

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871

Vol. 38

TORONTO, CANADA, THURSDAY, JULY 13th, 1911

No. 28.

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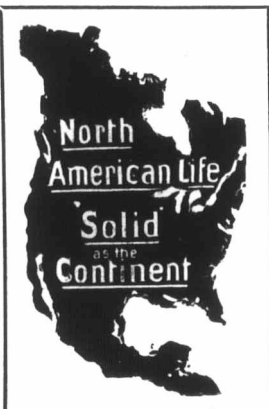
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Special Coronation services were held on June 22nd in St. Simon's, Philadelphia, and in Trinity Church, New York, respectively.

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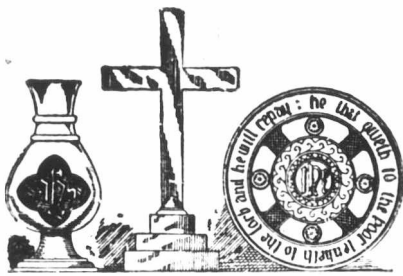
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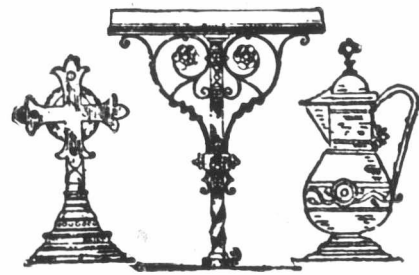
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While digging at the south side of Winchester Cathedral in connection with the preservation work now in progress there the workmen have uncovered at a depth of from six to eight feet the remains of a wall, supposed to be part of a Roman bath. The wall is about twelve feet long, and at the excavated end it terminates in a circular sweep, the end of which is lost beneath the cathedral foundations. A few feet eastwards what is believed to be the remains of a Roman stable have been unearthed.



The Bishop of New York recently confirmed thirteen candidates in the chapel of the Good Shepherd on Blackwell's Island, the average age of whom was 66 years, and there was but one woman candidate.

The Rev. I. A. McGrew, the senior curate of St. Paul's Chapel of Trinity parish, New York, was presented lately with a handsome silver loving cup by the members of the Young Men's club of the chapel, which he had re-organized, on the eve of his departure to enter upon a new sphere of work elsewhere.

On a recent Sunday, in St. John's, Oban, the Bishop dedicated the gifts added since the church was opened on August 17th. These included a handsome Baldachino in carved oak, erected over the font by Miss Elizabeth MacDougall, of MacDougall, in memory of her sister, Miss Louisa MacDougall; and beautiful sanctuary lamps presented for the adornment of the sanctuary by the Lady Constance Emmott, in memory of her husband, Mr. Charles Emmott. Both gifts have special appropriateness, and are valued additions to the interior furnishing of a beautiful House of Prayer.

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TORONTO, THURSDAY, JULY, 13, 1911.

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Lessons for Sundays and Holy Days.

July 16.—5 Sunday after Trinity.

Morning.—1 Sam. 15: 1—24; Acts 19: 21.
Evening.—1 Sam. 16 or 17; Matt. 8: 1—18.

July 23.—6 Sunday after Trinity.

Morning.—2 Sam. 1; Acts 23: 12.
Evening.—2 Sam. 12: 1—24 or 18; Matt. 12: 1—22

July 25.—St. James A. & M.

Morning.—2 Kgs. 1: 1—16; Luke 9: 51—57.
Evening.—Jer. 26: 8—16; Matt. 13: 1—24.

July 30.—7 Sunday after Trinity.

Morning.—1 Chron. 21; Acts 28: 17.
Evening.—1 Chron. 22 or 28: 1—21; Matt. 15: 21.

August 6.—8 Sunday after Trinity.

Morning.—1 Chron. 29: 9—29; Rom. 6.
Evening.—2 Chron. 1 or 1 Kgs. 3; Matt. 19: 27—20: 17.

August 13.—9 Sunday after Trinity.

Morning.—1 Kgs. 10: 1—25; Rom. 11: 1—25.
Evening.—1 Kgs. 11: 1—15 or 11: 26; Matt. 23: 13

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

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.

Processional: 384, 386, 397, 646.

Offertory: 573, 509, 601, 653.

Children: 261, 693, 694, 701.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 244, 245, 489.

Processional: 318, 391, 465, 530.

Offertory: 322, 329, 492, 500.

Children: 697, 700, 703, 704.

General: 375, 406, 453, 493.

THE FIFTH SUNDAY AFTER TRINITY.

"Now all the publicans and sinners were drawing near unto Him for to hear Him."—S. Luke 15: 1.

"The people pressed upon Him to hear the Word of God."—S. Luke 5: 1.

In the Synoptic Gospels the publican is mentioned twenty-one times; and in eleven cases he is mentioned in conjunction with sinners and harlots. This identification shows the popular estimate of the tax-gatherers. The estimate was justifiable. Recall S. John Baptist's reply to the publicans:—"Extort no more than that which is appointed you." Witness Zaccheus' proof of sorrow:—"If I have wrongfully exacted aught of any man, I restore four fold." But the result of the estimate was a hopeless one for the publicans. They were shunned by the people, and particularly by the Pharisees and Scribes who urged as a definite criticism unfavourable to Jesus, to His teaching and influence, that He received sinners and ate with them. Judaism as represented by these officials had little zeal in what we call evangelistic work. The publicans and sinners seemed to be outside the pale and were made to feel it. Note the contrast in the ministry of Jesus. These people flocked to Him. Why? (1) Because they found in Him sympathy. "The Son of Man came to seek and to save that which was lost." The door of Judaism was opened to welcome the repentant sinner. But Jesus in fullest love and sympathy went out to seek those who ought to repent. He moved in and out amongst them, not afraid to touch the leper, nor ashamed to dine with Zaccheus. In this sympathy He revealed a human nature. His sympathy was based on knowledge and therefore was highly effective (vide Hebrews 4: 15). (2) The publicans and sinners were not long in learning that Jesus was perfectly sincere in His condemnation of their sins. They heard Him denounce the formalism and hypocrisy of the Pharisees, and they saw nothing of either in Him. They came near to hear their own dishonesty and impurity denounced by One in whom there was no guile. Then note the sincerity of Jesus' purpose in rebuking sin. Men often rebuke to intimidate others, to make personal gain, or to withdraw attention from their own vices. The sinners of old were good readers of character. They respected the condemnation of Jesus, and they were won to honesty and purity of life, because of the sincerity of Jesus. (3) The publicans and sinners flocked to hear Jesus because they perceived His unflinching earnestness. Jesus was always true to the conception of the Messianic office indicated in these words:—"Christ Jesus came into the world to save sinners." The Pharisees bewailed the dishonour done to God by sinners, and longed to see the vengeance of the Lord; Jesus longed to see the sinful flocking into the kingdom, and to that end He earnestly and effectively laboured. Have we this spirit of the Lord Jesus? Hear S. Paul:—"I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake." Why? That he may preach to sinful men and women "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost." Surely we do not want the Church to be a museum for saints! Therefore let us strive to be sympathetic, sincere, and devoted in all our Christian life and work, that we may draw men to our Master. Having the spirit of Jesus we shall not try to enjoy the Christian feast alone, but we shall go out into the highways and hedges and compel the careless to come in and enjoy with us the bountiful providence of God.

Shortened Services.

Though we give place to no one in attachment to the beautiful devotional services of our Church—in fact for that very reason—we think it desirable that during the warm summer months, so far as is seemly and appropriate, the services should be shortened. We believe that this step would commend itself to clergy and laity in city and country—for obvious reasons. A short bright service and a sermon not ex-

ceeding fifteen minutes would be most acceptable on all hands. The principle is founded not merely on the limitations of human nature but as well on the necessity that the claims of religion should not be weakened or hampered through too strict an adherence to the letter of the law. If S. Paul thought it necessary to be all things to all men that the great end of religion might be attained, surely without for a moment forgetting the great aim of Christianity it is the part of wisdom to commend our Christianity to all men by the reasonableness and moderation of our methods to engage and hold their affection for the "Common Prayer" and "Common Praise" of the Church.

The Weather.

How susceptible the average man is to the weather! There is a deep-seated affinity in man to the operating forces in nature about him. One does not need to be a stiff-jointed veteran of three score years and ten to be able to foretell from personal impressions a coming storm or to be a sun-browned son of the tropics to interpret from bodily sensations the approach of unusually hot weather. We are each and all human thermometers or barometers as the case may be to a greater or lesser extent. Then again, and herein is evident the wondrous make-up of the human machine that we call man, and the wisdom with which he is endowed, the power of the body to endure heat and sustain cold may be regulated by careful preparation through diet, clothing, due regulation of our homes, offices, workshops or surroundings in accordance with the simple rules of physiology and the common laws of health. Though ours is a temperate climate, at times we may expect sudden changes of temperature which are harmless to those who by the exercise of common sense and prudent foresight have prepared themselves for just such experiences and harmful only to those who like the unwise virgins of Holy Writ have neglected the necessary precautions.

Sunday School Picnickers.

At this time of the year teachers and pupils in all well ordered and progressive Sunday Schools arrange for and take their annual outing. This festivity has itself much to commend it to the support and goodwill of the congregation and the affections of the school. We were all Sunday School boys or girls at one time—it may have been many years ago, and as we look back upon those early days when in the innocence of childhood or the growing wisdom of man or womanhood—either as scholars or teachers—we anticipated our Sunday School picnic. The anticipation was one of eager interest and the consummation one of unusual pleasure. The memories even now of those far-off days are and ever will be cherished. By all means let us help the children to their innocent enjoyment and the teachers in the unselfish duty of making others happy.

Jacob's Pillow.

The Coronation is responsible for the publication of a Biblical romance in a letter to the Church of Ireland Gazette by a learned D.D. We need not trouble our readers with the subject matter of the communication, in the course of which the writer gives the history of the Coronation Stone. He tells us that there are many mentions of the Bethel stone in Holy Scripture which are little known. First Jacob's dream and the anointing of his pillow stone at Luz. Jacob was not a giant and the stone which he took must have been of a size to be suitable for a pillow, not a rugged stone, but a dressed one which the builders had rejected. When Jacob returned to Bethel he set up a permanent memorial and carried the pillow according to his vow that it should be to him God's house. Thus there were two Bethel pillars, one large and one easily portable. Later when Joseph ruled in Egypt Jacob's goods were carried there in the wagons that Joseph sent for them and Joseph became the keeper of the stone which was regarded as the throne of the Lord. In the flight from Egypt

the writer explains that the Israelites took all their goods, which included such heavy things as Joseph's coffin and the stone of Israel. This stone was the rock Moses was directed to strike at Rephidim. Amalek's attack followed the gift of water and "Amalek lifted up his hand against the throne of the Lord." For about thirty years there is no further mention of this stone until water failed at Kadesh. Moses again smote the rock. It gave forth water, but as it was disobedience both Moses and Aaron died. At Beer the error was corrected and the font was spoken to. After the conquest by Joshua the two stones must have been brought together. David sat upon the pillow and "Solomon sat upon the throne of the Lord as king." The writer recounts how later kings "stood by the pillar as the manner was." There are some centuries unchronicled again and we are told that this stone was brought to Ireland about B.C. 594 and from thence in the course of other centuries to Westminster. What a strange romance and yet the writer is "canny." He knows how geologists have destroyed such romances. Take for instance the house of Loretto miraculously transported from Palestine to Italy, which was found to consist of rock abundant in the locality where it was discovered but which did not exist in the Holy Land. In like manner it is alleged that the Coronation Stone came from a Scotch quarry near Seone, but this the author disputes. Whether he is right or not few of us will care, but we can appreciate in these vacation days his ingenuity and Biblical research.

Union.

There seems to be a lull or worse in the efforts to bring about amalgamation in the numerous bodies of Christians. In Scotland the negotiations between the Established and the United Free Churches have so far resulted in annual reports fuller of verbiage as the years go by, while to outsiders the disputants seem absolutely identical and the points of difference no greater than would exist between the occupants of adjacent pews. According to a correspondent of the Church Times the tired laymen occasionally give up religion and become Episcopalians. If these Scotch Presbyterians wished to have something on which they could dispute with a semblance of reality, let them tackle the differences between themselves, the Methodists and Congregationalists. In the United States a proposal for an organic union with the Presbyterian Church was rejected by the General Synod of the Reformed Church. The *Intelligencer* writes:—"The day for so much and so comparatively fruitless discussion of denomination mergers is passing away. The day for real and practical co-operation and combination of forces against our common foes is rapidly drawing near. Christian people are not now so much demanding that all the families of Christ's Church shall live in one house as that we shall unite together in a common effort for the common service of God and humanity."

Stand Up For Your Church.

Archbishop Davidson is a prelate with broad sympathies. But he does not stand idly by when his Church is being ignorantly and wilfully maligned. On the contrary with true British spirit he will not submit to falsehood and misrepresentation on the part of our assailants. And he wisely counsels every intelligent and well informed Churchman not merely for his own gratification, but primarily for the sake of those who are "necessarily unable," as he says, "to investigate these matters for themselves at first hand" to stand up for our Church. "It is absolutely true to say that the best Church defence is Church work, but that does not cover the whole ground," says the Archbishop. "You may be working in the best possible way for the Church's life, but, if you are letting utter falsehood and utter misapprehension as to our past history and our present facts go unattended to and uncontradicted until they reach dimensions far beyond what one might have expected, and obtain a foothold or a rooting in our national life which makes them grow into the position of axioms or facts instead of, as they are, the wildest and maddest fallacies, then the fault rests upon us for not having been upon our guard and directed the minds of people against it. So our work

is for protecting those who are unable, and necessarily unable, to investigate these matters for themselves at first hand."

Nature Study.

What a capital opportunity the summer holidays offer for adding new and permanent pleasure to life. It is without doubt enjoyable to the hard worked man or woman when an opportunity for rest comes to go to some quiet place and by doing little or nothing to allow the unimproved hours to glide peacefully away. How much better it would be were our rest seekers to add a little zest to their days and nights by looking into the wondrous mystery of nature spread before them by the great Artificer of the Universe. The rare delight of this world of natural marvels is chiefly enjoyed by those who seek it with interest and intelligence. The wondrous and ever changing panorama of the day, and the calm splendour of the night, offer to the quiet, attentive observer joys that are often beyond expression. It is not given to every one to rival the zeal and knowledge of Gilbert White, Richard Jeffries, John Burroughs, Sir Robert Ball, Richard Proctor, or Scaton Thompson or Edward Sandys. But we may at least light our tapers at their candles, and, it may be, increase the happiness of others by leading them through example and precept to cull some of the fruit of knowledge from nature's choicest and amplest fields.

Slum Housing.

