

Canadian Churchman

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TORONTO, CANADA, THURSDAY, JUNE 1st, 1911

No. 22.

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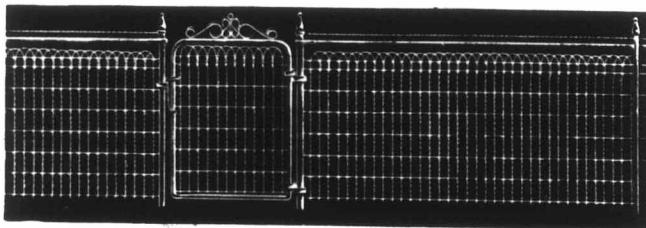
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At St. Peter's, Rochester, Kent, Mr. W. T. Wildish was re-elected people's warden for the 53rd time. He was first elected in 1858, and is believed to be the senior churchwarden in England.

Mr. George Arnold, who recently celebrated his 92nd birthday, has been a chorister in the village church choir at Bosham, Sussex, for 82 years, and he has taken part in singing about 3,000 hymns during that period.

A handsome crozier, the gift of the clergy of the diocese, and of Churchmen in Quincey, was presented to the Bishop on Low Sunday, and used for the first time on that day in the Cathedral at a Confirmation service. The crozier is made of walnut with emblems of sterling silver.

At the Crowland Easter vestry meeting Miss Sarah Jane Hill was appointed sexton of the Abbey for the ensuing year, thereby continuing a remarkable record. The office of sexton of Crowland Abbey having been held by the Hill family since 1792, One of the earliest members of the family who held the office, William Hill, lost his sight, but in spite of that could point out any particular grave in the churchyard.

Canadian Churchman.

TORONTO, THURSDAY, JUNE 1, 1911.

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Lessons for Sundays and Holy Days.

June 4—Whitsunday.

Morning—Deut. 16:1—18; Rom. 8:1—18.
Evening—Isai. 11 or Ezek. 36:25; Gal. 5:16 or Acts 18:24—19:21.

June 5—Monday in Whitsunday Week.

Morning—Gen. 11:1—10; 1 Cor. 12:1—14.
Evening—Num. 11:16—31; 1 Cor. 12 & 27 & 13.

June 6—Tuesday in Whitsunday Week.

Morning—Joel 2:21 1 Thess. 5:12—24.
Evening—Micah. 4:1—8; 1 John 4:1—14

June 11—Trinity Sunday, St. Barnabas, A and Mar.

Morning—Isai. 6:1—11 or Deut. 33:1—12; Rev. 1:1—9 or Acts 4:31.
Evening—Gen. 18 or 1 & 2: 1—4, or Nahum 1; Eph. 4:1—17 or Matt. 3; Acts 14:8.

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

WHITSUNDAY.

Holy Communion: 191, 242, 254, 435.
Processional: 470, 536, 578, 625.
Offertory: 187, 188, 189, 441.
Children's: 190, 576, 657, 701.
General: 186, 538, 594, 604.

TRINITY SUNDAY.

Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

WHITSUNDAY.

The Holy Ghost the Teacher.

The value of the public recitation of the Creed of St. Athanasius is that thereby we are warned

off heretical grounds. Quite innocently at times we are prone to wander from the strict truth. Logic and dogmatism call us back. One of the great dangers of our day is that of "confounding the Persons" of the Godhead. The influences of Unitarianism, of Deism, are widespread, and are profitably checked and thwarted by the voice of the Catholic Church reminding us that "there is one Person of the Father, another of the Son, and another of the Holy Ghost." We are very apt to think and to speak of the Holy Ghost merely as the gracious, all-pervading, influence of the Father. The Holy Ghost is Person, and as Person He has a dispensation. And under that dispensation we are privileged to dwell. The exactness with which the Church emphasizes the Personality of the Holy Ghost is drawn from the teaching of our Lord Jesus Christ. In the Last Supper addresses the Master cheers and comforts the disciples against His departure by the reiterated promises concerning the Advent of the Holy Ghost. Where mere influence, or thought, or memory, fail to comfort, personality not only comforts but also inspires and emboldens. The story of the Ten days is one of hopeful expectation. The Day of Pentecost, the fulfilment of the promise, brings a personality Divine into the life of each disciple, and sends them forth as Apostles. In no way does Jesus guard and assert the Personality of the Holy Ghost more than by declaring that He will be the teacher of the apostles, in fact, of all believers. The psychology and pedagogy of our day set a high value on the effect of personality in all teaching. The greatest argument in favour of a graded system in our Sunday School work is that it seeks to provide a personality in teaching corresponding to the child's mental capacity and evolution. The ultimate personality in all teaching and learning is therefore God the Holy Ghost. Taught by Him we understand spiritual, eternal, principles, we gladly embrace all spiritual privileges. Under His tutorship we appreciate the meaning of all material phenomena, and their proper relation to spiritual principles. It is by the inspiration and guidance of God the Holy Ghost that we escape the tyranny of materialism. Under His guidance we learn neither to esteem this earth as all vile, nor do we give to it an immoderate love; but we do learn to use this earth, to live out our lives upon it, in such a way as already to have entered upon life eternal. The gift of the Holy Ghost is an individual one. On Pentecost the cloven tongues sat upon each of the disciples. As Christian men and women we have received in Baptism and Confirmation the common gift. Let us yield ourselves to the influence of God the Holy Ghost, that, having a right judgment in all things, we may evermore rejoice in His holy comfort. For in one instant the Holy Ghost will lift up the humble mind to comprehend more reasonings of eternal truth, that if one had studied ten years in the schools (vide Imitatio 3:43:2).

A Blot On Our Christianity.

From whatever standpoint it may be regarded the small average stipend given by our Church-people to our clergy is a stain on the Christian name and character. It is unmanly, unchristian, and unchivalrous, to crowd a group of unworldly, self-denying, and in the main, faithful servants of God, to the wall, and for the most part to dole them out a miserable pittance, instalments of which are in some cases by no means punctually paid, and even where they are, the total annual amount paid the poor parson is barely enough to keep body and soul together. We are not at all referring to the comparatively few brilliant men amongst the clergy, who by their exceptional gifts and energy command comparatively large

stipends. Decent newspapers denounce in strong language neglect of duty in public life, and the man who in private life does not properly support his wife and family, when he is able to do so, is justly regarded with contempt by respectable people. The conduct of those members of our Church throughout the missions and parishes of Canada who do not fairly and justly provide for the support and maintenance of their clergy is unchristian and indefensible. We are not referring to rare and exceptional cases, which, thank God are rare, and with which our Bishops are capable of dealing. We are referring to the case of the average parson, and we make free to say that the average parson is a far better man in a spiritual sense than the average parishioner. The poor and pitiful excuses given for the improper support of their clergyman by laymen who themselves have the comforts, aye, and sometimes even the luxuries, of life, is, to say the least, unmanly. It would be well for such men if they could only bring themselves to realize the truth of the old French saying, that "He who excuses himself accuses himself," and of the old English saying that "We must be men before we can be Christians."

Wrong Identification.

Referring to the early days of Christianity, Dr. Inge, the new Dean of St. Paul's, in a recent sermon before the University of Cambridge, says: "From that time to this there has been no sort of correspondence between Church membership and real Christianity. The Church has been obviously corpus mixtum. From time to time revolts against this state of things have occurred, and men have advocated the Puritan ideal, that the Church should consist only of those who earnestly desire to lead the Christian life, but the parables of the tares and of the dragnet seem to sanction the Catholic theory that the Church on earth should contain all sorts, bad and good. The mischief arises when, after accepting the necessity of an institutional Church of wheat and tares, we proceed to identify it collectively with the Body of Christ, which is the ideal or eternal Church, the whole body in heaven and earth named after Christ. It is the illegitimate combination of these two views which has led to persecution, fraudulent or forcible conversions and other evils."

Real Christians.

"The incarnation of the Son of God brought us, first and foremost, the new birth into a new life," says Dr. Inge, "the life of the Spirit. This new life is characterized by a more vivid consciousness of God's presence, of His personal care and fatherly love; by a more spontaneous recourse to prayer, intercession, and thanksgiving; by a joyous confidence that all things must work together for good to those who love God; by ready affection and sympathy to our fellows; by freedom from anxiety about the changes and chances of life; by a strong sense of duty and genuine sorrow and shame for our sins; lastly, . . . by an almost light-hearted indifference to death, based on a conviction that no power on earth or heaven can separate us from the love of God, which is in Christ Jesus our Lord." What a clear, vivid and convincing picture Dr. Inge has drawn of the character, personality and atmosphere, we might say, of the real Christian! All the more striking is it from the fact that it is truly founded on the salient characteristics of our great Example, typified in the actual lives of some few men and women we each have had the privilege of knowing.

The Parson's Freehold.

About a quarter of a century ago we heard and read a great deal in English literature of

the parson's freehold. What an enviable position the incumbent occupied in his parish, that he was practically supreme, either to order and arrange the church, the vestments and ceremonial, free from interference by Bishop, patron or people! Fortunately, this exaggerated position has been filled, as a rule, by men of good sense, but there have been others who lacked, to say the least of it, discretion. The "Church of Ireland Gazette" has a story of the present day of an English rector, who was told by one who had been a churchwarden for many years, of over a hundred families who had left the church. At first sight we in Canada seem to have no right to complain, although we can see with regret a compact body of Free Churches attacking the Church with disunited and lukewarm defenders. But we have a genuine right to call on the Mother Church to organize the parishes. When men of the class which emigrates, and that class is the bone and sinew of England, come to us, we have a right to have a flock which is prepared to join hand-in-hand with us, Englishmen or their descendants. We are entitled to have from the start men and women who do not look upon themselves as other than free and loyal children of the Church. Too often, we fear, they are led to believe that the Church here is not as free as any religious body in the country. In what other way can we account for its numerical inferiority in parishes through the country, villages and towns?

The Need in England.

It is, however, encouraging to find in England a realization of lost ground and a determination, as Bishop Welldon puts the vital problem of religion at the present hour, to get the man in the street off the street into the Church. An old friend used to tell of an experience in a large city in the States. On being shown a new church, and told how it was to be paid for, he asked where and how the poorer people were to be placed, and was told that no poor man, no mechanic, went to church in that city. Times have changed in fifty years, but all over our world in our large cities there are whole streets and districts in which it would be difficult to find families that keep up the observance of religion. Mr. Ramsay Macdonald, the chairman of the Labour party, has published a book on "Non-Churchgoing: Its Reason and its Remedies." He declares workingmen don't go to church because the Church has ceased to keep in touch with living Christianity; that the greater part of its message to the rich is: Be philanthropic; to the poor, be obedient. There is, too, in Mr. Macdonald's experience the conviction that in industrial troubles the Church sides with the capitalist. At the same time, alongside of the Church is the Salvation Army—a great success, because it reaches the people through the people, and is thoroughly in touch with them. No fewer than ninety-five per cent. of its officers were mechanics. One remedy proposed, and not for the first time, is to raise up a body of preachers having a working acquaintance with labour, of which the alleged fault of the clergy is that they don't know enough, and are much more familiar with discussions on Modernity; in fact, a new school of Friars, suited in every way to the present day, and in no way imitations even of those successful ones, of whose coming Dr. Jessup wrote so well.

Parks and Playgrounds.

Toronto, like many other cities in North America, is expanding so rapidly that the old, desirable residential portions are being overlooked by the young marrying people and by the newcomers, so that down-town churches languish. It would be well if the residents of these desirable districts were to take a lesson from the example set by the residents of Washington Square in New York, and form an association. Fifty years ago what was fashionable and exclusive

was found there, and, thanks to this association, the stream of undesirable trade has passed it. Not only so, but by organization the police and cleaning are so well looked after as to make it possibly the best-governed and most desirable residential quarter. Lately, the association has had the improvement of the large park before it, and we quote from the letter of Mr. Spencer, the chairman of the Parks Committee, a portion which is of general interest to all cities: "The question of Parks vs. Playgrounds is one that requires careful consideration and most charitable approach. I am myself of the opinion that in crowded neighbourhoods a park and a playground combined is out of the question; that is to say, it must either be a properly-guarded park, with trees, shrubbery, etc., and everybody kept off the grass, or, on the other hand, it must be made an open playground for children, which means practically the entire destruction of the grass, unless it be perhaps a border here and there, and even that is usually vandalized. Washington Square neighbourhood is peculiar, in that it contains a small, first-class residential district contiguous to a very large proletariat neighbourhood. The former population demand, and should have, a handsome park, well preserved, but what is to be done with the hoi polloi and their children, who must overflow somewhere? I need hardly to say to you that the care of the children in congested neighbourhoods is coming to the front as possibly the most important civic problem in the immediate future in this city." The association pointed out to the Park Commissioners the damage done by the trampling of the baseball players, a class intermediate between the boys and girls and the sedate residents. He replied that he had given instructions to stop all such, and the members of the Washington Park Association have undertaken to have raised enough of money to equip and maintain a children's playground if the city will provide a site, and by so doing the park would be preserved.

English Character.

In the pursuit of place and pelf we are apt to lose sight of the true seat of honour and the undimmed light and leading of pure and noble character. We are not without examples of these estimable qualities amongst our own fellow-countrymen, but it does us good to read the tributes paid to some of the noble souls who, in the Motherland, have quietly and modestly proved the worth of pure and upright Christian character. In the obituary columns of the "Guardian" we read of Philip Reginald Egerton that: "An intense conviction of the truth and power of things spiritual gave depth to his character and weight to his influence; work was to him vocation, and could be nothing else; faults were sins, chance was God's hand, and prayer was power. Add to this all those qualities most characteristic of an English gentleman and a public school man, and some idea of the man as he was is gained—a vigorous manliness, a frank truthfulness, a high sense of honour and justice, an extreme kindliness and tenderness of heart, and a keen sense of humour were characteristic of him in all he did"; and of Augustin Ley it is said that: "Those who knew him personally will be helped most by the recollection of his example of 'plain living and high thinking,' and of the purity and sunny simplicity of a life wholly dedicated to the service of the God of Redemption and of Nature. He has been truly described as one who 'always walked most conspicuously in white.'" Such men not only maintain the best traditions of our Church in the "Motherland"; they also demonstrate the true worth to the world of Christian gentlemen.

The Judge and the People.

When some leading barrister is called to the Bench, it by no means follows that he loses his interest in matters of popular concern, or that relate to the welfare and progress of the people

outside the province of politics. There are many such matters in which the voice and pen of a man with the wide experience, sound judgment, and not seldom varied and profound knowledge of an able judge, may render signal service to the community. And when a hard-worked and capable member of the Bench renders service to the people in this way he earns the gratitude of all right-thinking men. There is another way to regard this matter. A certain number of men, from the desire of gain or notoriety, strive to influence the public by craft or subtlety to aid them in attaining their own unworthy ends. No better corrective of such sinister influence could be provided than in the calm, unbiased and weighty public opinion of a wise and courageous judge.

