.D., of All Saints' Church, Ottawa; Rev. John Osborne, of Franktown, for ten years the incumbent at St. John's; Rev. Rural Dean Fisher, of Port Elmsley, and Rev. T. L. Aborn, B.C.L., of Balderson. A most appropriate sermon was preached by the Rev. Rural Dean Mackay from the words of the Psalmist, "I was glad when they said unto me, Let us go up into the house of the Lord," Psalm 122:1. The building is of solid stone, standing on the site of the old building, and is of a peculiarly attractive design, the arched chancel and square tower making a most artistic relief to the square outline of the building. The interior is finished in light oak effect, and the seating appointments and church furnishings are of a corresponding design. The church is heated by hot-air furnace, and the well-appointed vestry forms the base of the church tower. The chancel and pulpit area are carpeted in a beautiful rich, red design, adding much to the effect. The handsome solid oak altar bears the inscription, "To God's glory, and for His holy service, presented by the Women's Guild of St. George's Church, Parish of Clayton and Innisville, 1911." The two massive oak altar chairs, upholstered in leather, are the gift of Mr. T. A. Kidd, Burritt's Rapids, in memory of James and Esther Ennis, and of Rebecca Ennis. The beautiful lectern, of solid brass, is the offering of the Stewart family. The pulpit, built also of solid oak, and which would grace any city edifice, was donated by Messrs. Patter-son Brothers, of Carleton Place. The reading-desk, of most appropriate design, is the gift of Mr. Wm. Nichol, Carleton Place. The church choir have provided a new church organ, a gift which is appreciated by all. The oaken offertory plates were presented by Rev. C. Saddington, of Almonte, and the solid silver communion service is the gift of Mr. John Rathwell. Mr. W. Leach, marble dealer, of Carleton Place, presented a chaste baptismal font. Two beautiful stained windows have been placed in the chancel—one, to the memory of the Lennon family, by the

late Margaret Lennon, and presenting a crucifixion scene; the other showing three scenes after the Resurrection, in memory of John and Novah Code. The church bell is a memorial to James and Catherine Marshall. At the conclusion of the service there was a picnic in the grounds of Mr. Wm. McColl nearby. At its conclusion a number of addresses were given, followed by athletic sports. The receipts totalled about \$280.

TORONTO.

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

Toronto.—St. James' Cathedral.—The funeral of the late Mr. S. Nordheimer took place on the 2nd inst., the first part of the service taking place at his residence, the Right Rev. the Lord Bishop of the diocese officiating. The Rev. Gore Barrow, the junior curate of St. James', was present, as also was the Rev. Dr. A. C. Roderoth, a Lutheran clergyman. There was a large and distinguished gathering present at the obsequies, including seven members of the Diplomatic Corps. At the conclusion of the first part of the service, which included a funeral oration from the Rev. Dr. Roderoth, a procession was formed and all present proceeded to the handsome family vault, which had been erected in the grounds of "Glendevyth" by the late Mr. Nordheimer, and there his body was finally laid to rest, the Lord Bishop saying the sentences of committal. An impressive feature of this part of the service was the unaccompanied singing of the hymn, "Now the Labourer's Task is O'er," by some of the boys belonging to the choir of St. James' Cathedral. The heads of the different departments of the Nordheimer Piano Company acted as pall-bearers, as follows: Messrs. Walter Duffett, Paul Hahn, Seiler, Blackburn, Gasard, Birch, of Berlin, and Woodham. The honorary pall-bearers were: Sir John Gibson, Sir W. Mortimer Clark, Hon. Robert Jaffray, Sir Emilius Irving, K.C., Messrs. J. W. Langmuir, J. O. Buchanan, J. K. Macdonald, R. S. Hudson, and W. B. Kingsmill. There were a large number of beautiful floral tributes. As German Consul in Toronto, Mr. Nordheimer was on a somewhat different footing from the other Consuls, as he was appointed in 1887 by Emperor William I., grandfather of the present Emperor. Since his appointment the other Consuls in Canada were placed under the Consul-General at Montreal and took their orders from him. Mr. Nordheimer, however, being a prior appointment, took his orders direct from the Foreign Office in Berlin.

Aura Lee Bible Class.—The young men of this class under their leader, Mr. James Edmund Jones, are this week opening a pioneer open-air swimming pool on their grounds on Avenue Road. It is a large one, 80 x 25 feet, and, as it is four miles from the lake and yet in the heart of the city, it ought to prove a popular resort. This club is famous for supplying opportunities for manly sport. In this case it must be called "clean sport." The pool is open to the public, and ladies will have special hours.

St. Matthew's.—After several years' absence in England the Rev. J. R. A. Warren has returned to this city, and on Sunday last he entered upon his new sphere of work as the rector of this parish. Mr. Warren who was at one time the senior curate of St. James' Cathedral, has for some years past been associated with Canon Welch in his work at the parish church of Wakefield, in Yorkshire.

Movements of the Diocesan Evangelist.—The Rev. J. Bennett Anderson spoke last Sunday week at the corner of Woodbine and Danforth Avenues, and next Sunday the incumbent of the new Mis-

son of North Norway, East Toronto, expects to start services under the large tent to be first placed at the upper end of the new Mission. Mr. Fearris kindly gave the evangelist fifty dollars towards the tent expenses. Last Friday and Sunday Mr. Bennett Anderson preached at Roches Point. He again returns to Apsley parish for some two weeks' special services with the Rev. C. Ford, from July 11th. The Diocesan Evangelist is also engaged to hold special Missions, helping Mr. Tearey Perry at Roches' Point in September, and Manvers parish, helping the Rev. J. B. Poston in October, for which special prayer is desired.

Chester.—St. Barnabas.—The Rev. F. E. Powell was duly inducted as rector of this parish on Tuesday evening, the 25th inst. The ceremony was performed in the presence of a number of visiting clergy and of a large congregation by the Ven. the Archdeacon of York. The Prayers were read by the Rev. Dr. Boyle, of Trinity College, and the Rev. J. Bushell, the rector of St. Clement's, Toronto, and the Ven. Archdeacon Cody, respectively, read the Lessons. The latter part of the service and the special prayers were read by the Rev. Frank Vipond, who recently resigned the post of rector of the parish, and the sermon was preached by the Rev. Dr. Llywd, the Vice-Provost of Trinity College. It was a most earnest and eloquent appeal, both to priest and people.

