

# Canadian Churchman

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

ESTABLISHED 1871

VOL. 39

TORONTO, CANADA, THURSDAY, JULY 4th, 1912

No. 27

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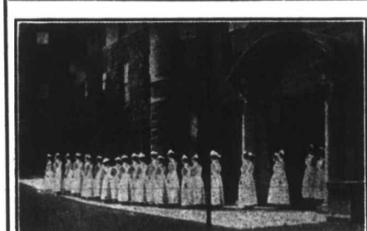
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 4, 1912.

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July 7.—Fifth Sunday after Trinity.

Morning—1 Sam. 15:1—24; Acts 13:26.  
 Evening—1 Sam. 16 or 17; Matt. 2.

July 14.—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 18:1—24.  
 Evening—2 Sam. 12:1—24, or 18; Matt. 6:19—7:7.

July 21.—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Acts 21:37—22:23.  
 Evening—1 Chron. 22 or 28, 1—21; Matt. 10:24.

July 25.—St. Jam. A. & M.

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

July 28.—Eighth Sunday after Trinity.

Morning—1 Chron. 29:9—29; Acts 27.  
 Evening—2 Chron. 1 or 1 Kgs. 3; Matt. 14:13.

### AN OFFER TO ALL.

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

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#### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.  
 Processional: 384, 386, 397, 646.  
 Offertory: 573, 599, 601, 653.  
 Children: 261, 693, 694, 701.  
 General: 580, 654, 660, 664.

#### 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.

### ANOTHER NEW COLUMN.

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

### GENERAL BOOTH.

The Canadian Churchman sympathetically gives herewith the pathetic cable sent to us from this aged servant of the Master:

By Cable.  
 London, England,  
 June 4, 1912.

My Dear Comrades,—If the unexpected blow regarding the loss of my eyesight has not actually fallen, as the newspapers have stated, it is hovering dangerously near. Instead of the restoration of sight for which I had hoped, and for which I know you have so earnestly prayed, the doctors tell me I am on the very eve of entire darkness.

In a few brief hours my comrades may be under the painful compulsion of announcing that The General is hopelessly blind. In that event, what an indescribably painful loss will be mine, never again to see the light of day, or behold the countenances of my friends, or look into the sympathetic eyes of my comrades; never again to witness that which for over sixty years has been to me the sight of sights—men and women kneeling at the Mercy-Seat.

Then, too, I have lost the hope of being able with any facility to write, while it will be an absolute impossibility to read well.

Pile up all my losses, they are many and serious, I admit; but look at the mercies left me!

First, there is my confidence in God. I am not going to allow the existence of a few things which are in conflict with my judgment to interfere with my confidence in His wisdom—confidence that is inspired by a lifelong knowledge of His loving care.

Then, I have not lost the assurance of my own happy relations with my Heavenly Father. I have not lost the confidence and love of my own dear people. I have not lost the inestimable blessing of life.

I want the continued loyalty of my own people, and the heartier co-operation of all men and women whose hearts are fired with the same purpose as my own.

In a few weeks' time I hope to be found once more on the battlefield.

Anyway my dear comrades, in the light or in the dark, you may count upon your General to trust in God and go forward!

William Booth.

### "THUNDER ON THE DOWNS."

The above is the title of a poem by Laurence Binyon in the current Fortnightly, some passages from which seem worth quoting. He questions sternly the England of to-day, then adds:—  
 Another England in my vision glows.

Her own soul hath made her free,  
 Not circumstance; she knows no victory  
 Save of the mind: in her is nothing done,  
 No wrong, no shame, no glory of any one,  
 But is the cause of all and each, a thing  
 Felt like a fire to kindle and to sting  
 The proud blood of a nation.

Hearts of youth  
 High-beating, ardent, quick in hope and truth  
 And noble anger. Oh wherever now  
 You dedicate your uncorrupted vow  
 To be an energy of light, a sword  
 Of the ever-living will, amid abhorred  
 Din of the reeking street and populous den  
 Where under the great stars blind lusts of men  
 War on each other, or escaped to hills  
 Where peace the solitary evening fills,  
 Or far remote on other soils of earth  
 Keeping the dearness of your father's hearth  
 On vast plains of the West, or Austral strands  
 Of the warm under-world, or storied lands  
 Of the Orient sun, or over ocean ways  
 Stemming the wave through blue or stormy days,  
 Wherever, as the circling light slopes round,  
 On human lips is heard an English sound;  
 O scattered, silent, hidden and unknown,  
 Be lifted up, for you are not alone,  
 High-beating hearts, to your deep vows be true!  
 Live out your dreams, for England lives in you.

### INDIAN HOMES.

The M.S.C.C. report for Algoma makes this gratifying announcement:—"In one department of our Indian work we find cause for thankfulness and hope. Our Indian homes, the Shingwauk and Wawanosh, are not only still alive, but are doing well again and regaining something of their old-time efficiency and vigour. Mr. Fuller has proved himself remarkably adapted for the office of Principal." These homes had in days gone by a great reputation and did good work. Their pupils may be found now in various Indian reserves, and their Christian training makes them an uplifting influence among surrounding Indians. Those who are interested in Indian missions will be glad to hear of the revival of these homes. While we speak of Indians, can the present Dominion Government devise some scheme by which the Indians may be taught how to drain and cultivate their land? It is pitiful to see such splendid farming land, as may be seen on Sarnia and other reserves, lying useless. Could not white men, under proper restrictions, be allowed to put these Indian lands in order and show the Indians how to do good farming? Here is an open field in which the Borden government might cover itself with glory.

### THE EARLY BRITISH CHURCH.

Few of us take the trouble to consider what could have been the result of the first Christian mission in Britain and what were the books from which they were taught. In a recent publication, "Christianity in Early Britain," by the late Hugh Williams, the author concludes that Britain received its earliest copies of the Scriptures from Gaul and that these differed from the accepted Latin versions, and agreed with that in the Greek Testaments of Westcott and Hart and others, and in the margin of the Revised Version. The author gives in this book word pictures of the early congregations:

"Suppose a British Christian congregation to meet in the house of a rich Romano-Briton about A.D. 200, say at the spacious Roman house discovered at Regni near Chichester, or in an ecclesia at London, or in the municipium of Verulamium, or in the more important colonia of Colchester (Camulodunum), the language used in the service would be Latin, the Scriptures read would be the Old Latin version. The congregation is something more than an aggregate of individuals, it is, to borrow Tertullian's words, a corpus, an organized body, so formed 'by common religious feeling, by unity of discipline, and by the covenant of hope.' The con-

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gregation beset God by common prayer, a kind of violence that is pleasing unto Him; there is reading of 'the divine writings' and sermons; 'with the holy words,' he says, 'we nourish our faith, elevate our hope, confirm our trust, and no less render close our discipline.' . . . But look at such a congregation—a living being, as so pointedly suggested by the quotations above, the symbol and agent of high spiritual purposes including prayer, worship, edification, strict discipline, extensive deeds of charity."

#### WOMAN'S POWER OVER THE SCHOOLS.

We read that in France the women are heading a movement which may lead to a more sincere and spiritual religious life than that which existed in France some fifty years ago, and better than the now religious life and teaching which has superseded it. A society covering France has been formed of women belonging to every rank in the social scale. They recognize results. During the last ten years population has been stationary but crime in France has trebled and juvenile crime is five times as great as it was a generation ago. But with such a population as France has now, there must be a larger proportion of old and a lesser one of young people. The wives and mothers are now determined to have a reform in the school teaching which is turning so many into young criminals and others into the slaves of the meaner and more despicable vices born of truthlessness and immorality. Would it not be well if our wives and mothers looked more sharply than they do upon the influences which environ the children in the schools which they attend? Some are doubtless excellent, but others are the reverse.

#### SUNDAY SCHOOLS AND CRIME.

A flood of light upon the making of young law-breakers on this continent has been thrown by the Literary Digest. It takes up, as a text, the testimony of a Brooklyn judge, Fawcett, who said: "Approximately 2,700 cases have been brought before me in my five and a half years' service on the bench. During all that time I have never had to try a man who was at the time of the alleged offence, or ever had been, an active member of the Church." Under the name of Church the Judge includes all the Christian bodies. He has so much confidence in the value of Church organizations that the boys put on probation are required to attend Sunday School and Church, and he said they rarely relapsed after doing so. The fence corners in the country and the streets of the cities are full of idle boys on Sunday, and it is said in this article that from these are recruited our future criminals. Is it not possible to bring the common schools on this continent more into harmony with Church and Sunday Schools.

#### PERE HYACINTH.

A long life of many vicissitudes was ended when Père Hyacinth died in Paris in February last. A man of many gifts and wide far-reaching views, he was a loyal member of the Roman Church, well known and highly esteemed by men of other communions.

When it became clear that the proclamation of the Dogma of the Infallibility of the Pope was inevitable, Père Hyacinth made his protest by resigning his posts and going forth into the world not knowing "whither he went." Many sympathized with, but few imitated, his rare courage.

A writer in a recent review says that he was a Roman Catholic priest to the end, maintaining the position into which he was "baptized and ordained."

He thus had every reason to respond when, in 1897, an attempt was made, with the concur-

rence of Pope Leo XIII., to smooth the way for his return to the Roman fold, but on the point of the "Decree" he remained inflexible.

"The Testament," written in his sixty-sixth year, 1893, may be taken as his final message to the world, as the following brief extracts show:—

"I have never denied Catholicism, nor answered the anathemas of which I have been the object. . . . We must hold fast to the Biblical origins of our religion; but their revelation is not the only one. God did not leave the nations without a witness for Him. . . . Science also is a divine revelation. . . . We must not dwell upon an everlasting doom, either in this world or the next; the gates will open, as the Master taught, through a sincere conversion, even to the worst of sinners, and the Kingdom of God be established."

"The Christians of the future will reconcile the various elements of human life which seem now to be divided: Nature with grace, work with prayer, the needs of the body with those of the soul, labour with capital; and the power which will reconcile them is a true, united, and reformed Christianity."

#### JAMAICA.

##### Standing of Various Religious Bodies.

The Government has just issued a detailed return, with complete summaries under different headings, of the census taken on April 3, 1911. It is interesting to note that the total cost to the island of the census in all its completed detail, amounts to rather over £6,000.

As has already been stated in the Gleaner, the total population of the island of Jamaica is 831,383, as against 639,491 twenty years ago. We give below a complete return of the results under the column Religion:—

##### Religious Statistics.

Church of England	266,478
Baptist	195,053
Wesleyan Methodist	83,228
Presbyterian Church of Jamaica	50,335
Moravian	36,228
Roman Catholic	24,619
Christian	21,218
Congregationalist	13,165
United Methodist	10,420
Hindu	9,211
Church of Scotland	6,305
Others, less than 1,000 each	5,486
Seventh Day Adventist	3,955
Evangelistic Mission	3,143
Salvation Army	2,878
Friends	1,535
Jewish	1,487
Bedwardite	1,135
No religion	22
Not stated	95,502

Two things call for special mention in this list: the very large proportion of the population—nearly one-third of the whole—who return themselves as belonging to the Church of England, and also the very small fraction who are deliberately entered as of "No Religion." The last time a religious census was taken in Jamaica was thirty years ago. The Church of England returns then were less than one-half what they are now; the population then being about two-thirds of its present total. For in 1881, with a population of 580,804, the Anglicans were returned at 116,224, just one-fifth of the whole. Now they have reached almost one-third of the entire population in Jamaica.

##### In Kingston.

In Kingston, the figures are of special interest, and show how steady the work of the different religious bodies has been; for out of a total population in the city of 59,674, only 2,358 are returned as "not stated," so far as religion is con-

cerned, while only three persons in the city return themselves as of "No religion." Here, as in other places, the Anglican Church leads, numbering twice as many people in Kingston as any other religious body, the Roman Catholics and Methodists coming next in order so far as numbers are concerned.

The whole return is deeply interesting to read, and shows how great a debt the people of Jamaica owe to the untiring zeal of the different religious bodies that have done so much to make the history of the island what it is.

#### ARCHBISHOP MATHESON'S CHARGE.

##### Many of the Primate's Strong Words.

Reverend Brethren and Brethren of the Laity:—Another annual meeting of our Synod has come to us. May we enter upon its deliberations in a spirit of united devotion so that when it is over, it may leave behind it pleasant memories, inspiring hopes and the record of some important forward movements for the well-being of the Church. We have enjoyed the great privilege of having with us at the Quiet Day yesterday and at the opening service last night, the Bishop of Algoma, a valued leader of the Church in the Ecclesiastical Province of Canada. We had looked forward to much helpfulness from his quiet power, his profound thought, his wide culture, his ripe experience and his deep spirituality. We have not been disappointed and I know that I express what your hearts feel when I say that we thank God for having spoken to us so convincingly and so effectively by the mouth of his dear and devoted servant. We shall not soon forget the spell of his earnestness, the inspiration of his presence and the power of his words.