The Discontented.

One of the pathetic features of the emigrants' letters is the anxiety for a free life in a free land, the belief that there are innumerable quarter sections of land, and that all that is needed is to take possession, and then somehow cultivate the soil and become rich. There are plenty of people in Canada already who realize that, although there is more room to expand, labour is pretty well the same thing the world over. As to 160-acre farms for all, it would be well if some kind friend would tell the discontented that there are large numbers of people living in flats in cities and on little lots in towns and villages, and doing the work which they find to do; that there are garden plots where, with hard work, a family is reared, and that such conditions are found all over America. It is true that it is here more easy to change and take up another avocation. We hear, for instance, that nurses, wearied of their constant toil and unwholesome surroundings, very often take to raising chickens or garden stuff at reasonable distances from cities like Chicago. At present there is a movement to cultivate little plots on Long Island within a handy distance of New York fostered by railways. Aptitude and experience are the chief things needed, and emigrants find such requirements everywhere needed, and are too often obliged to buy them with hard work and little pay. Nor should they forget that many Canadians and other colonials find success and money in the despised Mother Country.

Tramp Farms.

The success of Mr. Gilmour's farm at Guelph, among other similar enterprises, has raised the hopes of legislators in New York State, who wish by such an enterprise to reduce the cost of the support of the tramp. Everything with our neighbours is, if possible, expressed in figures. Thus we are told that the army of tramps in the United States numbers 500,000. The support in jails, etc., and destruction of property is supposed to cost the country \$50,000,000 a year, and New York's share, city and State, will be about one-fifth of this sum. A farm colony to which tramps, vagrants, and petty offenders may be sent will, it is hoped, lighten the burden of self-supporting citizens and turn some of these poor, shiftless people into hard-working members of society. That is the real difficulty, to replace shiftless despair, the belief expressed by the Scotch tramp in the words: "We've aye been provided for, and so will we yet," into a scorn of dependency and the vigour of hope.

Stevenson's Religion.

From a recent work on the life of R. L. Stevenson in Samoa interesting glimpses of the home life and religious practice of that famous writer are given. It was at one time his custom to hold family prayer at eight o'clock in the morning of each day in the week, and at this service both the English and Samoan languages were used. Later on, possibly from declining health, family worship was held only on Sunday evenings. Though Stevenson's forbears were, as we re-

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member, Presbyterian, he held no narrow views as to the mode of conducting public worship. His leaning was towards impressive ceremonial. And he held that many who were repelled or un-influenced by simple or severe modes of worship were attracted and impressed by dignified ritual and imposing ceremony. Stevenson was by no means singular in this view. Mr. Gladstone and many other intellectual, learned and religious men conscientiously have held, and hold, the same conviction.

"GOOD AND PERFECT GIFTS."

The Apostle St. Paul in the Epistle for a recent Sunday makes what at first sight appears to be a somewhat unnecessary distinction between "good and perfect gifts." To the superficial reader these terms may appear a mere redundancy, a distinction without a difference. But this is a mistake. The Apostle did not play with words. He used them with a set purpose. There is a very real difference between "good" and "perfect" gifts. A "good gift" may be defined as an intellectual, a "perfect" as a moral gift. A moral gift is one which has to do with character or conduct. As such it is so vastly superior to the former that the Apostle calls it a "perfect gift." And are we not bound to acknowledge the truth of this, even in a worldly sense? Character is always superior to mere cleverness. The two combined, of course, are irresistible. But how often you have the one without the other. In the case of the average man we should say that the possession of character with ordinary abilities as compared with cleverness without character is, so far as success is concerned, as at least ten to one. Does not our own experience bear this out? Are we not almost every day of our lives surprised at the success of comparatively dull men, who have left their infinitely brighter and cleverer contemporaries far behind in the race of life simply because of the possession of these often very commonplace moral gifts. As a rule, who is it that "makes good"? Not the brilliant, showy fellow, who could do almost everything easily and well, if he gave his mind to it, but the plodder, the man who could bide his time, keep his own counsel, had a silent tongue and a cool head, and could hold himself in, and who, in a word, had command of himself. We see this in schools, colleges, families, and communities, the apparently or comparatively dull plodder distancing the brilliant, erratic, unstable trifter. Now this is true in a spiritual sense. The Apostle speaks in his Epistle to the Corinthians about certain "good gifts," whose value and importance he rates very highly, such gifts, for instance, as "teaching," interpreting of tongues, etc., purely intellectual gifts, and then, as if struck with a sudden after-thought, he says: "But behold, I show unto you a more excellent way." And then follows his sublime exposition of the virtue of charity in the next chapters, which should never have been divided from the preceding. "Good" gifts, he says in effect, are important, but unspeakably more important are "perfect gifts," or rather the perfect gift of charity, for with an unerring instinct he goes to the "immediate fount of things," and sets up this comprehensive, all-embracing virtue as including all the rest. To-day exactly the same state of things obtains. There are those richly dowered with the "good gifts," who have a natural capacity for certain kinds of work, who have the gifts of administration, "teaching," organization, etc. Then, again, there are those, possibly, but, of course, not necessarily deficient in the former gifts, who have the "perfect gift." And he who has the "perfect" gift is, in a sense, himself perfect. The man who seeks not his own, is forbearing, patient, long-suffering, forgiving, is already forgiven. There is nothing about him to forgive. He has pronounced his own absolution. This may be an ideal picture, but it is not an impossible one. We are so concerned with

the adjuncts and accessories of religion, so impressed with the worth and importance of things good in themselves, but not of the essence of Christianity, so prone to rest content in the mere possession of the machinery of the "accidents" and externals of religion that we often neglect the "perfect" gifts. These "good gifts" are necessary, vitally so, but they are only a means to an end, and the religion that ends with them has missed its main objective. To-day, as in the first age of the Church, we need the continual reminder of that "more excellent way," which St. Paul has set forth in his immortal discourse, and never more than in this day of varied and multiform activities.

SOME ASCENSION THOUGHTS.

Christianity is the religion of paradox, that is, of seeming contradictions. In some respects, and superficially regarded, it is the most inconsistent religion in existence. Thus is demonstrated its Catholic or universal character. It is adapted to human nature as no other religious system can pretend to be. For human nature is one of the most paradoxical things in creation. It is full of seeming contradictions and inconsistencies. Fundamentally and essentially, human nature, like every other of God's works, is absolutely consistent, that is to say, it is inspired and directed by fixed laws. But in our ignorance of the nature of these laws this is not always apparent. Human nature appears capricious and uncertain. So with the Christian religion. On the surface it may appear to be full of inconsistencies, to be continually contradicting and stultifying itself, but this is only apparent. This is why we have called Christianity the religion of paradox. There are so many directly opposite ways of presenting it. It is true to human nature under all its conflicting moods and phases. All this applies with peculiar force to the Ascension of our Lord. Among the many truths for which the Ascension stands is final human perfectibility. Our Blessed Lord "ascended up on high," as the Collect expresses it, "that we might ascend with Him, and with Him continually dwell." In other words, He proclaims the truth that man's ultimate goal is something far beyond his reach in this world. The Christian life is the following of an ideal, and an ideal is something by its very nature that cannot be reached within measurable or conceivable time. Eternal discontent and unrest is, therefore, an essential note of true religion. The service of God, as revealed by Jesus Christ, is the persistent, untiring aiming at something we can never reach, the pursuit of something we can never overtake, the aiming at a mark we can never hit. Christianity, therefore, is the religion of discontent. And yet, if it is anything at all,

it is, as is continuously and emphatically proclaimed by Christ and His Apostles, the religion of peace, of contentment, of restfulness, of calm and quiet. Here, then, we are face to face with one of those paradoxes, peace through unrest, content through discontent, calm through stress and storm. It is only by the following of ideals that real content can come; it is only by sleepless activity that real peace can be attained. The Ascension sets up an unattainable standard, so far as this life is concerned, and at the same time it bids us find our happiness in striving to reach it. And soon we find that this meets and satisfies a real human need. No attainable standard could ever bring peace or contentment, because it is not in human nature to rest content with anything once and for all. This is the universal experience of mankind in all connections. No one of all the myriads of the sons of men who have toiled and striven, and hoped and dreamed on this earth ever got enough, ever were satisfied or found peace in getting what he strove after. A religion, therefore, which set up an attainable standard would never satisfy the deeper and stronger cravings of the human soul. It would never bring peace. Christianity has been called an "impossible religion," because it sets up ideals rather than standards. And so in a sense it is. But it is only by being an "impossible" that it can become a possible religion; that is to say, Christianity is the only really practicable religion, because it supplies man with a never-failing aim. A man without an aim has ceased to live and begun only to exist. Thus man is "saved" by faith. His spiritual life is kept vigorous, and preserved from stagnation by the incentive of something for ever beyond him (in this world), faith being belief in the invisible, or, what is the same thing, the unattainable (now). This, then, is one of the deeper lessons of the Ascension. Truly said the Master, "It is expedient for you that I go away," that I leave you with heavenly ideals and unattainable standards.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Mr. Ransford takes exception to our criticism of the name that is given to an Anglican mission to the men engaged in the construction of our railways in the West. Those who have been responsible for the inauguration of this Mission are not Canadians, and we ventured to suggest that they had made a mistake in designating it the "Navvies' Mission," because the term "navvy" is not held in very high esteem in this country. It seems to savour of class distinctions, and the Church is hardly called upon to encourage that. It may be quite true that the etymology of the word is quite free from any suggestion of inferiority or contempt, but it is not etymology but use that finally determines the significance of a word. The word "blackguard" has an honourable derivation in its way. It referred to the servants in charge of the pots and pans of the manor—the guard of the black ware of my lord. Isn't that plain. Who could find fault with being called a "blackguard" when it merely describes his honest, if not exalted, station? Still as a matter of fact no man cares for that title, and when it is given it is very liable to cause trouble. Our readers will, of course, see at once that we are not putting the words "navvy" and "blackguard" on the same footing, but merely illustrating the effect of usage in the changed significance of a word. What then was the object of referring to the use of the word navy in describing a mission to a set of men engaged in the building of our national and provincial railways? It was to warn men who were perhaps not aware of the prejudice they were likely to



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create against their work by describing it as a "Navvies' Mission." Let us illustrate by a concrete example that may be taken as typical of hundreds of other cases. A leading educationalist of Montreal has a son in Alberta. He is a graduate of Macdonald College, a lover of books, a lover of nature, and from his childhood enamoured of farming. He is now the proud possessor of an ample farm in the province referred to, and during the slack season, when horses and men are wont to be idle unless extra farm employment can be had, he betakes himself and his horses to one of these construction camps and earns the price of a new barn, or of some much needed machinery. Fancy this young man receiving a letter addressed to "my dear navvy," or picking up a paper and reading that the Rev. A. Blank has just returned from holding a series of services for the navvies in camp C., of which our young friend was, of course, a member! That is not likely to draw these splendid young citizens, and Empire builders, to the Church. That at all events is our opinion, and we think that they who issued the Ascension-tide Appeal did wisely in changing that name. This is not a subject, we may add, that is of first-rate importance. Usually we would have let this criticism pass, but we wish our readers to realize that our words are not lightly given forth, and that we try to suggest something more for thinking people than is concretely set down in these columns.

The letter from the Primate and the Metropolitan on the marriage question was, we fancy, generally read in the churches on the Sunday designated. It was a moderate, yet withal, a sufficient presentation of the case for general purposes. It is well that a case of this kind should be brought directly before the people with the weight of authority and with wise reserve. The emphasis on the sacredness of marriage and of family ideals, the warning in regard to mixed marriages because of the unhappiness that may follow, the insistence that the civil status of a couple in the Province of Quebec whose marriage has been declared void by the Roman Church, should be finally settled before the Privy Council, and the indignant protest against the dissolution of a marriage executed in good faith by a duly authorized officer and no opposition having been offered, must all tend to set Churchmen thinking on wholesome lines. There is no attempt at coercion. There is no suggestion of the Church interfering with the liberty of two people of different faiths who, having reached the years of majority and no impediment existing, desire to marry. There is a warning, the warning of experience, but no effort to coerce. That is by far the more effective way, in addition to being the better way.

"Spectator."

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PRAYER BOOK STUDY.

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

127. Where in the Bible is this sentence found, "O Lord, open Thou our lips"?
128. Where is the 128th Psalm found in the Prayer Book besides in the Psalter?
129. In what special service is the 71st Psalm found?
130. In what services are Psalms 39 and 90?
131. In what services are Psalms 116 and 127 found?
132. Where is the first day of Lent called Ash Wednesday?

ANSWERS.

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

49. The Jubilate, and it is found in Morning Prayer.
50. The Venite, and it is in Morning Prayer.
51. Evensong. The word is found in the table of "Lessons Proper for Holy Days."
52. Easter Day (on which the rest depend) is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after.
53. Three.
54. There, in the VIII. Article of Religion, are they named: The Nicene, the Apostles', and Athanasius'.
55. Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.
56. Eleven in each. They are called "sentences" but are really verses of Scripture.
57. The "Kyrie" is the Prayer after each Commandment in the Holy Communion, "Lord, have mercy upon us," etc. It is derived from the first word in the Greek, "Lord."
58. Agnus Dei is the Latin for "O Lamb of God." In the Litany it is in full, "O Lamb of God that takest away the sins of the world, have mercy upon us." The same words are used in the Holy Communion immediately after the Consecration.
59. A prayer of St. Chrysostom.
60. Philip. Fourth chap., verse 7.
61. From the Te Deum.
62. From the Litany.
63. "We do not presume"
64. A Greek word meaning seventy, because this Sunday is about seventy days before Easter.
65. Sixty, or sixty days before Easter.
66. Fifty, or fifty days before Easter, in round numbers. So the first Sunday in Lent is called Quadragesima Sunday, or forty days before Easter.
67. That they must be used upon the Sunday next before Advent.
68. Immediately before the Order for Morning Prayer.
69. Rubric is a word that might be termed Directions. The Directions and Rules governing Services, etc., are called Rubrics. The word is derived from the Latin rubeo, to be read. Originally these directions were printed in red.
70. In the table of Lessons Proper for Holy Days.
71. The Nativity, or birthday of Christ.
72. Maundy Thursday. From the mandate or command given by Christ to commemorate the Blessed Sacrament.

"THE KING'S LETTER TO THE EMPIRE."

The following is a copy of an autograph letter which has just been published and which is addressed by the King-Emperor to his subjects throughout the Empire. The full text is as follows:—"Marlborough House, Pall-mall, S.W., May 22, 1910. To my People,—The voice of affection and of loving devotion to the memory of my dear Father which has come from every part of the Empire, the outward public demonstrations, especially those in the Capital during the two stages of His passing to His last resting-place, and the pathetic manner in which vast multitudes of His loving subjects patiently and reverently awaited opportunity to pay a last tribute to His memory, have profoundly touched me and my whole family. A sorrow so sudden and unlooked for might well have been overwhelming. But the sentiments evoked by it have made me realize that it is a loss common to me and my people—they share it with me. I do not stand alone. With such thoughts I take courage and hopefully look into the future strong in my faith in God, trusting my people, and cherishing the laws and constitutions of my beloved Country.—George R.I."