Few things give more hope for the future slums, and even better districts, in our large factory towns than the interchange of visits of workmen. We read in the *New York Evening Post* that there is a ridiculous procession of deputations of English workmen through the German towns. They are shown the model institutions and the clean quarters, and are told to note the absence of beggars and unemployed, the fine new streets, and the decent aspect of the people. They return home, having made such startling observations as that in protected countries workingmen smoke cigars which in England are luxuries. It is not explained to them that the German workman's cigar costs no more than the British workman's "fill" of shag. As a matter of fact, the verdict of statisticians is all in favour of the English workman. He is better paid, works shorter hours, and gives less for the necessaries of life. The supreme test of poverty is infant mortality. The proportion of deaths of infants under one year in 1908 per thousand of the population was in Germany 17.8, in England 12.1. The German workman lives in a huge tenement house built round two, and often three, inner courts. Behind are the serried tiers of sunless dwellings which renew their supply of oxygen from the air of the stagnant well-like courts. The "closes" of the old towns in Scottish cities resemble these and why they are not swept away visitors cannot understand.

Philadelphia.

The city which in old days appealed to us as a true workmen's city was Philadelphia. There are, or rather there were, many hundreds of thousands living in small houses often owned by the occupants scattered over a wide area, with factories well distributed throughout, not massed together. Plenty of street cars and in the old times no tenements. But conditions always change and things have not been improving there, and a movement is now on foot for the redemption of the districts. The water supply and the surface drainage are both behind the times. Many water pipes are used by five or ten families; eight or ten dwellings have only one hydrant. Unfortunately, too, the other evils which attend overcrowding are intensifying, the cellars are used as dwellings and the slum conditions are on their way through what used to be, with all its drawbacks, a model workmen's city.

Endowments.

In a recent letter received by the Bishop of Norwich from one of the foremost equity authorities in England—Lord Lindley—that eminent judge pointedly differs from the view recently expressed in Canada on the subject of Church endowment by the non-

Conformist champion, Mr. Clifford. Lord Lindley in part wrote as follows:—"I understand, of course, that those persons, lay or clerical, who want endowments, would like to get them, but why they should be allowed to oust their present owners whose endowments enable them to perform duties which are highly appreciated by masses of our countrymen, passes my comprehension. Robbery by Act of Parliament cannot be properly called illegal, but it may be cruel and detestable all the same; and any Act to facilitate such tyranny ought to be vigorously opposed until its justice can be established." Lord Lindley does not mince his words; he writes as any just and honourable man would write in view of an attempt at what he most aptly calls "Robbery by Act of Parliament."

THE PASSING OF THE HOUSE OF LORDS.

"The House of Lords no longer exists. It has abolished itself." So Lord Rosebery is recently reported to have said in a speech during the election just closed in England. With the passing of the House of Lords in its present form, which we may safely assume we are in full sight of, there will disappear by far the most ancient legislative assembly in the civilized world. The direct and almost unchanged representative of the Witanagemote of Saxon times, it is (as yet) a living link between the ninth and twentieth centuries, and as such it has had an almost uninterrupted history of considerably over one thousand years. With the one exception of the Church, it is beyond all comparison the most venerable institution in the Empire. It is far older than the House of Commons, of which in some sense it may be regarded as the parent. The part it has played in English history has been of inestimable value. To its moderating and restraining influence may be attributed the peculiarly stable growth of English freedom, "like one continuous broadening river." That England to-day is by far the freest country in Europe, indeed in the world, is due to the fact that in her case liberty has been a plant of slow, gradual and therefore robust development, and for this the House of Lords may be thanked. Every advance in England has been maintained; there have been no backward steps. Reforms slowly achieved have come to stay. Furthermore it may be said that no reform upon which the nation has set its heart, though sometimes delayed, has ever been finally blocked by the House of Lords. It has never refused an unmistakable mandate from the people. Over and over again it has interpreted the popular will more accurately than the House of Commons. But the old order changeth. Useful, and in the past indispensable, as the House of Lords has proved itself to be in its constitution, it has long been an anachronism, and it remains to-day, if we are not mistaken, the only similarly constituted legislative body in the civilized world, a wonderful illustration, by the way, of the capacity of the English people for achieving great results under anomalous conditions, and of the fact that after all forms of government are of little practical account where a nation is sound at heart. However, by general, if not universal, consent, the time has come for bringing the House of Lords, or second chamber, into conformity with modern conditions and investing it with a direct representative character. Up to this point all responsible publicists and politicians appear to be fully agreed, including an overwhelming majority of the lords themselves. But here comes the parting of the ways. The coalition government now in office demands the abolition of the power of veto at present possessed by the second chamber, the Unionists while urging its radical remodelling contend for the preservation of its concurrent powers. From the Canadian standpoint this proposal for reducing the governance of Empire to what is virtually a single chamber system, will not, we think, commend itself. The Imperial Parliament, while perhaps possessing no direct jurisdiction in Canada, still retains, and is likely to retain, a certain supremacy in imperial affairs. In this sense the whole Empire is directly and vitally interested in the constitution of the British Parliament. The handing over of the disposal of imperial interests therefore to a single house, elected often upon some special

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issue purely local and domestic, seems to us a revolutionary step which may well arouse serious misgivings. The entire future of the Empire, as an Empire, not the component parts thereof, is bound up with the British Parliament. Such a retrograde move as the setting up of one-chamber government will most assuredly not tend to increase imperial solidarity. But the revolution is not yet accomplished. The innate political capacity of the race, let us hope, will assert itself and some scheme be devised which, while modernizing the House of Lords, will preserve that balance of the constitution, which in some shape or form is preserved, with a few insignificant exceptions, by every civilized country in the world, and which the majority of Canadians, we feel persuaded will agree, is so vital to the well-being of the Empire as a whole.

THE SUMMER VACATION.

This is not the first time that we have treated of this most important, and at this season most timely topic of the pastor's annual vacation. It was brought afresh to our mind when reading the report of the late Synod of the Diocese of Nova Scotia. At its recent meeting that body unanimously passed a resolution affirming the right of every clergyman to an annual vacation of at least three Sundays, for whose supply the congregation should be responsible. This, we understand, is the rule of the Australian Church, a printed copy of which is hung up in every vestry. The real crux of the whole matter, it seems to us, is not the right of the clergyman to take a vacation, but the duty of the congregation to relieve him from the necessity of providing a locum tenens. Any clergyman is at liberty to take a vacation, and no congregation would dream of interfering with his right to do so, provided he arranged for a substitute. But here the difficulty begins. And then there is the question of the salary of the "supply," to use an expression in vogue among our Methodist brethren. This, we believe, the framers of the resolution would throw upon the congregation, and leave the clergyman perfectly free to take his vacation at his own convenience. The Presbyterians do it in every case. Every "placed minister" has the absolute right to take one month's vacation free of all cost to himself, and not only free of cost, but free of all responsibility in the matter of a substitute. Moreover, if we are not mistaken, he can drop one year's vacation and add it on to the others, as is the custom in the Indian Civil Service. The natural objection will be raised of the extreme difficulty in procuring substitutes. In many cases it will be urged that the churches would have to be closed. This is, we readily admit, a serious difficulty. The thought of closed churches is, we are convinced, repellant to the vast majority of our laymen, and certainly to the clergy, not five per cent. of whom but would sooner forego a vacation all their lives than obtain it in this way. The supply of unattached clergymen, superannuated or retired priests in sufficient good health to take occasional duty, college professors and school masters, or visiting clergymen is of course very limited and easily exhausted. But why not utilize our lay readers in our cities and larger towns of whom we have now a considerable number? There are scores of such individuals in various parts of the Dominion who, we feel certain, would gladly take occasional services in country churches and ask nothing in return but their expenses. It has occurred to us also that there are a large number of thoroughly qualified laymen who, while not able to see their way to becoming lay readers, at least in the common meaning of the term, might be willing to act at the request of the Bishop as "emergency lay readers" for filling up temporary vacancies in rural parishes elsewhere. We have hundreds and thousands of such men, in every respect, mentally, morally and spiritually, qualified for such work. At the same time it must be borne in mind that the Presbyterians experience apparently comparatively little difficulty in filling these vacancies, and as a class they are not enamoured of lay ministrations. We make these suggestions in the sincere hope that our Synods will seriously tackle this very important problem. In this case of course the question is one that mainly concerns the Bishops, so far

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as its practical working is concerned. The Bishops indeed have the matter almost entirely in their own hands. It is for them to seek out and commission these helpers, provided, of course, that the necessity exists. There is no necessity for us to dwell on the value of the vacation to the parish priest and indirectly to the parish. We have done this before and pointed out in some detail how the money spent in providing the parson with a short vacation is one of the very best of investments that a congregation can make. But we do wish to impress upon the Church at large the fact that the annual vacation is something that should be accorded the parson as a matter of right, and that the onus of providing for it should be placed on the shoulders of the congregation. Is there another class of employee in existence who have to pay a substitute when taking a vacation, or to put it in another way, isn't paid his full salary during his absence.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It was with something very much like a shock that Canadians recently heard of the knighting of a young ex-Canadian citizen and now a member of the Imperial Parliament. The incident is one of more than passing interest. The honour came to this man not as a Canadian, it is true, but as a British citizen, and therefore it may be said to be none of our affairs. But that is hardly the whole story. Canadians are familiar with the man who has been singled out by the Imperial Government for distinction and special favour and we are bound to ask what is the meaning of this knighthood? What is behind this quaint old custom when it finds expression in the case before us? We had supposed that it was a signal mark of official favour for services rendered to the Empire or humanity. There may be some justification of a title like this when a man has distinguished himself on the field of battle, in the navy, in statecraft, in science, education, letters, productive industries, philanthropy and so forth. But where is the justification for singling a young man out from among tens of thousands when all you can say about him is that he has been abnormally successful in growing rich? At one and thirty years he commands millions. Can any one say that he has inspired and carried out any great public work? Has he signally contributed to great transportation or settlement problems? Has he blazed any new path towards the settlement of industrial unrest? Has he built an hospital, endowed a seat of learning, combatted disease, housed the poor, let in new light upon the problems of science? In the name of common sense and common justice we are constrained to ask what is the secret which opens the door to British knighthood? A feeble justification for this act has come from across the Atlantic indicating that as our gallant young ex-Canadian had rendered special services to the Opposition in fighting the cherished schemes of the Government, the Government was constrained to reward him.

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Imperial politics, we are led to suppose, is carried on as a sort of imperial sport. But what was the nature of the notable assistance given by this dashing knight to Imperial statesmen after a fortnight's residence in England? The plain man of the street will inevitably assume that those millions are the natural source of his helpfulness. The point that makes this case one of public interest is the query, is there a short cut to knight-hood or the peerage in England? Are the glories that have been cast about these ancient titles after all but vanity? Can the combination be solved by a cheque that has no visible destiny for humanity? They who were responsible for this act have certainly cheapened the honours they have to bestow and have raised doubts in the minds of honourable citizens which one would fain hope were without foundation.

The conditions under which King George visits his loyal subjects in Ireland are somewhat mixed and trying. The Dublin council declares that it will give no official welcome to the King and transfers the insignia of the Lord Mayor's office to a subordinate official. The Lord Mayor declares that no matter what the council may say he will officially welcome the King. The aldermen flank the Mayor by telegraphing the King asking him not to receive an address of welcome from the Mayor. There is probably no other place on the face of the earth where men would ask a guest to assist them in securing official discourtesy towards himself. Finally, to make sure of no reception such as was proposed, the dais built for the purpose was repainted so that it could not be used. It is hard for ordinary citizens who cannot appreciate the mental attitude of a people like that, to grow enthusiastic over their schemes for liberation. The ordinary Canadian quite appreciates the desire of Irishmen for Home Rule, but such exhibitions as have attended the official reception of the King in Dublin are calculated to make any decent citizen quite indifferent on the subject. Irishmen of education and character everywhere should set their faces against the exploiting of their countrymen as the embodiment of what is trivial and inconsequential. Until Irishmen take themselves more seriously it will be difficult for strangers to insist upon their higher valuation.

Spectator.

PRAYER BOOK STUDY.

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

163. What is the "Dominical Letter"?

164. Which Collect is addressed to the "Almighty and Everlasting God" as the Triune God?

165. In the Gospel for the Sixth Sunday after Trinity are the opening words found in the Bible text?

166. In the Gospel for the Twentieth Sunday after Trinity are the opening words found in the Bible text?

167. What are the four distinct reasons given in the Exhortation in Morning and Evening Prayer why "we assemble and meet together"?

168. What is the attitude of the Priest alone during the Absolution?

ANSWERS.

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

139. The prayer for All Conditions of Men.

140. Sixth Sunday after Epiphany.

141. See note at end of Proper Lessons:—"The lessons appointed . . . for the Twenty-seventh Sunday after Trinity shall always be used on the Sunday next before Advent."

142. S. John the Baptist is the 24th June. S. John the Evangelist is the 27th December.

143. Saint Ann (or Anne) was the mother of the Blessed Virgin Mary and the wife of Joachim. There

were three daughters of Matthan the Priest, Mary, Sobe and Saint Anne. Mary's daughter was Salome, Sobe's daughter was Elizabeth, Ann's daughter was the Blessed Virgin Mary.

144. Michaelmas is September 29th.

145. Candlemas is February 2nd, the Festival of the Purification. So named from the number of candles used in the Church and processions. It is said to be the day our Lord was presented in the Temple "to be a light to lighten the Gentiles." This day is supposed to mark half the winter and there is an old rhyme running something like this:—

"Candlemas Day, Candlemas Day,
Half the wood and half the hay."

146. Christmas Day is December 25th. The ending mass to these names Michaelmas, Candlemas and Christmas may signify the Mass for S. Michael or the Mass for the Purification, or the Mass for Christ. The word Mass signifies primarily leisure, cessation from labour. These days were essentially Holy Days from which we have the corrupted modern use of the word holiday.

147. November 1st is All Saints' Day. The 30th is S. Andrew.

148. Christmas, Easter, Ascension, Whit-Sunday, Trinity.

149. Christmas Day, December 25th, and the Epiphany, January 6th.

150. The story of the Passion, Sufferings and Death of our Lord are read over in Holy Week. The lessons cover S. John's Gospel from the 14th chapter to the 18th inclusive. The Gospels in the Holy Communion cover the Gospels according to S. Matthew, S. Mark, S. Luke and the 19th chapter of S. John.

CHURCH OF JAPAN.