Looking over the past year, while Winnipeg, our See City, and the capital of our Province, together with other larger centres, has continued to expand in a wonderful degree and increase in wealth, in other districts conditions have been such that the Church has had all it could do to hold its own. High hopes were entertained in the early part of last season as to the outcome of the crops, but owing to untoward weather conditions in the autumn, the result was not uniformly satisfactory. The farmers in not a few districts were very late in harvesting their grain and threshing was continued well on into the winter. Added to this, there came transportation difficulties at some points from scarcity of cars. In the northern part of the Province and the Red River Valley, crops were abundant, but in portions of Southern Manitoba they were disappointing and in some limited areas, almost a total failure. The consequence of this has been that in some of our Parishes and Mission districts, our people have not had the means as available as usual for the maintenance of the Church. Besides this, we are continuing to suffer from the difficulty to which I have made reference in my Synod addresses for the past two or three years, namely, the removal of so many of our Church people to the new Provinces in the West, to British Columbia, and in many instances, to larger commercial centres in our own Province. A great many of our pioneer farmers, after making a competency for themselves, are selling out and migrating to the points I have spoken of. I had hoped that this would cease to a large extent before this, but I have reason to believe that there have been more serious depletions from some of our congregations during the past year than ever before, and some of the town and village congregations have been more affected than ever. The result has been felt in two directions among others. Several congregations have experienced much greater difficulty in maintaining a resident clergyman and some of the parishes, hitherto self-supporting, have been constrained to seek Synod grants to enable them to meet their obligations. The other direction in

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which it has been felt has been in the diminutions in some cases in the contributions to the H.M. Fund, and generally in the failure to meet the increased obligations to that Fund caused by the relinquishing of the M.S.C.C. grant to our diocese. This has created a situation which is likely very soon to prove serious if it is not relieved. I wish to impress upon the members of the Synod and through them upon the Church people of the diocese, that very strong measures will have to be taken when the next H.M. appeal is made, to rise to our obligations in a way that we have never done before. We should not contemplate even the possibility of curtailing the range of our work. Where economy is possible, it should be exercised and, where retrenchment seems judicious, by combining stations, etc., it should be carried out, but wherever we have churches and the equipment for carrying on the work of the Church, and wherever we have left a reasonable number of Church-people to be shepherded, services of the Church should be maintained. We are still a young Province, and our land is not surpassed in quality by any in the whole North-West, and this decrease in population in some of the country districts and in the villages, can only be temporary. At the beginning of each year, let not only the Synod, but every parish not merely take a retrospect over the past year, but prepare a budget of the requirements for the ensuing year and lay out business plans for meeting these requirements, for local purposes, for mission purposes, and all the schemes of the Church. Then let a systematic canvass be made of every member of the congregation for his contribution to meet what is required. Then let the Duplex Envelope be adopted or some other means of systematically calling in the promised subscriptions. I am well aware that all this means work but success cannot be achieved at a less price.

### Episcopal Acts.

During the year I visited sixty-three centres for confirmations and confirmed about eight hundred candidates. The following churches have been consecrated by me during the year:—St. Mark's, Clandeboye; St. Augustine's, Plumas; St. Luke's, Souris, (addition); St. Peter's, Lily Bay; All Saints', Dominion City; St. George's, Fox Warren; St. Peter's, Balmerino.

A year ago I spoke of the necessity of adequate Church extension in the city of Winnipeg and suburbs, and I am glad to be able to report that with the erection of a good church at Transcona and one at Pine Street, Winnipeg, we have been able to occupy two more new centres of work. The rector of St. James' has also put up a Sunday School building at Douglas Park and started services at that point. All through the winter, services have been held by the Cathedral staff in East Kildonan, and we hope that during the summer a Church will be erected there. All these additions, together with the projected building of new churches at All Saints', St. Matthew's, and St. Margaret's, and with the probable enlargement of St. Alban's will supply all the Church accommodation which we need for the present in Winnipeg.

### St. John's College.

As there seems still to be some uncertainty as to the ultimate action of the University in regard to its site and as appearances seem to indicate that even if eventually it should move to Tuxedo Park, it will have to remain where it is for some time to come, the Council of the College has decided to make increased provision for the accommodation of its students adjacent to the old site at St. John's for the next few years.

### Death of Bishop Holmes.

Our Ecclesiastical Province has lost within the last few months one of its most valued workers in the sudden passing away of Dr. Holmes, Bishop of Athabasca. He was not only a man of outstanding ability as a leader and ruler in the

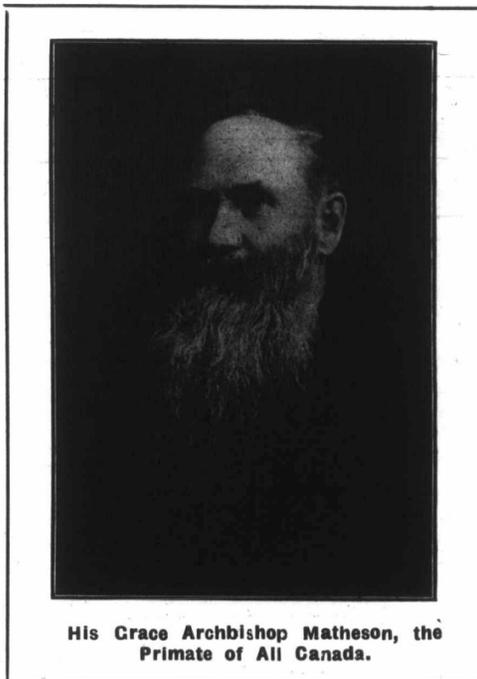
## CANADIAN CHURCHMAN

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Church of God, but he was a most devoted missionary who gave himself with unstinting self-surrender to his work. His genial and winning personality, combined with a deep spirituality won for him the affection and love of all to whom he ministered and rendered his ministrations exceptionally effective. His Episcopal visitations were said to be of the nature of Missions of spiritual help, and they left behind them a benediction of profound influence wherever he went. As an advocate for the cause of Missions he had few peers as a most convincing speaker and alike on the Mission platform and in the pulpit his place will be difficult to fill. We extend to the bereaved sister diocese our heartfelt sympathy in the loss of its chief shepherd.

### Resignation of Archdeacon Phair.

Archdeacon Phair, who has occupied the position of Archdeacon of Islington since 1888, has felt constrained, owing to his advancing years, to resign the Archdeaconry. The Archdeacon came to this country in 1864 and entered upon Indian Mission work, serving at Fort Alexander and on the Rainy River. During all these years he has, as Missionary and Superintendent of Missions, represented that noble Society which has done so much for the planting of the Church in this land, the Church Missionary Society. After his long



His Grace Archbishop Matheson, the Primate of All Canada.

period of service to the Church, I am sure that the Synod will join with me in wishing the Archdeacon rest and refreshment in his retirement and the realized sense of the abiding presence of his Lord "as his day draws toward evening."

### Vacations for Clergymen.

The laying aside of not a few of our clergymen recently through the impairing of their strength by overwork suggests the propriety of some arrangement by parishes of providing an annual period of rest and change for their incumbents. Whenever a clergyman assumes charge of a parish some stipulation should be made for releasing him for a short change and rest, once a year, without placing him under the necessity of bearing the expense of supplying a substitute.

### Proposal for Division of Diocese.

At our meeting a year ago, the question of the division of the diocese was discussed. I then stated very frankly my reasons for considering it inadvisable to press the question at what I deemed a financially critical stage in our history. My view was that it was inopportune to disturb existing organizations while many of our

parishes were being weakened financially by removals of supporters and while the diocese was adjusting itself to the new conditions created by its becoming independent of aid from the M.S.C.C. I have not changed my views on the matter in the slightest degree. In accordance, however, with my promise a year ago and with my intention expressed at the time of the last meeting of the Provincial Synod when a committee was appointed to look into the readjustment of diocesan boundaries, I brought up the question of the division of our diocese at the recent meeting of that committee held in Regina in January last. I also presented at that meeting a tentative suggestion as to the lines which the division might follow. The lines of division were accepted by the committee.

### Elkhorn School.

For the information of the Synod I wish to repeat that the Federal Government has not as yet completed the arrangements for handing over the Elkhorn School to the Church. From recent correspondence with the Department, I have gathered that the money for the necessary improvements to the buildings, etc., has been placed in the estimates and voted, and that it is expected that at no distant date the transfer will be effected. I am informing the Department that considerable notice must be given to the authorities of the Church of the date of the transfer, and I am inclined to the opinion that when it does take place, it should be at the beginning of a financial year.

### Ne Temere Decree.

Few meetings of Synod or any other Church gatherings have taken place during the past two years, at which some reference has not been made to the Ne Temere Decree. I have so far refrained from discussing it at our Diocesan Synod for the simple reason that I considered it was a matter that could be better dealt with by the Supreme Council of the Church, the General Synod. That body, after due consideration of it, placed the matter in the hands of a wisely selected and able committee. That committee, after a most exhaustive review of the history of the Decree and of the baneful consequences of its application, joined with the representatives of other Christian bodies in an appeal to the Federal authorities for the enactment of a uniform marriage law for the whole Dominion of such a nature as to secure the absolute stability of the marriage status throughout the whole Dominion when legally consummated. We can only in the meantime await the result of the action of the Government, and in a matter of such vital importance to the happiness and welfare of the citizens of our Dominion, we can surely look forward with confidence to a solution of the difficulty, that will be satisfactory and that will remove the possibility of the continuance of this awful menace to the integrity and sanctity of family life and the sacred observance of the family tie which lies at the foundation of our Christian citizenship. I would like to say this, however, and say it very seriously. Out of all the discussion and heart-burning anxieties which have arisen around the operation by a Branch of the Church Catholic of this Decree, I do hope that some good will come in the direction of the exercise of much greater care on the part of those qualified to solemnize marriages, to inquire more fully as to whether there is any cause or impediment why the parties should not be joined together in matrimony. The mere presentation of a license may render a minister immune from wrong-doing in the eye of the civil law but not in the eye of God. There is a higher law than the civil, which must not be lightly transgressed by a priest of the Church or a minister of the Gospel. Cases have come under my observation of marriages solemnized without a word of inquiry by ministers of a professedly holy religion, which registered unions which could not have been anything but unholy in the sight of God. While we may see many evils

in the operation of the Ne Temere Decree, and while we join hand in hand in a strong effort to remove these evils, let us also see in it a latent protest against the too hasty solemnizations of marriages without due inquiry, which happen with only too painful frequency.

#### Mission of Help.

A year ago I referred to the proposed Mission of Help for our Ecclesiastical Province, and since then I have issued a pastoral on the subject, and authorized a special prayer for use. It is earnestly hoped that preparations are being made throughout our diocese for the fullest possible availing of ourselves of the benefits of the Mission. We are within three months of its opening. Special missionaries will occupy the following centres:—Winnipeg, (in nine churches); Brandon, (in two churches); Portage la Prairie, Manitou, Selkirk, Boissevain, Souris, Virden, Carman, Minnedosa, Birtle, Dauphin, Stonewall and Carberry.

This Mission of Help has been the result of much preparation and earnest effort. It will mean a large outlay in money and time. Let not all this be spent in vain but be as freely used as possible by every parish in the diocese.

May God be with us in our meeting of Synod, supplying us with all we need for making our deliberations fruitful for much good to our Church and diocese.

### CO-OPERATION IN THEOLOGICAL TRAINING.

Elson J. Rexford.

A very interesting experiment is being worked out by the four theological colleges affiliated with McGill University. A series of inter-collegiate lecture courses has been adopted which it is believed will greatly increase the efficiency of the work done by these four colleges without interfering with the special interests which each institution is expected to serve.

This important movement originated with a group of prominent laymen representing the communions with which the four theological colleges are connected. They organized a committee of conference consisting of five representatives, clerical and lay, from each of the communions interested, for the purpose of studying the conditions and possibilities of co-operation in theological training.

The deliberations of this committee and its sub-committees extended over several weeks, and when it had formulated its conclusions, influential deputations were formed to present the proposed scheme to the governing boards of the four colleges interested.

After full consideration each of the governing bodies approved of the proposed plan in general terms and appointed five representatives to form a joint committee of conference to work out the details of the scheme for final adoption.

A prospectus for the session 1912-1913 has accordingly been issued under the sanction of the four theological schools, namely, Congregational, Diocesan, Presbyterian and Wesleyan, for a series of inter-collegiate courses of theological study under a staff of sixteen professors who give their whole time to this work.

The main features of this plan of co-operation may be stated as follows:—

1. The scheme of co-operation does not involve an amalgamation or union of existing institutions.
2. Each college retains its own autonomy and individuality, and controls its own management, appointments, curriculum and finances; agreeing, however, to confer with the Central Board in reference to further appointments to its own staff.
3. Each college reserves for special treatment by its own professors such subjects as it deems expedient.

4. The authorities of each college determine which of these inter-collegiate courses shall be chosen by its students to meet the requirements of its own curriculum.

The arrangements for the coming session, which opens October 1st, provide that our Diocesan College shall reserve for its own special teaching the following subjects: Liturgies, pastoral theology, doctrine of the Holy Spirit, the Church, the ministry, the sacraments, New Testament exegesis, Anglican Church history, English Bible, while the inter-collegiate courses of study provide for such subjects as Old Testament, New Testament introduction, general Church history under our own professor; history of doctrine, philosophy of religion and apologetics, history of religions, systematic theology in part, patristics, homiletics in part, sociology, Christian ethics, Christian missions, Sunday School work and elocution.