Brotherhood of St. Andrew

West Toronto.—St. John's.—A meeting of the Toronto chapters of the St. Andrew's Brotherhood took place here on Saturday afternoon, May 20th, at 3 o'clock, and in the evening at 7.30, a public service was held in St. John's Church, West Toronto. The reports of every branch in Toronto were heard, followed by an address by the Rev. G. T. Davidson, M.A., rector of Guelph, who reviewed the convention held in Guelph a month ago. Tea was provided for 90 members of the Brotherhood by the ladies of St. John's Church. After evening prayer an inspiring address was given by the Bishop of Toronto. On account of the oppressive weather His Lordship said that his address would be brief. A very helpful address was also given by A. G. Alexander, of Hamilton.

The Churchwoman

NOVA SCOTIA.

Halifax.—The sixth annual meeting of the Nova Scotia Diocesan W.A. was held in this city on the 17th, 18th and 19th of May, and was a most successful one in every respect. On Wednesday morning at 10.30, there was a corporate communion at All Saints' Cathedral, when there were about 175 communicants. Canon Powell, president of King's College, Windsor, gave a deeply spiritual address from the text, "At Thy word I will let down the net." The necessity for more prayer and a greater unity of purpose was strongly urged, and I am sure each member felt that if they could or would put into practice the principles and suggestions advocated by the earnest preacher, the organization would be a much mightier power than it is. At this service the thankoffering was presented and amounted to \$592.90. The reports of the different secretaries showed excellent work done in every department. Six senior, 3 junior and 3 girls' branches have been organized during the year and there are now 67 senior, 29 junior, 9 girls' and 13 babies' branches, with a total membership of 3,510. The juniors supported the following pledges: Diocesan, Kindergarten at Nagoya, Hanan, Educational, and Lytton Hospital. Besides these pledges they gave contributions to foreign and Canadian missions, King's College, Divinity Scholarship Fund and Insurance Fund, making a total of \$272.58. The bales sent out by the Dorcas secretary were valued at \$371, and four sets of communion vessels and sums of money towards other objects also were sent through that officer of the board. There are now 473 babies enrolled and their contributions amounted to \$133.39, nearly double that of last year. The visits made by the organizing secretary to the various branches had resulted in much interest being awakened and a number of places are ready to form a branch when the secretary can visit them. The E.C.D. Fund, though only started a short time, has been very successful and when it is adopted by all the branches will I am sure, yield a good emergency fund. Quite a number of good missionary books are now in the possession of the secretary of literature, and if study classes are formed in the different branches during the coming year, these books will be of great benefit to those classes, who on payment of 25 cents a year, are entitled to the use of them. The diocesan treasurer announced that during the year over four thousand dollars had been received. The thankoffering was devoted to the following objects: Honan, Educational Fund for Canadian missionaries children, Miss Shaw's mission in Osaka, Japan, mission at Waterford, C.B., King's College Divinity Scholarship Fund and Dr. Gould's mission at Khartoum; the babies' thankoffering to the Temple children and a cot in Lytton Hospital. The presence at the meetings of Miss Shaw, of Japan, was a great pleasure, and her addresses were listened to with keen interest. Splendid papers were read at the missionary meetings and during the sessions by the following: Mrs. Wilson, of Springhill, on "Missions in the Canadian North-West;" Miss Beatrice Fry, of the Cathedral Girls' W.A., on "The Heathen Girls' School in China;" Miss Clare Strickland, also of Cathedral Girls' W.A., read a paper on "Japan;" Miss M. A. Hamilton, Dartmouth, on "Stories of Mission Work in Africa;" Mrs. A. N. Nicholls on "Experiences in Conducting a Boys' Branch;" Miss Annie Munro, of St. Paul's

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Pictou.—The members of the rural deanery of Amherst held a very successful meeting here on the 16th and 17th. There were present the Ven. Archdeacon Kaulbach, Revs. Rural Dean Andrew, A. M. Bent, Geo. Backhurst, M. A. F. Taylor, J. P. Hogan, G. Q. Warner, A. R. P. Williams and E. W. Florence, Dr. C. S. Elliot, Dr. Miller, Messrs. Jas. Snow, C. B. Robinson and R. G. Heighton. Evensong was said in the parish church at 7.30 and the Rev. G. Q. Warner preached a special sermon on the Vision of Service. The Quiet Hour at 8 a.m. was ably conducted by the Rev. Geo. Backhurst and was followed by Holy Communion, at which the Rural Dean was celebrant. The morning session of the Chapter opened at 10.30 a.m. Concerning the lantern slides scheme for which a small fund has been already established, it was decided to appeal to a few of the prominent laymen of the deanery for the necessary financial backing for this important work. The report of the treasurer of the Ember Pennies Fund showed a balance on hand of \$25.10 and this was voted to assist a young man in the deanery in his study for the ministry of the Church. After adjournment for dinner the election of a Governor of King's College was proceeded with, and after considerable discussion of college affairs in which the present vigorous forward movement was enthusiastically hailed, Dr. C. S. Elliot was elected Governor. It was agreed to hold divine service on Coronation Day in all the parishes of the deanery, and to observe a uniform use of the forms of prayer prescribed by authority. The suggestion that a series of meetings of Sunday School Associations might be arranged in the deaneries where such associations exist, during the summer, when men eminent in Sunday school work could be invited, was acted upon and will be set in motion at once. A scholarly paper on the authorship of the Epistle to the Hebrews, was read by Archdeacon Kaulbach and an interesting discussion ensued. A paper on purity work was read by the Rev. Geo. Backhurst, who is secretary of the White Cross League, one of whose chief objects is to circulate literature of an educative nature on the subject of Social Purity. The paper dealt searchingly with this important subject and a resolution strongly expressing the need of such organized effort was passed. A letter of regret at his long and serious illness was sent to the Rev. A. J. Cresswell. Two new members, the Revs. G. Q. Warner and H. R. P. Williams, were welcomed. All the parishes of the deanery are now officered. Cordial votes of thanks were extended to the hosts and hostesses of Pictou for their hospitality, and to all those who so ably assisted in the programme of the meeting. The Chapter will meet at Amherst in conjunction with the Sunday School Association in the early autumn.

FREDERICTON.

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

Campbellton.—Christ Church.—Last week, at a meeting of the parishioners, a farewell address, together with two chairs and a set of china, was presented to the Rev. R. J. and Mrs. Coleman, who are leaving for Dalhousie, the parish just east of this. The Baptist and Presbyterian ministers also spoke words of appreciation and regret—appreciation of the work done by Mr. and Mrs. Coleman, and many pleasant hours spent in their company—regret at their departure. The Methodist minister sent his regrets at not being able to be present. The farewell meeting closed by all present joining hands and singing "Auld Lang Syne." On the previous evening, a farewell supper was given in the new Baptist Parsonage. A never-to-be-forgotten evening was spent by Mr. and Mrs. Coleman with the Baptist, Methodist and Presbyterian ministers and their wives. Surely, this was a foretaste of the blessed Communion of Saints hereafter, when "what we know not now," we shall know then, and where intercourse and sweet communion one with another will refresh and elevate our souls.

Halifax Girls' W.A., on "Work among Lepers in China and India." The Rev. E. A. Harris, of Mahone, gave an extremely interesting address, illustrated with limelight views, on "Uganda," and the Rev. V. E. Harris, an address on "Missions in the Canadian North-West." In addition to these excellent papers and addresses, the Lord Bishop addressed the meeting on Wednesday afternoon, and Canon Powell and the Rev. C. W. Vernon also spoke to the assembled women.

QUEBEC.

Sherbrooke.—St. Peter's.—The semi-annual meeting of the Diocesan Woman's Auxiliary opened in the morning at the church hall. A large number of delegates from the various branches being present. The corporate Communion of the W.A. was celebrated in the church at 8 o'clock, the Rev. Canon Shreve being celebrant, assisted by the Rev. Vere Hobart. Matins was said at 9.45, and shortly after 10 o'clock the first session of the meeting was held, Mrs. M. Bell Irvine presiding in the absence of the president, Mrs. Hamilton. After prayers and a hymn the president greeted the delegates and expressed her pleasure at seeing so many present. She also extended a cordial welcome to the life members. The reports of the recording secretary, the treasurer, the Dorcas secretary, leaflet secretary, and organizing secretary, were submitted, and were very satisfactory. The nomination committee was appointed and the special thankoffering recommended. A discussion was held on the value of deanery meetings, and after the noon prayer the meeting adjourned to the afternoon. Luncheon was served by the Sherbrooke W.A. in the church hall.

OTTAWA.

Ottawa.—The annual meeting of the Diocesan W.A. opened on Wednesday morning, May 17th, in Christ Church Cathedral with religious service in which the Bishop of Montreal gave an address. In the afternoon the business sessions began with a helpful and inspiring address from Mrs. John Tilton, the beloved president. Then followed the annual reports, which were considered very satisfactory and encouraging. The report of the recording secretary, Mrs. W. J. Code, showed that there were ten board meetings during the year and sixteen executive. Six new branches were formed: St. Barnabas' Woman's auxiliary and Girls' auxiliary, Galetta W.A., Russell G. A., Stars G. A., South March G. A., total number of W.A. branches, 41; G.A. branches, 21; total number of W.A. and G.A. members, 1,750; an increase of 99 over last year. Four new life members have been added during the year making a total of 71. The corresponding secretary, Mrs. E. H. Capp, reported as the chief feature of the year's work, the visits of three foreign missionaries, Miss Lee of China, Miss Harris of Egypt and Miss Shaw of Japan, all three doing deputation work in every part of the diocese. A greater number of appeals for aid have been received than in any previous year. The Woman's Auxiliary now entirely supports one worker in the Canadian field, besides assisting in the support of 11 others in the Northwest, and 6 in foreign lands. It also educates the son of a missionary and assists in missions to Jewish, Chinese and Japanese settlers in Canada. The Dorcas secretary, Mrs. George Greene, reported a great increase of interest in dorcas work and more careful attention to detail. There were 46 bales sent out, 44 to the Northwest and 2 to foreign missions; 33 outfits provided for Indian children in Northwest schools, in all 1,671 new garments, 354 second-hand, and 161 quilts. Church furnishings were provided to the value of \$186.64. The total expenditure for dorcas work was \$1,459.12. Miss Phoebe Read, acting junior secretary-treasurer, reported 15 junior branches, one new branch having been formed at Navan. Of the 451 junior members, 36 are boys. There is a great improvement in the instruction given, and in the general quality of the work done. The Extra-Cent-a-Day fund report was prepared by Mrs. Doney. The total receipts for the year were \$297.27, a gain of \$21.33 over last year, and a balance of \$129.33. 35 branches have contributed to the fund. The secretary-treasurer of literature, Miss Florence Greene, reported 58 branches as taking the Leaflet. There are 1,027 Leaflets taken in the diocese, an increase over last year of 89. There is

a great advance in the number of New Eras taken, also in the maps and text books sold. Systematic reading on missionary subjects is improving. The total receipts for the year have been \$449.38, an increase over previous years of \$160.52. Miss Low, Leaflet editor, has supplied Ottawa's share of news for the official organ of the Woman's auxiliary in Canada. These reports occupied the delegates all of Wednesday afternoon and most of Thursday morning's session. On Wednesday evening a largely attended missionary meeting was held in St. George's parish hall, His Grace the Archbishop, presiding. There was a summary of the reports given and addresses by the Right Rev. Dr. Farthing, Bishop of Montreal, and the Rev. W. W. Craig, curate of St. George's, who told the story of Uganda. On Thursday afternoon, the officers were chosen for the ensuing year as follows:—Mrs. Hamilton, hon. president; Mrs. Tilton, president; Mrs. John R. Armstrong, vice-president; Mrs. W. J. Code, recording secretary; Mrs. E. H. Capp, corresponding secretary; Mrs. F. H. Smith, treasurer; Mrs. George Greene, Dorcas secretary; Miss Parmalee, junior secretary; Miss Greene, secretary of literature; Mrs. Doney, treasurer E.C.D. fund; Miss Vocary Leggo, organizing secretary; Miss Low, Leaflet editor. The diocesan representatives elected to the Dominion Board of management are:—Mrs. F. H. Smith, Mrs. E. H. Capp, and Miss Florence Greene; substitutes, Miss Low, Mrs. John R. Armstrong, and Mrs. W. J. Code. The triennial meeting of the W.A. will be held in Winnipeg on September 26th, and will last about two weeks. The thank-offering of 1911, amounting to over nine hundred dollars, goes to the triennial meeting, that for 1912 was voted to Honan, China. On Thursday evening there was a meeting of the girls' branches of the auxiliary in the Lauder Hall, when an illustrated address was given by Dr. Minnie Gomery, on the C.M.S., in the Valley of Kashmir, and a specimen reading circle was conducted by members of girls' branches.

According to custom, the annual diocesan conference of Churchwomen was held on the afternoon preceding the auxiliary annual. Short talks were given on various subjects by Miss Bell, of Montreal, Deaconess Matthews, of Ottawa, Miss Charles, of Toronto, Miss Hall, Mrs. Shortt and Miss Greene. Miss Bell addressed the meeting on Settlement Work. Mrs. Adam Shortt explained the object of the Mothers' union. As Miss Greene said her table of literature was there to speak for itself. Deaconess Matthews suggested that the Girls' Friendly Society should help the home for friendless women, in which she is interested. Miss Hall, who is the new head of the Victorian Order in Ottawa, told of her astonishment at finding so much being done by the order here. Canon Kittson acted as chairman and spoke for a few moments on tuberculosis.

Cornwall.—The annual meeting of the Ladies' Parochial Guild of the Church of the Good Shepherd was held at the rectory on Tuesday evening, May 16th, and the reports presented showed the society to be in a flourishing condition. The rector, the Rev. S. Gower Poole, opened the meeting with prayer, thanked the ladies of the Guild for their excellent work during the year, also for the brass lectern placed in the church recently. The following officers were elected:—President, Mrs. S. Gower Poole; vice-president, Mrs. J. A. MacCormick; secretary, Mrs. A. Horton; treasurer, Mrs. Allan Kirkey.

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NOTE THE ADDRESS

MONTREAL.

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

Aylmer.—Christ Church.—The 43rd annual meeting of the deanery of Clarendon was held two weeks ago in the schoolhouse. There was a large attendance of clergy from Hull, Pontiac, Chelsea, the Gatineau, and other points. The Rev. A. P. Shatford, of Montreal, was the principal outside speaker, and he also delivered a stirring missionary address to a crowded congregation on Tuesday evening.



ONTARIO.