Cobourg.—St. Peter's.—At her summer home in this place on July 4th Mrs. Nellie Grant Sartoris, daughter of the late General U. S. Grant, President of the United States, and widow of Algernon Sartoris, of Warsach, Herts, was married to the Hon. Frank H. Jones, of Chicago, Postmaster-General of the United States during the Cleveland Administration. Rev. Canon Spragge, rector of this church, conducted the ceremony, members of the family and a few intimate friends being present.

Bradford.—On Sunday last the Rev. Canon B. Bryan, the rector of the Church of the Epiphany, Toronto, preached at the special services which were held in this church on that day, much to the delight of his former parishioners.

Vespra.—On June 12th a farewell supper was given to Mr. and Mrs. Maconachie by the W.A. of St. Paul's, Midhurst, at which a presentation of a pretty Japanese fern bowl was made to Mrs. Maconachie. On June 18th, at a picnic in connection with Christ Church, Con. 7, a purse containing about thirty dollars was presented to Mr. Maconachie. An address was read testifying to the regard entertained towards Mr. Maconachie and family by the members and adherents of Christ Church. The best wishes for all good things go with the Rev. R. G. and Mrs. Maconachie and their family to their new home in Sunderland and West Brock from all in this parish.

Collingwood.—All Saints'.—In the Parish House of this church on Sunday, June 30th, after the evening service, Miss Connor, who for the past twelve years has been the faithful and accomplished organist of the church, was presented with a beautiful clock. The timepiece was given as a token of remembrance to Miss Connor, who leaves this community to take up new duties as one of the permanent staff of the Bishop Strachan School in Toronto. During her stay in Collingwood Miss Connor has endeared herself to everyone with whom she came in touch through her lovable and sympathetic nature. She leaves behind her in this town a host of friends, who are very sorry to lose her, but who know that it is for the best. These friends wish Miss Connor all success and happiness in her calling.

Lloydtown.—On Friday, June 21st, the Bishop visited this church and confirmed thirty-four candidates. The service was at 8 p.m., and a large congregation assembled to witness the ceremony. The Bishop spoke from the words, "Thou, God, seest me," and spoke very impressively. On the following Sunday, June 23rd, this church celebrated its seventieth anniversary. Its first rector, the Rev. Canon Osler declared, worked here for thirty-two years, and during his incumbency baptized two thousand one hundred people. He was beloved by everyone. The preacher for the day was the Rev. G. Despard, of Aurora. The sermon in the morning was from the words, "Ye are the salt of the earth." His sermon was a history of the parish, with good, solid advice for the future. It was an excellent effort. The old church has a history, coupled with many pleasant associations. Dur-

See first column of this issue for our new CLUB RATES.

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ing the Rebellion of 1837 this place was one of the nests of Republicanism and rebellion. Then, and for a long time afterwards, a clergyman of the Church of England was an object of abhorrence. For several years after the Rebellion it was not safe for a clergyman to pass through the place, but less than a year after the late Canon Osler first made the experiment of living service there, his unparalleled success showed that the hand of God was in the work. A number of clergymen have been here since Canon Osler first took charge of the parish. The present rector, the Rev. J. H. Colclough, B.A., has been here a year. He is a young man of enthusiasm and ability, very conscientious, and from present indications will be an able successor to the godly man who first had charge of this parish. The old church has stood on the hill for seventy years, and has been a beacon-light, pointing men heavenward. In the evening Mr. Despard again preached from the text "Ye are the light of the world." The offertory for the day was for the M.S.C.C., therefore his sermons were on missionary lines. Any Church to be a live Church needs to be a missionary Church. He spoke very feelingly, and referred to the missionary efforts of this church, and especially to the fact that three of her sons, all of one family, Archdeacon Perry, M.A., of St. Catharines; Wilfred, of Mono Mills, and Harry, of Halifax, were doing a great work for God and His Church. The offertory realized \$70. On Tuesday, on an ideal evening, with the rectory grounds beautifully decorated with flags, etc., a garden party was held. People of all denominations assembled. A sumptuous dinner was served. The ladies and young folk, loyal to the Church and their God, worked together as one family. The proceeds amounted to \$200.

NIAGARA.

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

Hamilton.—A.Y.P.A. Conference.—The outline of the programme of the A.Y.P.A. Conference to be held in this city on the 8th, 9th, and 10th October next, was settled at a meeting of the Dominion Executive held recently in Toronto. The meeting for the registration and introduction of delegates will be held on Tuesday evening, 8th October, and will take the form of a conversazione with refreshments eliminated. It is expected that the Lord Bishop of Niagara and the Dean of Christ Church Cathedral, Hamilton, will welcome the visitors, and a Bishop from one of the other dioceses reply. The morning session on Wednesday will be taken up with important reports from various officers, followed by a conference on two practical subjects, namely, "A model topic card for 1912-3," and "The A.Y.P.A. as a training force for Church activities." For the afternoon the theme will be "Disciplineship and Apostleship," various subdivisions of which will be dealt with by the best obtainable clergy and laymen. On Wednesday evening will be held a preparatory service for the corporate celebration on Thursday morning at 9 o'clock in the Cathedral. The Thursday morning session will deal with practical issues,—Committee work, Missionary meetings, Programme Building, etc. The first order of business at the afternoon session will be the reports of committees and election of officers. The Right Rev. the Lord Bishop of Huron, and the Rev. Dr. Renison have been invited to give addresses at this session. The conference will close with an inspirational service on Thursday evening. The organization is growing, and at each successive Conference an increased zeal and enthusiasm is manifested. It is expected that this Conference will give a great impetus to the work of the organization.

HURON.