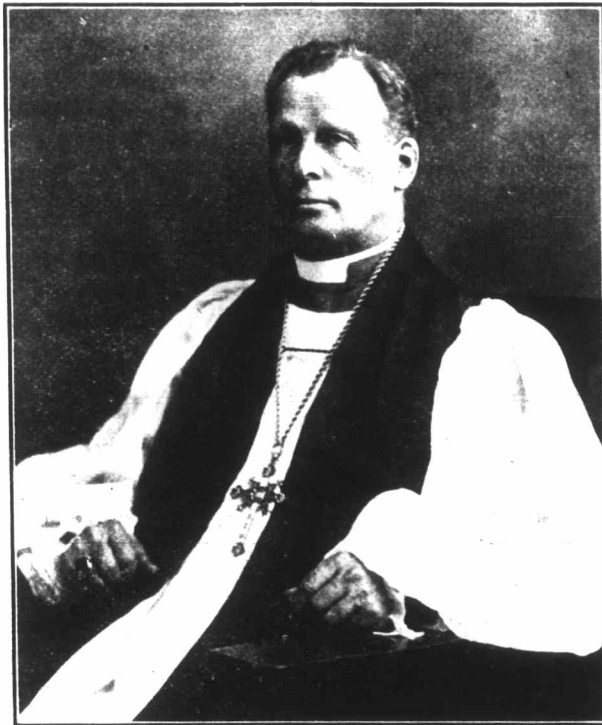
Resolutions of the Tenth General Synod of the Nihon Seikokwai (Church of Japan) in the matter of a Canadian Missionary Bishop and new Missionary jurisdiction. Translation.—1. That this (the Tenth) General Synod of the Nihon Seikokwai tenders its sincere thanks to the Church of Canada for the brotherly love manifested in more than twenty years of devoted and effectual missionary work in Japan; and moreover, recognizes that, for the further development in Japan of the missionary operations of the Church of Canada, the time has come when that Church should be urged to appoint a Missionary Bishop, and that the Bishops of the Nihon Seikokwai be respectfully requested to send a joint communication to the Church of Canada embodying this request. 2. Sub-Resolutions.—(1) That Article 1, Canon 9 of the Constitution and Canons of the Nihon Seikokwai be amended as follows:—"The following six Districts" to read "The following seven Districts" and that the following words be added "The.....District" (2) That the new Missionary District consist of the four Prefectures of Niigata, Nagano, Aichi and Gifu, which shall be separated from the Missionary District of South Tokyo. (3) That the New Missionary District be constituted on the arrival of the Bishop to be appointed by the Church of Canada.

SERMON PREACHED AT THE CONSECRATION OF THE BISHOP OF NIAGARA ON THE NATIVITY OF ST. JOHN THE BAPTIST, BY THE RIGHT REV. BISHOP OF ALCOMA.

"Not by might nor by power, but by My Spirit, saith the Lord of Hosts," Zech. 4:6.

The book of the Acts of the Apostles reveals to everyone who reads it with attention the presence of the Divine Spirit guiding and governing the Church's operations, directing and controlling the movements and decisions of its leaders. The spirit comes upon the waiting apostles on the Day of Pentecost, and sends them forth with power and boldness to their wondrous work. He never leaves them. The work they do is His work. He gives them wisdom in utterance and courage in action. In their trials He supports and defends them. In their labours and perplexities He guides, enlightens, and warns them, by special interventions, visions and revelations.

His work is two-fold. It is individual and corporate. First, it is a personal thing in the hearts and lives of individual disciples. As, at an earlier period, He had filled the forerunner of Christ, John the Baptist, (whose wonderful life and work we commemorate to-day), so, on every hand, we find Him filling His servants with His presence and transforming power, amplifying their natural gifts, overcoming their natural defects, and giving efficiency to all they say and do in the Name of the Lord. And then He is present also with, and in, the corporate Body, the Church, guiding its counsels, prompting its decisions, and working out the divine purpose through its ordinances and officers. He leads St. Peter to exercise the power of the keys by admitting Gentiles to Christian privileges. In a solemn assembly of Christian leaders He separates Barnabas and Saul for a special work. He imparts His gifts to those upon whom, officially, the Apostles lay hands. He develops into three-fold form the ministry which, in all its fullness, Christ gave to His Apostles, and provides for its perpetuation by the principle of succession to the end of time. He is present at the Council of Jerusalem, held under the presidency of James-the-less; and as the invisible Controller of its deliberations leads it to a right judgment in regard to the perplexing problems presented to it for solution. The life, the essence, of the Church's progress was the energizing, directing, and controlling power of the indwelling spirit of God and of Christ. The Ascended Lord was the Sole Head of the Church, and the Holy Spirit His Sole Vicar on earth. There was no hint of any centre of infallibility, or of any supreme headship, other than those provided by the pledged indwelling of Christ through the Holy Ghost.



The Right Reverend W. R. Clark, the Lord Bishop of Niagara.

Eliminate the presence and action of the Holy Spirit from the story of the infant Church and there would be nothing left to call forth wonder or comment. There would be no self-sacrificing heroism on the part of the Apostles; no marvellous spread of Gospel truth; no amazing growth in the numbers and influence of Christ's disciples. The tide of events would be reversed; and instead of victory all along the line defeat and failure would have to be recorded and all subsequent Church history would have to be unwritten because the story would have ended practically where it began! It is strange indeed that subsequent ages have been so slow to realize all this, and so perverse in setting up earthly schemes in competition with this primitive and divinely-appointed order of spiritual rule. Time does not permit us to trace, through the ages, the course of the Church's neglect of the Holy Ghost. There have been ebbs and flows in this matter as in all else pertaining to human life and conduct. But it would surely be easy, did time permit, to show that the periods of the Church's best and greatest progress have been also her periods of truest spiritual living and that whenever the spiritual has given place to the material the Church has been proportionately non-progressive and unfruitful. The times in which we live must suffice us, and will afford abundant material for illustration. As we passed, a decade ago, from the 19th into the 20th century, we found

the world of Christendom well advanced in a transition from what was practically materialism to a real and growing recognition of spiritual realities. All around us there existed, as, alas! there still exist, grievous evils. Society was rent and torn by the sectarian spirit. Greed for gold was rampant. Selfish indulgence in material gratifications was appalling. Personal show and vanity were ripe and growing. Nevertheless, the eyes of men were opening, wider and wider, towards the reality of spiritual things; and Christians, of all denominations, were advancing in the apprehension of spiritual truth. The results were obvious and manifold. It will suffice that I mention two directions in which this spiritual revival was found fruitful. First, there had come over Christendom a remarkable yearning,—which, thank God, has been growing stronger ever since,—for the permanent reunion of the shattered Body of Christ. And next there was a wonderful expansion of missionary effort, springing from an awakened sense of the Church's responsibility. I cannot dwell on these points. I simply mention the fact that these two great fruits of the Spirit, a desire for unity, and a love of souls, expressed in terms of missionary endeavour, are among the most hopeful signs of the times. They show that, in some respects at least, we are getting back to the conditions of the early Church, when the Spirit was the strength and stay of God's people. And they encourage us to hope for an era of growth and power equalled only by the wondrous experiences of the first three centuries of Christian progress. But to-day we are limited to a special sphere of the Spirit's operations, viz., the sending forth of a Bishop to the work and responsibility allotted him in the Church of God. And I will venture to set before you, in a few simple words, three departments of that sphere of operations in each of which it is our bounden duty to work with the Holy Ghost and to recognize His supreme authority and power. I.—First, the choice of the man. In theory, at least, we still believe that the Holy Ghost guides our deliberations when we assemble in Synod to elect a Bishop. We pray that He will do so. And when we have reached a decision we speak of that decision as His call. But, alas! too often we show our lingering distrust of Him by resorting to methods which savour of the political arena rather than of the sacred councils of the Church. We call upon the Spirit to choose, but we have already chosen ourselves, and are even prepared to fight for our choice. At least we seem unwilling to risk discomfort by leaving the casting of the lot unto the Lord. Like Uzza of old, who reached forth his profane hand to steady the sacred ark of God we presume irreverently to thrust our human judgment upon the Omniscient Spirit whom we have invoked to guide us and, despite our pious phrases, we seem well nigh incapable of believing that the divine choice will be infinitely wiser than our own. I am ready and glad to admit that he would be a bold man who should deny that the Holy Ghost can, and does, overrule the wilfulness of men so as to achieve His own wise ends despite their foolish methods. And certainly it is cause for deepest thankfulness that, even where human wilfulness and turmoil are most conspicuous, results are so often, by God's special grace and mercy, wonderfully satisfactory in the end. But none the less it is to be deplored that we cannot rise in practice to the level of our theory, and when electing a chief officer of the Church place ourselves as willing instruments, in the hands of God the Holy Ghost, resolved, without any human scheming, to be led and used entirely in accordance with His will. In this connection it must be a matter of profoundest thankfulness, to all concerned in what we are doing to-day, but especially to him who has been chosen to be your Bishop, that in the selection of one to succeed the beloved and honoured prelate who has gone to his rest, the Synod of Niagara should have been so entirely mindful of the principles I have been enunciating. Seldom, it seems to me, has there been a case, in the recent history of our Church, in which it could be said with fuller confidence, "This is the Lord's doing." "The voice of the Spirit of Jesus Christ has spoken in this election." It has been my privilege to read a private letter addressed by a personal friend to the Bishop-elect; and I have sought permission to read the following passage from it. "In your election there are two outstanding features to my mind. You have, as it now appears providentially, been prepared for the chief pastorate of the Diocese. You have had a long pastoral experience; you were called to the office of Diocesan Secretary and Treasurer; you must

Brotherhood of St. Andrew

MONTREAL.

Montreal.—The midsummer meeting of the Montreal Local Assembly was held in the Synod Hall, on Tuesday evening, June 27th, with President Hamilton S. Hall in the chair. The meeting opened by singing hymn 403, after which the Rev. O. W. Howard, D.D., led in prayer. The first question before the Assembly was that of changing the date of the annual meeting for the election of officers, etc., from St. Andrew's Day to the first meeting in September, as this would enable the officers for the next year, to get their plans in working order before the winter set in. It was moved by Mr. Webber and seconded by Mr. Haydn, that this change should be made. The chair then called the attention of the members to the General Convention to be held in Buffalo in October, and urging as many as possible to make their arrangements to be present, and also at the Eastern Ontario Conference to be held at Smith's Falls. The following resolution was moved by Mr. H. J. Webber and seconded by Mr. Norman King. "The Montreal Local Assembly of the Brotherhood of St. Andrew desires to express its regret at the approaching departure from the city of Mr. Robert S. Strader. The present exceedingly hopeful condition of the Brotherhood in this city, is very largely due to his thoughtful, painstaking and efficient work in the various offices of Director of the Cathedral Chapter, Secretary and President of this Assembly, and member of the Dominion Council, and particularly as secretary of the committee in charge of the arrangements for the recent convention. The plans which he initiated as President of the Assembly, will, if carried out as he desired, and with God's blessing, result in much greater usefulness for the Brotherhood in the city. The Assembly wishes to convey to him, its appreciation of the work he has done in Montreal for the Brotherhood, and its desire that to whatever sphere of usefulness he may be called, God's richest blessing may rest upon him." In moving the above resolution, Mr. Webber spoke about his association with Mr. Strader during the last few years, and of the manner in which Mr. Strader had initiated and carried out plans that others were afraid would not be successful. Mr. King, in seconding the resolution, expressed his appreciation of the work done by Mr. Strader during the preparation for the convention, and told of the time he devoted to the success of it and his great enthusiasm in the work. The chair, before putting the motion, spoke of the high regard he held for Mr. Strader, and mentioned the fact that it was Mr. Strader who started the movement to have noon-day Lenten services in Montreal, next year. The chair urged every member of the Brotherhood to do everything possible to make these services a success, and he was sure that it would be a great pleasure as well as satisfaction to be able to advise Mr. Strader that these services were indeed a success. Mr. Strader thanked the assembly for the resolution, and spoke of the importance of that part of Brotherhood work, which appealed to most men, the personal contact with men, the personal influence on men, and the personal interest in men. After singing hymn No. 163, the chair called on the Rev. O. W. Howard, D.D., who addressed the Assembly on work for men during the summer months. Dr. Howard began his address by expressing appreciation of Mr. Strader's work for the Brotherhood, and his great pleasure and privilege of speaking to men engaged in religious work. The Doctor said that during the summer months when there were fewer meetings to attend and social duties to perform, we should not let up on our work for men, and in the development of their lives and natures. We should first develop our bodily natures by taking more regular exercise and getting out in the open air more than we do. Secondly, we should develop our intellectual natures by doing more reading of good literature than we do, and suggested that in taking up summer reading, it would be found very much more interesting and profitable if we were to either take up some subject, and read all the books we could get on that subject, and in a way perfect ourselves on that line, or on the other hand take up the writings of one author, and in that way get in close touch with the feelings and nature of the author. Thirdly, we should develop our spiritual natures, by regular attendance at divine service, and daily reading of Holy Scripture. The Doctor suggested as daily read-

know the clergy and the leading laity of the Diocese well; you know the finances, actual and possible, better than any other man; the clergy and laity who know you best, who must have many times experienced your justness and consideration,—have elected you to be their Bishop and spiritual ruler; and there is also your connection with the House of Bishops. God has indeed providentially called and prepared you. And now He has said to the Church, 'Separate Me him whom I have thus called and prepared.' My brethren, that all this can be said of the Bishop-elect, will be to him a source of comfort and satisfaction unspeakable in the days to come, when the shadows fall across his pathway and trials, too great for human strength and wisdom, withstand his progress. His Episcopate will be immeasurably brighter and more fruitful because he will be able so confidently to believe himself the chosen of God the Holy Ghost. II.—The second sphere, in which I would remind you that the place and work of the Holy Spirit must be recognized as we send forth our Bishop, is this solemn service of consecration. For it is no mere empty formality. This service is a real "means of grace." The words and acts prescribed by the Ordinal reveal the mind of the Church. They would be worse than a sham, they would be almost blasphemous, did we fail as we use them to recognize, underlying them, the presence and power of the Divine Spirit. Consider the passage prescribed at the critical moment of the service. "Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them on his knees; the Archbishop saying:—'Receive the Holy Ghost for the office and work of a Bishop in the Church of God committed unto thee by the imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost' " We have surely no right to use such words at all unless we believe that they represent a reality, and that by them the person consecrated is set apart and commissioned by God Himself, and made the recipient of a Divine gift as a preparation for his work. But believing this what confidence will be imparted to us as we address ourselves to our task! We shall be convinced that what we do is no mere mockery, but a carrying out of God's appointed plan whereby the world is to be brought to Himself and saved. And what strength and comfort will be given to the Bishop-elect as he looks forward with natural misgiving to a work whose ideals are infinitely beyond him. Painfully conscious he must be of his own limitations, but he will rest in the thought of God's unlimited ability to amplify and supplement his powers. To a right-minded believer the Church is valuable—it has been well said—not for its own sake, "as a piece of mechanism or as a relic of the past," but because it is a "divinely-ordered organization through which, by His Spirit, our Lord quickens and feeds Christian souls." And a Bishop, as a chief officer in this divine organization, is not so much a deviser of new schemes of moral and social reform, as a guardian and promoter of what is already well-tried and established; not so much a prophet, with his eye on the future, declaring to those around him visions of what is to be, as an administrator conserving and applying, day by day, what by the providence of God, already is; not so much a religious adventurer pushing out, for discovery and conquest, into new regions of spiritual thought and experiment, as a preserver of old paths and a defender of what has already been most surely revealed and ascertained amongst us. "The common cry, 'Why do not the Bishops lead?' is based," says the Bishop of Birmingham, "on a mistaken conception of the Bishop's office. The prophet is to lead; the Bishop rather to moderate and hold people together while the prophet agitates them." For such work it is our duty and privilege to believe the Bishop-elect will be stiffened and strengthened, in all his parts and powers, when this day in this solemn service of Consecration the "Finger of God" touches him. III.—Thirdly, as by no means the least important of His functions in this connection must be reckoned the part the Holy Spirit plays in the individual life of a Bishop. For having chosen him the Spirit goes forth with him, and whatever may be his natural and acquired fitness, or the authority and grace imparted in his consecration, the Bishop, far more than the ordinary Christian man, must derive his chief preparation for his work from daily, intimate communion with this heavenly attendant, even the Spirit of his living and Ascended Lord. It is commonly said, and said