Such a scheme manifestly presents advantages and disadvantages, but a careful consideration of all the conditions and circumstances has led to the conviction that the teaching force of the four colleges can be combined so as to greatly strengthen the work of each college without interfering with the special interests which each college is expected to serve. The great object in view is the economical use of the present teaching force of the several colleges with the view to increased efficiency. Under this scheme the Diocesan College will be able to offer during the coming session an enlarged curriculum under fourteen professors who through division of labour will be specialists in their several departments.

An extended curriculum under a large staff of lecturers specializing in their respective departments should appeal to candidates who are desirous of securing thorough equipment for their life's work; and especially to graduate students who are capable of taking advantage of a wider curriculum of studies. The development of this scheme during the coming session will naturally be watched with keen interest by members of our Church. Although this scheme of co-operation has been recently completed strong commendations of the general principles involved in the scheme have already been received from representative Churchmen in the Mother Land as well as of our own Canadian Church.

The daily press of Tuesday, 25th, announce the practical accomplishment of the above, Dr. Munson Hill being chosen first Dean of the Faculty.—Ed.

### SUNDAY SCHOOL BY POST.

The work of the Home Department has been carried on during the past year in the Diocese of Saskatchewan with perhaps more visible signs of success and appreciation than at any previous time since its commencement in 1908. These, we trust, are only the outward tokens of a deeper spiritual blessing which is being experienced in many of the homes where the Sunday School by Post has become a familiar friend.

The names of 162 members were added to the register; total enrolled, March 17th, 1912, stood at 350. There are very few families now who do not write regularly, sending in their marked envelopes as report of work done, enclosing offerings if able to do so. But inability to give money is never a barrier to membership. The only cause for the removal of names is lack of interest and neglect of study. It is confidently hoped that during the present summer many new members will be enrolled by Emmanuel College students and the clergy while at work in the country missions.

The offerings have increased considerably, and amounted at the close of the year to \$50.05. The children's offering to the M.S.C.C. rose to \$10.01. Nearly 200 letters have been received, many of

them containing most encouraging messages. Two of these will tell the children's side, for instance: "I like the Sunday School by Post fine," and "The boys enjoy their lessons ever so much." Then from the parents' side: "My husband and I take a great interest in making the children learn their Sunday School lessons. We really cannot express in words how glad we are to receive the papers you send." Also, "I myself look forward to Sunday afternoons when I can spend an hour with them over their lessons; it helps me as well as them." Beginning with last May, all Sunday School supplies have been sent direct from superintendent to parents. This has, of course, increased the necessary office work greatly. In answer to an appeal for help, Miss Field, one of the honorary lady workers of the diocese, on her return from a holiday at home, very kindly offered to render all needful assistance, thus greatly relieving the pressure and making further development possible.

Another point to be noted with thankfulness is the increased financial aid from friends both in England and Canada. In 1911, \$14.35 was received from this source, but in 1912, \$58.03 came to hand, the largest donation being that of the C.C.C.S. Log Hut League \$28.97. A member of this league, who is now resident in Saskatoon, contributed \$5.00, while Emmanuel College set apart two-thirds of the offertory taken in chapel on Sunday School Day, Oct. 22nd, for the Sunday School by Post. It would be a great help to the funds if those country churches which have as yet no Sunday School to maintain, would follow the example of Emmanuel College Chapel, and give to the Sunday School by Post, the balance of the offertory taken on that day after the third due to the Sunday School Commission has been deducted.

A very welcome gift was a grant of £2 from the C.C.C.S. for Bibles. The Society has also again given valuable aid in the way of books, reward cards, dolls and Christmas cards. A Christmas letter was specially written for the Home Department members by Miss Winthrop, secretary of the Log Hut League, which has always taken such a practical interest in the children of the West. Eight yearly subscriptions for the new Sunday School magazine, "Our Empire," form the contribution of two good friends, one in England, the other in Hamilton, Ontario.

With praise to God for His manifest and continual blessing upon this endeavour to gather in the scattered children of the Church, and with most grateful thanks to all those who by their prayers, gifts and sympathy have assisted so kindly, the report of the Sunday School by Post for 1911-12 is respectfully submitted.—J. L. Bolton, superintendent, Diocese of Saskatchewan.

### THE REFERENDUM IN THE CHURCH.

The union of the Presbyterian, Methodist and Congregational Churches will not be consummated until the matter has been submitted to every individual congregation interested, and a vote is taken. This, it seems to us, is a wise provision, and the adoption of some such plan on our own part, on questions of prime importance, is well worthy serious consideration. At the last Synod of the Diocese of Fredericton, the question of changing the date of the annual parish meeting, from Easter to January, was brought up, and was referred to the parishes to vote on, as was, if we are not mistaken, the question of extending the franchise to women. This principle, we are inclined to think, might be adopted both by our Diocesan and General Synods with advantage, and for the following reasons: It would stimulate a general interest in Church affairs and act as a most wholesome corrective to parochialism. Not one in ten of our Church members is ever called upon to participate directly in

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the government of the Church. We often say that the great evil we have to contend with in the average Churchman is the spirit of parochialism, or congregationalism, and this, undoubtedly, is unhappily only too true. Our people as a class, with their many excellences, are devoid of the corporate spirit, and they are far behind the members of other communions. In their faithfulness to their own parish church and its work, they average up very well in comparison with other denominations. This was by no means the case less than a generation ago, but there has been a marked improvement of late years. But Anglicans are still lacking in the spirit of enlightened attachment and loyalty to the Church as a whole. They have patriotism, but it is local patriotism. The parish and its affairs still in the vast majority of cases, practically exhausts all their real interest, and any help vouchsafed to the work beyond its limits, is extended with niggard hand and unwilling heart. Of course there are many brilliant individual exceptions, and, thank God, there is a faithful minority which keeps alive the corporate work of the Church. But that it is a minority, and considering the work accomplished, a surprisingly small minority, anyone who has a practical first-hand knowledge of the work of the Canadian Church as a whole, must acknowledge. There are congregations also here and there to which, owing to exceptional circumstances, generally the forceful personality of the rector, this does not apply. They display as congregations a profound interest in the general work of the Church, in its Missions, Colleges, etc. But such congregations are as yet few and far between. A mitigation and perhaps the cure for this spirit of parochialism would be found, it seems probable, in the adoption of an occasional referendum, as practiced in the case above referred to. It might be employed both by the Diocesan and General Synods. There are many questions decided in our Diocesan Synods about which the great bulk of our Church members have but the haziest ideas. They are passively accepted and sometimes with considerable grumbling. As a rule, however, the interest is hardly strong enough to cause much grumbling. Dozens of important canons are passed by our Diocesan Synods every year in various portions of the Dominion, of which the great mass of our people are in total ignorance for months, and sometimes for years afterwards. We have, it is true, a representative system, but our representatives are never elected by the congregation on any definite issue, as our members of parliament, for instance. Diocesan and general questions never come up before our parishes as political questions do with constituencies. Our Church electors vote entirely in the dark, and in nine cases out of ten the election is a most perfunctory affair. The occasional submission of important questions to our congregations to pronounce on would therefore have the effect of greatly stimulating an intelligent interest in the work of the Church, and would eventually break up the spirit of parochialism which at present so grievously retards the general work of the Church. In the meantime our clergy might encourage their congregations on every possible occasion to discuss these larger questions and to give expression to their opinions by resolutions and memorials addressed to the Diocesan or General Synods. Our people at present are far too passive and easy going in this matter. But the fault is by no means wholly theirs.

### CHRISTIAN UNITY.

On Tuesday, June 25th, in Lambeth Palace, London, the historic home of the Archbishop of Canterbury, a small group of English and American Churchmen assembled to confer on plans whereby unity of Christendom may be accom-

plished. In attendance on the conference were the Archbishop of Canterbury, the Archbishop of York, and several other eminent prelates of the Church of England and a commission representing the Episcopal Church of America. The American commissioners present were: Bishop Anderson, of Chicago; Bishop Vincent, of Ohio; Bishop Hall, of Vermont; and the Rev. Dr. William T. Manning, rector of Trinity Church, New York City. The importance of this conference can scarcely be over-estimated. It marks the first tangible step in the colossal scheme for the union of all the Christian denominations of the world into one church. The movement for Christian unity was started by the American Episcopal Church. It has received the support of eminent clergymen and laymen in all the leading denominations in America and the approval of the heads of the Established Church in England and the old Catholic Church on the continent of Europe. The purpose of the present conference, which might be termed a sub-committee meeting, is to discuss tentative plans for the great world conference that it is proposed to hold some time within the coming year. New York has been suggested as the meeting place for this conference, which will endeavour to agree on a statement of what is fundamentally necessary in each denominational system of doctrine and dogma, and to evolve from these universally accepted fundamentals of faith a basis upon which an undivided church may be built.

### LOCATION OF GARDEN OF EDEN.

Sir William Willcocks, the greatest living authority on Mesopotamia, claimed at a recent meeting of the Royal Geographical Society, to have discovered the approximate position of the Garden of Eden. As the most famous modern explorer in that region, his conclusions have excited considerable interest. He explained very fully the reasons that led him to the belief that the Garden of Eden was situated on the Upper Euphrates, between Anak and Hitt.

For centuries the theatre of the first intensely human drama recorded has been in dispute. It was generally concluded that its whereabouts was in some portion of the valleys of the Tigris and Euphrates. An old legend speaks of the Garden having been destroyed by "the dragon of the Euphrates," a poetical allusion, it has been assumed, to the terrific floods that diverted the course of the river bed. Sir William Willcocks proposes to restore the home of our first parents by controlling the waters of the Tigris and Euphrates with dyke and barrage.

The proposed engineering works completed, the Euphrates-Tigris delta would be reclaimed, at cost of thirty million, and Babylonia, at present a barren and inhospitable region, would be more prosperous than the delta of the Nile. The Bagdad Railway would pass through a fertile land instead of an arid desert. This is the prospect held out by Sir William Willcocks. Those who know what dyke and barrage have done for the fellahen along the Nile can appreciate the commercial and agricultural possibilities in Mesopotamia.

And who can feel unmoved by the prospect of visiting some day this cradle of human history? Once more, it may be, fruits and flowers will spring up in this desert land. Symbolical of the life of man, of his rise and fall, of his potentialities for good and evil, the rediscovery and restoration of the Garden of Eden seems to synchronize with an age in which the stirring impulses of high ideals are throbbing in the heart of mankind and leading the race slowly backwards through the wilderness of human problems

and conflicts—back once more to where the Bible narrative introduces us to a garden where Adam and Eve enjoyed the wealth and abandon of its tropical vegetation, and where in the cool of the evening God walked with man.

### LAYMEN'S MISSIONARY MOVEMENT.

#### What One Rector Did.

The introduction of a weekly system of giving to Missions and to parish expenses through the duplex envelope, introduced by an every member canvass carried out by laymen, is one of the main planks in the platform of the Laymen's Missionary Movement. The Movement firmly holds that this work ought to be done by the laymen and not by the rector. At the same time the following is an inspiring record of what can be done in a very short time by a rector, where no laymen can be induced to carry out this important work. A rector in New Brunswick writes:—"We were handicapped continually for want of funds for the work of the church at home and abroad. When asking for increased subscriptions I was always met with, 'no use, the people won't give, they button up their pockets when a subscription list appears.' Well, just before Easter the Bishop visited the parish and spoke of the \$5,000 overdraft in the missionary funds and urged the introduction of the duplex envelope. I saw my opportunity to do a little missionary work. I could talk 'Missions' if I could not talk 'parish.' I at once made a list of all adults earning money. I found 100 in the congregation. I went to the treasurer and got a list of actual subscribers and found 25 with subscriptions amounting to \$450. On the following Sunday I spoke to the people giving the facts of the case and telling them that the 'rector would be on the road' next week, and would see the non-subscribers face to face. Inside of the week I saw 75 who gladly became subscribers and said it was the very thing they had been looking for. Our Missionary Fund went up from \$60 to over \$200, and our General Fund from \$450 to \$1,090. We average 50 envelopes every Sunday which is double the total of our old list. We have a 'round up' at the end of every quarter. The treasurer sends notice to all in arrears of the amount due and for which a collector will call. It is a splendid system but must be kept up promptly or else it will drag. It has so far brought a wonderful increase in this parish and is a surprise to every one."

#### Chinese National Church.

There are eleven dioceses in China—owing their existence to the missionary efforts of British and American Churchmen. Up to the present time they have been bound together by the ties of common Churchmanship without any definite organization. Three years ago tentative canons for the formation of the Church of China were submitted to the proper authorities, and last month their replies were considered by a Conference representative of all the dioceses. The discussion of the constitution, which was drafted in Chinese, took place in that tongue, and when all details had been settled it was formally adopted in St. John's pro-Cathedral. The newly constituted Synod met in its two houses for the transaction of formal business. At present the Church has 14,378 communicants, and its prospects were never brighter than they are to-day. The Church has come into being as an organized body at a time of great opportunity, and Chinese sit side by side with foreign workers. A national Church has been created in the land of the oldest civilization, and on its development the religious future of China will to a great extent depend.