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

Brockville.—St. Paul's.—A joint meeting of the members of the Leeds and Grenville Rural Deaneries was held in the schoolhouse on Tuesday and Wednesday, the 16th and the 17th instants. There was a celebration of the Holy Communion in the church at 8 a.m., on each day of the session, which were largely attended on both occasions. At the business meeting reports from the various parishes were presented showing a healthy state in every case. The Rev. G. Code read a practical paper on "Almsgiving," which caused an interesting discussion on the principle of the "Tithe." In the evening session the Rev. H. H. Bedford-Jones read a paper on the term "Galatians," as used by St. Paul and St. Luke dealing with the arguments of the late Bishop Lightfoot and Sir Wm. Ramsay on the north and south Galatian theories, and pointing on the bearing on the interpretation of the epistle as well as on the route of St. Paul's journeys, and the course of the controversy in the early church on the terms of the reception of Gentile converts.

There were useful and interesting sessions of the deaneries of Leeds and Grenville on Wednesday, the 17th, in the schoolhouse, closing with service in the church in the evening. During the day excellent and stimulating papers were read, one by the Rev. H. B. Patton on "The Anglican Revival of the 19th Century," and another by the Rev. T. Austin Smith on "The New Testament Doctrine of Sin." The business taken up concerned first the missionary givings of the parishes, and the arrangements for deputation work for impressing the importance of missions at home and abroad on the congregations. It was proposed to hold a large picnic and excursion to Delta in connection with the centenary of the church in that place, the church having been built in 1811, about the first in all this district. Sunday school organization for the deanery was discussed, the plans of the commission of the general synod laid before the meeting, and the arrangements under way for a weekly Sunday school church paper to be recommended to all Sunday schools in Canada. A resolution expressing the great sense of loss to the diocese and Church at large in the death of Dr. R. V. Rogers, of Kingston, was passed and ordered to be forwarded to the relatives. A resolution was also passed, expressing the great regret of the members at the departure from the deanery of Leeds of Rev. J. Stanton, of Newboro. The Very Rev. E. P. Crawford, Dean of Nova Scotia, gave a greeting to the members of the deaneries, speaking of his connection with the place and the present Church links between Halifax and Brockville. A hearty vote of thanks to the Churchpeople of Brockville for their hospitality brought the business to a close. At the public evening service the sermon was preached by the Rev. W. G. Swayne, of Oxford Mills, on the text St. John xix., 37: "For this cause came I into the world to bear witness unto the truth." The service was taken by Mr. Patterson, of Athens, and Mr. Wright, of Maitland, the lessons being read by Mr. Coleman and Mr. Bareham, and the Benediction pronounced by the Ven. Archdeacon Carey.

Parham. Bishop Mills made his annual visitation to this mission on May 24th and 25th. The Bishop was driven to Arden by Mr. Cuddy of Harlowe. While in a bad place on the road the device holding the whipple-tree to the double-tree broke, fortunately the pole did not fall, and thus the Bishop and Mr. Cuddy escaped a serious accident. The team was a spirited one. Service was held at St. Paul's, Arden, at 8 p.m. The Rev. J. W. Forster, missionary-in-charge, read the service and the Rev. R. Irvine, of Flinton, the lessons. The Bishop preached on the Divinity of Christ and he took for his text Colossians ii., 9-10. The Bishop was petitioned by Mr. Forster on behalf of Mrs. Williams, to dedicate the fine

oak altar with brass standards. The Bishop was well pleased to grant this request. After the service was over the Bishop paid a visit to Mrs. Williams. The Bishop and Mr. Forster were entertained at the Pringle House. In the morning the Bishop was driven over to Olden by Claude Williams. Mr. Gendron drove with Mr. Forster. Mrs. Williams entertained the Rev. R. and Mrs. Irvine. An early start was made at 7 a.m., as the service at St. John's Church was at 9 a.m. There was a celebration of the Holy Communion, at which the Bishop was celebrant. The epistle was read by Mr. Forster. The Bishop's sermon was on the curing of the impotent man, "Wilt thou be made whole?" St. John v., 6. He showed how religion was a personal matter and how our Lord's question should be applied to each individual soul. Mr. and Mrs. A. Fraser entertained the clergy at dinner and afterwards with their son John driving, accompanied the clerical party to St. James' Church, Parham. Service was read by the Rev. J. W. Forster, the Bishop preaching from Ephesians iv., 20-21. The congregations were very good at Arden and Olden. The people were pleased to see their Bishop, listening to his sermons with rapt attention and meeting him with pleasure after the service was over.



OTTAWA.

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

Ottawa.—The semi-annual meetings of the Standing Committees of Synod were held two weeks ago, when reports were completed in readiness for the Synod meeting, which convenes next month. The finance committee received the auditor's report showing total assets of \$464,560, and all funds with substantial credit balances. The committee on diocesan missions revised the list of mission parishes which will receive grants this year to the total of about \$8,500. Other committees reviewed the work of their particular branches, but no features of special interest developed.

Cornwall.—Trinity.—His Grace the Archbishop of Ottawa administered the sacred rite of Confirmation to 26 candidates in this church on Sunday morning, May 14th, and to 10 candidates at the Church of the Good Shepherd in the evening. His Grace's addresses to the candidates and the large congregations were unusually impressive.



TORONTO.

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

Toronto.—St. Alban's Cathedral.—His Excellency the Governor-General, accompanied by one of his daughters, attended Divine service in the Cathedral on last Sunday morning.

Synod Office.—The following Confirmations have been held by the Bishop lately: St. Philip's, Toronto, candidates, 17; St. Matthias', Toronto, candidates, 20; St. Clement's, Toronto, candidates, 28; Herald Angels, Toronto, candidates, 14; St. George's, Toronto, candidates, 2; St. Matthew's, Toronto, candidates, 7; St. John's, Toronto, candidates, 32; St. Paul's, Lindsay, candidates, 48; Christ Church, Norwood, candidates, 7; St. Hilda's, Toronto, candidates, 9; St. Anne's, Toronto, candidates, 100; Messiah, Toronto, candidates, 9; Epiphany, Toronto, candidates, 44; St. Mark's, Toronto, candidates, 24.

St. Mary the Virgin.—On the evening of Ascension Day the Right Rev. Dr. J. P. Reeve, Assistant Bishop of the Diocese, confirmed a class of 50 persons who had been receiving instruction for the previous twelve weeks. The sexes were exactly equal in number, and among them were several married persons. A goodly proportion had been brought up outside the Church of England, one of them being a Chinaman. Seven of them were baptized on the same evening by the Rev. A. Hart, the rector of the Church.

St. Mildred's College.—On the 19th of June, at 2.30 p.m., there will be held in the Parish House of St. Thomas' Church the closing exercises of this college (School of the Sisters of the Church), of 36 Walmer Road. The Sisters desire that as many of the Church people as can make it convenient to do so, will be present on that occasion, so that they can see for themselves the splendid work being done by this school. I am thoroughly conversant with the work of the Sisters in this

respect, and desire to call the attention of the clergy and laymen of our city to the many advantages of this college for girls especially for day scholars from kindergarten to matriculation. Perhaps there are still some Church people who know but little of this school, and I am sure that if they would come and see for themselves something of the work being done they would become its warmest supporters. I can testify from actual experience to the great amount of good this school is doing, but it needs the good-will and support of all our Church people. I trust you will find space in your paper for this appeal, and that all who read it will feel that they owe it to their Church to do something to forward the interests of an institution that is thoroughly training our daughters in all that pertains to a sound, secular, and religious education. I hope all who can will be present on the 19th June. It will encourage the Sisters in the good work they are doing and show them that we appreciate their work and worth.—H. C. Fortier.

Wycliffe College.—Under ideal weather conditions and in the presence of a large number of interested spectators, the Hon. S. H. Blake, K.C., laid the corner-stone of the new chapel, which is to be known as the "Founders' Chapel." This chapel is intended specially to commemorate the founders of the college, amongst whom were the Lord Chief Justice Draper, Sir Casimir Gzowski, Sir Daniel Wilson, Sheriff Jarvis. Mr. A. H. Campbell, Mr. W. H. Howland, the Very Rev. Dean Grasett, and the Hon. S. H. Blake, K.C. The ceremony was intended also to mark the erection of the Principal's residence immediately to the south, and the new dormitories to the west of the new building. In the course of Mr. Blake's address he mentioned that the cost of the chapel and its furnishings had been defrayed by one family, and that of the Principal's residence had been provided by one individual. The cost of the chapel is to be \$10,000, and Mr. Blake said he had received collections so far from only twenty-five people, who had given \$166,900 towards \$200,000 for endowment and for the chapel, the Principal's residence and the dormitories for twenty-five students. About \$90,000 had been given in Toronto, the rest by people outside of this city. Mr. Blake urged that men should "take God into equal partnership, get away from the miserable ninety cents for self and ten cents for God, and cease to put him off with battered ten-cent pieces." The ceremonies were in charge of Principal T. R. O'Meara, assisted by the Bishop of Toronto and Ven. Archdeacon Cody. Among those present were Sir Charles Moss Bishop Reeve, Ven. Archdeacon Warren, the Rev. Dr. Griffith Thomas, the Rev. Canon Cayley, the Rev. Prof. Cotton, the Rev. C. J. James, Mr. J. Herbert Mason, Mr. R. Millichamp, and Mr. Henry O'Brien, K.C. A brief address was made by Dr. N. W. Hoyles, K.C., LL.D., the President of the Board of Governors, in the course of which he paid a warm tribute to the Hon. S. H. Blake K.C.

The plans for the Men's Missionary Conventions to be held in each province next fall are developing rapidly and promise some enthusiastic and profitable events for October and November. Secretary Caskey has just returned from the Maritime Provinces and committees were appointed in St. John and Halifax to push the advertising and arrangements in each of these provinces. On account of the limited time which Sir Andrew Fraser can give to these Conventions, Prince-Edward Island will be asked to join with Nova Scotia and a special luncheon will be arranged for the Prince Edward Island men during the Halifax Convention. The dates for the Conventions are as follows:—Vancouver, October 18-20; Calgary, October 23-25; Regina, October 25-27; Winnipeg, October 30-November 1; Toronto, November 6; London, November 6-8; Montreal, November 15-17; St. John, November 20-22; Halifax, November 22-24; Sydney, November 26-27-28.

St. Anne's.—It is proposed to erect a parish house in connection with this church very shortly. The building is to be constructed of buff brick with stone facing in the byzantine style of architecture, closely following that of the church itself. The cost will approximate \$50,000, and the work of demolition of the old church, on the site of which the new building will stand, will be begun next week. The building will contain a huge schoolroom, capable of seating 1,200, and surrounded by class-rooms. There will also be spacious assembly rooms, kitchens and a swimming pond, while the basement will be occupied by a gymnasium.

St. Andrew-on-the-Island.—On Sunday last the services in this church for the present summer season, at the morning service the Rev. Professor Boyle, of Trinity College, preached the sermon.

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St. James'.—Under the auspices of the British Welcome League, Dr. J. G. Evans gave a most interesting lecture entitled, "Through the Christ Land With My Camera," on Friday evening last in the parish house. The lecture was illustrated by over 200 original lantern views, descriptive of many of the well-known scenes and events in the life of our Lord upon this earth.

Cobourg.—St. Peter's.—The Rev. Herbert Ben-Oliel, who has been serving as curate in this parish for the past two years, has tendered his resignation, to take effect on the first of June. Mr. Ben-Oliel is going to Lakefield, where he will succeed the Rev. F. J. Sawyers, who recently removed to Peterborough. Mr. Ben-Oliel is much liked by the people here and he will be greatly missed.

Shanty Bay.—Wardens, Col. O'Brien and John Wiggins; lay delegate, John Wiggins.

East Oro.—Wardens, Thos. Shaw, E. J. Leigh; lay delegate, Wm. O'Brien, Sr.

Hawkestone.—Wardens, Chris. Wrigley, Wm. Leigh; lay delegate, Dr. F. E. Watts.

Peterborough.—St. John's.—The annual reports presented at the two late vestry meetings of St. John's showed striking advances in nearly all departments of work. At the weekly eucharist 3,660 communions had been made, an average of 70 per Sunday; Easter communicants 437. An oak floor and handsome rug have been laid down in the chancel and two magnificent seven-branched candelabra given in memory of departed members of the congregation. Rev. Charles Carpenter, appointed as assistant to the rector last autumn, had prosecuted an active work among young men for whom largely attended Sunday afternoon lectures were held in the Princess Theatre. Mr. Carpenter also reported over 1,000 pastoral visits. A decided advance had been made in missionary contributions through the L.M.M. and the adoption of the duplex envelope. Allotments have been overpaid. It was a banner year also in the department of parochial finance, some \$5,000 being received. Rev. Mr. Carpenter's stipend was increased to \$1,000 and that of Mr. R. J. Devey, the talented and enthusiastic choirmaster to \$750. The splendid choir of over 40 trained voices was lately pronounced by Bishop Reeve one of the very best in the diocese. Among the events of the year had been the Sunday School Convention last June and a visit to St. John's of the Governor-General, who had delivered an address, the first, he said, ever given by him in a church. There had been many social functions, including a reception to the Sheffield Choir in the school-house, greatly enjoyed by them. During Lent daily services had been held and addresses given weekly by visiting clergy. The seventy-fifth anniversary of the opening of St. John's (built when Peterborough was a village of 500) is being kept this year. Upwards of 2,000 citizens and former citizens of all creeds and classes, have paid in over \$6,200, with which a magnificent chime of thirteen bells has been purchased, to be placed in the old ivy-clad tower of the church. Being the people's gift it will be known as "The People's Chimes," and will be dedicated by the Lord Bishop of Toronto on Coronation Day with public festivities. The chimes will be the largest in Canada and have been manufactured by John Taylor & Co., of Loughborough, England. The total weight will be about 16,000 lbs. A pulpit Bible was lately presented to the church in commemoration of the ordination and ministry of the Rev. Canon J. C. Davidson, and another memorial gift is now in process of manufacture. This church keeps its seventy-fifth anniversary with stimulating memories of an eventful past closely connected with the history of the city and community upon which she continues to exert a strong and distinctive influence.

NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—At the regular meeting of the standing committee of the Synod of Niagara, which was held on the 23rd May, a special committee appointed some time ago recommended that Mr. E. Kenrick, of Ancaster, be appointed secretary-treasurer of the Synod. The report was adopted, and a recommendation to that effect will be made to the Synod, which will meet on September 26th. Meanwhile, Mr. T. E. Leather will fill the office. A large number of memorials

from the various dioceses of the Dominion with respect to the death of the late Bishop DuMoulin were also received.

HURON.