with no small measure of truth, that in these practical days, and especially in new countries like our own, a Bishop, if he is to be in any marked degree successful, must be a business man, accurate, keen, painstaking, clear-headed. But to these qualities there are others to be added which only the Holy Ghost can give him, qualities which, to adopt the words of a great preacher, "will make him the Father of his flock, both lay and clerical; the one man to whom men instinctively turn, for advice and counsel, in moments of moral and mental perplexity; the man on whose wide knowledge, kindly temper, and simple disinterestedness of purpose, they know that they can depend for trustworthy guidance;—one, in short, whose blessing would be dearly prized in the dark hours when the shadows of another world are falling thick across the path of life." Only the Holy Spirit, I say, can impart, and perfect in us, such qualities as these. Therefore, must the Bishop, beyond all others, being set before and above others,—strive to attain in fullest measure, and to secure as an abiding possession, the sense and the reality of the Holy Spirit's presence. He must evermore stir up the gift that is in him by virtue of the laying-on of hands. My brother, the application of all this to your case is simple. You must be profoundly convinced that the work of the Church, in which you are called to be an overseer, will be fruitless unless it be carried on in harmony and co-operation with the Holy Ghost;—that no excellence of human planning, no subtlety of human skill, no urgency of human diligence and devotion, can compensate for the lack of that Spirit whose special function it is to animate and direct the Mystical Body of Christ as our human spirit, our natural body. And you must realize that the truest way to secure, and maintain, the active presence of the Spirit in the Church is to live in the Spirit yourself. It has been my privilege to know you now for many years. In college I learned to admire your steadfast character, and to value your loyal friendship. Since then I have watched with grateful interest your advancing usefulness in the Church, and your unflinching fidelity to spiritual truth. I am profoundly thankful to be able to say to you from this place, and to all who hear me to-day, that, unless I have most woefully misread your principles and character, there lies before you a career of usefulness and power which will tell for good upon the Church in this important diocese through the long stretches of its future history. And yet it all hangs upon your continued fidelity to the Holy Ghost. Two days ago the heart of this great Empire was thrilled to its very core, and everywhere throughout its bounds people were found upon their knees, as our Sovereign Lord, King George, was crowned with due solemnity and pomp in the Abbey Church at Westminster. There is a vast difference, in responsibility and station, between a King and a Bishop. But in one respect at least they are absolutely and unmistakably alike. If they would fulfil their course with joy, and attain to a heavenly crown, they must submit themselves without condition to the Spirit of Him Who said to His Apostles, and to all His followers, "Go forth," "and lo I am with you alway, even unto the end of the world." "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."



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Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

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

ing, to take the Collect, Epistle and Gospel for the following Sunday, and read the Collect on Monday, the Epistle on Tuesday, and the Gospel on Wednesday, then commit the Collect to memory on Thursday, and on Friday and Saturday think more deeply over the Epistle and Gospel, and endeavour to get the greatest blessing possible from them, the fact being emphasized that these things all tend towards the development of the perfect man. The president stated that at the next meeting of the Assembly it was proposed to have a Question Box. He also called for volunteers to assist the men of St. George's and St. Martin's Chapters in the open air services being conducted by the Rev. Mr. Vengerwitz for the Jews. The question of hotel work was left over until the next meeting. A committee was formed to look into the question of distributing literature and holding services on the docks, with power to act. Altogether, this was one of the most enthusiastic and inspiring meetings the Assembly has had, and there is every indication that there will be a great help given to the work, and that the fall will see the Brotherhood in Montreal a very potent factor in the work of the Church.

The Churchwoman

QUEBEC.

Sherbrooke.—St. Peter's.—The regular meeting, and the last of the season, of the W.A. of this church was held Tuesday, the 27th ult., in the Church Hall, Mrs. James Mackinnon, 1st vice-president, occupying the chair. Miss Twose, the treasurer, made her monthly report, which as usual, was very satisfactory, the house to house collections amounting to \$9.60, with cent-a-day boxes and membership fees \$17.70. The question of the yearly apportionment came up for discussion. It was moved by Mrs. Hargrave, seconded by Mrs. Worthington, that \$50, the sum requested by the rector, be devoted to this object. A pleasing incident of the afternoon was the presentation of the W.A. badge of service to Miss Elsie Odell, one of the young collectors, who has done faithful work for three years. Mrs. Mackinnon pinned on the tiny silver cross, with some appreciative words, saying that some day she hoped it would be replaced by a gold cross. The following letter was read:—"The officers and members of the Quebec Diocesan W.A. wish to extend their heartfelt sympathy to the Sherbrooke W.A. in the great loss they have sustained of their much loved president. Our members can scarcely realize that your late president, whom they met and with whom they enjoyed such helpful intercourse but a short month ago, has passed away. It will, indeed, be difficult to fill her place. Will you kindly give a message of sympathy to your branch." It was moved by Mrs. Hargrave, seconded by Mrs. Sewell, that the corresponding secretary be requested to send a letter of sympathy and condolence to the family of the late Mrs. Shreve, president of the W.A. A note was read from the Rev. Canon Shreve to the members of the Woman's Auxiliary of St. Peter's Church as follows: "My dear friends: I can only thank you, but the gratitude comes from the hearts of my daughters and myself, for the beautiful cross of flowers sent by you to find place on my dear wife's casket and grave. The life membership cross which she wore in life as your gift, is to-day in her grave with the dear worker who loved it and the lifelong work to which it called her." The acting president spoke with the deepest regret of the sudden death of the late president of the W.A., whose loss would be sincerely felt and mourned, and added that the best way to carry out the wishes of one who was so interested in the W.A., was to endeavour to extend its posts of usefulness and good influence in our land in every possible way. The meeting closed with the Benediction.

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Fredericton.—The beautiful cathedral erected and furnished at a cost of nearly \$250,000, was set on fire by lightning on Monday night, the 3rd inst., and badly damaged. The walls are intact, the roof and tower also remain, but the spire was destroyed and fell to the ground with a tremendous crash. The chime bells located in the tower were melted by the heat and scraps of the metal have been carried away by relic hunters. The damage to the building is estimated at from \$75,000 to \$100,000. The immense organ, installed only a few years ago at a cost of \$7,500, was deluged with water and is a total loss. The fire was the worst that Fredericton has had for many years, and it is the talk of the city. Hundreds of people visited the scene. The firemen remained on duty all night and kept a heavy shower of water playing on the inside of the main building and the tower until long after daylight. All records of the diocese, the gold Communion service, and the cloth of gold used as an altar covering were stored in a vault in the basement and escaped destruction. The small organ in the Sunday School room and a number of hymn books were saved and were carted away to a place of safety. The costly and beautiful carpet which covered the floor of the sanctuary was destroyed by water. The interior of the church on the day of the fire presented a scene of ruin and devastation. The walls and ceiling are badly charred and the floors and pews are covered with cinders. A large hole was burned in the roof near the tower, and all that remains of the whole spire, which fell on the south side of the building, is a pile of blackened debris. The Bishop is in Winnipeg, and was notified of the disaster. Dean Schofield called a meeting of the sidesmen for the following Saturday afternoon to talk over the situation and make plans for the future. A meeting of the Cathedral Chapter will also be held in the near future. The amount of insurance on the building is \$55,000, most of which is held by St. John underwriters, including Knowlton and Gilchrist, and T. B. and H. B. Robinson. The interior of the cathedral, which is finished in carved wood, is badly wrecked and the panel paintings on the walls are destroyed and several windows suffered considerable damage. The marble cenotaph of Bishop Medley and the south transept escaped injury. The chimes, weighing 2,800 pounds, were destroyed. The cathedral was one of the most beautiful examples of architecture in eastern Canada, and was regarded with pride by the people of all creeds. Its partial destruction, by fire, following a stroke of lightning, will be universally regretted. In purity of design, beauty and outline, and richness of interior finish, the cathedral was exceptional among church buildings, and was one of the most interesting features of Fredericton to all who visited the capital. The cathedral is well described as a monument to Bishop Medley, who laboured with great zeal and success to provide such a structure as would be at once a source of pride and an inspiration to members of the Church of England throughout the Diocese of New Brunswick. There will be very general sympathy for Bishop Richardson and for the members of the Church throughout the province in the loss they have sustained. The cathedral will be restored, but much that was highly prized has been destroyed. For more than half a century it has gathered around it associations very precious to the people of the Anglican Church, and though the new cathedral will be made more splendid than the old, there will be many to regret the destruction wrought during that Monday night's thunder storm.

Rothsay.—A summer school has been in session at this place recently which was very successful in every respect. One of the clergy who took a leading part therein was the Rev. Canon Powell, the President of King's College, Windsor, N.S., and at the morning session, on the last day, the following resolution, moved by the Rev. Canon Cowie, and seconded by the Rev. A. H. Crowfoot, was carried unanimously: "Resolved, that being conscious of a newer inspiration with

higher ideals for more efficient work as labourers with God in the development of the religious life of the church's children, being moved with the conviction that Canon Powell has been the main channel of this inspiration and deeply appreciating his straightforward manner, the clearness, the definiteness, the aptness and untiring continuance with which he has presented his conception of ideals and principles, we, the members of the Summer School and Conference of Sunday School Teachers of 1911 gathered at the Rothsay Collegiate School in the Diocese of Fredericton, do here, with one heart and one mind, offer Canon Powell our hearty and affectionate thanks, and do also assure him of our confidence in him as one called of God to lead in the education and training of our young men for posts of usefulness and good influence in our land whether as clergy or laity." Each day's proceedings opened with an early celebration of the Holy Communion in the parish church.

OTTAWA.

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

Fitzroy Harbour.—The annual excursion of the church at Fitzroy Harbour and Torbolton, the Rev. T. H. Iveson, rector, held on Thursday last by the steamer "G. B. Greene," to Britannia and Ottawa, was marred on the return trip by a most distressing fatality at the Aylmer, (Que.), wharf. A number of the excursionists who had spent the day in the capital took the electric cars to meet the steamer at Aylmer. Just as the boat was coming into the wharf a section of the pier suddenly collapsed, precipitating between forty and fifty of the waiting excursionists into the water which was some eight feet deep. A couple of young men who were fortunately bathing nearby, at once swam to their assistance, and by persistent and heroic effort succeeded in rescuing all the submerged folk. Several were unconscious when brought to land, but happily a couple of doctors and three trained nurses who were providentially nearby, succeeded in resuscitating all but one. Mrs. Justin Davis, of Torbolton, who was the last recovered from the water, was beyond aid, and after working for an hour the doctors were compelled to admit that further effort would be unavailing. The saddened excursionists returned later in the evening by the boat which had been detained by the authorities, taking the body with them. Great praise was accorded the young men, Messrs. Gus Mullin and Bud Foley for their work, through which a number of lives were undoubtedly saved.

Eganville.—Owing to a big fire which took place on Sunday last in this place, a number of buildings were destroyed, and amongst others the Anglican church.

TORONTO.

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

Toronto.—St. Alban's.—(The Cathedral of the Diocese).—This Cathedral was filled on Tuesday evening, July 4th, by a large number of women and girls who had gathered together therein in order to celebrate the 26th anniversary of the founding of the Girls' Friendly Society, the G.F.S., in Canada. Evensong was sung and the Bishop of the diocese gave an address. The Rev. A. R. Ashcroft, the rector, of York Mills, and the Rev. W. J. Brain, of Wychwood, officiated. The Lesson was read by the Rev. E. C. Cayley, M.A., the Rural Dean. In the Diocese of Toronto the Girls' Friendly Society has 400 members and sixteen branches. It has 64 working associates, women who are devoting their time to the welfare of the society, and 46 honorary associates. For the whole world there are 300,000 members and 38,000 associates. The Bishop in the course of his remarks emphasized the fact that the society embraces girls of every station in life, and pointed out that the society was carrying on the one great fight that is being waged the world over for the purity of womanhood. A similar gathering to the one described above, was held simultaneously on the same evening in every Anglican diocese throughout the world.

Wycliffe College.—The co-treasurers of Wycliffe College announce that subscriptions to the Endowment Fund have reached \$192,000, of which \$66,028 has been paid in cash. The amount aimed at is \$290,000. As there are many worthy young men desirous of preparing for the ministry of the Church of England, whose means will not permit them to take the college course, it has been determined to ask the friends of the college for \$100,000 for bursaries.

Innisfil.—The annual garden parties of St. Paul's and St. Peter's churches were held on June 27th and 30th, respectively, and were attended by large crowds. The Rev. A. C. Watt, of Bond Head; Houghton Lennox, Esq., K.C., M.P., and Alex. Ferguson, Esq., M.P.P., gave addresses. The Rev. Dr. Langfeldt acted as chairman. About \$125 were realized at each party. Work has begun on the new rectory, on the lot donated by Mr. F. D. Chuantz. It is to be a three-storey brick building, equipped with all modern conveniences, and will cost when completed about \$3,500, which is nearly all provided for.

Port Hope.—St. John's.—A Coronation service which was largely attended, was held in this Church on Sunday morning, June 25th. The form of service was taken from that authorized by the Archbishop of Canterbury and York, with pages for the Accession Service. The rector preached from Psalm 75:7, "God alone the source of power and honour." The special music was appropriate and excellent, and the decorations, consisting of flags, flowers, etc., were very tastefully arranged. Sunday, July 2nd, was also observed in St. John's as a national festival in honour of Dominion Day.

Coboconk.—Christ Church.—The members of the Woman's Aid Society of this church presented Mrs. Chafee with a purse of \$40 on leaving this place, and Mr. Churchwarden, Arthur Ham, handed the Rev. A. B. Chafee the sum of \$25. The Rev. A. B. Chafee and Mrs. Chafee have gone to Kingston, where they will in future reside. Mr. Chafee has been superannuated, and friends in Kingston have procured for him a suitable house close to Macdonald Park. The departure of the Rev. A. B. Chafee and Mrs. Chafee is greatly regretted by all the people here amongst whom they had very many friends. Mr. and Mrs. Chafee have resided in Coboconk for a period of 23 years and 4 months. The Masonic fraternity here presented the Rev. A. B. Chafee before he left with a Past Master's Jewel, together with an address, both of which Mr. Chafee suitably acknowledged.