## THACKERAY.

The recent centenary celebrations of this great novelist have revealed the gratifying fact that he still holds the commanding position in our literature universally accorded to him by the men of his own generation. Thackeray's place is now unassailably secure. Never what may be called a "popular writer," at least in the cheap "best seller" sense of the term, he has always had his band of peculiarly warm and enthusiastic admirers, who have made up for their comparative paucity of numbers by their intelligence and discrimination. Thackeray, it must be acknowledged, did not directly appeal to the multitude. We say not "directly." Indirectly he did, because he appealed strongly and directly to the "ruling" or thinking classes, who set the fashions in matters of conduct, and so his influence in another and very real sense has been deep and widespread, if not so easily perceptible as that of other and more manifestly popular writers. That he dealt mainly with what is called the "upper middle class" was only an accident. He wrote of them because he thoroughly understood them. He used them to proclaim his message to mankind as an artist would use the most easily obtainable models and materials. And human nature is the same in all classes, and produces the same results under competent treatment. No writer in our language has infused his own personality more markedly and vividly into his writings than Thackeray. With him to an extraordinary degree the style was the man and the man was the style. When we talk about "reading Thackeray" we say what is literally true. To read Thackeray's works is literally to "read Thackeray" in a sense which applies to very few other authors. The same may be said of Scott and Stevenson, but hardly with equal force. It certainly cannot be said of Charles Dickens or George Eliot, or a host of other modern writers of romance. Thackeray reveals himself on every page. You cannot read Thackeray for half an hour without feeling that he is speaking directly to you, face to face. Reading some men is like listening to a magnificent oration made to a great assemblage. Reading Thackeray is like sitting down in a room alone with a friend and having a confidential chat with him. Thus while we simply admire other writers, we love Thackeray. Our attachment to him takes the form of a personal friendship. We cannot think of him without experiencing a glow of affection. He possessed that marvellous power of attaching people to him at second hand, which characterizes some publicists, notably the late Sir John A. Macdonald, which is surely the mark of supreme genius. Compared with some great writers, the worshippers of Thackeray, though a goodly company, may not be very numerous, but in the depth and strength and permanence of their devotion they stand almost alone among book lovers. As a literary craftsman Thackeray stands abreast of all our other great masters. He has written what is probably the greatest novel in the language. Of "Vanity Fair" Lord Rosebery says, it is "an immense work, and certainly first or second in English fiction" And he invariably bent his mighty genius to good and noble ends. The man who would not be morally and spiritually bettered by reading Thackeray must be singularly—we are tempted to say hopelessly—impervious to good and ennobling influences. Who can begin to say what the race owes to Thackeray in the formation of its standards of personal conduct? For Thackeray has a far more direct personal message than Dickens. As has been well said, while Dickens created types, Thackeray created individuals. In reading Dickens you are continually saving of his creations: "How like that is to some one I know." In reading Thackeray you find yourself saying: "How like that is to myself." While Dickens stirs and amuses and sets us thinking about things in general, Thackeray holds a man up to himself, and teaches

him that the reformation and regeneration of man, like charity, begins at home. Like our great novelists, Thackeray was a preacher of righteousness. He had his own special message to his fellowmen. In his own inimitable way he whips vice and glorifies virtue. No writer has so magnified and dignified the plain, simple, homely virtues, which are the very backbone of our civilization, as perhaps Thackeray. His good people are simply and unromantically good; his bad people are simply and unromantically bad. There is no danger of any confusing of issues. Right and wrong with Thackeray are fixed terms. Besides all this he was the supreme artist, painting his pictures with a thousand little, delicate touches; but it is for Thackeray as a great, permanent moral force in our literature and the dedication of his splendid genius to the glorification of clean and righteous living that we may be specially thankful.

## QUIET HOUR.

## Devotional Studies on the First Epistle of St. John.

**The Author.**—As far as we can discover, this epistle was written towards the close of the long life of St. John. He had been a long life of fellowship and service with the Master. As a young man he first followed Jesus at the indication of John the Baptist and found him to be the Christ. He accompanied the Master throughout His earthly life as one of the chosen inner circle of three—Peter James and John. He remained quietly and steadfastly loyal to the Master during the last week, following Him even to the Judgment Hall and Calvary. After the Lord's resurrection, John with Peter was an early witness to the Lord Christ. Besides his work recorded in the Acts, we know nothing from Scripture, except his exile to the Island of Patmos. (Rev. 1-9.) There is a strong tradition that he spent his last years in Ephesus in Asia Minor, superintending the development and teaching of the Asia Minor Churches. The little letters at the beginning of Revelation are all addressed to Asia Minor Churches, and the epistle has all the style and compass of a pastor addressing his congregations. We may here reflect what a wonderful testimony to the Lord and His grace was given by the life, quite apart from the words of the Apostle. He was kept through long years, daily rejoicing in the fellowship of the Master and increasingly confident in Him. What a contrast to some of us who are approaching the sunset of this life with secret misgivings and sometimes open questionings of God's providence and love. St. John thought not on the sunset of this life but the sunrise of the life beyond. To realize more perfectly the fellowship begun here was his thought of the Beyond. Christians, young and old, should so live that the burden of this life is joyful faith.

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MONTREAL

**The Readers.**—This epistle is called catholic or general because it is addressed to no particular church. Yet from the tone of the epistle we realize that the readers and their circumstances are well known to the apostle. He knows their weaknesses and temptations, both bodily and spiritually (2:1, 20). He is not writing to seek their conversion but their edification. Already they are Christians and know the commandment of love (2:7), and have experienced forgiveness of their sins and have made progress in the Christian life (2:8, 12-14). St. John writes that they may realize the wonderful gift they already have and that the realization of it may be the dominant factor in their lives (5:13). Relations of the most cordial kind existed between the old apostle and the congregations. "My little children," he calls them. They were a generation younger in age than himself, and more than that in Christian growth. He does not call them his "sons in the faith" (1 Tim. 1:2). St. Paul had laid the foundations in Ephesus and the surrounding country (Acts 19:8-10). St. Paul is here the evangelist and St. John the pastor. Here we have an example of God's providence in the edification of His people. St. Paul first with keen analytical mind and fiery zeal planted the Gospel in Ephesus, the centre of the philosophical schools of Asia Minor. After him comes St. John who by his personal testimony to Jesus Christ come in the flesh could refute the theorizings of philosophy and by his witness to the power of God's grace in a steadfast life could win others to the strength of that keeping power.

**The Epistle.**—This is a pastoral address; we might call it a sermon to believers. But the writing would reach many more than the sound of the aged apostle's voice whose journeyings were so fewer and shorter with advancing years. His purpose is twofold, to reassure and to upbuild his congregations. Reassurance was necessary in the troublesome times, because some men had arisen who said Jesus was not come in the flesh and so threatened the whole basis of Christian truth. Others said that a Christian's knowledge of God had no influence or consequences in his manner of life. Against these St. John brings first his own testimony, and secondly, the strongest moral teachings (3:8). The upbuilding which would counteract both these tendencies was the realization of and experience of the life of fellowship. To help the believers to this realization is the underlying purpose of St. John's epistle. He does not set out his argument in logical form, as does St. Paul. . . . after the fashion of a preacher, he states and enlarges upon the central truth and fellowship. He discusses side issues of the question and always returns to reinforce the teaching and to show the bearing of the central truth. The best preparation one can make for the study of the epistle is to imagine oneself a member of the Ephesus congregation listening to the words of the aged apostle who for so long a time had been the living witness to the Incarnate Christ and was the living evidence of God's saving power and grace. We cannot properly conceive the position which St. John would hold in the reverence and affection of the church. He was the last of the apostles, those who had been commissioned by the Lord Himself. His testimony was a voice not an echo.

In the next issue we will consider the first paragraph, but for the present let us notice its topic—the Incarnate Christ.

After years of experience in teaching and preaching, this to St. John's mind was the essential point of Christian truth, and after long years of experience in Christian living this truth to St. John represented the source of all his grace and strength. Have we a like estimation of Jesus Christ come in the flesh? Do we realize that the Incarnation, the existence of the God-man, and the work which he accomplished for us is our only hope and support? We value the teachings of Jesus and His apostles, but do we realize that

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apart from Him and His salvation we have no hope of ever attaining to the standard of those teachings we so much admire. Men speak of the moral life, and the "clean" life as the object of all endeavour, and such it is. But no man has ever, or can, reach the highest standard of morality apart from the Spirit of Him whose blood purged our consciences from dead works and who was Himself the living embodiment of all goodness—Jesus, the Son of God.

**Brotherhood of St. Andrew**

The past fortnight has been a very busy one in Brotherhood circles and many important meetings have been held by both Seniors and Juniors throughout the Dominion. The meeting of the Juniors at Indian Head, Sask., was a great success and Mr. Scharpe, the presiding officer, is to be congratulated on his excellent showing.

The various local assemblies have however taken up a great deal of attention owing to the immediate importance of the various reasons for which they were called.

On June 2th, the Local Assembly of Toronto was convened by Chairman John Harris to discuss ways and means for making the Dominion Convention, which takes place in Toronto on September 19th to 22nd, the occasion of one of the greatest spiritual uplifts that has ever taken place in the Dominion.

Nearly one hundred members were present and there was a feeling of enthusiasm in the air which augured well for the success of the meeting.

Messrs. Cleal, Birmingham, Catto and Coleman addressed the meeting and all referred to the necessity for keeping the Convention well in mind and that it was necessary for every one to help in order that those who had the arrangements in hand might feel that they had the support of all the Toronto men.

The Winnipeg Local Assembly took advantage of the Rupert's Land Synod, to hold a joint rally with the clergy, in order that they might come a little closer together, and Mr. John Hargreaves in his address of welcome on behalf of the Brotherhood made a special appeal for a better understanding and a more harmonious co-operation.

Several of the clergy present addressed the meeting and special reference was made to the forthcoming Mission of Help and the assistance of all was asked to make it helpful.

Good progress was reported at Victoria at the regular meeting of the local assembly, on the detail work in connection with the Pacific Coast Conference which is being held in October. Great regret was felt through the unexpected resignations of both the chairman and secretary of the assembly. As the former leaves for England very shortly and the secretary, Mr. F. Gerard, has taken up work in connection with the Columbia Coast Mission, it was felt that they must be accepted and accordingly Mr. G. F. Greene was elected to the position of chairman, while Mr. H. Starkey becomes the secretary.

**The Churchwoman**

**OTTAWA.**

**Ottawa.**—The monthly meeting of the Board of Management of the Woman's Auxiliary was held last week in Lauder Hall. The Rev. Lenox Smith conducted the opening service and gave an address. Mrs. George Greene, recently elected diocesan president, was in the chair, and warmly welcomed the former president, Mrs. Tilton, to her new office of honorary vice-president. Much interest was centred in the election of a Dorcas secretary-treasurer. This important office was not filled at the annual meeting, and at this meeting two ladies were nominated, Mrs. James Lawlor and Miss Amy McNab. The former felt obliged to withdraw from the nomination, and Miss McNab was duly elected to the office. Since the annual meeting Mrs. Greene has as usual attended to the Dorcas department and reported cash receipts for the month \$164.35, and expenditure \$187.41, also two bales having been sent out.

Mrs. J. H. Smith, the treasurer, has had a busy month, her receipts being \$679.30 and expenditure

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

\$1,103.84. The corresponding secretary, Mrs. E. H. Capp, also reported on various matters connected with the completion of the annual meeting. An appeal has come from the general Board on behalf of Miss Lennox, one of the W.A. missionaries in Matsumoto, Japan, who in a recent destructive fire in that city lost a valuable library, surgical instruments and personal belongings. The W.A. in Ottawa were able to send twenty dollars from the Extra-Cent-a-Day Fund toward a sum being collected to replace Miss Lennox's goods.

**Canadian Church News**  
FROM OUR OWN CORRESPONDENTS

**NEWFOUNDLAND.**

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

**St. John's.**—After a life well spent, and in the fullness of time, the Rev. Canon Temple passed to his rest at St. George's on a recent date, where he had gone recently in the hope of renewing his health. Canon Temple spent a quarter of a century at Twillingate, where he was highly esteemed for his gentleness, piety and godly life. He was of a quiet and studious disposition and spent the greater part of his time in a searching study of the Scriptures. After his long years in the north, the Bishop transferred him to Topsail, where his work would be of a less exacting nature and more suitable to his age and strength. While at Topsail he did good work outside the regular duties of his incumbency, in editing the Diocesan Magazine. In due course Canon Temple received the preferment of a stall in the Cathedral, which he worthily filled, until he was called to his rest. He leaves behind him a wife, a daughter, the wife of the Rev. Mr. Butler, and two sons, William B., the editor of the Twillingate Sun, and John, a school-master, to whom the sympathy of all is extended in their bereavement.