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

Woodstock.—The Sunday School Convention of the rural deanery of Oxford was in session on Monday, May 22nd, in the Grey Memorial Hall. In the morning at 10 a.m. there was Holy Communion in the chapel which was followed by a meeting for the purpose of organization and the forming of a branch Sunday school organization in the deanery. This was effected with the following officers:—President, Mr. Duff McLellan; vice-president, Mr. Norris Princeton; secretary-treasurer, Miss Ellis, Ingersoll; heads of departments:—Teachers, Rev. J. Tully, Eastwood; missionary secretary, Mr. Ernest Izzard, Woodstock; home department, the Rev. Kenneth McGowan, Huntingford; font roll and primary, Mrs. Tully. These officers will form the executive and the rural dean will be a member ex-officio of the executive. A pleasing feature of the meeting was an address by Canon Hicks, of Simcoe, on "Practical and Efficient Organization," which was followed by an address on similar lines by Mr. Hardy. The discussion on Mr. Hardy's paper was led by the Rev. R. J. M. Perkins, of Ingersoll.

Burford.—The regular meeting of the deanery of Brant was held at Burford on Monday, May 22nd, and was well attended. The meeting was called to order by the rural dean, the Rev. T. A. Wright, at 11.30 a.m., who presided and opened the meeting with prayer. Business relating to missions and other matters of vital moment came before the meeting during the first session, which adjourned at one o'clock. The clergy were hospitably entertained by the Rev. J. M. and Mrs. Horton at the rectory. The afternoon session began at 2.30. A branch of the diocesan Sunday School Association was formed, the provisional president being the Rev. H. F. Woodcock, with the Rev. C. W. Saunders as secretary. A further meeting of the branch will be held in Brantford at a date in October to be fixed by the president, the secretary and the rural dean. A most profitable discussion followed upon matters relating to the Sunday school in general. In the absence of the Rev. Canon Gould, who was to have preached at the evening service, the members of the deanery asked the Rev. J. L. Strong to officiate in that capacity. Divine service was held in the church, commencing at 8 o'clock. Although the night was extremely warm the choir turned out in goodly numbers and a very hearty service was rendered to an excellent congregation, considering the heat which prevailed. The rector, the Rev. J. M. Horton, the Rev. H. F. Woodcock, the Rev. A. E. Taylor and the rural dean participated in the rendering of the service. The sermon by the Rev. J. L. Strong was a thoughtful and earnest discourse, based upon the text "God sent His Son to be the Saviour of the world." It was highly appreciated by his brother-clergymen and could not fail to be productive of good to all present. At the closing session, which followed the service, hearty votes of thanks were passed to the rector of Burford and his people for their kind hospitality, and to the Rev. J. L. Strong for his excellent discourse. The meetings were brought to a close by prayer and pronouncing of the Benediction by the rural dean.

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St. Thomas.—St. John's.—The annual meeting of the rural deanery of Elgin and Sunday School Convention was commenced in the church and schoolroom on Monday, May 15th, the day's proceedings beginning with the celebration of Holy Communion at 10.30 by the Ven. Archdeacon Hill, assisted by rural dean Elliott of Tyrconnell. Following the opening exercises the Woman's Auxiliary of the deanery convened in the church, with Mrs. Brownlee presiding and Miss Hattie Robinson as secretary. There was a large attendance of delegates and the meeting was a most interesting one. The Rev. C. Miles, Aylmer, read a practical paper on the "Collect of Purity," and Miss Harris, returned missionary from Egypt, followed with an interesting and informative address on the life of Egyptian women, which was a revelation to those present. While the W.A. was in session in the church proper the meeting of deanery convened in the schoolroom with rural dean Elliott presiding and the Rev. H. P. Westgate as secretary. Those present included the Ven. Archdeacon Hill, the Rev. W. F. Brownlee, Canon Downie, Port Stanley; T. J. Charlton, Port Burwell; C. Miles, Aylmer; Judge Ermatinger, W. Grimmond, Port Stanley; and J. Pearce, Tyrconnell. A formal welcome was extended to the new members of the deanery, Revs. Brownlee and Charlton, and congratulations to the Rev. Rural Dean Elliott, upon his elevation to the head of the deanery. Canon Downie brought to the attention of the convention the new illustrated Sunday school paper which is about to be issued by the S.P.C.K. in England for distribution to Anglican Sunday schools throughout the world, and on motion of the Rev. W. F. Brownlee and Judge Ermatinger, the schools of the deanery of Elgin were recommended to adopt it. The annual choral union of the choirs of the deanery, which has been omitted during the past three years, will likely be revived with a service in October next in Trinity Church, and the question of finally determining upon a definite arrangement and interviewing the choirmasters, was left with a committee consisting of the Revs. Canon Downie, W. F. Brownlee and Judge Ermatinger. The deanery will ask the Bishop that his annual Christmas pastoral be addressed to the minister's warden instead of the minister himself, as in the past. Following the adjournment of the meeting at 12.30, the visiting delegates and others were tendered a luncheon in the schoolroom by the ladies of the congregation.

The afternoon session of the Sunday school convention of the deanery of Elgin opened at 2.30 in St. John's Church, when officers were elected as follows:—Hon. President, Ven. Archdeacon Hill; president, the Rev. C. Miles Aylmer; first vice-president, rural dean Elliott; secretary-treasurer, Mr. E. D. Bennett. Aylmer was selected as the place of next meeting. Papers were read by Miss Maud Bristow and the Rev. T. J. Charlton on "The work of the A.Y.P.A.," and "Some Common Mistakes in Sunday School Teaching," respectively. These were followed by an address from Miss Harris, a missionary from Cairo. The Rev. Canon Downie spoke of the "Empire Sunday Scholars," and the convention, by resolution, adopted its use. He also gave much excellent information regarding Sunday school examinations and teacher training as prescribed by the Sunday School Commission of the General Synod. The Rev. A. L. G. Clarke gave a most practical address on the boy scout movement and its relations to the Sunday school. The Convention adjourned at six o'clock. The ladies of St. John's Church served an excellent luncheon and tea for the delegates in the schoolroom.

The evening session proved the most interesting one of all. The Rev. Rural Dean Elliott, of Tyrconnell, presided, and interesting addresses were delivered by His Honour Judge Ermatinger and the Rev. Canon Gould. The subject of the first speaker's address was "Christianity and its Claims," and the latter was a purely missionary address. At the close of the address the usual votes of thanks were passed and the Convention adjourned.

At the meeting of the W.A., a letter was read from Mrs. Haslam, Toronto, setting forth the needs of the work in India, China and Africa, also in the Northwest, following which it was unanimously agreed to co-operate in sending a bale of bandages, etc., to Miss Crawford for the hospital there. The offer of the ladies of St. John's to pack a barrel of fruit in the autumn for Dynevor Hospital, Sask., was also gratefully accepted.

Sarnia.—St. John's.—The annual men's banquet of this parish occurred on May 18th; the Rev. Canon Craig, of Petrolia, and Mr. R. W.

Allin, assistant secretary of M.S.C.C. Board, were the speakers. About 70 men sat down to supper, after which a few short speeches were delivered at the table. The men then moved into the church and indulged in hearty singing of well-known hymns until the choir arrived. After opening services, Canon Craig spoke of "The weak links of our religion," and Mr. Ahin of the missionary cause, and both addresses were of a very awakening character. It was regarded as one of the best meetings of the kind ever held by the congregation. Short speeches, appreciative of the two main addresses, were made by the Rev. J. E. Holmes (Methodist) and Mr. Charles Brown (Presbyterian), after which the Rev. A. H. Rhodes closed the meeting with prayer.

Tnetford.—The Rev. H. F. Hutton has resigned this living and intends to go into the mission field. His ministry here has been a very happy and fruitful pastorate.

Stratford.—The Diocesan Synod is fixed to meet in this city and local Churchmen are making a big effort to entertain not only clergy, but laity as well. If they succeed in doing this for the coming Synod, it will set the pace for all future Synods and will no doubt encourage many lay delegates to attend. The Rev. J. W. Holgins has already offered his schoolroom for the two meetings, (the conference on Monday night and breakfast on Tuesday morning before Synod) usual in Synod week, and the Rev. C. W. Sanders, the secretary, will make announcements regarding these meetings later on.

Mitchell.—The Rev. C. C. Purton has been chosen to succeed the Rev. Canon Brown, who retires from the ministry. His congregation expressed their regret at his going by presenting him with \$400 and his wife with \$160, a handsome proof of their appreciation, and now they have promptly selected his successor. Mr. Purton is a bright, capable pastor and an eloquent preacher. He will be greatly missed here and his going opens up a strong vigorous parish.

Waterloo.—By the resignation of the Rev. V. M. Durnford, this parish became vacant, and the vacancy has been filled by the appointment of the Rev. A. L. Charles, of Milverton. Mr. Charles made a good record at Milverton and now goes to the important town of Waterloo. The congregation is not large as yet, but has a good future and bright prospects before it.

Chatham.—Holy Trinity.—There was a large gathering of people at the Convention of the rural deanery of Kent, which took place in the schoolhouse on Wednesday, May 17th, there being delegates from Merlin, Tilbury, Blenheim, Ridgeway, Morpeth, Dresden, Wallaceburg, Mitchell's Bay, Dover and Thamesville. In the morning at ten o'clock Holy Communion was held, and was followed by a devotional address by the Rev. R. S. W. Howard, rector of Christ Church, this city. The Sunday school convention met in session at half-past two. An address of welcome was given by the Rev. W. J. Spence, rector of Holy Trinity Church, this city. Following this was the reading of the minutes and reports of Sunday schools, and the organization of the Deanery Sunday School Association. A round table conference conducted by the Rev. R. A. Hiltz, M.A., general secretary of the Sunday School Commission of Toronto, was the next thing following, and many important questions were discussed. These are the questions discussed at this conference: What is the Font Roll? How can we get our scholars to bring their Bibles and Prayer Books? What is the value of class organization? What is the teachers' duty to absent scholars? Should teachers be promoted with their scholars? How can the teacher secure home study on the part of the scholars? What is a graded school? How can the superintendent best secure and maintain order and discipline? What is the superintendent's duty to an incompetent teacher? How does the home department help the rector? What is the expense of conducting a home department? In the afternoon the following officers were elected for the coming year by the Deanery Sunday School Association: President, Rural Dean Dobson, Tilbury; vice-president, the Rev. E. C. Jennings, Blenheim; secretary-treasurer, Mr. Mills, Ridgeway; superintendent teachers' training, Rev. E. C. Jennings; superintendent home department, the Rev. W. J. Spence, Chatham; superintendent primary department, Miss Bartliff, Chatham; superintendent missionary department, Mrs. A. Shore, Ridgeway; superintendent adult Bible class, Dr. Bray, Chatham. The delegates from the different parts of the county

expressed their appreciation of the reception accorded them at the convention held at Trinity Church, Chatham, of which the Rev. W. J. Spence is rector. After the business of the day was finished, luncheon was served and the delegates spent a social hour or two together. In the evening at 7:30 divine service was held, the Rev. R. A. Hiltz, the speaker, taking as his subject, "Teacher Training." Then a very pleasant and successful convention day was brought to a close. The next annual meeting of the convention will take place in Blenheim.

The annual Sunday school convention for the county of Kent, was held in this church on May 17th, and a good attendance was in evidence, in fact it was the best attended convention for many years; the rector, the Rev. W. J. Spence, is to be congratulated upon the success of it. The Rev. Rural Dean Dobson presided. There was a celebration of the Holy Communion at 10 a.m., the rector being celebrant and the Revs. Shore, Howard and Jennings assisting, after which the W.A. met to transact business for the county, at the same time the rural deanery meeting took place in the basement of the church. Various matters of interest in connection with the church's progress in Kent county were discussed, after which the visitors adjourned to the Sunday school room to partake of the good things provided by the ladies of Trinity Church. Everything was tastily arranged and thoroughly enjoyed by all. At 2:30 the convention assembled in the church and the Sunday school work began with an address of welcome from the rector. The rural dean presided, while E. C. Jennings acted as secretary pro-tem. Reports of Sunday schools were read as follows:—Ridgeway's, by Mr. W. Mills; Highgate's, by Mr. Crosby; Christ Church, Chatham, by Dr. Bray; Merlin's, by the Rev. S. MacDonell; Trinity Church, Chatham, by the Rev. W. J. Spence; Tilbury's, by Rural Dean Dobson; Mitchell's Bay, by the Rev. T. E. Higley; Dover East's, by the Rev. T. E. Higley; Blenheim's, by E. C. Jennings. There were three or four other schools, from which no report was given, but those heard from were in a prosperous condition. Next in order was the organization of a Deanery Sunday School Association for the county, the object and purpose being set forth by the Rev. Hiltz, the Sunday school organizer for Canada. A committee was appointed to arrange details and report to the convention. The committee retired to the vestry with the Rev. Hiltz, who guided the deliberations to a happy issue, while at the same time Mr. Allin, of Toronto, gave a stirring address to the convention. The committee having returned the following appointments were made by the convention: President, Rural Dean; vice-president, the Rev. E. C. Jennings; secretary-treasurer, Walter Mills, Q.C.; supt. of teacher training, the Rev. E. C. Jennings; supt. of home department, the Rev. W. J. Spence; supt. of primary and font, Miss Bartliff; supt. of missionary department, Mrs. A. Shore; supt. of adult Bible class, Dr. Bray. These various superintendents are to push the work of their own department throughout the country, and endeavour to arrive as far as possible at a uniform basis and scheme of work in the schools. At this juncture, a motion was passed by a standing vote, moved by the Rev. Rural Dean Dobson, seconded by the Rev. W. J. Spence, "that this convention desires to express its deep regret, that since its last meeting, death has removed from our councils, Miss Sarah Attridge, of Highgate, who's activity in Church work and whose Christian life was of so much value and influence among all her friends and acquaintances." The Rev. R. A. Hiltz then took charge of the Round Table Conference and it is not too much to say that Mr. Hiltz is a fortunate choice of the General Synod. He understands his work in a pleasant manner, and a readiness to hear all sides in a discussion, make him a friend at once. The following subjects were taken up and information upon them given: What is the Font Roll? What is the idea and method of home study? Teachers' duty to absent scholars. Value of class organization. How to secure order in Sunday school. What is a graded school? Should teachers be promoted with their class. How to get scholars to bring Bibles and Prayer Books to Sunday school. What is the superintendent's duty to incompetent teachers? The discussion was interesting, many taking part, and at the close of it, regret was expressed that time was so limited. Notices of motion came next when a hearty vote of appreciation was extended to the ladies of Trinity Church and their rector, for the very pleasant and profitable time spent and for the excellent hospitality. The Rev. Mr. Hiltz and Mr. Allin received a hearty vote of thanks also. The next place of meeting is Blenheim, the date to be arranged later. After tea had been served

in the schoolroom and a quiet hour's rest, the special evening service was held in the church, the clergy being robed. The Rev. R. S. Howard having preached at the morning service, the Rev. A. Carlyle, rector of Windsor, was the preacher at the evening service, the Rev. Hiltz speaking also. There was a good congregation and a bright service, and altogether the day was one to be remembered.