Alliston.—The close of the first six months incumbency of the Rev. C. L. Bilkey, M.A., in the Mission of Alliston and West Essa, has been marked by a decisive forward step, it having now risen to the dignity of a self-supporting parish. On Monday, July 3rd, the Bishop visited the parish for the purpose of inducting Mr. Bilkey as first rector of the parish of Alliston and West Essa. The induction service was held in St. Andrew's Church, Alliston, at 3 p.m., where, in spite of an alarmingly high temperature, a very large congregation assembled. The rite of Institution was first conferred upon the rector-elect by the Bishop, and the mandate of Induction was then read by the Rev. O. J. Nurse, of Beeton. The Bishop received the keys of the church from the hands of the wardens, and handed them to Mr. Bilkey. At the close of the Induction service proper, the Rev. J. N. Blodgett read the service for the day, the Rev. O. J. Nurse reading the Lessons. At the request of the newly-inducted rector, His Lordship then proceeded to dedicate to the service of God the handsome stained-glass east window, and two beautiful sanctuary chairs, the latter the gift of the ladies of the congregation. The window consists of three lights, memorials respectively of the late Hugh Maculla Wright, the late William Craig Hand, and the late Margaret Madill Bell and Samuel Bell. The north and centre lights are the work of the McCausland Stained Glass Co., of Toronto, and the south light was done by A. T. Lyon Glass Co., also of Toronto. The musical portion of the service was rendered by the combined choirs of St. Andrew's and St. Peter's churches. The entire service was most solemn and impressive. The service over, a parochial reunion and reception to the Bishop was held on the church grounds. Tables groaning with the weight of good things

had been erected. Mr. John Arnold acted as chairman, and called upon the speakers. The Bishop's address was an eminently practical one. He outlined the ecclesiastical and practical import of the service which the people had just witnessed, and then proceeded to remind them of some "Don'ts" of the new relationship existing between them and their rector. 1. "Don't criticize your minister," he said. 2. "Don't discourage him, but cheer him." 3. "Don't forget him in your private and family prayers." 4. "Don't refuse his leadership." "Whatever he saith unto you, do it." In conclusion, the Bishop quoted as a suitable emblem for the new parish, the memorable words of John Carey, "Undertake great things for God; expect great things from God." Addresses were also given by the Revs. E. R. James, O. J. Nurse, J. N. Blodgett, the Revs. Ellison and Addison, representing the Presbyterian and Methodist bodies, and the Rev. C. L. Bilkey. A short but excellent musical programme brought the interesting and memorable day to a close.

NIAGARA.

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

Hamilton.—The Bishop got back to this city on the evening of July 3rd, having held Confirmation services at Dundas, West Flamboro, Grimsby, Jordan, Port Dalhousie, St. Catharines, St. Georges and St. Barnabas, 100 candidates in all. At each place an address of welcome was presented by the rector and wardens.

Haldimand Deanery.—The Rev. F. C. Walling, of Cayuga, is taking a trip to England; the neighbouring clergy are each taking a Sunday for him in his absence. The Rev. Canon Belt, M.A., of Jarvis, has opened an afternoon service at Elliott's School. It is an effort to recover lost ground. The Methodists at one time held services in that neighbourhood. Mr. J. C. Ingles and Mrs. Ingles, of Hagersville; the Rev. H. J. Leake, M.A., and Mrs. Leake, motored over to Cheapside on Sunday afternoon, July 2nd. Mr. Leake assisted in the service, and afterwards the party had tea before returning for evening service at Mrs. Winyard's, in Selkirk. This little church looks very pretty in a new coat of paint. Ventilators have recently been placed in the four stained glass windows. The Rev. R. H. Brett, late of Rothsay, enters upon the work at Nanticoke and Cheapside, with very fair prospects. Mr. Ivan Holmes, of Jarvis; Mrs. Holmes and Miss Holmes, with the Rev. Canon Belt and Miss Belt, motored to Nanticoke recently to their annual garden party. During the programme short speeches were delivered by the Methodist minister, the Rev. Canon Belt, the Rev. H. J. Leake, and the Rev. R. H. Brett. Here also improvements are noted, the rectory has received attention in its interior, and the barn has been reshingled.

Port Dalhousie.—St. John's.—On the evening of St. Peter's Day, the Right Rev. the Lord Bishop of Niagara confirmed 32 persons in this church, half of whom were young men and boys. This was the first visit of the Bishop to the parish since his consecration. A parish hall is to be built here soon; so far \$2,500 have been subscribed for the purpose.

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Jordan.—St. John's.—The Bishop confirmed five adults in this church on June 28th. His Lordship's address was very helpful and greatly appreciated by all present.

HURON.

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

Free Grants of Books.—The Huron Book Club has given away in a year and a half 375 useful volumes to clergy, divinity students, and church workers. Some 70 volumes are now in stock for distribution. Catalogues furnished on application. Not more than 10 volumes given to one applicant. Applicants must send postage for reply, and pay express charges on books. Gifts of books and money are always acceptable. Apply to the Rev. T. G. A. Wright, secretary, Sarnia, Ont., or to the Rev. G. M. Cox, treasurer, London, Ont.

Dungannon.—St. Paul's.—On Tuesday, the 27th ult., the Bishop of Huron dedicated a memorial window in this church. The window was erected by Mrs. Burritt and family, of Goderich, in memory of the late Mr. George Burritt, who was for many years choir leader in the church. The window exemplifies the text, "Behold, I stand at the door and knock," and is a sermon reaching the soul by way of the eye. The colouring is artistically rich and chaste, and cannot fail to please and uplift the worshippers. The window which is of antique English stained glass, is the work of the Dominion Stained Glass Co., of Toronto. The congregation appreciate the generosity of Mrs. Burritt and family in placing this work of art in the church. At the Confirmation which preceded this ceremony, eight candidates were presented by the rector, the Rev. Thos. Hicks.

Lucan.—Holy Trinity.—The Rev. W. Lowe, the rector of this church, begs to acknowledge the following further contributions with many thanks:—"Love the Brotherhood." Previously acknowledged, \$33; the Rev. R. Perkins, Ingersoll, \$2; A Friend, \$1; the Rev. A. B. Farney, \$1.

Warton.—Trinity.—The Rev. C. K. Bourne has resigned this living, his resignation taking effect on the last day of June. During his short pastorate, the rector has been successful in raising a \$1,500 mortgage off the church.

Millbank.—Grace Church.—The annual garden party in connection with this church, held on Friday evening, June 30th, on the rectory grounds, was a decided success in every way. The night being an ideal one, the largest crowd yet in attendance gathered, the gate receipts alone being \$119. The supper furnished by the ladies was an excellent one. About 35 gallons of ice cream made on the grounds by the willing helpers in the afternoon were disposed of in the booth. As the Rev. F. K. Hughes, the incumbent, on account of illness, was unable to act as chairman, the Rev. J. Stanton, of Milverton, acted ably in that capacity. The programme was a splendid one. The Lyric Male Quartette, of Stratford, rendered excellent selections as well as the Linwood Band. And the addresses given by the resident ministers, the Rev. W. M. Haig (Presbyterian), the Rev. J. W. Cooper (Methodist), and the Rev. C. F. Robinson (Presbyterian), were of a high order and much appreciated. The total receipts amounted to \$260.

ALCOMA.

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

Burk's Falls.—All Saints.—The religious aspect of the Coronation of our beloved King and Queen was fittingly observed in this church on Thursday, June 22nd. The services, both morning and evening, were based upon the order sanctioned by the Archbishop of Canterbury. Owing to the inclement weather the morning congregation was small, but Litany, Holy Communion, and a review of Coronation acts were taken as prescribed. The evening service, however was very largely attended, the people gathering with one accord on common ground to thank Almighty God for His goodness, and to pray with

one voice for blessings on our King and Empire. Special music had been selected and practised for the occasion, which was well rendered by a mixed choir, and Mr. Rousell, of Midlothian, was also present affording material assistance with his bass violincello. The address was delivered by the Rev. Canon Allman, B.Sc., during which he briefly reviewed some of the reasons why the Coronation should be observed by a prescribed service in the English portion of the Catholic Church. In so doing, attention was drawn to the fact that the Church was not organized by the State as is sometimes imagined, but that the State grew out of the Church. The religious ceremony at the Coronation was likened to a wedding, when the parties about to be married went to the Church for the ceremony, there to receive God's blessing on their union, and to consecrate their lives jointly to His service. Although the Act of Settlement secured the accession, so that on the death of Edward VII., the Prince of Wales immediately became King George V., the religious ceremony of his coronation was needed to seek and receive God's zeal and blessing, and also to consecrate himself in the sight of God to the service of the Empire, over which he is called to reign. The service was brought to a close by the singing of Jackson's "Te Deum," and the National Anthem, after which the Benediction was pronounced, and as the people filed out of the Church there was an evident expression of gladness that they had met together in God's House to show their loyalty to the throne and to pray for God's peace and blessing upon the King and Empire.

RUPERT'S LAND.

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

THE DIOCESAN SYNOD.

Winnipeg.—The Diocesan Synod was held in this city on the 28th, 29th, and 30th of June, and convened for business in the schoolhouse of Holy Trinity parish. Tuesday, the 27th ult., was observed as a Quiet Day by the clergy. The day began with a celebration of the Holy Communion in the Cathedral with an address by the Lord Bishop of Fredericton at 8.30 a.m. From 10 to 12 noon the Litany with special suffrages was said, and addresses were given by the Right Rev. Dr. Richardson. In the evening the special Synod service was held in St. Luke's Church, which was crowded to the doors. The Lord Bishop of Fredericton was the preacher, who chose for his subject the "Faith which once for all was delivered to the saints."

On Wednesday at 9 a.m., there was a celebration of the Holy Communion in Holy Trinity Church, and at 10 the Synod convened for business in the schoolhouse. His Grace the Primate, presiding, and at which he delivered his Charge. There was a large attendance of delegates, both clerical and lay. In the course of his remarks His Grace referred to the Coronation, and to the numerous services throughout the Empire to the death of Bishop Du Moulin, and to the resignation of Bishop Grisdale. He also paid a touching tribute to the great loss which the Church in the Diocese as a whole, as well as in individual parishes, had sustained just two or three days previously by the very sudden death of the Hon. M. T. Daly, the stipendiary magistrate and an ex-Minister of the Interior. His Grace in this connection said:—"We miss from our meeting this morning," said His Grace, "the presence of one who for many years has been a prominent member of this Synod. I refer to the Hon. T. Mayne Daly, the tragic suddenness of whose home call last Saturday was such a shock to us all. Mr. Daly's connection with the Church was so close that as Churchmen we shall miss him almost at every turn. In the individual parishes to which he was attached, alike in Brandon and at Winnipeg, he was not only a regular attendant at the church services but a warm supporter and a strong helper. In all the councils of the Church, in the General Synod, the Provincial Synod, the Diocesan Synod, he was a most valued member. On all important committees of these different bodies such as the Executive Committee of the diocese, the property and finance committee, etc., the suffrages of his brethren always assigned him a place and that a prominent place. For years he has been a member of the council of St. John's College, and that institution

owned no truer or more loyal friend. As Churchmen we lose in the passing of Mr. Daly a wise ecclesiastical statesman, a synod-man of fine judgment, a debater of charmingly graceful and persuasive eloquence, and a fellow worker of genial, winsome, but without of strong personality. In his capacity as an efficient public official of our city, in his manifold activities, as a private citizen, in the interests of philanthropy, in the richness of his good works for the protection of the young and the uplifting of the fallen, splendid tributes have already been paid to him and those of us who knew him best can thoroughly endorse them all as being amply deserved. As a Synod we extend to his family our heartfelt sympathy." The Archbishop went on to congratulate the diocese upon now being self-supporting, so far as the M.S.C.C. is concerned, this diocese having ceased to be one of the missionary dioceses of Canada since January 1st last. The following churches have paid off all outstanding debt and have been consecrated by the Primate since the last Synod: St. Luke's, Sioux Mission; St. Andrews, Deloraine; St. Oswald, Argyle; Holy Trinity, Elm Creek; St. Marks, Desford; St. Marks, Treherne. The Archbishop dwelt upon the need for church extension in Winnipeg, and expressed a hope that the wealthy Church people would give largely of their abundance towards this most worthy object. Towards the close of his Charge the Archbishop referred at some length to the need of a new cathedral in the following terms:—"The inadequacy and discomfort of our present structure have forced upon us the urgent need of doing something. Plans of a building have been accepted, not very pretentious in size, but I think it will be admitted of very beautiful proportions, to cost when finished between two and three hundred thousand dollars. We expect that the building which is proposed will take several years for its completion. The idea is to finish the nave within two years and have it ready for opening in 1913, one of the centenary anniversary years of the arrival of the first settlers to what is now St. John's, and to have the whole structure finished in 1920, the hundredth anniversary of the starting of the first Church of England services in St. John's on the arrival of the Rev. John West in that year. The nave will cost in the neighbourhood of \$100,000 and of this sum \$40,000 has been already promised by the people of St. John's and one or two outside friends. In bringing this matter before the Synod of the diocese I am desirous of being thoroughly frank and outspoken. I am not unaware of the fact that there has always been on the part of some of our church people in Winnipeg a desire that when a new cathedral was built it should be in a different part of Winnipeg from St. John's. The first bishop of the diocese, Dr. Anderson, placed the Cathedral there. The late Archbishop Machray continued it there and set his heart on having it there permanently. I have not only set my heart on having it there, but I feel in duty bound to loyally carry out the strongly expressed wish of my great predecessor. Besides, I am convinced that St. John's is historically the proper place for the cathedral. That spot is unique in the history of church development in the whole of Canada. There is no place in the whole Dominion that has a parallel position in the matter of church expansion over such a large area. St. John's is the birth spot not only of the church in Manitoba, but of the Church throughout the whole of northwest Canada, including Hudson Bay, James Bay and the whole of the east coast. From the work begun there in 1820 on that sacred spot near where the old cathedral now stands the nine dioceses comprising the Ecclesiastical Province of Rupert's Land, have grown. Surely the spot is unique, and should be honoured as such by continuing to be the seat of the bishop of the mother diocese from which all these others have sprung. If God spares me my heart's desire is to see that building completed, as one of the work of my Episcopate, and I place the enterprise before the diocese in the hope that there will be a rallying of sympathy and support around it such as to make my great wish at no distant day an accomplished fact. The parishioners of St. John's will do their part but they cannot carry out this great work unaided." The Rev. Canon Jeffery was appointed clerical secretary and Mr. J. G. Dagg, lay secretary. Mr. George Grisdale was appointed honorary treasurer. At the afternoon session an important debate took place on the following motion. It was moved by the Rev. Rural Dean Reeve, seconded by Rev. E. J. Lindsay, "That in consideration the important duties entailed upon the archbishop

in addition to the care of the diocese, and in view of recent legislation for the maintenance of Rupert's Land as the fixed Metropolitan See, a division of this diocese is advisable and necessary." The motion brought out a strong protest from Archbishop Matheson, who stated he was aware that some in the diocese were of the opinion the interests were suffering through a lack of episcopal supervision. So keenly did His Grace of Rupert's Land feel against any division being made that he threatened to block its establishment if it were to go through, by using his power of veto. The matter brought out some warm discussion. The discussion arising from the motion, occupied the whole of the session of Synod.