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

Cargill.—Holy Trinity.—Anniversary services were held in this church on Sunday, June 30th. The Rev. Principal Waller, M.A., of London, was the preacher; also at St. Paul's, Pinkerton, on Sunday afternoon.

ALCOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Hearst.—The spiritual needs of the inhabitants of this place are now being looked after. A few weeks ago a student, Mr. Flowlitt, of Wycliffe College, Toronto, came to Hearst to conduct mission

work and subscriptions were then collected for the erection of a mission tent at the east end of the town, in which union services are now held according to the Anglican and Presbyterian rituals on alternate Sundays. The population is not yet large enough to warrant the establishment of a Public school, but in the meantime instruction is being given in the mission tent by Messrs. McFadden and Flowlitt, divinity students, who are engaged in mission work in the town during the summer.

QU'APPELLE.

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

Regina.—The Lord Bishop leaves this week for Swift Current, from which point he will visit the White Bear country, where he will celebrate Holy Communion, administer the sacred rite of Confirmation, and dedicate a new church. On Saturday, July 6th, the Bishop is due to arrive at Irvine, Alberta, whence he will proceed by automobile to Eagle Butte, a distance of sixty miles. At Eagle Butte a church is to be consecrated, and the Bishop returns to Irvine for Confirmation. On Sunday, the 7th, the Bishop will dedicate the beautiful little church at Bow Island, Alberta, and from Bow Island he will go to Sunnyside to administer Confirmation to a number of candidates. Confirmation will be administered by His Lordship on Monday, the 8th, at Medicine Hat, Alberta, and on the evening of that day at Suffield. On Tuesday, the 9th, Confirmation will be administered at Maple Creek, Saskatchewan, and on the following day the Bishop will return to Regina. On Sunday, June 23rd, the Eve of the Nativity of Saint John the Baptist, a large number of worshippers attended the services in the beautiful Church of Saint John the Baptist at Moose Jaw. Holy Communion was celebrated at 7:30 a.m., the Ven. Archdeacon Johnson, B.D., the beloved rector of the parish, being the celebrant. At 11 a.m. the service of Matins was held, followed by the celebration of Holy Communion, the Rev. Archibald C. Calder, LL.B., being the celebrant. At Evensong the Rev. A. C. Calder preached the special sermons for the day from the words of the twenty-ninth verse of the first chapter of the Gospel according to St. John, "Behold the Lamb of God, which taketh away the sin of the world." On Monday the Feast of the Nativity of Saint John the Baptist, the patron saint of the Church, at 7:30 a.m. and again at 9:45 a.m., Holy Communion was celebrated in the chapel in the crypt. The rector was celebrant at the earlier celebration, and the Rev. Beauchamp Payne at the later. The Rev. E. H. Knowles, LL.B., secretary of Synod, in presenting the diocesan report for the past fiscal year ending March 31st, reports the receipt of support to stipends of clergy within the diocese of \$9,345 from the Missionary Society of the Church of England in Canada. It is with great thankfulness that we acknowledge this generous help. Financial support was never more needed than for the coming year. The rapid developments in the great north-west and south-west portions of the diocese necessitates a programme of Church extension involving at the very least the establishment of twenty-five entirely new centres, each with its four to six out-stations. Resident clergy must be established in all of these new centres. The area to be ministered to is practically all homesteading territory, populated by settlers, who, for the most part, will have a struggle to provide food, shelter and clothing for themselves during the next few years. Consequently, we can look for but little support from them for the stipends of clergy for some time at least. If we are able to provide effective church organization for this territory in the immediate future the Church will have been established in what must prove to be one of the most important areas of the great West. The regular quarterly meeting of the Executive Committee of the Diocese of Qu'Appelle was held on July 17th in St. Paul's Parish Hall, Regina. Tidings of the great disaster that befell the city of Regina on Sunday, June 30th, will ere this have reached all the readers of the "Canadian Churchman." The tornado which swept through the capital city of Saskatchewan and the See city of the diocese, on that day devastated a strip of the city more than two miles long and about three blocks wide. Thirty persons were killed, one hundred and fifty seriously injured, and many others slightly injured. Nearly five hundred dwellings, stores and warehouses were destroyed. The Metropolitan Methodist Church and Knox Presbyterian Church were utterly ruined, and the Baptist Church badly damaged. The horrors of that evening will never be forgotten by us who were the witnesses. It is a cause of great thankfulness to Almighty God that the fatalities were

so comparatively few. Of all our clergy in the city not one received the slightest injury. Houses on the same street and within a few yards of Bishopstone were destroyed and the roof of Bishopstone slightly damaged, but no other damage was done to the Bishop's residence, and neither His Lordship nor any of his family were injured in any way. St. Paul's Church, also on McIntyre Street, and on the western edge of the path of the tornado, escaped with only a number of broken windows and some damage to the western wall. The rectory was untouched, and the beautiful new parish hall received no injury. The Rev. Canon Hill, rector of St. Paul's, was absent at the time at Camp Sewell, performing his duties as chaplain of the 95th Regiment. Tidings of the disaster brought him back immediately on Monday to Regina. St. Chad's Hostel, on Dewdney Street, received no damage, but further east on that street every building was smashed to pieces and numbers were killed. St. Chad's Church, also on Dewdney Street, was unharmed. Grace Church, the new church erected last year in Broder's Annex, escaped injury. The Synod office also escaped, as did the Railway Mission House. Five of our people were killed. Mr. and Mrs. Blenkhorn, members of St. Paul's Church choir, were in their dwelling on Lorne Street when the storm swept through the city. They died together. Mrs. Blenkhorn was a sweet singer. Only last week we heard her sing in St. Paul's Parish Hall at a concert in aid of St. Alkmund's Mission. She sang Tosti's "Good-bye." When the storm came a men's service was being held in St. Paul's Church. This was one of the services being conducted by the Rev. Canon Hicks, of the Diocese of Lincoln, England, in preparation for the forthcoming of Mission of Help. The Bishop was present, and about one hundred and fifty men composed the congregation. The church rocked violently in the great wind, but received little damage, and all within escaped injury. During all Sunday night and Monday morning the injured and dying at the hospitals were visited by the Bishop, the Rev. D. Ellison and the Rev. J. Hawthorne, of the Railway Mission, and the Rev. C. J. Earp, curate of St. Paul's Church. On Monday His Lordship called together the clergy and immediately a campaign of ministrations and relief was begun. The entire city was visited, the injured ministered to, and all possible information obtained as to the missing, the homeless and the destitute. This information has been of incalculable benefit to the civic authorities in making provision for rendering financial and other necessary assistance. The best of order has prevailed in the city since the occurrence of the catastrophe. The homeless have already been temporarily provided for, and those who were injured have been cared for in the hospitals and in the homes of the city. The courage that has been displayed and the great love and kindness that have been shown have been a revelation and an inspiration. Since the above correspondence was prepared the Bishop has postponed his tour through the extreme western part of the diocese in order that he might remain in Regina to be of service to his people in their distress.