Ilderton.—Grace Church.—The rural deanery of West Middlesex assembled in session on Tuesday, May 16th, in the schoolhouse. The meeting was largely attended, all the clergy being present except William Lowe, rector of Lucan, who was unavoidably absent from his parish. At 9:30 a.m. divine service was held in the church, when a strong and practical sermon was preached by the Rev. E. W. Hughes. After the service the chapter assembled for business, when matters relating to the welfare of the deanery were discussed. Adjournment was made for luncheon at 12:30, which was served in the Oddfellows' Hall, as was also the supper, by the ladies of the congregation. The latter were highly praised for the splendid meals that were served. On the assembling of the deanery at 2 p.m. the Rev. F. G. Newton gave an admirable address on "The Sunday School and How to Make it a Force." It was very practical and replete with much information. Two other able and thoughtful addresses were given by the Revs. F. Leigh and H. R. Diehl, the former on "Parish Organization; Its Difficulties and Uses," the latter on "The Necessity of Keeping Correct Registers and Parish Statistics." The Rev. J. Edmond read a valuable paper on "Preachers and Preaching," which was full of useful hints. In the evening service was held in the church, when a very able sermon was preached by the Rev. Rural Dean Robinson, of Strathroy. During the day the ladies of the Woman's Auxiliary for the deanery assembled in the temperance hall. The meeting was largely attended and presided over by Mrs. Chas. C. Robson, parochial president. Considerable business was transacted, a large and valuable bale of goods being furnished for Hay River Mission, Mackenzie River Diocese. Miss Harris, returned missionary from Egypt, gave an interesting address during the day. On motion of the Rev. J. C. McCracken and the Rev. J. Bloodworth, Ailsa Craig was unanimously agreed upon as the place of the next meeting of the deanery, in May of next year.

RUPERT'S LAND.

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

Winnipeg.—The Anglican Clerical Union held a meeting on Monday, 15th May, the Very Rev. Dean Coombes presiding. The Rev. Canon Jeffery gave a brief sketch of his recent visit to England; and committees were appointed to make arrangements for holding a social reception for clerical and lay delegates during Synod week.

The Rev. J. Cooper Robinson, M.S.C.C. missionary in Japan, (Hiroshima), has been spending a few days in the city. On Wednesday, the 17th May, he addressed a missionary gathering in Holy Trinity schoolroom; on Thursday, 18th, another in St. Thomas', Weston; on Friday, 19th, a trip was made to Brandon, and on Sunday, 21st, Mr. Robinson preached at Holy Trinity and St. Matthew's Churches. The Rev. R. S. Cushing, B.A., late of McGregor, has been appointed incumbent of Beausejour.

St. Luke's.—A meeting of the Junior Clericus was held in the vestry on Monday, May 22nd, an excellent paper on "The Church of Ireland" was read by the Rev. G. I. Armstrong, rector of St. James. Discussion followed. The next meeting of the Clericus is arranged for October.

St. Matthew's.—At a special meeting of the vestry of this church, which was held on May 22nd, it was unanimously decided to purchase a new site on which a more commodious church may be erected. The site chosen is the north-west corner of Maryland Street and Livinia Avenue, and consists of 99 feet frontage extending back 120 feet to McGee Street. There are at present four houses upon the property, and the purchase price is given as \$17,350. The purchase was made owing to the opinion expressed at the Easter meeting of the St. Matthew's congregation that more room would have to be provided for the ever-increasing congregation. At that meeting the vestry was named as a select committee to look into the question of site and the committee's report strongly recommended the above purchase. The property is

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CANADIAN CHURCHMAN.

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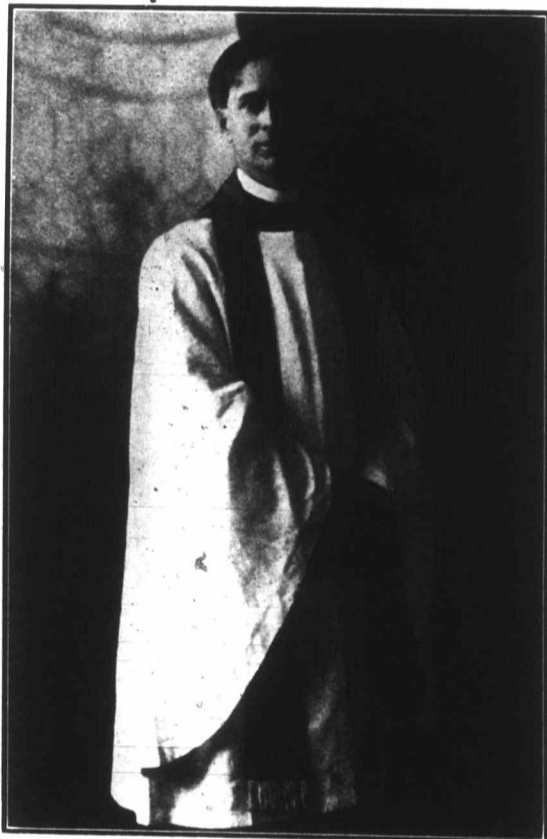
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especially suitable for a church building in that it has a frontage on three streets—making the building easy of access from three directions. It is the intention of the congregation to build a large, modern, and well-equipped church upon the new property to seat at least a thousand in the nave. The new church will have a large basement for the accommodation of the Sunday School and will be fitted in accordance with latest church designs. It is expected to cost at least \$50,000, and work is expected to begin upon it early next spring. The remarkable growth of the congregation is shown by the fact that the present church is practically a new building, only having been used for a couple of years. The meeting held last night was exceptionally large and enthusiastic, and great satisfaction was expressed at the purchase of the new site, the price \$17,350 being considered most reasonable.

The Rev. Canon Jeffery, who recently returned to the diocese from England, where for three months he had been engaged in deputation work for the Colonial and Continental Church Society, reports a most interesting and successful trip. Everywhere he found the people deeply interested in Canada and eager to hear about the progress and needs of the missionary work here. The ignorance of Churchmen in the Old Land with respect to the enormous territorial extent of our country is gradually disappearing, and frequently he was astonished to find an intimate acquaintance with the geography of Western Canada, and a very intelligent and sympathetic recognition of the difficulties which confront us in trying to reach all our people scattered over these vast prairies. Generally speaking, he found also a realization of the critical nature of the present period and the necessity of prompt and vigorous effort on the part of the Church during these days of rapid development. He was also impressed with the strength of the imperialistic feeling and the desire that Canada should not become less closely associated with the Mother Country. He was deeply gratified to note in the parishes visited a tone of earnest spirituality and great activity in all lines of Church work. Among the places visited for missionary sermons or addresses were the following: Bournemouth, Bosccombe, Worthing, Colchester, Cromer, Guilford, Liverpool, Southport, Bristol, Reigate, Tunbridge Wells, Southampton, Bath and Wallington, and in London, Barnet, Hampstead, Wandsworth, Holloway, Norwood, Sydenham, Sion College, Hampton Hill, Highbury, Ealing, Streatham, St. George's, Hanover Square, and St. Botolph's, Bishopsgate. The last two weeks of his stay were spent in Dublin and Belfast. The appeal was for men and money. Including the men accepted and sent out by the C.C.C.S. and S.P.G., the Canon secured thirteen men, ten young laymen and three clergymen, for missions in this diocese. More men will be procurable when needed. The existing parishes and missions have all been filled, for the summer at least, and several new missions are being opened in the northern portion of the diocese. Among the leaders whom the Canon was privileged to meet were the two Archbishops and the Bishops of Peterborough, Liverpool, Wakefield, and Oxford, in England, and in Ireland, the Primate of All Ireland, and most of the more prominent clergy of Dublin and Belfast. Several eminent men presided at meetings which he addressed. Among these were Admiral Winton-Ingram, a brother of the Bishop of London, and Major Round, one of the King's Privy Councillors. One of the most notable services in which the Canon took part was that at St. Marys, Redcliffe, Bristol, on the occasion of the appeal for the C.C.C.S., when the Canon preached to about seventeen hundred people, among whom were sixty men from the Y.M.C.A., who came in a body to hear about Christian work in Western Canada.

The Rupert's Land Diocesan Committee of the 1912 Mission of Help, met in the Synod Office, McIntyre Block, Tuesday afternoon, May 23rd, to report on the work accomplished and to draw up further plans for work preparatory to the coming of the big Mission in 1912. The plan to have an extensive Mission of Help in Western Canada originated at a meeting of the Provincial Synod last fall at Prince Albert. At that meeting it was felt that something should be done to stimulate the spiritual life of Churchmen throughout Western Canada, and it was decided to organize a large Mission of Help similar to those recently held with success in South Africa, Australia and New Zealand. A central committee was formed consisting of Chairman, the Bishop of Saskatchewan; vice-chairman, the Coadjutor Bishop of Qu'Appelle; recording secretary, Ven. Archdeacon Dobie, Regina; general organizing secretary, the Rev. Canon Murray, Winnipeg. In ad-

dition to this general provincial committee, diocesan committees were organized in each diocese within the ecclesiastical province of Rupert's Land to arrange the various places at which the visiting speakers will carry on their work, to arouse interest and make all local arrangements. There is also a committee here—the chairman being the Bishop of London, and the organizing secretary, the Rev. G. F. Irwin, vicar of Wallington. The object of the general committee is to secure as missionaries clergymen of the various schools of thought within the Church, so that the appeal may be as broad as the Church itself. Centres have been provisionally apportioned as follows: 18, in the Diocese of Rupert's Land; 11, in Qu'Appelle; 10, in Calgary; 7, in Saskatchewan; 2, in Keewatin, and one in Moosonee. The date of the Mission is fixed for October and November, 1912. The average duration of each Mission will be eight days, and the whole Mission will last at least seven weeks. The reasons for the undertaking are set forth in the following remarks emanating from the executive of the general committee: "In every land and at all times of the history of the church, special times of refreshing are needed, if the dew of her youth is to remain fresh, and a healthy and vigorous life to characterize her members. But there are two special reasons why the need is most urgent at the present time and in the Canadian North-West. In the first place, here, as in all new countries, where the physical struggle with Nature is keenest and most engrossing, and where the openings for, and the inducements to, the acquisition of wealth are most numerous, the



Rev. J. I. Strong, Rector, St. Alban's Pro-Cathedral, Prince Albert, Sask.

tendency to that material view of life, which makes worldly success and prosperity the goal of effort and the standard of judgment, is exceptionally strong. There is, perhaps, no more serious menace to the higher life of our people. And, secondly, the very efforts which the Church in the West is compelled to make to cope with the rapid growth of population, result in giving undue prominence to questions of organization and finance. There is danger lest, in our eagerness to raise broad and high the outer walls of our City of God, we forget to see to it that the fire burns clear on the altar of that spiritual temple, which is the heart and centre of our city's life." It is the intention of the central committee to bring out at least 12 experienced missionaries from England to help in the work and, of this number the following have already definitely promised to come:—The Right Rev. the Bishop of Edinburgh; the Very Reverend Dean of Belfast the Rev. A. W. Gough, rector of Brompton, London, Eng.; the Rev. H. Lisle Carr, rector of Woolton, Liverpool, Eng.; the Rev. Guy Rogers, rector of St. John's, Reading, Eng.; the Rev. Hall Bull, of the Community of the Resurrection, Mirfield, Eng. Several others are being communicated with and are expected, shortly, to announce their willingness to come. The Winnipeg committee hopes to do a good deal of preparatory work this fall by stirring up interest in the movement. It is expected that of the 18 centres to be visited in the Diocese of Rupert's Land, five will be the prin-

cipal churches of Winnipeg, and the remaining thirteen distributed at various county points.

Hartney.—St. Andrew's.—His Grace the Primate visited this parish on Monday, May 22nd, and held a Confirmation service in the parish church, when eleven candidates, three males and eight females, were presented to him for the apostolic rite by the incumbent, the Rev. G. E. Brownlee. There was a large congregation present at the service.

Brandon.—St. George's.—On Sunday, May 7th, His Grace the Archbishop administered the rite of Confirmation to a class of eighteen candidates, of whom five were adults, presented by the incumbent, the Rev. Wm. Stocker. His Grace, at the same service, dedicated an oak pulpit, "To the glory of God, and in loving memory of the Rev. Francis William Walker, first incumbent of the parish;" also altar vases, an offering commemorating the life membership of two members of St. Matthew's W.A.; also a font designed, executed and presented by Mr. W. B. Lee, of St. George's congregation.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding, D.D., Coadjutor, Regina, Sask.

Da Linda.—Things are always being done "for the first time" in Saskatchewan, and Sunday, May 14th, saw the first episcopal visit to the settlement of Da Linda. On the morning of that day the Coadjutor Bishop, (Dr. Harding), was in Rouleau, and there confirmed seven male and three female candidates in the Parish Church of St. John the Evangelist. It was indeed something to gladden the heart of the rector, the Rev. C. G. A. Monro, to see this fruit to his first year's work in the parish. The Bishop afterwards celebrated the Holy Eucharist at which the newly confirmed received their first communion. Some difficulty had been experienced in securing transportation to Da Linda, 40 miles south, where we were due at 4 p.m. Fortunately, the vicar's warden, (A. L. Westbrooke, Esq.), stepped, as he has often done before, into the breach, and in a splendid new car took the Bishop's party out to their destination. It was good as we drew near to see the cross showing itself in a country up till now destitute of church buildings. The Church of St. James', Da Linda, is the first-fruits, in the way of building, of the work of the Prairie Brotherhood. The Rev. W. T. H. McLean, head of the Brotherhood, was there to welcome the Bishop, and it was interesting to see a priest of the Eastern Orthodox Church with two members of his communion, taking their place in the congregation. The church has been built by the voluntary labour of the settlers, which, be it remembered, includes not only the hammer and saw work, but a 35 miles' haul of the lumber. It was completed in the midst of seeding time, at the cost of much self-sacrifice, in order to be ready for the Bishop's visit. When we see such signs as this of God working in men's hearts we cannot help thanking God and taking courage.

SASKATCHEWAN.