**NOVA SCOTIA.**

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

**Windsor.**—The closing exercises at Edgehill Ladies' School took place on the evening of Monday, June 17th. A series of scenes from "Crawford" were given by some of the pupils as also some violin solos by Miss Newton. On the following morning a concert was given by the pupils in the Assembly Hall, and the prizes were distributed, after which Miss Gene Smith, the Lady Principal, delivered her annual address, in which she reviewed the history of the school for the past year.

**FREDERICTON.**

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

**Rothesay.**—The annual closing exercises at the Collegiate School took place on Thursday, June 20th, when the prizes were presented by the Lord Bishop of Fredericton. The Principal of the School, the Rev. W. R. Hibbard, in his annual report, spoke in enthusiastic terms of the pro-

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gress which had been made by the School during the past year, and also of the general good tone which prevails throughout the School. On the preceding day a largely attended gathering of the Old Boys' Association and their friends took place and their annual supper was held in the dining hall of the college.

**QUEBEC.**

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

**Lennoxville.**—Bishop's College School.—The annual prize day at this school took place on June 17th, in ideal weather. A large number of the parents of the boys and others interested in the welfare of the school, were present. Lieut.-Col. Greenwood in distributing the prizes, had the pleasure of handing a number to his own son who is the head boy of the school, who won amongst other prizes, the Governor-General's medal. This school is making excellent progress in every way.

**MONTREAL.**

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

**Maisonneuve.**—St. Cyprian.—The congregation of this church will shortly start to build a new church on Onondaga Avenue, between Lafontaine and Adam Streets. The building to be erected will seat 600, and there will also be a school-room and class rooms, leaving space for extension at a later date. The present church, of which the Rev. Rural Dean Robinson is rector, and which is situated at the corner of Avenue Pie IX. and Adam Street, will be sold, and the amount realized used to create a building fund.

**Dunham.**—The Ladies' College.—On Wednesday, June 19th, the closing exercises of this college took place. The day was exceptionally fine and the proceedings passed off without anything to mar the harmony and happiness of the whole proceedings. At 10 a.m., the annual convention service was held in the parish church (All Saint's). The Rev. Herbert Symonds, D.D., Vicar of Christ Church Cathedral, Montreal, preached from the text "Be ye therefore perfect, even as your Father in Heaven is perfect," Math. v:48. After the sermon the Holy Communion was celebrated the Bishop of Montreal being the celebrant assisted by the rector, the Rev. H. Plaisted, and the Ven. Archdeacon Longhurst. There was a large number of communicants including 14 of the pupils who had been confirmed the night before. The convention was held at 2 p.m. in the college hall which was tastefully decorated for the occasion. A large audience was present.

After a French play had been performed the Lady Principal presented her report of the year which showed that excellent work had been accomplished. Improvements and additions had been made in several directions in the curriculum, conscientious devotion to their work had characterized the efforts of the staff and most satisfactory progress had been made in all departments. At the close of Miss Wade's address the Bishop presented the prizes, medals and certificates.

Afternoon tea was served in the dining room of the college. At five o'clock, the pupils under the direction of Miss Hamilton, sports mistress, gave an exhibition of marching and calisthenics on the lawn followed by a Grecian Cymbal Drill, in old Grecian costume. The effect was most pleasing and picturesque.

In the evening an At Home was held. The college will re-open on September 16th with one of the most complete staffs in its history.

**TORONTO.**

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

**St. Mary the Virgin.**—This church celebrated the 23rd anniversary of its dedication on Sunday, June 23rd. This service was held for the last time in the present building, and as the rector, the Rev. A. Hart, pointed out, it was a remarkable coincidence that the final anniversary services should fall on the same day as the opening services twenty-three years ago, on June 23rd. The new church will be on Westmoreland Avenue, opposite Northumberland Avenue. Three houses,

which have been occupied till recently by tenants whose leases have just expired, will be torn down at once, and it is expected to have the church ready for occupancy early next spring. It will be a handsome brick structure with stone trimmings, and will be double the size of the present building, seating about one thousand people. The special preachers during the day were the Rev. D. T. Owen, the rector of Holy Trinity, and the Rev. J. S. Broughall, the rector of Grace Church. Each one of them spoke on the subject of "The Aim of the Church." Reference was made by the rector and a touching tribute paid to the preachers who officiated at the opening services, the Ven. Archdeacon Boddy, rector of St. Peter's, and the Ven. J. Langtry, rector of St. Luke's.

**Norway.**—St. John the Baptist.—This church celebrated its 19th anniversary on Sunday, the 23rd June. The Ven. Archdeacon Warren preached in the morning and the Rev. H. D. Woodcock, the rector of Oakville, preached in the evening. The announcement was made at the services that this church is to be enlarged and its seating capacity is to be doubled. The work of enlargement will be commenced shortly.

**Weston.**—St. John's.—The Rev. J. Hughes Jones, the rector of this parish, has gone to Port Sandfield, Muskoka, for a holiday, and he will be away until September. During his absence the Rev. Frank Vipond will take charge of the parish.

**Scarborough.**—Christ Church.—The Lord Bishop of the diocese held a confirmation service in this church on Sunday evening last.

#### NIAGARA.

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

**St. Catharines.**—The 23rd annual closing exercises in connection with the Bishop Ridley College took place on June 26th, when there was a very large number of people present. The prizes were distributed by the Lord Bishop of the Diocese. Short speeches were made by Mr. G. H. Gooderham, M.P.P., the President of the Corporation, and several other gentlemen. The Principal, Dr. J. O. Miller, in his address said that the past year was the most successful in the history of the College. He outlined the progress made during the year, and spoke of a number of necessary improvements and additions required next year. One hundred and sixty boys were in attendance at the school during the past year.

**Hamilton.**—St. Philip and St. James'.—Rev. C. B. Kenrick, rector of this parish, has returned from his vacation trip to England and Switzerland. A number of improvements have recently been effected in this church, noticeably the erection of a new oak rood screen and the replacing of the chairs with modern pews. Other changes are under way. The new organ, which was ordered last autumn, is approaching completion after many disappointments and delays and it will be ready this month. It will have two manuals and pedals and there will be five stops on the great and six on the swell with a pedal bourdon and the usual couplers and other accessories. A new altar has also been ordered. It will be between 8 and 9 feet long and be finished in white enamel and gold. The east wall will be hung with blue and green curtains and there will be four dossals, with riddles to correspond in the four ecclesiastical colours. The eagle lectern dedicated a short time ago has now been provided with a large and handsome Bible, both lectern and Bible being memorials and appropriately inscribed.

#### HURON.

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

**Courtright.**—The Ven. Archdeacon Richardson, of London, visited this place on June 19th, and inducted the Rev. A. G. A. Rainier into the united parish of Courtright, Moortown and Corunna. A large congregation was present, and amongst others were the Revs. F. G. Newton and J. McLeod. The Revs. A. J. Bowen (Baptist), and C. R. Durvant (Methodist), were also present.

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

#### ALGOMA.

**Ceo. Thornelee, D.D.,** Bishop, Sault Ste. Marie.

**Port Arthur.**—St. John's.—The Lord Bishop of the Diocese held an Ordination service in this church on Sunday morning, June 10th, when he advanced the Rev. F. G. Sherring, the curate of the church, to the priesthood. The Bishop preached the Ordination sermon from the text, "Whomsoever's sins ye remit they are remitted unto them, and whomsoever's sins ye retain they are retained." The Bishop was assisted throughout the service in the laying-on of hands by the Rev. C. W. Hedley, the rector of St. John's, and the Rev. H. G. King, rector of St. Paul's, Fort William, and Rural Dean of Thunder Bay, under whom Mr. Sherring used to work as a lay reader. There was a large congregation present. In the evening the rector, the Rev. C. W. Hedley, preached. This is the second ordination service that has ever taken place in Port Arthur, the last being eleven years ago, when the Triennial Council met here, three Bishops being present, the Bishop of Algoma, the Bishop of Duluth, and the Bishop of Marquette.

#### RUPERT'S LAND.

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

**Winnipeg.**—Since the last article on the Mission of Help in Western Canada appeared in the Canadian Churchman of March 14th, a great deal of progress has been made; and we are now in the happy position of being able to say that our list of missionaries is complete, and all our centres finally selected. Dealing first with the missionaries, the vacancies have been filled as follows:—Bishop A. E. Joscelyne, D.D., assistant Bishop of Jamaica, and a well-known writer of devotional books, and speaker at Brotherhood meetings, has kindly consented to fill the vacancy caused by the resignation of Bishop Taylor Smith. Bishop Joscelyne will take the Mission at All Saints', Edmonton, September 29th-October 6th, and that at St. John's, Saskatoon, October 13th-October 20th. Canon Thompson's place has been filled by the Rev. C. S. Quainton, of Holmfirth, Yorkshire, who will be missionary at St. Faith's, Edmonton, September 29th-October 6th; St. Paul's, Regina, October 13th-October 20th; Grenfell, October 27th-November 3rd; and St. Matthew's, Brandon, November 10th-November 17th. The Rev. C. P. Wilson, of Bristol, succeeds the Rev. C. Thornton, resigned, and will be at St. Alban's, Winnipeg, September 29th-October 6th; Medicine Hat, October 13th-October 20th; Stettler, October 27th-November 3rd; and Birtle, November 10th-November 17th. The Rev. W. E. R. Morrow, of All Saints', Forest Gate, London, E., takes Mr. Gowgh's place, and will hold the Missions at St. James', Winnipeg, September 29th-October 6th; North Battleford, October 13th-October 20th; Boissevain, October 27th-November 3rd; and Rainy River, November 10th-November 17th.

Mr. Lisle Carr, to our great regret, felt that his recent appointment as vicar of the important parish of Yarmouth, compelled him to withdraw his promise to come; and his place has been filled by the Rev. E. R. Price, Devereux, U.L.B., vicar of Christ Church, Woking. He will be the Missioner at High River, Battleford, Manitou, and Minnedosa.

We deeply regret, too, that Dr. Paterson Smyth felt obliged to ask us to excuse him; but he will

still most kindly act as our agent at Montreal, and receive the Missioners on their arrival. St. John's Cathedral, Winnipeg, and Lloydminster, will be taken by Bishop Ingham, who will be assisted by the Rev. C. L. Burrows, of Bournemouth, who is coming out at his own expense. The Rev. P. T. R. Kirk, of St. Mary's, Peckham, S.E., who is visiting Canada for the C.C.C.S., will kindly conduct two Missions for us, at Vermilion and Carberry. The Rev. A. B. Body, of Sunderland, will be the Missioner at St. Luke's, Winnipeg, and the Rev. F. G. Newton, of Sarnia, at St. Stephen's, Calgary.

In all, 59 centres will have Missions, from Chapleau on the east to Edmonton on the west. Turning to the general arrangements the Missioners are having a conference and farewell service in Westminster Abbey on June 28th. The service will be in Henry VII's Chapel, and the conference in the Jerusalem Chamber will be addressed by the Archbishop of Canterbury and the Bishop of London. They have booked their passage on the SS. "Megantic," and expect to reach Montreal on Saturday, September 21st, or Sunday, 22nd. A reception service will be held in Trinity Church, Winnipeg, on Wednesday, September 25th, at which all the Missioners are expected to be present, and several of our own Bishops. Prior to the Mission proper, Canon Stuart, of Canterbury Cathedral, hopes to conduct a preliminary tour for preparation. He expects to arrive at Kenora for a Conference and Quiet Day on August 29th, subsequently visiting Brandon (September 1st), Portage la Prairie (September 2nd), Prince Albert, Saskatoon, Edmonton, Calgary, Medicine Hat or Moose Jaw, and Regina. After the reception service, Canon Stuart will conduct a two-day's preliminary Mission in Trinity Church, Winnipeg, on Thursday and Friday, September 26th and 27th. A mass meeting for adults will be held in the Walker Theatre, Winnipeg, on Sunday afternoon, September 29th, and a similar meeting for children on Sunday, October 6th. We owe a great debt of gratitude to our efficient secretary in England, the Rev. George Irwin, Vicar of Wallington, who has worked with unflagging zeal; to the C.C.C.S., who are defraying the expenses of two Missioners; to the Western Canada Fund for a grant of £100; and to the S.P.C.K. for a grant of literature for distribution. May we again ask for the prayers of our brethren throughout the Dominion, that so great an undertaking may be greatly blessed?

**Sevenoaks.**—St. Martin's.—The Rev. Canon Gill, M.A., when preaching in this church on a recent Sunday, made the announcement that the new cathedral for the Diocese of Rupert's Land would be built in St. John's, and on the site of the old historic building which was the cradle of the Church in the North-West. He said that work would likely be commenced this summer, and that the building would probably be ready for use some time next year. He said further that the fact that the new cathedral was to be built in St. John's would be welcomed by Church-people, not only of the diocese, but all over Western Canada. There had been talk of building the new cathedral somewhere in the central part of Winnipeg, but the Canon declared that a cathedral for Rupert's Land which was not in St. John's would be bereft of all sentimental meaning and there was not enough of sentimental value in this new country. A cathedral in any other part of the city would only be a big church and in comparison with one situated on the old time-hallowed site, would not make a strong appeal to the Church folk of the West.