On Thursday morning the matter of the division of the diocese was still further discussed and at the commencement of the afternoon session the proposal before the Synod to divide the diocese of Rupert's Land was withdrawn, the Archbishop undertaking to put the matter before the Provincial Synod. The question of the building of St. John's Cathedral was also provocative of discussion. Many of the delegates thought that the question had been sprung on the Synod somewhat hurriedly, and there were many questions regarding the location and even the present erection of a cathedral regarding which there was a variety of opinion. On the motion of Canon Matheson, a committee was appointed to confer with the board of St. John's College, the Dean and chapter and vestry of the cathedral regarding the questions of building the cathedral and the new St. John's College, and report to the next meeting of Synod. On the motion of the Rev. W. B. Heeney, the office of general missionary and secretary was divided, the Executive Committee to make two appointments. A committee was appointed on the motion of the Rev. W. B. Heeney, seconded by Canon Murray, to inquire into the payment of stipends to the country clergy. It was felt that the introduction of the system in vogue in Quebec would remove many of the present difficulties. Reports on the year's work were then presented by the various Rural Deans. The following is the result of the elections which took place on this day:—Delegates to General Synod—Clergy: Archdeacon Fortin; Canons Murray and Matheson; Rural Deans Thomas, Chambers and Reeve; laity, Hon. G. R. Caldwell, J. P. Curran, Chancellor Machray, Sheriff Inkster, Dr. Speechly, J. G. Dagg. Delegates to Provincial Synod—Clergy: Archdeacon Fortin; Canons Murray, Matheson and Phair; Rural Deans Thomas, Chambers and Reeve; laity, Dr. Speechly, James Argue, M.L.A., Chancellor Machray, Sheriff Inkster, Hon. G. R. Caldwell, J. P. Curran and J. G. Dagg. Executive Committee—Canons Murray and Gill; Rural Deans Thomas, Chambers, Reeve, the Revs. W. B. Heeney, R. B. McElheran and F. C. C. Heathcote; laity, C. D. Shepard, W. S. Garrioch, James Argue, M.L.A., Dr. Speechly, Hon. G. R. Caldwell, J. P. Curran, F. S. Lewis, Capt. Carruthers, J. G. Dagg and Sheriff Inkster. The following representatives to St. John's College council were appointed: The Rev. F. C. C. Heathcote, the Rev. D. T. Parker, E. D. Martin and Capt. G. F. Carruthers. The committee appointed to confer with delegates of the other churches regarding Bible teaching in the public schools in the province was: Dean Coombes, Canon Phair, the Rev. R. B. McElheran, A. Jardine, G. W. Baker, and G. Grisdale.

On Friday morning a debate took place on the subject of the Ne Temere Decree of the Roman Church, and it was unanimously agreed that a memorial should be forwarded to the General Synod asking for more concerted action on the part of the Church as a whole to secure a general marriage law for the whole Dominion. The business of the Synod being then concluded the Archbishop pronounced the Benediction, and the delegates dispersed.

St. John's College.—A large number of the members of the Alma Mater Association of this college gathered together at the annual meeting on the evening of Wednesday, June 28th. The president, the Rev. Canon Jeffery, was in the chair, and the Lord Bishop of Fredericton sat at his left. It was decided that a Winnipeg branch of the Association should be duly formed. On resolution, the office of honorary president was added to the list of officers, and the Bishop of Fredericton was unanimously elected thereto. A number of speeches were made during the evening, and the following officers were elected for the coming year: Honorary president, Bishop Richardson, of Fredericton; president, the Rev.

T. H. J. Walton; vice-president, the Rev. T. Norquay; secretary, W. Burman, re-elected; executive, the Rev. H. O. N. Belford, G. Wells, E. C. R. Pritchard, Lot Swalwell, S. G. Chambers, and Messrs. John Gannon and Kenneth Daly.

The annual conference of the Sunday School teachers of the Diocesan Sunday School Association was held on Wednesday, June 28th, and passed off most successfully. Over 125 delegates signed the roll. The features of the evening session in Holy Trinity school house were addresses by the Rev. D. T. Parker, B.A., of Portage la Prairie; S. J. Lampen, superintendent of Christ Church Sunday School, Winnipeg; and the Rev. G. A. Wells, B.A., of Minnedosa, followed by the election of officers, which resulted as follows:—First vice-president, the Rev. R. B. McElheran, of St. Matthew's, Winnipeg; second vice-president, Dr. H. M. Speechly, of Pilot Mound; secretary, the Rev. W. A. Fyles; treasurer, George Grisdale. The Rev. D. F. Parker spoke on "The source method of teaching Bible classes," Mr. S. J. Lampen on "The Art of Questioning," and the Rev. G. A. Wells, B.A., on "The Boy Scout Movement and Its Relation to the Sunday School." A letter was read from Miss Holmes, of Virden, deploring the lack of knowledge of Bible history among Sunday School children, and suggesting that as the young people were taught English and Canadian history in the Public schools, a memorial be sent to the advisory board for special work along educational lines for teaching Bible history in the Sunday Schools. The suggestion was taken up and the Rev. Canon Phair was appointed with the Rev. W. A. Fyles to draw up a resolution to this effect, to be presented to the board. A resolution of sympathy with the relatives of the late Hon. T. M. Daly was passed. His Grace the Archbishop of Rupert's Land presided.

Correspondence

BAPTISMAL REGENERATION.

Sir,—Anonymous letters are seldom worth recognizing, but that of "W. H. D." being mainly an exposition of Bishop Baldwin's theory of the interpretation of the word "water" in St. John 3:5, may claim attention, because it seeks to uphold that unreal, uncritical, and unhistorical use of Holy Scripture which has been the source of so many of our present difficulties in meeting the attacks of the higher critics. As to the subject matter of W. H. D.'s letter, St. John's Gospel must be studied and interpreted through the environment in which it first saw light. Written for the Church in Asia Minor, and probably in Ephesus, it was published at a period when the Church's faith and practice was well established. Of necessity its environment (historical) made it an apology for that Pauline presentation of the mind and Gospel of Christ which prevailed throughout the Ephesine districts. It would have been curious, to say the least, if St. John, to those who had been taught by St. Paul and his co-workers, had given a gospel opposed to the Pauline doctrine of "the washing of regeneration," and all those other many and significant allusions to Baptism found in the writings of the Great Apostle. History is on the side of the Church and its doctrine, the ancient Catholic faith; and whether they are theories of the school to which Bishop Baldwin belonged, or theories set forth in the interest of papalism, they cannot stand the test of any true common sense appeal to the facts of the life of the Church of God in apostolic and sub-apostolic days.

Geo. Bousfield.

Eastview, Ottawa, 29th June, 1911.

SPECTATOR.

Sir,—Your correspondent, Spectator, went a long way over Kipling's majestic hymn before he found sentiment peculiar to his own composition in your recent issue describing the Coronation. His prophetic eye found much mere shell and little reality in the great royal prerogative, but the fault lies in the eye and the prejudice behind it. The King's democratic tastes surely shared fully in the grand religious act. The democratic tastes of Lords and Commons, of colonial and stranger guests also, joined, and in a pageant of Empire, assembled at the great religious ceremony, not to air individual convictions or sentiments,

but to sink all individuality in one grand and yet solemn theme, "The Order of Empire." Empire on its knees before God, Empire pleading the sovereignty of God, and in the invocations and intercessions of the Litany, Empire hoping, trusting and resolved upon creating by the grace of God, a reflection on earth of righteousness, justice, unity and truth, like to that of the King of Kings. Spectator's paltry description of a most solemn act of Empire on earth, in the order of Empire, offering its homage to the King of Kings and Lord of Lords and praying a blessing on our King at his crowning, fails utterly in true sentiment. No "Nineveh and Tyre" for us, but rather "God of our fathers, beneath whose awful hand we hold dominion over palm and pine, be with us yet, lest we forget." We don't want to be found considering the things that pass away. We seek progress and the things that endure. The eye that failed to see that glorious Empire pageant to be upon its knees, saw nothing we care to see described in the columns of our leading Canadian church newspaper. Shirt-sleeve oratory and shirt-sleeve effort are all right in their place. They are democratic and assist greatly in Imperial progress and solidarity. However, our democratic principles carry us to undignified methods of publicly exhibiting ourselves in connection with formal acts of solemn import. We should have those principles nowhere in our national history, nowhere in our Church; we find them nowhere in the Orders of our Empire. But we do read them plainly in the decadent, selfish interests of powers, weak inherently and ready to pass away. The grandest and most noble feature of the whole Coronation was the kingly and priestly character of the homage offered to the God of our Fathers. Because God has blessed us, it was grand and noble; because we as an Empire yearn to have God's favour with us yet, it was solemn and humble; because under God our King reigns, we prayed then and we pray always, "God save our gracious King!"

Quyon, Que.

Ernest E. Dawson.

BOOK OF COMMON PRAISE.

Sir,—In a recent issue you inquire editorially why the Book of Common Praise should not be sold in England with or without the Prayer Book. Unfortunately the proprietors of Hymns, Ancient and Modern, made it a term of their consenting to our using certain of their copyrights that the Book of Common Praise should not be sold in England. Indeed, they now go further and say that the effect of the correspondence is that the book shall not be sold outside of Canada. The Hymnal Committee are reporting specially to the General Synod on this point and are asking the General Synod to request the proprietors of Hymns, Ancient and Modern, to reconsider the position. Although a large number of copyright tunes belonging to Hymns, Ancient and Modern, are used by us, less than a dozen copyright hymns (words) are in the Book of Common Praise.

Jas. Edmund Jones,
Secretary Hymnal Committee.

QUEEN MARY.

Sir,—At this time when general literature throughout the British Empire has many interesting remarks to present, concerning our gracious Queen Mary, it seems to me unobtrusive to mention that in the year 1802, after the Princess May, as she was then called, suffered the loss of her intended husband, the beloved Prince Albert Victor, I wrote a poem for the occasion, of which the third and fourth verses were:—

But God, Who knoweth what is best,
Hath taken him away,
And in His love and mercy, will
Console the Princess May,
His holy wisdom can make glad
Her heart through bitter tears,
And when His great dark clouds have passed,
Make bright her future years.

Surely God has done this in the highest sense, and contrasting the above circumstances of 19 years ago with the coronation of June 22nd, 1911, we may surely learn what the wonder-working God has been able to perform for our gracious Queen, and bless His holy name for the great privileges we enjoy as subjects of their Majesties King George V. and Queen Mary, for whom and the Empire may He yet do exceeding abundantly

above all we can ask or think, and to Him be glory in the Church by Christ Jesus throughout all ages.

Rev. L. Sinclair.

APPEAL FOR MISSION HOUSE FOR THE REV. C. H. SHORTT, JAPAN.

The Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house at Nagaoka, Japan, for the Rev. C. H. Shortt. Previously acknowledged, \$296.47; bank interest, 26c.; the Rev. G. Osborne Troop, Montreal, \$1; G. D., Montreal, \$1; St. Jude's W.A., Oakville, (per Mrs. Geo. Hillmer), \$25; Mrs. C. Thompson, Sarnia, \$1; Edward Nash, Wingham, \$2; collection, 21c.; the Rev. F. E. Powell, Chesley, \$1; total, \$327.94. Amount required, \$800. Contributions may be sent to the Rev. T. G. A. Wright, Sarnia, Ont.

Family Reading

PRAYER.

There is a valley paved with tears,
Whose gate my soul must pass.
And to dim sight it yet appears
Darkly as through a glass.
But in the gloom faith sees a light
More glorious than the day;
And all its tears are rainbow-bright
When Calvary crowns the way.

Jesus, my Lord, within that vale
Thy footsteps still abide;
And can my heart grow faint or fail
When I have these to guide?
Thy track is left upon the sand
To point my way to Thee;
Thine echoes wake the silent land
To strains of melody.

What though the path be all unknown!
What though the way be drear!
Its shades I traverse not alone
When steps of Thine are near.
Thy presence, ere it passed above,
Suffused its desert air;
Thy hand has lit the torch of love,
And left it burning there.

—George Matheson.

THE CORONATION MESSAGE.

Our minds are full of the thoughts and teachings of the Coronation service in which King and Queen not long ago received their crowns from God's minister, the Archbishop of Canterbury. And far and wide, throughout the Empire, services were held in countless churches to commemorate the event. If we regard the Coronation of an earthly sovereign as so solemn and significant an event, we may well examine ourselves in regard to the Coronation of King Jesus, the King of kings and Lord of lords. "The ascension," says Dr. Swete, "was the Coronation of the Christ, and the session (at God's right hand) His enthronement." Thousands flocked to churches on June 22nd, to celebrate the Coronation of King George and Queen Mary, but how many attend God's Church on May 25th, to celebrate the Coronation of King Jesus? If the question were asked in our Sunday Schools, whose coronation was celebrated on May 25th, would the children be able to show the significance of May 25th as well as they could explain June 22nd? And if not, why not?

"The Church Family Newspaper" now and then treats its readers to some spicy specimen of humour. Here is one:—The Archbishop of Armagh, addressing the Congress of Irish National Teachers at Bangor, County Down, on Tuesday, quoted the following howler from a child's essay on wild beasts:—"Wild beasts used once to roam at will through the whole of England and Ireland, but now wild beasts are only found in theological gardens." And in a recent issue of the same paper, we read that a grateful churchwarden thanked his Bishop for taking Sunday duty in an emergency as follows: "My Lord, a poorer preacher would have satisfied us, but we could not find one."

LIVING OR DYING TO JESUS!

Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus, I die to Thee,
Whenever death shall come;
To die in Thee is life to me,
In my eternal home.

Whether to live or die,
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine.

Rev. H. Harbaugh.

**HE SAVED TWO LIVES.**

Deeds of heroism have been enacted in Alaska which history will never chronicle. The mantle of death forever covers scenes which will be buried in oblivion until the time when all secrets are revealed, and justice—stern, implacable justice—is meted out to all.

Upon the desolate waste of that inhospitable glacier, the Valdes, which has proved a sepulchre to so many bright hopes and earnest aspirations, last winter a party of prospectors were camped; day after day had the men worked their way, death disputing every foot with them, until it was decided that the main party remain in camp and two of their number, accompanied only by a dog, started out to find a trail which would lead away from a veritable death trap of the terrible Valdes Glacier. For days did these two wander, until nature succumbed and they lay down weary and exhausted, to sleep the sleep from which there is no awakening.