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

Prince Albert.—St. Alban's Pro-Cathedral.—A very pleasing function was held in this city on Wednesday evening, the 10th May, when a reception was given to the new rector, the Rev. J. I. Strong, and Mrs. Strong. A large number were present to greet the new-comers and extend the right hand of fellowship. The Lord Bishop of the Diocese was present and gave a hearty and cordial welcome to the rector and his wife to the Diocese of Saskatchewan and to the Cathedral Church. Hearty addresses of welcome were also given by the retiring rector, the Ven. Archdeacon Dewdney; Mr. Doak, on behalf of the congregation; Mr. Bradshaw, M.P., for the city of Prince Albert, and the Rev. M. Young, for the ministerial association. Mr. Strong, who is in the prime of life, received his education in Lachute Academy, McGill University, and the Diocesan Theological College, Montreal, graduating in 1893. In the same year he took deacon's orders and was appointed assistant to the late Ven. Archdeacon Lindsay in Waterloo, Quebec, where he laboured for four and a half years. In 1894 he was elevated to the priesthood by the late Arch-

bishop Bond. In 1898 Mr. Strong was chosen rector of St. James', Ormstown, Que., and while there had a most successful ministry of over nine years, the church edifice being completely renovated and the congregation greatly increased. In 1907 Mr. Strong resigned this living and came to the Diocese of Rupert's Land, taking charge of the Mission of Shoal Lake. Six months later he was chosen rector of St. Agnes', Carberry, and after one and a half years successful ministry there he was chosen successor to the late Rev. Canon MacMorine, as rector of St. Mary's, Portage la Prairie. During his ministry in St. Mary's, Portage la Prairie, Mr. Strong was elected a member of the Executive Committee of the diocese, and was appointed by His Grace the Primate, Rural Dean of Portage la Prairie deanery. It was with much regret that the people of Portage learned of Mr. Strong's acceptance of the Pro-Cathedral, Prince Albert. Mr. Strong comes to Prince Albert at an important time in the history of the church and city. The contract is let for the extension of the cathedral and the addition of a chancel at a cost of about \$9,000. Besides, a new pipe organ is to be installed in the near future, and the choir vested. Altogether a fine spirit of optimism prevails in church and city, and when work in hand is completed, the structure will then be a fitting place of worship for the cathedral church of the diocese.

CALGARY.

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

Calgary.—The following is the latest diocesan bulletin: 1. Absence of the Bishop. The Bishop and Mrs. Pinkham are leaving for England on June 2nd. They expect to sail on the "Lake Champlain," which leaves Montreal on June 8th, and to leave England for home on August 25th, by the "Empress of Britain." The Bishop expects to attend the meeting of the General Synod to be held in London, Ontario, commencing September 6th next. The Bishop hopes while in England to do all that is possible to promote the general interests of the diocese, and specially church building, parsonage building, and the Bishop Pinkham College. In addition to the above the Bishop intends emphasizing the proposed Diocese of Edmonton, which, owing to the great influx of immigration and the development now in progress, seems to be much needed. The Bishop asks for the interest and prayers of the clergy and laity of the diocese while he and Mrs. Pinkham are absent. 2. Postponement of Synod. Notice has already been sent to the clergy that, acting on the advice of the Executive Committee the Bishop has decided to postpone the meeting of Synod until Tuesday, November 7th, 1911. 3. Ordination, May 28th next. A general ordination will (D.V.) take place in the Pro-Cathedral, Calgary, on Sunday, May 28th. The following are likely to present themselves:—For the diaconate:—Mr. J. B. Sneddon, Crescent Heights, Calgary; Mr. J. W. Thompson, Bentley; Mr. R. A. Burge, Vegreville; Mr. S. Middleton, Blood Reserve; Mr. G. A. Bruce. For the priesthood:—The Rev. G. D. Whitaker, L.Th., St. Faith's Mission, Edmonton; the Rev. J. R. Gretton, Millarville; the Rev. W. E. Herbert, Battenburg Mission; the Rev. W. H. F. Harris, Stettler; the Rev. G. M. Morgan, Gladys; the Rev. J. D. Currie, Pine Lake. The Bishops of Huron and Toronto will also ordain for the Bishop of Calgary. 4. Resignations.—The Rev. A. H. Ransome, M.A., rector of St. Theodore, Taber, has returned to England owing to ill-health. The Rev. G. Card, B.A., has resigned the Vegreville Mission, to accept the position of Indian Agent in Mackenzie River. His name by request remains on the clergy list of this diocese for a year. 5. Appointments:—The Rev. F. G. Mercer, B.A., associate priest, St. Faith's Mission, Edmonton; the Rev. Hugh Speke, M.A., associate priest, South Alberta Mission; the Rev. John A. Partridge, Sunnyslope; the Rev. C. E. Washburn, B.A., Tofield; the Rev. R. I. Ingram-Johnson, M.A., Fort Saskatchewan; the Rev. H. M. Shore, B.A., to the Pro-Cathedral for the summer months; the Rev. A. K. Clay, B.A., to Carstairs and Didsbury; the Rev. T. A. Thorold-Eller, to Airdrie, etc., licensed under the Rev. G. E. Gale; the Rev. E. G. Heaven, transferred from Didsbury to Leslieville, licensed under the Rev. C. W. G. Moore; the Rev. E. Cox Clark to Carstairs and Didsbury until the arrival of the Rev. A. K. Clay in the diocese. 6. Inductions:—The Rev. R. D. Satmer, M.A., to the rectory of St. Benedict's, High River, (by the Dean); the Rev. H. H. Wilkinson,

M.A., to the rectory of St. John the Evangelist, Claresholm, (by Archdeacon Webb); the Rev. R. Ingram-Johnson, M.A., to the incumbency of St. George's, Fort Saskatchewan, etc., (by Archdeacon Gray). 7. Layreaders Licensed:—Mr. R. A. Burge, to Vegreville; Mr. W. S. A. Larter, of Wycliffe College, to navy work under Mr. J. M. McCormick. 8. Dedication:—St. George's Church, Calgary. 9. Confirmations:—Since last bulletin confirmations have been held by the Bishop at the following places:—Ledue, Wetaskiwin, MacLeod, Red Deer, Edmonton, De Winton, Calgary (Pro-Cathedral), Calgary (St. Stephen), Calgary (St. Barnabas), Calgary (St. John's), Stettler, Erskine, Didsbury and Wabamun. 10. Bishop Pinkham College:—The corner-stone of this building was laid on Wednesday, May 31st. 11. Synod Report. 12. Rogation Days. 13. The Rev. J. Cooper Robinson.—This clergyman, who was the first missionary sent into the foreign field by the Church of England in Canada, 23 years ago, has been visiting this diocese. His work is at Nagoya, Japan. He visited Banff, Lethbridge and Calgary; addressed meetings of ladies and preached in Calgary at the Cathedral and St. Stephen on a recent Sunday. 14. The Rev. R. Hiltz. 15. Church site donated.—The Bishop desires to record with appreciation and thanks the promise of a Church site in the Elbow Park subdivision, Calgary, from F. C. Lowes, Esq., available as soon as we are prepared to build a church there. 16. Rural Dean of High River.—The clergy of the Rural Deanery of High River have unanimously nominated to the Bishop, the Rev. R. D. Stamer, rector of High River, for the office of Rural Dean, for some time vacant owing to the removal of the Rev. F. L. Carrington from the diocese. The Bishop has confirmed the appointment and issued his commission. 16. Commissary during the Bishop's absence.—During the absence of the Bishop the Very Rev. the Dean will be Commissary.—Geo. H. Hogbin, secretary.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

Vancouver.—Meeting of the International Clericus.—For the past ten years there has been an annual gathering of Bishops and clergy from the dioceses in British Columbia, and the American Dioceses of Olympia, Spokane and Oregon, meeting alternately at some city in Washington or Oregon, and in Victoria or Vancouver. The object is the reading and discussion of helpful papers, and social intercourse between the Canadian and American clergy who are able to attend. Unfortunately the Bishops of Columbia and New Westminster were in England, but there were present the Bishops of Olympia, Oregon and Spokane, with a delegation of their clergy, and clergy from the four dioceses in British Columbia together with Dean Paget of Calgary; the Rev. Canon Deedes, of the Diocese of South-west, and the Rev. A. U. McEvoy, of Toronto. Three Bishops and seventy-two clergy signed the roll. The papers and speeches were of a high order. The sessions lasted two days. The evening preceding the session, the visitors from other

dioceses were the guests of the Vancouver city clergy at the performance given by the Sheffield Choir in the Horse Show Building. The audience numbered five thousand, and the visitors greatly appreciated the privilege of hearing this renowned choir. Breakfasts and luncheons at Christ Church, St. James' and All Saints', and a reception given by the Archdeacon of Columbia and Mrs. Pentreath at the Archdeaconry House, attended by nearly two hundred guests, emphasized the social side of the Clericus. The special sermon was preached by Bishop Scadding, of Oregon, on "The Church in the United States and Anglo-Saxon Catholicity." The papers were as follows:—"Authority in Religion," introduced by the Rev. E. V. Shayler, of Seattle. "Ecclesiastical Music," a Holy Communion and Evening Prayer, the Ven. Archdeacon Bywater, Spokane, appointed speaker, the Dean of Calgary. "The Tercentenary of the Authorized Version," the Rev. Dr. Webb, Tacoma, appointed speaker, the Rev. W. H. Vance, Vancouver. "The Part of the Holy Spirit in Modern Church Work," the Rev. Dr. King, Seattle; speaker, the Very Rev. Dean Doull, Victoria. "The Present Position of New Testament Criticism," the Rev. H. H. Gowen, Seattle; speaker, the Rev. H. M. Ramsay, Portland, Ore. "The Church and Social Service," the Rev. H. R. Talbot, Portland; speaker, the Rev. F. K. Howard, Hogmain, Wash. There was a general discussion on all papers. The Clericus was brought to a close by Evensong in All Saints' Church, when the Right Rev. F. W. Keabor, Bishop of Olympia, summed up the lessons from the meetings. The Rev. H. G. Fynes-Clinton, who has been for many years president of the New Westminster Clericus, presided at the meetings. On the second day Archdeacon Pentreath read a message from Bishop de Pencier, posted May 6th, on his arrival at Liverpool, conveying his greetings to the Clericus, and regrets for his absence.

KOOTENAY.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

Greenwood.—St. Jude's.—A pulpit has recently been put into this church, presented by the Ladies' Guild. It is octagonal in shape, and of pitch pine, and was designed by Messrs. H. Bunting & Son, of Victoria, B.C., and built by Mr. Westley Connell, a much respected local carpenter. It is a valuable addition to the furniture, and presents a pleasing appearance. The pulpit was dedicated on Sunday morning, May 14th, by the Venerable Archdeacon Beer, who used a special form of service applicable to the occasion, which consisted of some versicles, hymn, prayer, and Benediction. He then ascended the pulpit on the invitation of the vicar, and delivered an appropriate sermon based on 1 Cor. 14:40, pointing out the necessity of order and method in life, and in religious services, and how our churches and their furniture were formed on the model of the Jewish Temple. He stated that the pulpit was the place whence instruction was imparted, and exhorted the people to put the instruction they received into daily practice. The congregation was a very good one, and took an intelligent part in the dedication service. Some altar rails have also been placed in the chancel, purchased with money left for church purposes by the late vicar, the Rev. F. Vernon Venables.

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Correspondence

THE EMPIRE SUNDAY SCHOLAR.

Sir,—The following is a copy of a letter I have just received from the Rev. Edmund McClure, secretary of the S.P.C.K., London, England, regarding the Empire Sunday Scholar:—"May 16, 1911. Empire Sunday Scholar.—Dear Canon Downie.—Very many thanks for your letter of May 6 and also for your previous letter and enclosure. We are now busily engaged in revising the specimen number of the Empire Sunday Scholar on the lines and suggestions

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made, and hope to turn out something that will commend itself to the friendly criticism of the clergy in Canada. Yours very faithfully, Edmund McClure, Secretary." This letter shows that the S.P.C.K. is doing everything possible to meet the suggestions and wishes of the Sunday School Commission. We may, therefore, look for a weekly Sunday School magazine of the very best kind in the near future.

Yours, John Downie,
Secretary of committee on the paper.
Port Stanley, May 26, 1911.

APPEAL FOR MISSION HOUSE FOR REV. C. H. SHORTT.

Rev. T. G. A. Wright, Sarnia, begs to acknowledge contributions for Mission House at Nagaoka, Japan, for the Rev. C. H. Shortt, as follows:—Previously acknowledged, \$57.89; Miss Williams, Sarnia, \$1.00; W. C. Stubbs, Collingwood, \$2.00; Rev. H. B. Gwyn, Chicago, \$1.00; Rev. F. G. Plummer, Toronto, \$1.00; Mrs. A. Atchinson, Alvinston, 50c.; Rev. John Carter, Oxford, Eng. (this sum sent direct to Rev. C. H. Shortt) \$24.33; A. W. Crysler, Delhi, \$1.00; T. Kenny, Sarnia, \$25.00; total, \$113.72. Amount required, \$800.00. Send contributions to Rev. T. G. A. Wright, Sarnia, Ont.

MOTHER'S DAY.

Sir,—The remarks of "Spectator" in a recent issue on "Mother's Day," are to the point. Like many another fad and fancy it has sprung up amidst people who are ignorant or negligent of the ideals of the Christian year and Catholic practice. The instinct to honour "motherhood" is most commendatory in an age of luxury. For the complications and intricacies which inevitably follow in the train of luxurious living blind men and women to the ideals of parenthood. Witness the falling birth-rate amongst the seekers after luxury, the removal of children from direct parental control, and the entrusting of their education and environment to persons eminently unfitted for such responsibilities. This new "festival," however, represents the longing of Protestantism to honour "motherhood," and to rebuke the peculiar negligence of the day. It is the duty of Churchmen and Churchwomen to sympathize with the movement, but to do so by recalling the Protestant world to a recognition of the Church's practice for centuries.

John James Willis.

PRAYER BOOK REVISION.

Sir,—I must enter a protest against "Spectator's" recent expression re the proposed appendix to the Book of Common Prayer, which he terms "a monstrosity." To me it seems the one thing really needful. Your correspondent seems to be almost obsessed with the desire for certain changes in the corpus of the Book. He keeps hammering away at the subject and yet he has never remotely hinted at the nature of the changes he desires. Beyond a few verbal alterations and a little "enrichment," such, for instance, as a few additional prefaces in the Holy Communion, etc., what crying need is there for any revision? But we do need a number of special services, e.g., thanksgiving, consecration of churches and graveyards, family prayers, prison services, etc. From a pretty wide experience of the Canadian Church, I am unable to detect anything approaching a popular demand for revision. I don't believe that five per cent. of our laity favour it, and while probably the majority are indifferent, a very large and influential minority are bitterly opposed to it. Why not refer the matter, as the Presbyterians and Methodists have done in the case of reunion, to the various congregations throughout the Dominion, or say to the whole body of communicants, to vote on?

Conservative.

BAPTISM AND CONVERSION.

Sir,—Apropos of Rev. A. H. Rhodes' letter in your issue of 25th., trying to explain away the words of the Prayer Book, the following incident, for which I am indebted to "Varia", a writer in the "Church Times" may be found interesting: At the time of the Gorham controversy Thomas Musgrave, Archbishop of York, ventured to say

in one of his charges that we could not suppose that the words of the Baptismal Service meant to say that all baptized children are regenerate. There were other weak passages in the charge which the Guardian fastened upon, but the following bit of the review is very rich:—"Does not mean to say it; but, my Lord Archbishop, the Prayer Book does say it: 'This child is regenerate.' 'Thos. Musgrave is Archbishop of York' means that Thos. Musgrave is Archbishop of York. If it does not, then Thos. Musgrave is not Archbishop of York, and is not Thos. Musgrave, and isn't anybody, and nothing is anything which it is." "Varia" goes on to say that the passage got quoted in all the newspapers, and the poor Bishop was laughed at most unmercifully.