SASKATCHEWAN.

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

Saskatoon.—Emmanuel College.—On Monday, June 17th, a gathering of the summer students was held in this college to bid god-speed to the Rev. Principal and Mrs. Lloyd on the eve of their departure to England. The meeting opened with the hymn, "Bless'd be the tie that binds," after which the chairman spoke of the trust and confidence the Principal showed in his men from the fact that he was leaving them for nearly a year at a distance away from him of nearly six thousand miles. A small gift in the form of a suit-case bearing the initials G. E. L., was then presented to Dr. Lloyd on behalf of the students to remind the Principal that during his absence they were determined to be loyal and faithful to his confidence in them. Principal Lloyd in reply said that the past year which had seen the completion of the first part of their new building had been one of special trial and difficulty to him, but the action of the students in the present instance gave him new heart and courage for the great campaign he was about to undertake. Knowing that his men were behind him, he cared not what difficulties lay before him.

On Tuesday, June 18th, the largest bus in Saskatoon was commissioned to convey the Principal and Mrs. Lloyd to the railway station in company with all the students. Those who failed to find a seat inside sat among the baggage on

top, with the minimum amount of gravity compatible with cap and gown. Two buggies and an auto car followed with personal friends of the Principal.

In connection with the recent opening of the first half of the college which took place with all due ceremony on June 8th, it is interesting to note that it is expected that the large number of incoming students who will be coming into residence in September next will not all of them be able to find room therein. The right wing is badly needed, and it should be commenced at the earliest possible moment. In future, arrangements have been made whereby the annual convocation and meeting of the Alumni Association will take place at the beginning of the academic year, about the end of September, and it is hoped that several more students will graduate and qualify for their Testamur in September, 1912, while an ever-increasing body of men may pass through the College, and go out to replenish the ranks of the ministry in coming years. The Rev. Dr. Lloyd hopes to return next May with not less than fifteen more recruits for the work of the Church in Saskatchewan, and if that work is to be carried on in anything like the way that the present opportunities call for, a continual stream of candidates must flow in from both Canada and England and flow out as rivers of living water over the vast prairies of the West.

KOOTENAY.

An Order-in-Council has been passed deposing a monarch. It doesn't often happen that the Government is called upon to unseat a real ruler, but it has been done in this instance, and one, Baptiste Logan becomes a common man. The owner of this appellation is or was the big chief of the Okanagan Lake band of Indians in British Columbia, and a powerful potentate in these parts. Chief Logan became addicted to the intemperate use of the White man's fire water. Under the Indian Act an Indian Chief can be deposed for intemperance, incompetence, or immorality. This power is rarely exercised, but Chief Logan imbibed so freely that it has been decided to depose him for three years, during which interval he may perhaps mount the water wagon. The tribe will elect a temporary Chief.

Correspondence

Bourg Louis, July 1st, 1912.

Dear Mr. Macrae:—From the editorial reference to this resolution of the Synod of Toronto I cannot quite make out how runs the amendment standing in your name. But I hope you will admit my brief protest against such an unfortunate confusion of "heathen" and "foreigners" as would arise if the resolution were passed in the form cited in the Canadian Churchman of yesterday.

Allow me to congratulate you on the quality of the editorials. For the first time since I have taken the paper I have really been compelled to read them through, and I felt that I had learnt something. You did slightly misunderstand my reference to a "good front" in my last letter. I meant rather the impression gained on picking up the paper than the composition of the first page.

Yours very truly,

R. B. Nevitt.

The editorial is certainly vague, as Mr. Nevitt states. The amendment was introduced to precipitate a full discussion of a most serious subject, namely, the unfortunate results noted specially in Toronto by the intermarrying of White girls and Chinese. The broader term "or other foreigners" was used to elucidate a clear opinion from Synod of the larger question to forward to the proper authorities, when dealing with the marriage laws of the Dominion. Owing to the late hour in the session at which it was introduced, however, the whole matter was referred to the new executive.—Ed.

Dear Sir,—With what consistency can the Synod of Toronto ask for subscriptions for Bishop White's work in China and pass the resolution in regard to marriages with Chinese which has just been placed before it? As a Church, can we afford to say to any race, it is contamination for us to intermarry with you? If in the pride of our Anglo-Saxon birth and lineage we do so regard such marriages; let us recognize that such an attitude is like that of the Egyptians to whom it was an abomination to eat with the Hebrews. The only ground of objection which we can take as a Church is, that we cannot tolerate the marriage of

a Christian with a heathen. With pride of race we have nothing to do; with the purity of Christian marriage, everything.

(Rev.) R. B. Nevitt,

Bourg Louis, P.Q., July 1st, 1912.

Family Reading

"THERE SHALL BE A FOUNTAIN OPENED FOR SIN AND FOR UNCLEANNESS,"
ZECH. 13:1.

Beneath the Cross of Jesus kneeling,
Dawns on my soul the endless day;
There, deeper than all tides of feeling,
God doth His boundless grace display;
Thence flow the mystic waves of healing;
There all my stains are washed away.