#### SASKATCHEWAN.

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

#### THE DIOCESAN SYNOD.

**Saskatoon.**—The Diocesan Synod was held in this place on the 10th and 11th June. It was a time full of encouragement, for progress was shown to have taken place in many directions, and there was a general note of hopefulness which is a most healthy sign. On the morning of Sunday, the 9th, the Bishop held a general Ordination in St. John's Church, when he ordained 4 deacons and advanced 25 deacons to the priesthood. The sermon was preached by the Very Rev. Dean Robinson, of Edmonton, who on the three previous days had been delivering a series of most helpful addresses to the Ordination candidates. His text was Revelation 3:21. There was a large congregation present. On the evening of the same day the Synod service was held in the same church, when there was another large congregation present. A number of the visiting clergy took part in the service and the sermon was preached

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by the Re for the th vice," his amongst musical p ceedingly gregation:

There v when the lowing m the roll-ca the day f the first e history of ness, ther and real expressed again an thanks to to the w work had out due charge to ent at the and to the most grat great soc ern Cana facts, thi opportuni more mer creating not suffici being an result. C been poss suggestec earnest a determine things. missions chists and out for he staff of E and ex-eff opinion o Alban's I increased manding terms of praised th which is branches. deaneries couraging all along an Indian work am Prince A larged, th shortly b the great men espe opening too, is ne unfortun coming. couraging opened, teachers, proving the Miss great pr double tl increase great de division full disc Emmanu should b although versity. institutio One of was the the 50 yo the Vene speakers tion deri ship, the ing very labours no one the miss gatherin upon the ing. M of the great int Indian, people:

See CLUB I

by the Rev. G. N. Finn, of Hardisty, who took for the theme of his address the subject of "Service," his text being, "Whosoever would be chief amongst you let him be your servant." The musical portions of the service were rendered exceedingly well, and they were of a hearty congregational character.

There was a very large attendance of delegates when the Synod convened for business on the following morning, nearly 100 delegates answering the roll-call, and this number was augmented as the day progressed. The Bishop's Charge was the first event of general interest; the diocesan history of the past year called for great thankfulness, there had been much blessing on the work and real advance had been made. The Bishop expressed great pleasure at being back in harness again and better for his rest; he gave cordial thanks to the Archdeacons, to the Executive, and to the workers generally who by their faithful work had enabled him to take his holiday without due anxiety. The Bishop referred in his charge to the Socialistic spirit which is so prevalent at the present time, and to the labour troubles and to the Welsh Disestablishment Bill. He spoke most gratefully of the help given to him by the great societies, and by the Archbishops' Western Canada Fund. Coming to home diocesan facts, things looked serious, the very increase of opportunities being a danger financially, for as more men are urgently needed there must be increasing demands on diocesan funds which are not sufficient to meet present needs; the result being an accumulating deficit, a very serious result. Owing to this heavy deficit, it had not been possible to increase the stipends as had been suggested last year. The Bishop made a very earnest appeal to both clergy and laity to make a determined effort to improve the position of things. Last year there were 260 parishes and missions ministered to by 67 clergy, and 56 catechists and students, with many other places crying out for help. He paid a tribute to the principal and staff of Emmanuel College for their untiring efforts and ex-efforts and he likewise expressed his high opinion of the work which was being done at St. Alban's Ladies' College, work which has so much increased that an addition to the building is demanding attention. The Bishop spoke in warm terms of the help given by the Deaconesses and praised the ever increasing efforts of the W.A. which is always growing in the number of branches. The reports from the various rural deaneries were exceedingly interesting and encouraging. They showed encouraging progress all along the line. Only seven years ago this was an Indian diocese, but now the chief work is the work amongst the fast incoming settlers. At Prince Albert the Pro-Cathedral has been enlarged, the chancel finished, and a pipe organ will shortly be installed. All those reporting spoke of the great need which there is for more workers, men especially, for there are so many new places opening up, and no men to fill them. Money, too, is needed for the carrying on of the work, but unfortunately neither men nor money are forthcoming. The Sunday School report was encouraging, showing that 9 new schools had been opened, attendances increased, there were 195 teachers, and the Sunday School by post is also proving and reaching those beyond the reach of the Mission Schools. The W.A. report showed great progress, the members having decided to double their two diocesan pledges as well as to increase those for foreign work. There was a great deal of discussion on the proposed subdivision of the Western diocese. There was also full discussion of the proposed constitution of Emmanuel College to Emmanuel University as it should be called, it is a university within itself although it is affiliated with the provincial University. This standing as a University gives the institution the right to grant degrees.

One of the most marked features of this Synod was the universal note of thankfulness to God for the 50 years of devoted missionary work done by the Venerable Archdeacon Mackay. From all the speakers came references to the help and inspiration derived from his example and companionship, the influence of his devoted, humble life being very far reaching on his fellow-workers, of his labours amongst his loved Indians and the results, no one can speak. This interest culminated at the missionary meeting when there was a great gathering. The Bishop, after the prayers called upon the Rev. E. Ahenakew to address the meeting. Mr. Ahenakew has been chosen by the W.A. of the diocese as their "own missionary," and great interest attaches to him as a representative Indian, ordained specially to work among his own people; both at Wycliffe and at Emmanuel he has

distinguished himself by his faithful, successful work, and at the Convocation last week he received his L.Th. Mr. Ahenakew spoke on work amongst Indians. After speaking in English for some time he spoke a few words in the Cree language for the Cree delegates. The Bishop in a few well chosen words then addressed Archdeacon Mackay, telling him that the jubilee of his ordination could not be allowed to pass without notice, he thanked God for the 50 years of faithful work with all its far-reaching results which cannot be tabulated, and for the 8 years of friendship and help since they had worked together, and said that he would leave to others the pleasant task of saying how it was this occasion would be commemorated. The Rev. H. Broadbent followed, presenting the Archdeacon with an illuminated address, he read the simple heartfelt words expressive of the love with which his fellow-workers regarded him; the speaker saying that personally one of the greatest blessings he had received in Saskatchewan was through knowing the Archdeacon, and seeing his beautiful example.

The Rev. E. Matheson, of Battleford, told of his early connection with "J. A. Mackay," when he met him in the Red River district, was enlisted by him for work out West, and how they walked 700 miles, taking 7 weeks over it, and how ever since they had been engaged in the work. When the Archdeacon rose to reply, he was received with a storm of applause. His words were few and from the heart, he thanked his many friends, they were all his true friends, for their kind and undeserved words, but felt that he was quite unworthy, he was very humbly thankful that he had been spared for so many years of service and trusted that he might go on serving till the end.

Mr. Broadbent then announced that the gifts sent in loving thanks for the 50 years of work and friendship had been devoted to endowing a room in Emmanuel to be called "The John A. Mackay" room.

After this outburst of love and admiration, the Rev. Canon Gould, M.S.C.C. Secretary, gave a rousing, inspiring address.

**Emmanuel College.**—The first convocation held within the walls of the new Emmanuel College building was held on Saturday, June 8th, when a large number of friends filled the hall to overflowing. The college stands on a beautiful site, commanding wide views of both sides of the river, which here flows between richly-wooded banks. The town of Saskatoon lies across the river covering all the level land and rising to the opposite prairie heights so that college enjoys the town as well as views of the apparently limitless prairie on all sides. The Bishop of Saskatchewan was accompanied by the Bishop of Qu'Appelle, the Venerable Archdeacons Mackay and Dewdney, Rev. Principal Lloyd, Revs. J. R. Matheson, of Onion Lake, E. Matheson, of Battleford, Dean Robinson, of Edmonton, Dean Tuckey, Revs. H. S. Broadbent, W. Ferguson, E. B. Smith, Professor Bateman and Maclaurin, W. J. Bell, W. Bashford, Adam Turner and many other interested friends. After prayers the college report, which was also a very interesting history of the college since its foundation, was read by the Principal. Though the present building is new, it was pointed out that the college dated back to 1879, when Bishop McLean first started a training college in Prince Albert. Later on it having been decided that the new University should be located in Saskatoon, it was promptly decided to move the College there, too. One Friday afternoon the lectures closed in Prince Albert, and by Saturday night the College was camping out on the open prairie near where the fine building now stands. The present completed part is 120 feet in length, 90 feet more are to be added as soon as funds admit. The degree of D.D. was conferred on Bishop Newham and on Archdeacon Mackay. Prefacing this ceremony, Archdeacon Dewdney stated that it is customary for a College to mark its

special occasions by conferring the highest academical honours in its powers upon distinguished persons. In reciting the qualifications of the Bishop to receive this degree he spoke of his years of work on the shores of Hudson's Bay, his fearless advocacy of moral reforms, his strict justice and impartiality, his large experience and ripe judgment, his re-organization of the College and his wise leadership, "it is fitting," he concluded, that he should be the first to receive from this College the highest degree that it is entitled to bestow. The degree was then conferred by Principal Lloyd. The Archdeacon then stated the reasons why the College wished to include Archdeacon Mackay in the day's honours, speaking eloquently of the long and valuable years of service which he had rendered to the cause. Not only had he broken the record as regards length of service, continuous travelling, endurance of untold hardships, but his transatlantic work had been most valuable; he had seen the Cree Bible through the Press, and hoped shortly to see the revised Prayer-Book printed, he also issued a Cree paper six times a year, a paper which is very useful and greatly valued by those for whom it is issued. The Bishop then conferred the D.D. degree. Both recipients of this honour returned thanks and expressed their very great pleasure at being thus associated with the College, and their earnest wishes for its continuance and extended usefulness. Testamurs were given to 20 graduates, and four received their L.Th. Before the Convocation closed the Bishop of Qu'Appelle said a few words of congratulation and sympathy, he had come with difficulty, as he was a very busy man, but he felt that he must be there on such an occasion to express personally his very sincere wishes for the future good of this young University which had made such a splendid start. At the termination of the set business, the many visitors were entertained to tea by Mrs. Lloyd, Mrs. Ferguson and Miss Tuckey, the building being thrown open for inspection meantime.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

**Champagne.**—At Champagne where the Rev. C. C. Brett is labouring, the work continues to be very encouraging. The natives are making excellent progress in school and in learning of new hymns. Their delight in the advancement made in studies has greatly stimulated their interest and devotion.

**Teslin.**—The Rev. C. C. Brett left Champagne in March for Teslin via Atlin, where through the kindness of Bishop DuVernet, services, including a celebration of the Holy Communion at Morning Prayer, were held en route. The Indians are already here, everyone is anxious to make the best of the few weeks spent at the post in attending school and services, they are making splendid progress in studies and are pleased to greet their teacher again. The traders have agreed between themselves to close their stores on Sundays during the coming season. Prospects are bright for a very successful summer's work.

BOOK REVIEW.

**The Christian Church in Gaul.**—By T. Scott Holmes, D.D. \$4.00 net. Macmillan and Company, London.

This is a comprehensive work of 567 pages on the origin and development of the Church in Gaul during the first six centuries, and consists of the Birbeck lectures at Trinity College, Cambridge, in 1907 and 1908. This field of history was chosen and minutely explored by the author on account of the close connection between the Church in Gaul and the Church in Britain. The Gallican Church had an eventful history in the period named, and its heroes and martyrs stand out distinctly on the author's pages. The reader will here find, from a master hand, word and sympathetic accounts of Pothinus and the martyrs of the Diocletian persecution, the monastery of Lerins, the conflicts that raged around Arles, the relations of the Church in Gaul to the Roman See, the travels of St. Patrick, and the thrilling story of Saint Columbanus. The author claims originality for his work, and it presents abundant evidence of scholarly research and sound judgment, and will be found a safe guide for all who desire to investigate the Church's history in the field and period named.

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## Family Reading

### A HUNDRED YEARS AGO.

A hundred years ago last Thursday, Major-General Brock issued from Niagara a general order directing that Colonel Proctor assume command of the troops between that place and Fort Erie; directing that the troops be kept in a constant state of readiness for service; and directing that the detachment of the 41st stationed at Two and Five-Mile Points be relieved by an equal number of the 1st Lincoln Militia. "It is recommended to the 'militia,'" proceeds the order, "to bring blankets with them in service." The people of this province had just become aware that eight days earlier the United States Government had declared war against the Mother Country. To-morrow the committee of the centenary celebration of the raising of the Niagara Light Dragoons will have a luncheon party at the Court House in Niagara—the Court House occupying the site of that Government House whose erection was begun in 1796 when Niagara was the capital of Upper Canada. The Niagara Light Dragoons did their part in the war. Writing to Sir George Prevost, under date October 13th, 1812, in reference to the attack of the enemy on the position at Queenston on that fateful morning, Major-General Sheaffe mentioned that Captain Merritt and a part of his corps gave much assistance. The day before, Brock himself complimented Cornet Pell and his comrades of the same corps by mention of their splendid conduct on the morning of October 6th. Some of the Niagara Light Dragoons took part in the action at Beaver Dams. It was by a reconnoitring party of the Dragoons under Merritt's leadership that the American army was discovered in its encampment beyond the Chippewa before the Battle of Lundy's Lane.

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### SEND ME.

"Whom shall I send, and who will go for us?"