Their faithful companion clung to them, and the warmth of his body was grateful, as they crouched low with the bitter ice-laden wind howling about them.

Their scanty stock of provisions was well nigh exhausted, when one of them suggested sending the dog back to camp. This was a forlorn hope, but it was the only chance they had. Quickly writing a few words on a leaf torn from a book, they made it fast around his neck, and encouraged him to start back on the trail.

The sagacious animal did not appear to understand, but after repeated efforts they persuaded him to go and he was soon swallowed up in the snow, the mist and the storm.

Two days and nights passed, during which these men suffered untold agonies. On the evening of the third day, when all hope had gone and they were resigned to their fate, from the drifting and blinding snow bounded their faithful dog, and close behind him came ready hands to minister to their wants.

The remainder of the story is simple. The whole party returned, having abandoned their useless quest, and on the last Topeka going south were two grateful men and a very ordinary looking dog. But "that dog will never want as long as we two live," said a grizzled and sunburnt man.—"Dumb Animals."

**PERFECT TRUST.**

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration to your neighbour's faults, and a certain candour and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own conceits.—Francois de la Mothe Fenelon.

"FAITHFUL."

Our Master does not care about quantity but motive. The slave with a few pence, enough to stock meagerly a little stall, may show as much business capacity, diligence and fidelity as if he had millions to work with. Christ rewards not actions, but the graces which are made visible in actions, and these can be as well seen in the tiniest as in the largest deeds. The light that streams through a pin prick is the same as pours through the widest window. The crystals of a salt present the same faces, flashing back the sun at the same angles, whether they be large or microscopically small. Therefore, the judgment of Christ, which is simply the utterance of fact, takes no heed of the extent, but only of the kind of service, and puts on the same level of recompense all who, with however widely varying powers, were one in spirit, in diligence and devotion. The eulogium on the servants is not "successful" or "brilliant," but "faithful," and both alike get it.—Alex. Maclaren.

**GOOD WORK NOT EASY.**

A young lady, attending one of our ladies' colleges, in describing to her mother one of her teachers, said, "He seems to be a man like father; he takes delight in doing hard things." Whether conscious of it or not, she paid her father and her teacher a high compliment. The world is full of people who are looking for soft places and easy times, and it is refreshing to meet one who actually takes a delight in doing hard things.

No good work is easy work. Martin Luther translated the Bible into the German language, and that translation is one of the greatest books of the world. He said, "I sweat blood and water in my efforts to render the prophets into the vulgar tongue. How difficult it is to make these Jew writers speak German." Sometimes he occupied several weeks in hunting out and meditating upon the signification of a single word. It was hard, but delightful toil.

It is never easy to climb a steep hill, but there is a glorious view from the summit. It is never easy to master a knotty problem at school, nor to overcome a bad personal habit, nor to effect a sweeping moral reform in a community, but the whole history of human advancement and civilization is simply a record of men and women who delight to do hard things. We might give dozens of instances, but we find the supreme example of all history in the Lord Jesus, who for the joy that was set before Him endured the cross.

**LIFTING BURDENS.**

While we bewail the pitiful phases of human existence and grow moody and morbid over what we call the misery of the world, let us try what effect lifting the burdens off the shoulders and hearts of our neighbors, high and low, rich and poor alike, may have upon ourselves and them. When once we have zealously set our faces to contribute our quota, to give our small mite to the ameliorating of the sadness which tempts us to miscall this beautiful place which is our portion, we are surprised to see how quickly we can evoke a smile. In ourselves—in the men and women of the world lies a power to largely change the conditions which make us call that sorrowful which God meant to be glad, or at worst peacefully content. The centering of all our interest upon ourselves, the giving up of our whole minds to regret and self-pity, not only clouds and darkens our own atmosphere, but even reaches a point where we separate ourselves from our dear dead by thinking far less of them than of our own loneliness and loss. Unconsciously many a widow, though she believes herself devoted entirely to the memory of her husband, is wholly absorbed in herself and shuts out the reflection of the joy she solemnly says she believes to be his portion. Truly as she shuts out God's sunshine by the crape which covers her face.

Poverty, the grind of hard work, loss, are not productive of a joyous spirit and a light heart. If they are our burdens, the least inspired can detect the folly of being under them, if they are our neighbour's, the dullest mind can see that every help our hand gives eases not this man's trial alone, but gives out a little joy to all in touch with him.

Either we are altogether hopelessly mistaken in every argument of the Christian theory of life, or it is unquestionably true that, whatever may

puzzle or discourage us, this earth was created for the beautiful abode of happy, grateful creatures who are sure that "light is stronger than darkness, that love and life are stronger than death, that good is mightier than evil, and will surely triumph in the end."

**TO CLEAN CILDED SURFACES.**

Dip a soft brush in alcohol to which a few drops of ammonia water have been added, and with it go over the surface.

Do not rub roughly or harshly. In about five minutes the dirt will have become soft and easy of removal.

Then go over the surface again with the same or a similar brush dipped in rain water.

Now lay the damp article in the sunlight to dry.

If there be no sunlight, place near a warm, not a hot stove, and allow to dry completely.

In order to avoid streaks, take care that the position of the article during the drying is not exactly vertical.—Detroit Free Press.

Children's Department**IF YOU WANT TO BE LOVED.**

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

**THE SYMPATHY THAT BINDS.**

A Christian lady was pleading with a poor, sinful girl, who had gone far away from her mother's God, to come to Jesus for pardon and peace. Suddenly the girl turned upon her.

"And have you been to Him?" she asked.

"Yes, indeed, I have," was the reply.

"And has He given you the rest?"

"He has. O, thank God, He has. He is my Saviour and Friend."

"Then put your arms about me and try to take me with you to Him," murmured the girl. "It would be easier to go with one who has been before."

It was the secret of success. Many will attempt to draw them out of evil courses who will be won by that "touch of nature which makes the whole world kin." Let it be rather, "Come, thou, with us, and we will do thee good." Another was rescued as she exclaimed, "I don't care what becomes of me!" by a gentle touch on the arm and the loving words of a stranger, who overheard and understood, "But I do."

It will be well to remember that Christ Himself was touched with a feeling of our "infirmities"—the word used in the original meaning sympathy.

"MOTHER'S WAYS."

Martha was frying doughnuts. She bent her slender form back to escape the sizzling, sputtering heat, while with her long fork she rescued the crisp brown circles from the bubbling fat, and deposited them in a large yellow dish. Dan, up from the field, stopped a moment to look at the picture before he said:

"Well, Matty, doughnuts? That's good."

"It's a scorcher out," he continued, perching on the white-scoured table and helping himself liberally from the heaping pan. "These are right nice, Matty. Most as good as mother's. You'll catch up if you keep on trying."

"A deeper flush than that born of the cook-stove and the hot day mounted to Martha's cheeks. Then a little gurgling sound held her attention, and the colour died away. It was a soft little sound at first, but it grew in volume until, losing all dove notes, it burst into an undeniable roar. Martha hurried out, returning with her small son, held in her proud arms, the baby tears already changing into smiles.

Dan bolted the last crumb and held out his arms. "Come here, buster! Hello! Going to punch your daddy?"

"Isn't he a darling? Did mammy's baby have a nice nap on the cool porch?"

"You didn't let him sleep outdoors?" said Dan. "It's the best place for him this weather." "There's sure to be drafts. Mother never let us breathe the outdoor air when we were asleep."

It was on the tip of Martha's tongue to say, "That's why you take cold so easily," but she held her peace. She stood at the window, hugging baby, as her husband walked down the pasture slope. Then she went to her room, put baby on the bed, and gave him a darning-egg to play with.

"I suppose she'd face him north and give him a rubber ring," she thought. "O baby, dear, I wish I could do something right!"

"Soda biscuit!" said Dan, the next morning, as he sat down to the breakfast table. "Mother's recipe?"

"Yes." "That's right. She made the best I ever ate. I'm going over to Houlton to-day, Matty. You won't be lonesome if I leave you alone, shall you?"

"Not with baby."

"He's only left two, if they weren't like his mother's," she said to herself, as she cleared off the table. "I wish I didn't mind. Good old Dan!" Suddenly an idea struck her.

"I'll give him a treat, though he'll be worse than ever. It's only a four-mile drive. Baby want to take a ride with mother?"

Nothing would have hurt Mother Wilde's warm heart more than to know that she, with her two hundred pounds of flesh and her brimming store of kindly intentions, was the skeleton in the closet of her daughter-in-law's domestic happiness. She had seen little of her son's wife. The wooing and winning had taken place in a distant town, and there they had boarded until Dan had bought a small farm a few miles from his old home. It chanced, from one cause and another, that Mrs. Wilde had not yet been in the new house.

"Mother!" cried Dan that night, springing up the steps in surprise. "Well, this is all right!"

"Matty wouldn't take no for an answer. She drove over in all the heat. Why, hain't the baby grown! He's the image of you, son, only he's got his mother's eyes."

"He couldn't have prettier ones," asserted Dan.

After supper Dan lingered in the kitchen. "I'm glad you brought mother over," he said to Martha. "You can learn a lot of things. Just ask her about corn-cake to-morrow. That was a bit soggy to-night."

The smile that played about Martha's lips spoke more of amusement than annoyance. Then she said:

"Don't say anything about it to her, Dan. Please."

"Why, of course not, Matty, if you don't want me to. But you'll never learn if you're proud."

"I wonder what he'd say if he knew that she made that corn-cake?" thought Martha, when Dan had joined his mother on the porch. "I'd rather he'd find fault with me than to tell him. She wasn't used to the oven; it wasn't a fair sample."

"You've got as nice a little wife as ever was," said Mrs. Wilde, as her son sat down beside her.

"That's so!" responded Dan, heartily. "You'll be a lot of company for her, and you can teach her your ways."

"Hasn't she got ways of her own?" returned his mother.

The next day Martha fell sick. "A bit run down," said the doctor. "Put her to bed for three or four days, and keep that shaver out of the way," pointing to Master Baby.

"It's a real stroke of luck that mother's here," said Dan. "You can just take it easy and get well. Mother'll look after me."

"He won't miss me a mite," thought Martha, and she choked. Then the choke turned into a smile as she remembered the corn-cake.

"Does Mattie set her bread over-night?" inquired Mrs. Wilde that night of her son. But Dan's masculine memory was not equal to the occasion.

"You do just as you always do, mother, and we shall get along all right. It will be a good chance to get things into shipshape order."

"Order!" exclaimed Mrs. Wilde. "There isn't a house in better order far nor near!"

"I guess there ain't much lacking," responded Dan. "But she does lots of things different from what you brought me up to. I tell her she ain't got your ways."

"You tell her that?" "Why, yes, but she's a bit touchy about it sometimes."

"Dan Wilde! You are a simple if you are my son!"

This was all the comment she made aloud, but when he left the room she continued the conversation with herself:

"So that's the way the wind blows! Dan's a regular old maid. I guess I didn't train him when he was little, but he was always so good. 'My ways,' indeed! Poor Matty! I guess this is my chance to work for weal or woe. Many a household's broken up for less than a mother-in-law."

Martha stayed in bed a week, growing rested and strong under tender ministrations.

"You make Dan so comfortable he won't miss me," she said, wistfully, one day.

"Don't you fret, Matty. Dan's awful fond of you. You ought to hear him talk about you."

A few days later Mrs. Wilde drove off in the afternoon stage. As the vehicle creaked its asthmatic way along the dusty road, the good woman's face took on a half-amused, half-pathetic expression.

"I don't know as I've done any good," she mused. "I know I haven't done harm, and that's saying something, for it lay to my hand if I'd been so inclined. I must own I was scared about the baby's sleeping outdoors. A draft's a draft the world over. But he's a stout little fellow, and I guess he'll stand it in spite of them. As for cooking—well, I never could have beat Matty, and Dan would have found it out; but men have to have things pounded into them! I hope it won't be laid up to my charge for deceit in willful underbaking and a heavy hand with the salt, and letting things get burnt on purpose. It goes against the grain to do discredit to your own cooking, with your eyes open, but I guess it paid."

"It seems real good to see baby fixed up once more," remarked Dan, as he sat down to the supper table that night. "Mother said she didn't have time to wash and iron his white frocks. She said you must be real smart to keep him so fresh. I told her I guessed you were."

"Seems like old times," he added. "Mother didn't use the good dishes."

The next morning Dan added the last drop of content to Martha's cup.

"I declare," he said, "I don't know when I've had such an appetite! Seems as if mother'd fallen off a bit in her cooking. Things didn't taste as they used. I've always thought her ways were all right."

But neither Dan nor Martha suspected that "mother's ways" included the broad and beneficent principle of giving up her own way.—Mary E. Mitchell, in "Youth's Companion."

A SCOTCH LADDIE.

While passing out of the Wynd church in Glasgow, Scotland, at the close of an evangelistic service, the writer heard a smothered sob coming from one of the pews near the door. The lights were low, but a boy apparently about ten years of age, but in reality was fourteen, was discovered. His head was bowed upon the back of the seat in front of him and he was weeping.

Touching him, I said: "What is the trouble, my boy?" I expected an appeal for aid, as was often the case. What was my surprise to hear him say with a broad Scotch accent, looking me full in the face:

"My sins, leddy!"

"Your sins," I said.

"Yes, leddy—has nae yon man been telling about them all the night?" referring to the sermon by Major Whittle, whom we were assisting that winter.

"But hear God's Word, which says, 'Though your sins be as scarlet, they shall be as white as

snow; though they be red like crimson, they shall be as wool.'"

"I ken that fine," showing his training had been in a Christian home, "but my sins are here," striking his breast with his hand.

I took my Bible and opened to John 5:24. "Read this verse for me," I said. He read slowly, with his grimy finger following the lines across the page of my clean, new Bible. "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." He gave me back the Bible in a listless manner, as much as to say: "Well, what of that?" "But," I said, "these are wonderful words. Verily, verily, means truly, truly for all our Lord's words were true. He was speaking to His disciples, but it was meant for us also. Truly, truly, I say unto you, He that heareth My word."

"Have you heard the words?"

"Yes, leddy."

"And believeth on Him that sent Me—Who sent Jesus into the world to suffer and die for our sins?"

"God," was his reverent reply.

"He that heareth My word and believeth on Him that sent Me hath everlasting life.' You have heard the Word, do you believe in God?"

"I do."

"Tell me, then, when do you have everlasting life?"

"When I dee" (die).

"No, my boy; wait, listen. This word 'hath' means now, this present moment. You do not have to wait for death to receive the gift of life everlasting; you have it when you believe and it is yours while you live and when you die, and on and on forever. But let us go on, for here is more of this precious message. 'And shall not come into condemnation (or judgment) for your sins but is passed from death unto life.'"