God wrought for man, his love forth-shewing,
When Moses smote the rock of old;
And, lo, through Israel's camp on-flowing,
Outbreak the longed-for flood, and rolled,
New strength, new joy, new life bestowing,
On the lips that quaffed it, pure and cold.

God wrought for man, mankind redeeming,
When Christ was pierced by Roman spear,
And, o'er the thirsty world down-streaming,
Forth gushed a fountain, cool and clear,
Till souls, beside those waters gleaming,
Forgot in joy sin's desert drear.

Beside that well for aye abiding,
New strength, new joy, new life I gain;
Within that cleft securely hiding,
No care can cark, no sorrow stain;
Here rests the blissful soul confiding,
Here faith the healing draught can drain.

Lord, let my heart, this gift receiving,
Beat one glad anthem to Thy praise;
And may the stream, Thy pierced heart leaving,
Refresh and heal me all my days;
Thus by Thy blood my life retrieving,
A psalm of endless thanks I'll raise.

After the Icelandic of Hallgrim Petursson, 1674 A.D.

LOVELY WORK.

In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen, but those who are doing the work are beautiful angels. One is putting the kettle on the fire to boil, and one is lifting up a pail of water and one is at the kitchen dresser reaching up for plates. The painter depicts every one as so busy and working with such a will that you forget pans are pans and pots are pots, and think only of the angels and of the work that seems so beautiful. What the artist has tried to picture, not angels, but Jesus himself has actually done. By mingling with its joys and sorrows, its toils and labors, Jesus has glorified this, our common life, and taught us that the lowliest place may become a heaven if but the spirit of loving helpfulness dwell among its inmates.—Christian Standard.

WHAT MAKES LIFE HAPPY.

What is it that makes life happy?

Living for God above—
Living in Him and loving,
We live for those we love!

What is it glads Life's morning?

The smiles of those we love—
The babe's sweet smile in mother's eyes
Is worth Life's sacrifice!

What is it calms Life's noontide

Under the burning sun?
Love's greeting in the home-nest,
Rest when the toil is done.

What is it cheers the even?

Time's hour-glass running low—
A faithful heart to trust in,
One God, for each to know.

What is it that makes Death happy?

Over the death-flood deep,
He who hath passed will lead us
Where we shall no more weep!

So shall our lives be happy

Living for loved ones here;
Till in our Father's homeland,
With Christ one circle dear!

—Cecilia Havergal.

CANADA'S LAST WAR.

A century ago last week, Canada was forced into a war for which she was entirely unprepared, but in which she was exceptionally successful, by the declaration of war upon Great Britain by President Madison of the United States.

At that time, 1812, the mother country was so fully occupied with European complications that she was in no position to undertake the defence of an outlying and practically unknown colony; consequently during the three years that followed, until the signing of the Treaty of Ghent in 1815, the burden of Canada's defence rested almost entirely upon the shoulders of the settlers, aided by the few British regular troops then in Canada.

The cause of the war was to a large extent the crippling of United States shipping owing to the blockade of the coast of Europe from Brest to the Elbe by the British fleet, which prevented trade between the States and France.

In addition many British deserters found refuge on United States vessels, in consequence of which Britain claimed the right to search foreign vessels for deserters, and was strenuously opposed by the United States.

The three years' war resulted in the performance of many deeds of bravery on the part of Canadians. The heroism of Laura Secord is known to every schoolchild, while the battle of Queenstown Heights, in which the enemy were repulsed at the loss of Major-General Sir Isaac Brock, is one of the landmarks of Canada's history.

THE CHURCH

We often hear it said that the Church ought to be composed of men and women of Christlike character. That is like saying that a hospital should consist of people in perfect health and making health the test and condition of admission to its wards; or that a school should consist of distinguished scholars, and making scholarship the condition of admission to learn. One supreme object of the Church is the discipline and development of character, but to found a church on character already attained, is to defeat the very purpose of its existence. The Church is not for those already good enough, but for those who want to be good, are trying to be good, and need all the help they can get to become good. Christ said, "They that are whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners to repentance."—St. Paul's Guide.

THE HELP THAT COMES TOO LATE.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers,
And its hapless strifes with fate,
But the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack of the fainting head
Of the ringing shout of cheer;
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's barque drifteth far.
Oh! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday
It had brimmed with sweet the earth.
A fading rose in a death-cold hand,
That perished in want and dearth.

Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers
Ere the bier is spread with the pall;
Nor send reserves when the flags are furled,
And the dead beyond your call.

For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

—Margaret E. Sangster, in Harper's Bazar.

See first column of this issue for our new CLUB RATES.

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Personal and General

The Rev. Professor and Mrs. Clark are at present staying in a hotel at Long Branch.

The eighth successive annual Christian Citizenship Institute will be held (D.V.) at Winona Lake, N.Y., from August 12th to 22nd, inclusive.

It is officially stated that the cost of constructing a new capital for the Indian Empire at Delhi is provisionally estimated at £4,000,000.

Sir John Gibson, Lieut.-Governor of Ontario, with Lady Gibson and their family, are now settled in their summer home at Hamilton Beach.

This is Imperial year at the Canadian National Exhibition and H.R.H. The Duke of Connaught will perform the opening ceremonies on Monday, August 26th.

The 2nd World's Christian Citizen Conference will (D.V.) be held in Portland, Oregon, from June 29 to July 6, 1913. A number of well-known public men will take part therein.

We beg to extend our sincere sympathy to the Rev. Canon French, of Elmsdale, Ont., on the death of his son, Robert, a notice of which appears in another column in this issue.

We regret that the representatives of the Argonaut Rowing Club of Toronto have been defeated in their respective heats both for the Grand Challenge Cup as also for the Diamond Sculls.

The Right Rev. Dr. Clark, the Lord Bishop of Niagara, Mrs. Clark and the members of their family, left Hamilton on the 4th for Little Métis, where they will be sojourning for the next six weeks.

The Lady Evelyn Hotel, the largest and best of the three houses operated on Lake Temagami by the Temagami Steamboat and Hotel Company, capitalized by Toronto men, was completely destroyed by fire on the 4th inst.