The words rang in his ears persistently, he could not quiet the voice. He was a young man, but this was not the first time he had heard the voice. He recalled one day at school when his favourite master had said to him that there was no nobler calling than that of a clergyman and a missionary (and he himself was a layman).

The master had thought no more of his words, but the boy had pondered them in his heart. He recalled his Confirmation day, and though he had forgotten nearly all that the Bishop had said, he remembered his calls to service, and how he told them every Sunday night to say on their knees, "Lord, what wilt Thou have me to do?"

He went over again in his mind the events of that voyage in a sailing ship; he had entered with youthful zest into the work and sports of the ship, but he had never before realized the wickedness of the world.

And the thought had taken shape somehow in his brain that perhaps Christ wanted him to devote his life to the service of his fellow men. But he had put the thought away; he had felt his incompetency and unworthiness, and he had thrown all his energies into his work upon the land.

He had been successful, he had read, he had studied, he had worked scientifically, he had acquired land of his own, he was popular with all his fellows, and they all rejoiced at his success. But still the words would come back to him, he could not put them from him—"Whom shall I send, and who will go for us?"

He leaned his head upon his hands and went over it again. His people were against such a step. His father was proud of his abilities; he relied even now upon his judgment; he prophesied that in a few years he would be a wealthy man; a priest, he said, was always a poor man, his position was often despised, in fact, if he were to be ordained, he would be "throwing his life away"; but after all might not Jesus Christ have been said to be throwing His Life away?

His mother's prayer he knew was that he might be good and useful rather wealthy, but she feared that he might be sent to a distant land, and that in her declining years she might not have his strength to comfort her, but after all Jesus Christ, though on His Cross He made provision for His mother, put always His work first. He thought then of the need of men, as he had read of it, as he had heard from many, as his own observation had told him.

Everywhere the need of men; but could the Lord Jesus really want him?

Could He be calling him?

Moreover, could he pass the examinations necessary?

## CANADIAN CHURCHMAN

Could he qualify for ordination to the ministry of Christ's Church?

Had he the education and the gifts?

Had he the perseverance?

Had he the power of speech? Well, others must decide those things. And could he bear to forfeit the money he had deposited for his land, which the Government would not allow him to transfer to another?

He rose and paced the room as the questions surged through his brain, but ever deep and insistent came the call, "Whom shall I send, and who will go for us?"

Francis Xavier had listened at last to that question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" and had left fame and wealth and power behind to become "the father of modern missionaries."

He read again the description in the sacred Book of Jeremiah's call and of Isaiah's call, and in the deepening twilight a great calm descended upon his soul. With confidence he faced the future; John the Baptist, St. Paul, even the Lord Jesus Christ Himself had spent years in the preparation for their life's work; he too would prepare.

The most glorious of all work lay before him. He fell upon his knees, and in accents of holy joy the words fell from his lips:

"Here am I, send me."—A. B. M. Review.

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### COME TO THY GOD IN TIME.

The Illustrated London News celebrated the seventieth anniversary of its first number by issuing a copy, so reduced in size of lettering, that no eyes of seventy could read it. What a record between then and now. The illustrations were then comparatively few, the letterpress and news columns were good. The chief incident to be illustrated was the great fancy ball of the Queen and Prince Albert. He died twenty years afterwards, having lived in reality a King, respected by the people. She outlived him some forty years, always the beloved Queen. The publisher, Herbert Ingram, must have been a judge of poetry as this number contained the verses which we reprint, by the Rev. R. S. Hawker, vicar of Morwenstow, on the north coast of Cornwall, a poet, eccentric undoubtedly, but one who so thoroughly imbued himself in the spirit of the time of which he wrote, that his ballad of Trelawny deceived Macaulay. Ingram and his eldest son were both drowned in Lake Michigan, the very death, though far from the scene of that depicted in Hawker's poem, and quoted in this first number. The extract is as follows:—

The ship rolled down, with courses free,  
The daughter of a distant sea,  
Her sheets were loose, her anchor stored,  
The merry Bottreaux bells on board—  
Come to thy God in time!  
Rung out Tintagel's chime.  
Youth, manhood, old age past,  
Come to thy God at last.

The pilot heard his native bells  
Hang on the breeze in fitful swells;  
"Thank God!" with reverent brow, he cried,  
"We make the shore with evening's tide."  
Come to thy God in time!  
It was his marriage chime;  
Youth, manhood, old age, past,  
His bell must ring at last!

"Thank God, thou whining knave, on land,  
But thank, at sea, the steerman's hand,"  
The captain's voice above the gale—  
"Thank the good ship and ready sail."  
Come to thy God in time!  
Sad grew the boding chime:  
Come to thy God at last!  
Boom'd heavy on the blast.

Up rose that sea, as if it heard  
The Mighty Master's signal word,  
What thrills the captain's whitening lip?  
The death groans of his sinking ship.  
Come to thy God in time!  
Swing deep the funeral chime—  
Grace, mercy, kindness past,  
Come to thy God at last!

Still, when the storm at Bottreaux waves  
Is waking in his weedy caves,  
Those bells, that sullen surges hide,  
Peal their deep tones beneath the tide:—  
Come to thy God in time!  
Thus saith the ocean's chime.  
Storm, billows, whirlwind past,  
Come to thy God at last!

R.E.

July 4, 1912.

## AT REST—PAST AND PRESENT.

By F. S. Alexander.

In our wanderings, we have often walked by the side of the last resting-places of those who have gone before, but perhaps we have failed to observe how many of the short inscriptions on the graves have their counterpart in the subterranean burial-place of the early Christians—the Catacombs.

Many of the epitaphs are of touching brevity and simplicity: frequently only a single word, the name given in Baptism, is recorded on the tomb.

Peacefully sleeping under the delicate tracery of the cloisters of Gloucester Cathedral, lies "Constantia," and under the green turf in a churchyard on the slope of a hill overlooking the fair City of Bath "May" rests, both waiting for the life everlasting, both probably loved and mourned over, but no further word or date is given. And so in thought we go back to the Catacombs where "Cassia" sleeps, with just a palm-branch chiseled under the name, pointing to the victory over the grave, in which she trusted, content that further records should be unknown.

Many of us have seen in our cemeteries a single name and date on a stone cross.

This reminds us of the saintly Jerome, who chose his own resting-place—one of the rock-ledges in the hills round Bethlehem, near the birthplace of his much-loved Lord. Like many of his fellow saints, a single word—his name—was graven on the stone with a small Latin cross underneath, a rude symbol of the faith in which he lived and died.

There is another touching instance of a one-word memorial in the Catacombs:—Felicissimus—"most happy." How striking a contrast to this is the one word on a stone in the pavement of the north transept of Worcester Cathedral:—Miserimus—"most miserable." Truly this is a sermon in stones.

In the little mountain village of Chamonix there is the grave of a well-known traveller who lost his life in a storm on Mont Blanc, with this verse—  
"He maketh the storm a calm." Then we look once more at the Catacombs, and there we find "After the cares and duties of a long life, he sleeps."

There are many others. "Found climbing," another mountain accident in Switzerland. "Married to another," words on the grave of a much-loved wife who died at Les Avants, and was buried in the sweet cemetery of Clarens, overlooking the blue waters of the Lake of Geneva. The words are of Apostolic brevity, and suggestive of a prototype in the Catacombs.

"My wife," is a touching memorial indeed, found in a small churchyard in Hampshire. What a contrast to this is the long, laudatory inscription on the pavement of the north transept of Bath Abbey, over the grave of one "who was never once ruffled with anger, or uttered a peevish word." But "My wife" has its counterpart in the Catacombs. "My faithful wife," "My loving wife," are words from sorrowing husbands.

There are no despairing thoughts or lamentations in the Catacombs. The early Christians had no eloquent words; but the love, and joy, and peace in their lives have left their record for us on their graves, and the nearer we approach them in the simplicity of their faith and hope in the life beyond, the nearer we shall live to Him Who was their Strength in suffering, and their Joy in sorrow.—From the Sign.

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### LET LOVE ABOUND.

Every element in our nature is to be under the influence of grace, and we are bound to make the best use of every faculty. We have affections. They are to be set on things above. They are also to go out towards the rest of the redeemed family. They are to become stronger as life advances. Our love is to "abound." We have understanding. It is to be exercised in reliance on divine guidance. How often we make mistakes in our own wisdom, and then wonder why Providence sends us the troubles these mistakes occasioned! Let us approve things that are excellent, and then we shall have no stumbling-block ("offence") in our own minds or before others.—Dr. John Hall.

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There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry Van Dyke.

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PRESENT.

Personal and General

Sir L. Alma Tadema, the famous painter, died at Wiesbaden on June 24th, aged seventy-six.

Miss Hurlburt, of All Saints' Church, Winnipeg, is a guest at the Deaconess House, Toronto.

Professor and Mrs. Maurice Hutton and Miss Joyce Hutton have gone to Little Metis for the summer.

Miss Elliott, of the Colonial and Continental Society, of London, Eng., is touring Western Canada.

The annual garden party in connection with St. Jude's Church was held on Thursday last at 445 Indian Road.

The Rev. L. E. Skey and Mrs. Skey have returned from England, and will finish their holidays and rest at Lake of Bays.

The Rev. L. Warren, Rector-elect of St. Matthew's Church, Toronto, is visiting his father-in-law, Canon Hanington, at Ottawa.

The Brotherhood of St. Andrew have taken up work at the King Street Mission, also the Yonge Street Mission, for the summer.

The Right Hon. R. L. Borden, accompanied by Mrs. Borden, sailed from Quebec for Avonmouth on the "Royal George" on June 26th.

A record of 2,380 consecutive attendances without being once late has been made by John Ralston, a boy at Marlow Church Schools.

An instrument called the optophone has been invented which will enable those who are totally blind to locate and estimate light by means of the ear.

The Rev. Principal Lloyd, of Emmanuel College, Saskatoon, left there on the 18th June for England, where he will remain until May of next year.

A party of ninety under the auspices of the various branches of the Y.M.C.A. in Toronto left last Saturday for their camp on Lake Couchiching.

The Hon. T. W. and Mrs. White have taken a cottage at the end of Tremont Park, near Gananoque, the "Oriole's Nest," and will spend the summer there.

The Mission at New Toronto, under Canon H. O. Tremayne, of Mimico, held a most successful garden party on the McCrimmon grounds on Wednesday of last week.

The Ven. Archdeacon MacKenzie, the rector of Grace Church, Brantford, and Mrs. MacKenzie sailed from Montreal for England the latter part of last week.

Dr. Albert Ham, the organist of St. James' Cathedral, Toronto, left on Dominion Day for a trip to England. He expects to return in about six weeks' time.

Miss Lucy Robinson, daughter of the Rev. J. Cooper Robinson, has been appointed travelling secretary of the Student Volunteer Movement, and will visit the various conferences.

The Right Honourable W. H. Long, M.P., a former Chief Secretary for India, and a leading Unionist, has accepted an invitation to be the guest of the National Club, Toronto, next September.

The city of Regina, Sask., was struck by a cyclone on Sunday afternoon last. A number of persons lost their lives thereby, scores more were injured and damage to property to the extent of several millions of dollars resulted.

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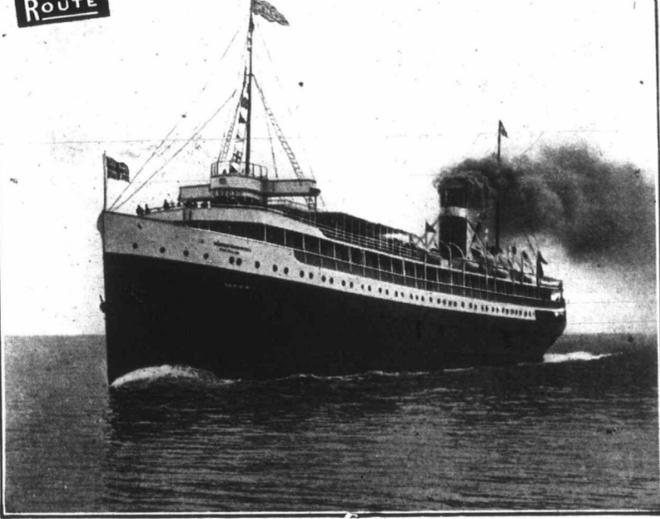
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Captain A. H. Rostron, the commanding officer of the "Carpathia," was presented, on Wednesday of last week, with a gold medal and an illuminated address by the city of Liverpool for his work in rescuing the survivors of the "Titanic."

Field Marshal Sir George White, V.C., the defender of Ladysmith, South Africa, for 119 days, died in London on the 24th June, aged seventy-six. At the time of his death Sir George White was the Governor of Chelsea Hospital, the home of aged and incapacitated soldiers and sailors.

The New York City Club with other organizations is suggesting plans for one of the best-equipped and largest municipal markets in the world for the metropolis. It is estimated that, in order to meet the present needs of the city, a structure costing \$5,000,000 will have to be erected.

The open-air meetings by the Brotherhood of St. Andrew of All Saints' Church, Toronto, held every Sunday evening after service in front of the Deaconess Missionary and Training House, have again begun for the summer. Probably five hundred are reached in this way at every Sunday service.