The anxious look was fading from his face, for he was beginning to grasp the truth. Looking up with a smile, he said: "Tell it again, leddy." So once more we read together the verse, and I explained as before. I had not gone far until smiles were replacing the tears on his face and at the close he quickly said:

"I see it. I believe and I hae noo the everlasting life and my sins are put awa." Then looking around for his Scotch cap, said: "Gie me my bonnet sae I can gang awa and tell my granny."

"Wait a moment," I said. "Shall we not thank God first?" We dropped on our knees, and there in the semi-darkness of the church before I could begin, he prayed in about these words: "I want to thank Thee, Lord, for letting the lady show me the way, for I now believe and my sins are gone, and I have the everlasting life. Amen."

Major Whittle and Mr. Stebbins had joined us in time to hear his prayer, and Major followed with a brief petition and benediction and my Scotch laddie hastened away "to tell his granny."

The next night as I took my place with the choir back of the pulpit, I saw my laddie again. He was neatly dressed in his Sunday suit. The night before he had come directly from the great iron foundry not far away, where he worked. His face was radiant, not only as the result of a thorough washing, but from the peace within. He had chosen the very front seat and by his side sat the old grandmother, with a white cap, or mutch, as it is called, covering the head and tied under her chin. Over her shoulders was a plaid shawl, probably the "tartan" of her clan, while folded about her neck was a white kerchief. A look of holy calm shone from her keen grey eyes, which to me meant answered prayer. Every little while the boy looked up to see if she was enjoying the service. The singing of the Gospel hymns was new to her, for she was from the kirk where psalms only are sung. Her only reply to him was a little pat upon his hand which rested on her lap. At the close of the sermon I went to speak with them. The boy met me and said, "I've brocht granny to ken ye."

The old woman took my hand in both of her hard working ones and with a deep courtesy raised my hand to her lips and kissed it, saying: "The blessings of an old Scotch buddie rest upon ye now and evermore for what ye did for my laddie. He was always a good child since his mother died, but was not converted! now I can dee in peace, for he knows his Lord!"

During the nights that followed (ere our mission closed, my laddie was there on the front seat, usually with another boy with him for me to "show the way."—Mrs. George C. Stebbins, in "New York Observer.")

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The Rev. Canon Body, of Durham, the well-known Missioner, died quite suddenly and unexpectedly at his home in Durham on Monday, June 5th, aged 71.

The new Bishop of Auckland, Dr. C. T. L. Crossley, was consecrated in Auckland Cathedral on April 29th, St. Mark's Day. The Bishop of Warapou, Dr. Averill, preached the sermon.

The Vicar of Selby, Yorks, Dr. Solloway, has reported to his parishioners the discovery in the old Abbey

Church of the Washington coat of arms, which was the origin of the United States flag, the Stars and Stripes.

The Bishop of West Virginia, Dr. Petrick, was presented recently with a handsome amethyst ring by the parishioners of St. Matthew's and St. Luke's, Wheeling, in commemoration of the 125th anniversary of his consecration to the episcopate.

A large sum of money has been placed in the hands of the Bishop of Washington, D.C., for a solid gold chalice for the Cathedral. The Bishop has employed the services of an expert designer to make the chalice. The Cathedral of St. John the Divine in New York has received a gift

the Coronation, was a few days previous thereto, presented at a meeting of the Archdeacons and the Rural Deans of the diocese, with a very handsome cope. The cope was a gift sent to the Bishop from friends all over the diocese.

The Right Rev. C. E. Cambridge, D.D., Bishop of Bathurst, in New South Wales, died recently. He went out to Australia in 1887, having been previously Vicar of Thurst, Canon and Prebendary of York, and Proctor in the Northern Convocation. He was, and had been, for many years the senior Bishop in the Commonwealth, and as such had the right to preside at the General Synod in the absence of the Primate, the Archbishop of Sydney.

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to Him, in all the ways He has appointed—in His Blessed Sacrament, in the solemn prayers of the Church, in the private and even, if I may say, in the unspoken prayers which, amidst all the occupations of life, will ascend from your own heart.—William E. Gladstone.

The Rev. J. R. Luxmoore (Vicar of Ashford, Bakewell) and Mrs. Luxmoore have recently celebrated their golden wedding. Moreover, on Whit-Sunday, Mr. Luxmoore completed 50

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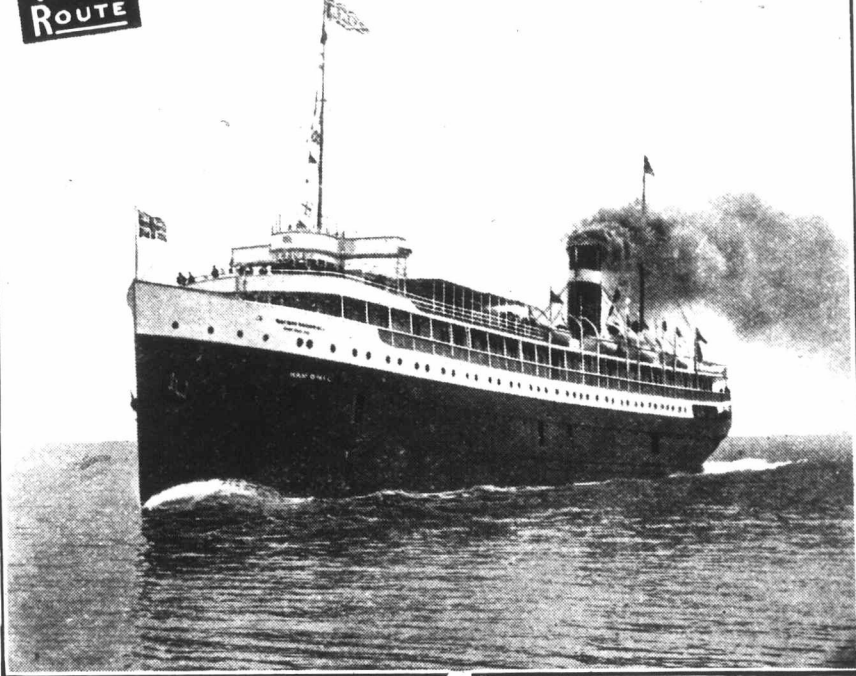
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of \$150,000 from Mrs. J. J. J. Blodgett, for a choir school. The building is to be erected at once.

A new clock has been placed in the noble tower of Laxfield parish church in the county of Suffolk, as a memorial of the Coronation of King George V. The clock was started by the vicar of the parish on Coronation Day.

The Bishop of Peterborough, who was one of the Queen's supporters at

The Rev. L. C. Wood, Vicar of Singleton, Blackpool, lately celebrated his ninety-second birthday. Mr. Wood has been Vicar of Singleton for sixty-eight years, and is still remarkably active, and takes his share of the parochial duties. He has always been greatly interested in agriculture, and is chairman of the Lancashire County Council Agricultural Committee.

The sacraments of the Christian Church are of enormous value in reiterating the truth that communion with God is the essence of religion; that a creed is merely an assistance, though an indispensable assistance, towards this communion; and that the communion itself is a most important factor in the deepest and most spiritual creed.—Bishop of Bloemfontein.

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years' work in the parish. In appreciation of these facts, a cheque for £360 and an illuminated address containing the names of 250 subscribers (including the Duke of Devonshire and Lord Kerry) has been presented to them.

The Rev. W. Ernest Stockley, for fifteen years a minister of the "Christian" denomination, and for the past two years pastor of the "First Christian Church" at Muncie, Ind., has re-

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signed his pastorate and has applied to the Bishop of Indianapolis to be received as a candidate for holy orders. For several months Mr. Stockley has been receiving instructions from the Rev. Edmund A. Neville, rector of Grace Church, Muncie, and makes the seventh denominational minister to seek orders in the Church through his ministry.

Friends and admirers of the work being done in the parish of St. Augustine's, Derby, have presented some most interesting Easter gifts to the enthusiastic vicar, the Rev. W. A. Knight. Situated in a rapidly-growing part of the town, St. Augustine has a working-class population of 9,000. Since the appointment of Mr. Knight the work has made wonderful progress. In eighteen months £7,000 was collected by Mr. Knight. New Sunday schools have been built, the church enlarged, and a new organ provided. The gifts consisted of a massive solid silver Communion service, a brass book-rest and altar cloth.

An interesting golf match was played the other day at Walton Heath in Surrey, between teams representing the Church and Non-conformity. The first named team, which was captained by the Bishop of London, won the match very easily. Ten of the clergy came from the diocese of London and two from the diocese of Southwark. One of the clergy who took part in the match was the Rev. E. P. Anderson, vicar of St. John's, Paddington, who acted as chaplain to the Bishop of London during the Bishop's first visit to the States and Canada.

A richly embroidered cope, the work of the Royal School of Art Needlework in London, has been presented to the Bishop of Ripon for the use of himself and his successors in the See by Lord Masham. The gift is to be a memento of the Coronation. The embroidery is worked on a ground of violet satin damask, and the design introduces the rose, shamrock, and thistle. On the hood the design shows a Maltese cross and scroll work. In the front, on each

side are embroidered orphreys, below which appear the arms of the see of Ripon on the one side, and of the present Bishop on the other. Underneath an open Bible is introduced to indicate the Bishop of Ripon's office as Clerk of the Closet to the King, by virtue of which that prelate bears the Bible in the Coronation Service.

The new headmaster of Winchester College in succession to the new Bishop of Southwark is Mr. Montague Rendall, brother of Mr. Vernon Rendall, editor of the Athenæum. He has been second master under Dr. Burge and was his deputy during a prolonged illness. For an assistant-master to be promoted to the headmastership is a very rare event in the case of public schools; but, says the "Westminster," there are plenty of precedents at Winchester. Dr. Moberley was succeeded by "George Ridding," as he was always called, the second master, who afterwards became Bishop of Southwell. Mr. Rendall, will be an addition to the long line of athletes who have achieved distinction in the scholastic world, for at Cambridge he won his "Blue" in Association football.

A very pleasing gathering took place on Monday evening, June 19th, in the Chapter House of the Southwark Cathedral, when Bishop and Mrs. Talbot were made the recipients of diocesan presentations with an illuminated address, and Dr. Talbot was presented with a motor car and the Hon. Mrs. Talbot with a cheque for £100 for the purchase of a horse. The meeting was presided over by Sir W. J. Lancaster, and speeches were made during the evening by him, by the Archdeacon of Southwark and by the Bishops of Winchester and Southwark. The balance of the money which has been collected for the purposes of the presentation, is to be used to provide eight figures

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for the niches in the reredos in the Cathedral Church of Southwark, which Bishop Talbot loved so well and which he has done so much to restore and beautify during the fifteen years of the tenure of the See.

St. Bride's, North Ballachulish.—Some improvements have been added to this beautiful little church. The canopy over the altar has been regilded, and the space below it, formerly covered by dossals of various colours according to the Church seasons, has now been filled in with a handsome 15th century design in oak, in dark and light shades. The front of this is the tabernacle and canopy on four pillars, all newly gilded and standing out in contrast to the oak background, which is left plain. The organ, given more than 30 years ago by the late Mrs. Chinnery-Haldane, has been entirely restored by Messrs. Ferguson, of Edinburgh. Some new pedal pipes have been added, also "Oboe" and "Tremulo" stops, and new bellows. It was finished for Whitsunday, and re-opened at the 11 a.m. Sung Eucharist. The cost of these improvements was met by friends and members of the congregation, both rich and poor, without the aid of bazaar or sale of work.

The Irish House of Bishops met in Dublin on June 14th and elected the Very Rev. J. H. Bernard, D.D., the Dean of St. Patrick's Cathedral, Dublin, to fill the vacant See of Ossory. Dr. Bernard is a most distinguished clergyman who is widely known, and by his elevation to the Episcopate the whole Church must



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surely gain. The Bishop-designate was born in 1860, and is therefore exactly the same age as the new Dean of St. Paul's Cathedral, Dr. Inge, another very distinguished Churchman. He is a graduate of Trinity College Dublin, where he took his degree in 1883, after a most brilliant course, during which he gained several University prizes. He became Junior Fellow and Tutor, 1884; D.D., 1892; Hon. D.C.L., Durham, 1905; Hon. D.D., Aberdeen, 1906; Archbishop, King's Lecturer in Divinity, 1888; Select Preacher, Oxford, 1893-95; Cambridge, 1898, 1901, 1904; Donellan Lecturer, 1895; Treasurer, St. Patrick's Cathedral, 1897; Dean, 1902; a position which he now vacates to enter the Episcopate. He has written a number of books which are well-known throughout the British Isles.

The memorial raised by the present Archbishop of Canterbury to his five predecessors buried in Addington Churchyard, Surrey, is now completed. This very beautiful work of art consists of a cross, rising to a height of 20 feet, which stands on an octagonal base placed upon a platform of three steps. In five of the eight panels occur the armorial bearings of the five Archbishops on shields, surmounted by Arch-episcopal mitres, while on two of the remaining panels small shields are placed, symbolizing the Church at rest by the arms of St. Augustine of Canterbury, and the Church militant by the arms of the present Archbishop. Beneath the first of these shields is inscribed verse 30 of Acts xiii., below the other verse 16 of Ps. xc. On the eighth panel are the words of dedication, "To the glory of God and in pious memory of the five Archbishops buried in this churchyard." A further inscription, running round the base beneath these three panels, reads, "Relinquitur Sabbatismus populo Dei." Small gargoyles project from the angles of the octagon between the gables above the eight panels. In front of the cross, on a bracketed pedestal, stands a figure of the Good Shepherd carrying a lamb, and with His right foot on the head of a serpent which encircles the stem of the cross beneath. This is all intended to illustrate the words inscribed on the circle, "The Good Shepherd giveth His life for the sheep." On the reverse is a representation of the Agnus Dei in a circle, round which and on the back of the circle are the words, "Behold the Lamb of God which taketh away the sin of the world." Altogether it is a fine conception and well executed.

In connection with the appointment or the election of ladies to the position of churchwardens, the following amongst others, have taken place this year in England:—For the thirteenth time, Isabella, Marchioness of Exeter, has been elected churchwarden for the parish of Deeping, St. James. Miss F. J. Verrall has for the third

time been re-elected for the parish of Walsgrave-on-Stowe, Warwickshire. The rector of Grafton, Sussex, has appointed Mrs. James Buchanan as his warden; and at Christchurch, Newport, Miss Jones was re-elected people's warden. While lady churchwardens have become fairly common, it would seem that an innovation has taken place at Findon, Sussex, where two ladies—Miss Hemsley and Miss Allen—were appointed "sidesmen."

The Christian's fellowship with God is rather a habit than a rapture. New mercies give new meaning to old praises.—Alexander MacLaren, D.D.

Some one must begin to love. Why not you? Never mind the old grudge. Forget yesterday.

The greatest victories and defeats are on the lone arena of the human heart.—Bishop Warren.

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