Mr. H. P. Dwight, who for many years past has been the President of the G.N.W. Telegraph Company, died at his home in Toronto on the 4th inst., after a long illness, aged 84. He was a member of the Church of England.

It is pleasing to note that H.R.H. the Duchess of Connaught has practically recovered from her late serious attack of illness. She has been able to leave Montreal and the Royal party are once more in residence in the Citadel, Quebec.

Prince Arthur of Connaught, it is expected, will pay a visit to the Duke and Duchess of Connaught in Canada this summer. At present he is working hard for the examination which he must pass before attaining his majority in the Scots Guards.

We regret to learn that Mr. Fred. C. Jarvis during a visit to Muskoka last week, fell on the rocks, breaking two bones in one of his wrists. The caretaker of the club where he was staying rendered first aid. It has been found necessary, however, for him to come back to Toronto and go into hospital for X-ray treatment.

The 12th annual Convention of the Federation of the Zionist Societies of Canada opened with great enthusiasm in St. Patrick's Hall, Ottawa, on Sunday morning, June 30th. Mr. Clarence I. de'Sola, of Montreal, presided. On the following morning the Hon. George H. Perley, the acting Premier, visited the Convention, and was given a rousing reception.

This mixed metaphor is attributed to an English clergyman: "The young men of England are the backbone of the British Empire. What we must do is to train that backbone and bring it to the front." A member of Parliament was responsible for the follow-

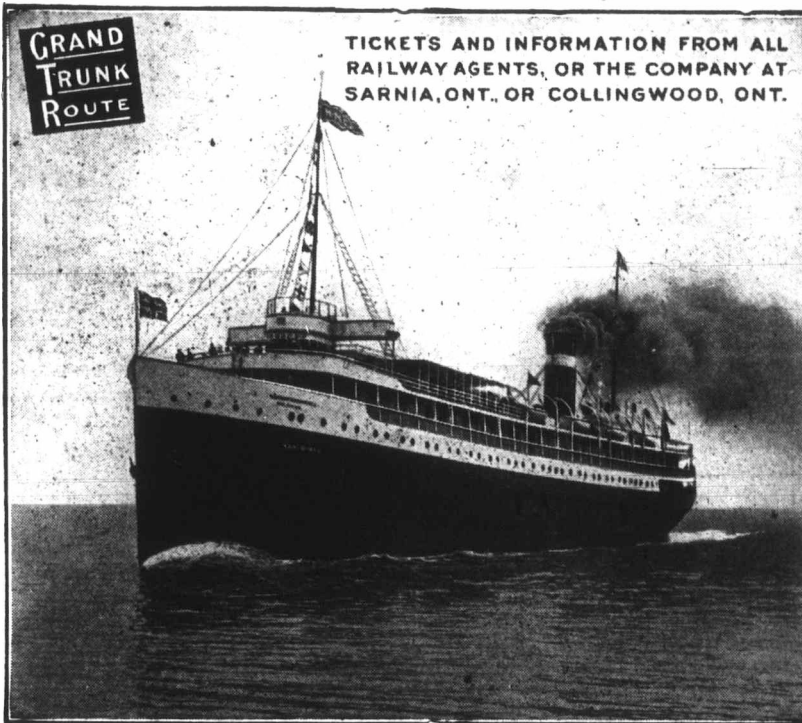
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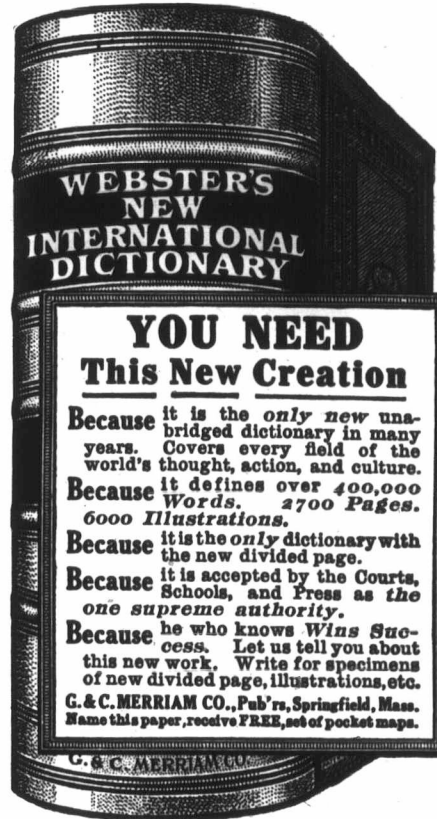
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Special Rates to the Clergy

A testimonial, which took the form of a handsome Chippendale bookcase, has been presented, as a token of esteem, to the Rev. Canon Bruce Payne, vicar of St. George the Martyr, Deal, by thirty-seven past and present clergymen of the Sandwich Rural Deanery. Aged eighty-five, Canon Payne has had a clerical career of sixty-two years, all of which have been spent in Walmer and Deal. The Bishop of Dover took part in the presentation.



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Mrs. Willoughby Cummings is paying a short visit to England at the present time.

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The death took place on Wednesday, the 3rd inst., at her daughter's home here, of Mrs. J. Hunter, one of Newdale's oldest citizens. She was born in Ireland, May 20th, 1819, arrived in Ontario in 1837, and in Manitoba in 1887. She had lived in the reigns of five kings and one queen, George III., George IV., William IV., Queen Victoria, Edward VII., and George V. She is survived by five daughters and two sons, 34 grandchildren, 41 great grandchildren, and 4 great great grandchildren.

An Irishman, passing a shop where a notice was displayed saying that everything was sold by the yard, thought he would play a joke on the shopman, so he entered the shop and asked for a yard of milk. The shopman, not in the least taking aback, dipped his fingers in a bowl of milk and drew a line a yard long on the counter. Pat, not wishing to be caught in his own trap, asked the price. "Sixpence," said the shopman. "All right, sor," said Pat. "Roll it up; I'll take it."