Ten thousand white-clad ladies sold roses in the streets of London on June 26th, Alexandra Day. These roses were sold for the benefit of the charitable institutions in which Queen Alexandra had been always interested. The date celebrates the fiftieth anniversary of Queen Alexandra's arrival in England.

After one of the most successful meetings ever held, the Summer School at Ottawa closed on Saturday last, and the speakers journeyed to Port Hope, where the next conference opened on Tuesday last. The Bishop of Toronto spoke at the opening meeting on Tuesday evening, and immediately afterwards an organization meeting was held.

Mr. C. J. Catto a member of the well-known firm of John Catto and son of Toronto, lost his life whilst canoeing at Rideau Ferry on Sunday evening last, whence he had gone to spend the week-end with his wife and children. He was a Major in the 48th Highlanders and a consistent member of the Church of England.

The Lord Bishop of Winchester and Mrs. and Miss Talbot, together with Mrs. Creighton, the widow of the late Bishop of London, expect to visit Washington, D.C., in September next. They are coming to

America to attend the meeting of the Continuation Committee of the Edinburgh Conference. This will be the first time the committee has met in America.

The aggregate annual profit of the two hundred and thirty-six disorderly saloons recently investigated in Chicago by the Vice Commission was \$4,307,000. This profit on the sale of liquor, Jane Addams tells us, can be traced all along the line in connection with the white slave traffic, and is no less disastrous from the point of view of young men than of the girls.

For the first time for forty years the Bishop of London has met his six brothers together at Fulham Palace. The second brother is Mr. H. Winnington Ingram, of Gravesend, Ont.; the eldest is an English archdeacon; the third is an admiral; the fourth is Bishop of London; the sixth is a country rector, and the youngest is an Indian administrator.

Queen's University, Kingston, fund now reaches \$282,547. When the fund reaches \$400,000 Andrew Carnegie will subscribe \$100,000. Mr. Justice MacLennan, Toronto, has just donated \$20,000. Principal Gordon has issued a statement regarding the fund, and is making a

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special appeal to raise the amount to \$400,000 so that Andrew Carnegie's grant of \$100,000 can be secured.

Mr. Cecil B. Smith, one of the best-known civil engineers in this country died at his home, 57 Spencer Avenue, Toronto, after an illness of only two or three weeks. The cause of his death was cancer. He was born at Winona, Ontario, in 1865 and was a valued member of the congregation of the Church of the Epiphany, Parkdale, and a member of the Advisory Board of the church.

Mr. Samuel Nordheimer, the German Consul, died at an early hour on Saturday morning last at his late residence, "Glendyeth," Davenport Road, Toronto, after a somewhat lengthy illness. He leaves a widow, daughter of the late Mr. James Boulton, seven daughters and one son, who may be assured of the sincere sympathy of all in their bereavement. The late Mr. Nordheimer was a faithful and a constant attendant at St. James' Cathedral, Toronto.

The new mantle and cloak which the King has commanded for the Knights Grand Cross of the Victorian Order will be very handsome, indeed, of dark blue satin, with a border two inches deep of red, a cordon of blue and gold, and white silk lining. The collar to be worn on "collar days" is beautiful, indeed—all blue enamel and gold roses, with carbuncle centres and white enamel inscriptions. In the centre of all Queen Victoria's medallion is shown in gold.—Gentlewoman.

An amusing incident occurred the other day (says a London journalist), when the King was paying a private visit to some friends, who asked permission to present their children to His Majesty. Noticing that a small boy seemed disappointed, the King asked him what was the matter. "Why are you not wearing your crown?" was the reproachful reply. His Majesty, noticing that a sharp shower was falling, promptly made answer that it was such a wet day he was afraid of spoiling it.

The Ven. Archdeacon Armitage has been appointed by the Dominion Government a member of the Manuscript Commission in the Archives Department at Ottawa. His appointment as a member of the Historical Manuscript Commission is a fitting recognition of the position of Nova Scotia in the domain of history. The manuscripts collected already number probably a million, only a small fraction of which can be published. To select the most necessary and important is the business of the Manuscript Commission, which meets once a year at Ottawa.

The Bishop of Toronto has received from the private secretary of His Royal Highness the Duke of Connaught, a message expressive of the thanks of the Duke and Duchess' thanks for "kind words and prayers" which were conveyed to their Royal Highnesses on behalf of the Diocese at the time the Duchess was suddenly stricken with illness. The private secretary also says: "His Royal Highness desires me to let you know that the Duchess is making speedy recovery and that he expects her to be out of the hospital in about a week's time."

Two more people lost their lives in aviation accidents on Monday last when Miss Harriet Quimby, of New York premiere aviatrix of this continent, the first women to operate a heavier than air machine across the English Channel, and first to win a pilot's license under the rules of the Aero Club of America, and William A. P. Willard, of this city, manager of the third meet on the Harvard field, and father of Charles Foster Willard, the Curtis flyer, were hurled a thousand feet into Dorchester Bay

from Miss Quimby's Bleriot of the most recent war type, and instantly killed.

The Siege of Delhi will be the historic spectacle at the Canadian National Exhibition this year. There is no more terribly picturesque scene in English history than this sketch from the great Indian mutiny. The rich and varied costumes of the natives of different castes mingled with the uniforms of the English officers give to it colour that cannot fail to delight the eye, while the tragic drama cannot fail to be of enthralling interest. Every detail is to receive the strictest attention to make this the greatest of the many historical spectacles that the Canadian National has become famous for.

Munich has the finest public market in Europe, but Leipzig is to have the grandest railway station. A short time since the greater part of the new "Bahnhof" was opened to traffic. It is the work of ten years, and neither thought nor cost has been spared to make it a model of elegance and convenience. It has a frontage of 350 yards, and 400 trains daily will run over its twenty-six tracks. It will be finished in 1915 at a cost of \$35,000,000. We have an idea that all the big things are in this country, and that only American cities have big and difficult problems to solve, but such statements as the above give us cause for reflection.

There was a time when that useful protective covering for industrious fingers, the thimble—which dates from 1684—was very costly. Indeed, only well-to-do women could afford to wear one. Afterward, however, they were made of lead and other common metals, and to-day you can get quite a serviceable article for a half-penny. The Dutch finger-hat (finger-hood) became in England the "thumb-bell," from its bell-like shape. It was originally worn on the thumb to parry the thrust of a needle pointing through the stuff, and not as at present, to impel it. All the world over the thimble is a symbol of industry. The gift of one to a little girl is taken as a hint that she should learn to sew, or that her clothing needs mending. Fashion in thimbles is very luxurious in the East. Wealthy Chinese women have thimbles carved out of mother-of-pearl, and sometimes the top is a single precious stone.—Answers.

Here is a delightful story, the truth of which is vouched for. The Ven. Archdeacon Julius Hare, preaching to a rural congregation in his East Sussex parish of Hurstmonceaux, finished his learned discourse by remarking: "Commentators disagree on this point, but that need not trouble us greatly," etc. The next morning an aged parishioner, carrying a trug basket of fine potatoes, knocked at the door and asked to see the Vicar. After an awkward pause he advanced shyly, saying: "I hope you won't think it a liberty I'm takin', but we were so sorry to hear ye say as common 'taters disagreed with ye: now these be some of a thorough good sort, and we feel sure they won't disagree with ye, if ye will but try 'em."

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## Children's Department

FREDDY'S FIRST RESCUE.

Freddy May was big for his age, wearing a seven-year suit on a six-year-old body. But he though he was older, much older than he was, and big—well, wasn't he almost as big as his father? At least he would be some day, and meanwhile he was growing!

The May family—father, mother and Freddy, six years old, going on

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**FIRST RESCUE.**

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seven—lived on a rock in the middle of the ocean, or at least, five miles from any other land. There was a tall lighthouse on the rock, and at the base of its tower was a tiny house with five rooms. This house was home, the only home Freddy ever knew.

The lighting of the great lamp of the lighthouse had always been a great attraction to Freddy. One day, when his father carried him up, up the winding stairs and showed how the lamp was lighted and how its rays spread far out over the tossing ocean, Freddy felt that his little world was the most wonderful that any body could imagine. Think of the

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hundred steps up the tall tower and the magnificent view from the top!

But as time added another year to Freddy's age, his little mind soared to greater achievements. He was accustomed to storms and rough weather. He knew that his father often went out in his little boat to help strange people who drifted near the shoals. Sometimes he brought them back in his boat, half dead and so white! His mother then worked hard to give them warm clothing and hot things to drink and eat.

Freddy at first was content to watch and help; then he wanted to do more. He wanted to go with his father in the lifeboat to pick up the shipwrecked people.

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"Some day, lad, when you get bigger," his father answered this request.

After that Freddy asked every little while, "Am I big enough now to go with you in the boat, papa?"

"Not yet—not quite yet," had always been the response.

So Freddy had been forced to wait and grow. How he counted the days and looked at his figure in the glass to see if he was growing! When he first donned his seven-year suit, he felt surely that he was almost big enough to help save shipwrecked people.

As chance would have it, his opportunity did come a few days after this important event. There had been a storm at sea, not a very heavy storm, but one which made the sea pretty rough off the shoals. The day after the storm, the sun came up bright and warm. The sea was rolling in long swells.

Not a mile away from the lighthouse something was drifting heavily, swinging slowly up and down with the waves. A quick glance through the telescope showed that it was a dismantled sloop, a small coasting vessel abandoned by its crew.

Mr. May quickly got his boat in the water, and was preparing to go to the derelicts when Freddy's lips faltered:

"Papa, am I big enough to go!"

There was a smile on the light-keeper's lips, and, after glancing up at the weather and down at the sea, he said: "Yes, Freddy, you can go to-day. Jump in the stern."

Now there was no happier boy in all the world than Freddy May at that moment. He fairly tumbled down the steps and dropped snugly into the stern of the lifeboat. His eyes were bright and glowing. Wasn't he going to a real wreck?

The row to the dismantled sloop was not a long or rough one, and Mr. May pulled so lustily at his oars that they were alongside in not time. When they reached the sloop, Freddy gazed at it in awe. Would there be half-drowned people aboard, and would he be strong enough to help his father lift them into the lifeboat?

"Now, boy, you stay quietly in the stern until I come back," cautioned his father.

He tied the boat to the stern of the sloop, and then nimbly climbed aboard. He was gone a long time, so long that Freddy got worried. What would he do if anything happened to his father. Could he row back to the lighthouse? What if another storm should come up and make the ocean very rough?

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He was thinking of such dreadful things when Mr. May appeared above and shouted:

"Nobody aboard, Freddy. She's been deserted for a long time. We'll go back home now."

This announcement was not pleasant for our little mariner. What disappointment to go to a shipwreck and then find nobody aboard, and not even go aboard the wreck.

"But, papa, there might be somebody in—in—"

His father shook his head.

"No, lad, I've been everywhere."

Then noticing the disappointment in the little face, he added: "But if you want to come aboard and look, I'll let you. I forgot this was your first shipwreck. Here, now, hold fast to my hand, and I'll pull you up."

Freddy climbed up, with his father's assistance, almost as easily as if a veteran sailor. He stood on the deck of the old abandoned sloop in a moment. One glance showed him the awful desolation of the wave-swept craft. Mast and spars, sail and rigging were tumbled about, in a confused mass, and part of the cargo of lumber was shifted over to one side.

"Be careful, little man, and hold tight to my hand," his father cautioned. "I'll take you to the cabin, and show you what an abandoned boat looks like."

Freddy seemed to come natural into the use of his little sea legs. He did not lurch and roll with each toss of the boat, but walked steadily forward. When they came to the cabin, Mr. May threw open the door, and—

Suddenly both of them started. Something moved inside, and then there was a mild cry of some frightened animal. Out of the darkness a bundle of white appeared. It came directly toward Freddy, and mewed.

"It's a pussy cat, papa—a white pussy!"

Freddy took the frightened creature in his arms and stroked its soft fur. The kitten mewed and rubbed its nose in his face.

"Do you suppose he belongs to somebody, papa," asked Freddy, anxiously.

"It belongs to you, little man, if to any one. You rescued him, and I don't think anybody will take it away from you."

All the way back to the lighthouse home Freddy held the kitten in his arms and stroked and patted its head. In his affection for the shipwrecked cat, he even forgot to notice the waves or the condition of the weather. The one fact to impress his mind was that he had made his first rescue from a shipwreck, and he would always keep the kitten for his own. He wanted a playmate—a kitten or a dog—and now the sea had brought him one all for his own self.—St. Nicholas.

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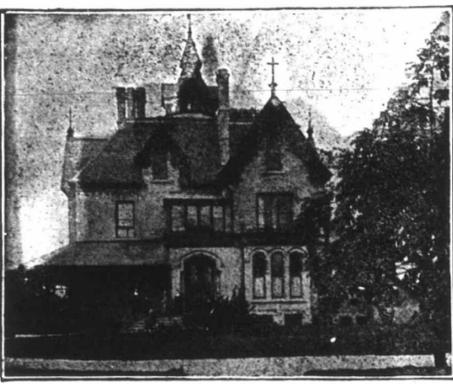
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