W. S. Naylor.

SOME PROBLEMS OF THEOLOGICAL EDUCATION.

Sir,—Re Principal Waller's article on theological degrees, etc., it seems to me this is a most important matter, and our General Synod, especially the House of Bishops, may well pause before granting the request. The syllabus of this board of examiners for 1911 to 1914 is before me and as V.P. requirements, I notice such subjects as Pastoral Theology and Homiletics are omitted, but according to the Principal, extra emphasis is to be laid on Greek Patristics! It seems to me all our deacons might meet with great success in their parishes without any knowledge of the latter, but Homiletics and Pastoral Theology are surely essential. But as the V.P. examination belongs especially to the province of the Bishops, perhaps it would be well to leave it to them. Just a word on the B.D. requirements. In the New Testament group, one of the required text-books is Schaff, "Apostolic Xitz," Vol. 1,—a Presbyterian forsooth, and one who is directly antagonistic to the Church's position on Episcopacy, Apostolic Succession, etc., and strongly advocates Presbyterianism! Have we no loyal church historians who deal adequately with the apostolic period, that our board prescribe such a book as Schaff? Yes, dozens of far more able and accurate loyal historians than he. What do the House of Bishops think of the loyalty of their board of examiners? Nor is that all. Turning to group VI., Apologetics, I find that at least one-half the prescribed text books are by Dissenters—Presbyterians, Congregationalists, etc., so that anyone reading the syllabus and not knowing who issued it, would be justified in thinking it was issued by a Presbyterian board. These are not recommendable as works of reference, but are the prescribed text books on which the examination papers are based. Again, have we no competent Church authors on these subjects? If not, then why don't our board write a few books? Is this the reason why so few of the clergy go in for these degrees? For my part I do not wish to be compelled to study works by Dissenters. My reading convinces me that they are tending to Unitarianism, if there were no other reason. Give us text books by loyal Churchmen and the clergy will be glad to study for these degrees. So much for the loyal Churchmanship of this board. Now as to their common sense, why prescribe such books as Lee, "Inspiration;" Stanton, "Jewish and Xian Messiah," which are out of print and cannot be obtained from the bookstores, also Origen, "Contra Celsum" in Greek, which it is impossible to get, as I have tried Toronto, Montreal, New York, Glasgow, and London, England? There are other books as well on their list which can only be obtained by borrowing from college libraries, etc. Now, I do hope our General Synod will not delegate to an extraneous body the conferring of degrees, but keep it to a committee of the Synod. And is it not time all our theological colleges were brought directly under the control of the constituted Church authorities, our Bishops and Synods? And would that the Bishops might see fit to deal adequately with the requirements for Holy Orders, that our young men might be properly trained for the ministry, as pastors, teachers and preachers.

Anglican.

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us our daily bread. We should thank Him for it with all our hearts, as much as for any other gift. It was designed to be our happiness. Instead of shirking it or hurrying it, we should put our whole heart and soul into it.

NOTICES OF BOOKS.

By the Rev. W. H. Griffith Thomas, D.D.

The Athanasian Creed in the Twentieth Century.
By the Rev. R. O. P. Taylor. Toronto: Upper Canada Tract Society. Price, \$1.20 net.

There are two questions connected with the Athanasian Creed which should be kept quite distinct, though they are often confused. (1) Belief in its Doctrines. (2) Belief in its use as a Creed. There are many strong Churchmen who accept the former, but do not see their way to favour the latter. The present book is a whole-hearted, enthusiastic advocacy of both positions. Its object is to show the relation of the Creed to modern knowledge and modern thought, as the result of a recent, searching examination. The writer's frank personal confession of what this new examination has been to him is most interesting and impressive, whether we agree with him or not. He writes with the strong conviction that the Creed can be used and prized, "not only as a relic of the past, but as an instrument of thought in the present." It is always valuable to trace the steps of the intellectual and spiritual experience of another, and we are particularly glad to know something of what the author himself feels in regard to the Creed. In the course of nine chapters he covers the main aspects of its teaching. He opens by explaining the meaning of the first clause and by emphasizing the essential and vital difference between its language and that of a somewhat similar Roman Creed. The writer is a clear thinker, and his plea for definiteness and fullness of doctrine, and his protest against "a vague religiosity" are ably argued and admirably phrased. The discussion of the Trinitarian doctrine as against Unitarianism is particularly good, and also the brief but ample treatment of Sabellianism. The view of the Atonement does not seem to us quite adequate, nor the explanation of the slight reference to it in the Creed. Here and there the author's personal ecclesiastical views will not meet with general acceptance as true to the New Testament, but the book as a whole is a worthy contribution to modern theology, and demands and deserves careful study.

The Moabite Stone. By the Rev. W. H. Bennett, D.D. Toronto: Upper Canada Tract Society. Price, 75c.

The story of the Moabite Stone is one of fascinating interest to all readers and students of the Old Testament. Dr. Bennett here gives in a brief but clear from all the salient points connected with this important archaeological discovery. This little book is based on the author's article "Moab," in Hastings' *Dictionary of the Bible*, though the article has been revised, expanded, and supplemented. It is intended for students of the Hebrew, or, rather, Moabite text, and also all others who may desire to know the history and meaning of the remarkable inscription. In a series of eleven sections we are introduced to the inscription and its history, together with several aspects of its bearing on Old Testament questions. Dr. Bennett writes from the modern critical standpoint, and those who do not favour that view will naturally wish to balance what is here said by reference to other works which take the conservative side. No one can doubt the importance of the Moabite Stone in connection with Old Testament Criticism, and the materials Dr. Bennett here places at the disposal of students will be found of the greatest possible assistance.

The Earliest Life of Christ. With Introduction and Notes, by the Rev. J. Hamlyn Hill. Toronto: Upper Canada Tract Society. Price, 90c. net.

The second edition, abridged, of a work published some years ago. It is rightly called "The Earliest Life of Christ ever compiled from the Four Gospels," for it is none other than the Famous Diatessaron of Tatian, literally rendered into English from Arabic. Dr. Hill also provides an Introduction and Notes, the former giving an account of Tatian himself, and of the fortunes of his work. The value and importance of this harmony are beyond all question, because "the book in its present form is a Harmony of our Four Gospels and no others," and everyone knows what this means when Tatian's date is remembered. It also has a direct bearing on the problem whether Justin Martyr used any, or all, of our four Gospels. New Testament students will find a special interest in this work of Tatian, and will be well advised to obtain so cheap, well printed, and convenient an edition as the one before us.

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A yewtree in the churchyard at Plymtree, Devon, is probably not less than 1,000 years old, and is in all likelihood the oldest yewtree in England.

The members of St. Elizabeth's Guild of St. Mary's Mission Church at Palmer, Mass., have presented the church with a beautiful Prayer Book and Hymnal set in memory of the late Bishop Vinton.

The Lord Bishop of Winchester, Dr. Talbot, lately received in the Tramway Hall, Kennington Oval, from the members of the St. Mark's Tramway Brotherhood, a gold fountain pen as a parting gift. The Bishop was the first patron of the Brotherhood.

The vicar of South Crosland, Huddersfield, recently offered his special thanksgivings to God for special mercies vouchsafed to him for fifty years. During that period he has been privileged to attend Divine worship, at least twice on each Sunday, without a single break.

The late Mr. B. H. Linley, for many years a communicant of St.

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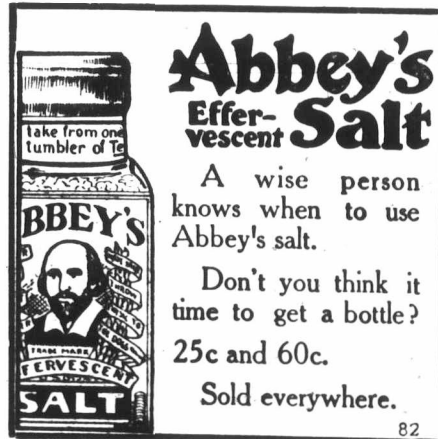
Peter's, St. Louis, has left the parish \$20,000 as a foundation for an endowment fund. Mr. Linley also left \$5,000 to St. Luke's Hospital, and \$2,000 to the Church Orphans' Home.

The Lord Bishop of London has appointed the Rev. E. E. Holmes,

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Honorary Canon of Christ Church, Oxford, to be Archdeacon of London and Canon of St. Paul's Cathedral, in the place of Dr. W. M. Sinclair. The new Archdeacon is 57 years of age.

The Bishop of London has appointed the Rev. Bernard Spink, the Vicar of St. Stephen's, East Twickenham, to be Rector and Rural Dean of the important parish of Hornsey in succession to the Rev. F. N. Thicknesse, the recently appointed rector of St. George's, Hanover Square.



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Western Canada is to have the services of two clergymen, who will be supplied, equipped and maintained by the Diocese of Wakefield, for the next five years. It is estimated that for the accomplishment of this object a yearly sum of £500 will be required for that period, and already a start has been made towards this laudable attainment.

The Rev. J. Landy Brown, of Norwich, is ninety-seven. Mr. Landy Brown has remained true to his native city, for he was born in St. Andrew's Parish, where his father was Vicar and Chaplain at the Castle Prison. In 1842 he succeeded his father as chaplain at the prison. He remembers several public executions in the days when horse and sheep-stealing and incendiarism were visited with capital punishment. He recollects seeing a whole bullock roasted at Norwich at the time of the Coronation of George IV.

On the evening of Passion Sunday the Bishop of the diocese visited the Church of the Heavenly Rest, Plainfield, N.J., and consecrated a new pulpit, which has been given to the church by the rector of the parish, the Rev. C. H. Mallery, in memory of his father, the late Mr. Henry Mallery. The pulpit is of butternut wood, hand carved and of Gothic design. The Bishop afterwards confirmed 14 persons, and formally received two Roman Catholics into the Church without Confirmation.

The Bishop of Southwell recently confirmed 216 candidates at one church in Derbyshire, all belonging to one colliery parish (Heanor). This same parish presents to the Bishop over 150 each year in spite of the strong anti-Church teaching of a score of chapels! The secret of this good number of candidates is found in the fact that this parish is noted for its large Church Sunday Schools with adult scholars. Such Sunday

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The Rev. Canon Paul, the vicar of Finedon, in the Diocese of Peterborough, died lately, just two weeks after he had celebrated his 91st birthday. He carried out all his parochial duties right up to the very end. It was not only his great age that made Canon Paul notable, but also his long tenure of the benefice of Finedon, in which he succeeded his father, the Rev. Samuel Woodfield Paul, in 1848. As the latter was appointed to Finedon in 1810, father and son in succession held the same benefice for over 100 years.

A very wonderful old lady is Mrs. Bristow, of Lee, near Blackheath, the mother of that youthful veteran, Canon Rhodes Bristow, himself a sexagenarian. The old lady celebrated her 104th birthday lately. She was born on April 10, 1807, and except during the last year or two she has lived in Greenwich all her life. On her 103rd birthday she received a congratulatory telegram from King Edward VII. She is very active,

possesses all her faculties, and her memory of past events, particularly of the remoter past events, is very remarkable. She has lived in five

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reigns, viz., George IV., William IV., Victoria, Edward VII., and now George V. She not only recollects past events, but takes an interest in current affairs, and is very active, spending the greater part of every day in knitting indefatigably for missionary causes.

The King has approved of the appointment of the Rev. Prebendary De Salis, the rector of Weston-super-Mare, to be Bishop Suffragan of Taunton in the diocese of Bath and Wells. Prebendary De Salis has also been appointed Archdeacon of Taunton in succession to the late Ven. W. H. Askwith. Thus, after a lapse of 352 years, the title of "Bishop of Taunton" has been revived. Taunton was one of the towns chosen by Archbishop Cranmer for a Suffragan Bishopric, and in 1538 William Finch was consecrated at Blackfriars. He lived until the year 1559, but it is probable that during the reign of Mary he was not allowed to help Gilbert Bourne, the Marian supplanter of the famous Barlow. Prebendary De Salis graduated from Exeter College, Oxford, in 1882.

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An essential condition of the perfect manner is the absence of self-consciousness. There is a kind of self-consciousness that is most ex-



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cusable, and sometimes pretty and attractive. It is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess, or at least they do not know how to handle, the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism. Young people should be quick enough to see that their elders are not scrutinizing them and judging them as they imagine. Elderly people who retain their shyness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners. I need hardly say that a person who is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can. It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same. Moods and feelings come and go, even in the strongest. One day you are well and bright, another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another, and I fancy for most of us the safe rule in days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways. If we have taken what we think reasonable offence at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear, what he says about it. In all probability with his explanation the misunderstanding will pass like a summer cloud.

Young people are often gloriously insolent in the way they talk about age. They will refer to a man of sixty as an old man when there are men and women in the room well over sixty, but unwilling to admit they are old. There is a pleasant sense of safety in the company of some people. You know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound. No wonder if you shun that company.—British Weekly.

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His Grace the Archbishop of Canterbury has nominated the Rev. H. J. C. Knight, D.D., Fellow of Corpus Christi College, Cambridge, and Principal of the clergy training school there (Wescott House) to be Bishop of Gibraltar in succession to the late Dr. Collins. Dr. Knight is a brother of Bishop A. M. Knight, warden of St. Augustine's College, Canterbury, and formerly Bishop of Rangoon. Dr. Knight took his degree in 1882 and had a distinguished career at Cambridge. He was Hulsean Lecturer in 1905-6.

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The Right Rev. Cecil Wilson, D.D., lately Bishop of Melanesia, has been appointed rector of St. Andrew's, Walkerville, and Archdeacon of Adelaide, South Australia.

On the Feast of the Annunciation the Governor-General of South Africa laid the corner-stone of the new nave and aisles of Grahamstown Cathedral, coming from Capetown, some 700 miles, to perform the ceremony.

The meetings of the diocesan conventions last week in the neighbouring Republic were rendered more than usually notable from the fact that no less than five Bishops were elected within six days. Pennsylvania chose the Rev. Thomas F. Davies in lander to be Bishop-Coadjutor, and the Rev. T. J. Garland to be Bishop-Suffragan. Western Massachusetts chose the Rev. Thomas F. Davies in succession to the late Bishop Vinton. Arkansas and Western Texas, elected Coadjutors. In the first instance the Rev. J. R. Winchester, D.D., was elected, and in the second instance the Rev. James E. Freeman was chosen. Dr. Winchester comes from Memphis, Tenn., and Mr. Freeman is the rector of St. Mark's, Minneapolis. It is likely also that before long Coadjutor Bishops will be elected for the Dioceses of Texas and New Jersey, respectively.

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