Mr. King, of the Assyrian Department of the British Museum, in a discussion which took place lately, referred to a recent acquisition of the museum—a tablet recording the grant of a site in Eden upon the Eden Canal. The document was of the greatest interest, he said, because the site was described as bounded on the one side by the sea—that was, by the Persian Gulf. If the Babylonian and the Biblical Eden were the same place, this tablet was the only extant record derived from the Garden of Eden itself.

The ancient city of Uriconium, under the shadow of the Wrekin, and some six miles from Shrewsbury, now practically identical in site with the village of Wroxeter, is to be excavated under antiquarian supervision for several summers at an estimated annual cost of £500 or more. Glass and pottery found on the site are ascribed to the first century, and the city is said to have existed down to the fourth century. Churchmen will be specially interested in knowing if any traces can be found of Romano-British Christianity.

President Chamberlain, of the Grand Trunk Railway system, has issued the forecast that a steamship line is ultimately to be established between Prince Rupert and the Orient. It is pointed out that this will be no discrimination against Vancouver, as Prince Rupert will be the port which can best handle the grain from the west on account of the reduced time. The saving of time will amount to about two days. The G.T.R. realize, however, the importance of Vancouver from a trans-Pacific point of view, and intend to retain their shipping connections there also.

A tremendous loss by fire each year is caused by sparks from locomotives. The United States district forester for Montana and Idaho estimated a loss to Government and adjoining timber of 6,000,000,000 feet, or a total of \$21,500,000, caused by 1,679 fires, 56 per cent. of which started on the railroad rights-of-way, and in spite of good co-operation by the railroads. The great forest fires in Minnesota during 1910, which caused such loss of life and suffering in the towns of Spooner and Beaudette, with a million dollars' worth of valuable property and timber, were due to four fires, three of which were started by locomotive sparks.

Recent grants made by the Committee have included 350 Ashanti (Otshi) Bibles, 300 Ashanti New Testaments, and 200 Ga Bibles to the Basel Mission book-shop at Accra on "missionary terms"; 50 English Bibles and a small number of Arabic Gospels for use in schools connected with St. Mary's Church, Bathurst (Gambia); 250 copies of the Epistles in Hausa to the C.M.S. Mission at Tokoja and the C.M.S. book-shop at Lagos, on "missionary terms"; 24

TO MUSKOKA

Fast Service by the Lake
Shore Express, 10 a.m.

This train is more popular every year, being perhaps one of the finest day trains on the continent. It is essentially a Toronto people's train, being run at 10 a.m. for their particular convenience to enable them to reach the Lakes very much earlier than they could otherwise.

The time of arrival at principal points is as follows:—Arrives at Bala Park 1.30 p.m., Lake Joseph 2.10 p.m., connecting with the steamer Sagamo arriving Elgin House 3.05 p.m., Port Sandfield 3.15 p.m., Minnett 3.45 p.m., Royal Muskoka 4.30 p.m., Windermere 5.00 p.m., Rosseau 5.30 p.m., making connections for local points arriving at very much the same hour.

It will be readily seen that by taking this train people can get to most of the distant points in Muskoka sufficiently early in the afternoon to have a fish before dinner.

Greek Testaments for African students at the C.M.S. Training College at Oyo, Southern Nigeria; 300 English Bibles for Sunday Schools in Jamaica; and 90 copies of St. Matthew and 170 copies of the Acts in Maltese, to the Evangelical Alliance for their colporteur in Malta.

Mr. Player, one of the tobacco millionaires of Nottingham, England, has under consideration the establishment of a large training farm in Canada. The root idea of his proposal is that if he is able to transfer from this country to the Dominion boys, who in the ordinary way have no prospects, he will serve the double purpose of benefiting this country and Canada. He is deeply interested in this matter, and has been in consultation with Canadians on this side, and proposes to set aside a quarter of a million dollars to found a training farm in Canada, where boys can be educated in Canadian farm practice for a year or so, then helping to supply the enormous demand for farm workers which is experienced annually throughout the Dominion. The proposal is to buy an established farm, and erect thereon the necessary buildings, and it is probable he will visit Canada this year for that purpose.

A people without any form of religion, without superstition, devoid of any thought of the future state, has been found in the interior forests of Sumatra, according to Dr. Wilhelm Vales, the geologist of the

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Acetylene is generated as you want it from a granulated stone called Calcium Carbide—in an automatic machine—and supplied through pipes to burners in every room. The generator is absolutely safe, is not expensive and is easily installed in any building.

Acetylene gives a soft, white light that is nearer sunlight than any other artificial light known. It is the perfect light for reading, as it does not strain or tire the eyes. Would you like to know more about Acetylene lighting? Write us—we'll gladly tell you. 19



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you'll see me again."

First aid to the cook

The handy packet of Edwards' desiccated



Soup is something the cook is always wanting, always ready when she needs it.

It solves the problem of good soup on busy days because it takes so little time to prepare. It helps her to make a tasty meal out of things that get "left over." It strengthens her own soups and suggests many a meal when she's wondering what to give.

Buy a packet of Edwards' Soup to-day.

EDWARDS' DESICCATED SOUP

5c. per packet.

Edwards' desiccated Soup is made in Ireland from specially selected beef and from the finest vegetables that Irish soil can produce.

Edwards' desiccated Soup is made in three varieties—Brown, Tomato, White. The Brown variety is a thick nourishing soup, prepared from best beef and fresh vegetables. The other two are purely vegetable soups.

LENE

White Light

Keep on cleaning lamps every day of it to get rid of that job, you have a better light Acetylene.

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On busy days it helps get "left" suggestions to give.

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dehydrated Soup three varieties—Tomato, White. The variety is a thick soup, prepared with beef and fresh vegetables.

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S.E.R.

The Man Without a Surplus

Too many men live right up to their incomes; and they are apt to be unhappy, dreading the unexpected call for money because they are unprepared.

IT may be sickness, or an accident, or some compulsory change in the city or town of residence—any one of a dozen circumstances. Then the whole family must suffer from enforced economies; or there must be recourse to borrowing. Learn to save a little every month. The first months are the hard months. Afterwards it becomes an easy thing. Choose as the custodian of your savings account

The Bank of Toronto

—A strong bank having Assets of \$57,000,000.
—An old bank, being established in 1855.
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NIAGARA FALLS

University of Breslau, who has made extensive journeys through the island. There he found the Kubus, as he named them, who are scarcely to be distinguished from the small, man-like ape of the Indo-Malayan countries. They are wanderers through the forest, seeking food. They have no property. They are not hunters, but simply collectors. They seek merely sufficient nuts, fruits and other edible growths to keep them alive. The Kubus wage very little warfare upon the small amount of animal life in their silent and sombre land. The only notion he could get from them of a difference between a live and a dead person was that the dead do not breathe. He infers that they are immeasurably inferior to the paleolithic man of Europe, who fashioned tools and hunted big game with his flint-tipped arrow and knife. Intellectual atrophy is the result of the Kubus' environment. The words they know are almost as few as the ideas they try to express.—Philadelphia Record.

At the Cuddesdon Festival which took place lately, Bishop Gore told an amusing story against himself. Some years ago, when he was Vicar of Radley, he wrote to Bishop Stubbs on a matter he considered important, and received by return of post the brief reply on a post-card: "Dear Gore, don't be a bore." Now, himself Bishop of Oxford, Dr. Gore explained that he realizes that the message was the cry of a man with a diocese far too large for his pastoral care.

British and Foreign

The Bishop-designate of Truro is to be consecrated (D.V.) on St. James' Day, July 25th.

The Rev. F. S. Laurence, M.A., has been appointed vicar of Holy Trinity, Cambridge.

The 214th anniversary of the Old Swedes Church at Wilmington, Delaware, was celebrated on Trinity Sunday.

A new Archdeaconry is shortly to be formed in the Diocese of Southwell. It is to be called the Archdeaconry of Newark.

The Rev. N. B. Kent, B.A., curate of St. John the Divine, Kennington, S.E., has been appointed Head of the Cambridge House, Camberwell, S.E.

The Rev. D. D. Chapin, a retired clergyman of the Diocese of Vermont, celebrated the 50th anniversary of his ordination to the diaconate on Trinity Sunday.

The Rev. W. F. Kerney has been appointed Rural Dean and General Missionary of a southern district in the Diocese of Springfield. He began his work there May 1st, 1912.

The Rev. Charles Reifsnider has been called from the Diocese of Kyoto to the presidency of St. Paul's College, Tokio, made vacant by the elevation of Dr. Tucker to the Episcopate.

DEATH

FRENCH.—Died suddenly, on the 22nd May, Robert E. French, fourth son of the Rev. Canon French, St. Mark's Parsonage, Emsdale, Ont. Deceased left his father's home a year and six months' ago for Australia.



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WINNIPEG MONTREAL

Mr. F. H. L. Emington, of 15 Old Square, Lincoln's Inn, London, has been appointed by the Bishop Chancellor of the Diocese of Newcastle, England.

At Holy Trinity Church, Hove, on a recent Sunday, the Bishop of Lewes dedicated a new out-door pulpit which has been erected by a soldier and his wife for the preaching of the Gospel. It is believed to be the only structure of its kind in the Diocese of Chichester.

The fixing of the decorated cross on the gable of the new south transept of Selby Abbey lately marked the completion of the gable work. The formal ceremony of placing the cross on the top of the gable was performed by Miss Nancy Solloway, youngest daughter of the Vicar of Selby.

Recently the 183rd annual Fairchild sermon was preached in Shoreditch Parish Church by the Archdeacon of London. Thomas Fairchild was a gardener who endowed an annual sermon on "The Wonderful works of God in the creation," or "The certainty of

Church, Omaha, after which for three years he was rector of Holy Trinity, Lincoln, Neb., and then from 1891 to 1901 rector of the Church of the Good Shepherd, Omaha, and canon of Trinity Cathedral. From 1901 to 1910 he was chaplain in the United States Army, and in the latter year was appointed Department Secretary of the Seventh Department.

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the resurrection of the dead, proved by the certain changes of the animal and vegetable parts of the Creation."

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The Rev. H. Percy Silver, Secretary of the Seventh Department of the American Church, has been elected Coadjutor-Bishop of Kansas. The Bishop Coadjutor-elect, the Rev. Horace Percy Silver, is a graduate of the General Theological Seminary in the class of 1894, and was ordained in the same year, deacon and a year later priest by Bishop Worthington of Nebraska. The first two years of his ministry were spent in charge of St. Andrew's

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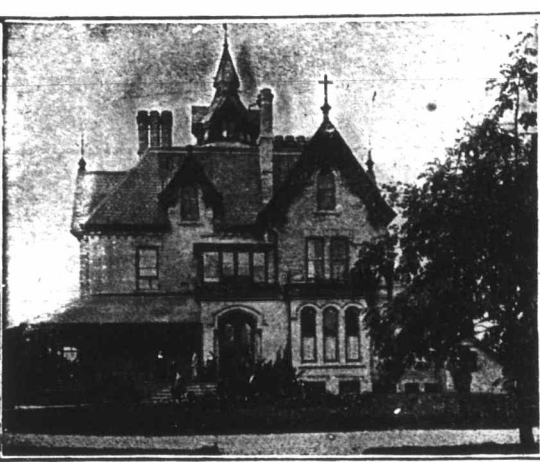
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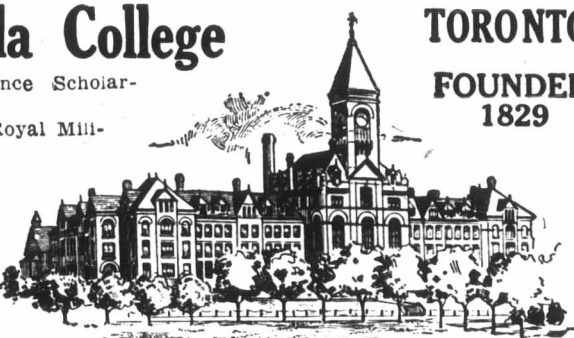
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