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Canadian Churchman

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ESTABLISHED 1871

VOL. 38

TORONTO, CANADA, THURSDAY, MAY 25th, 1911

No. 21.

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In reference to the recent appointments to the two great London Deaneries of Westminster and St. Paul's, it is interesting to note that it is a matter almost without precedent that both deaneries should be filled just about the same time, and it is surely unique that, as has been the case in this instance, both of the clergymen appointed by the Crown to fill these vacancies should be Eton and King's College, Cambridge, men, and further, that both of them at one time or another during their stay up at Cambridge should have filled the Lady Margaret Professorial Chair of Divinity in the University. Yet this is the record of Doctors Ryle and Inge respectively.

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A very generous benefactor has given the vicar of St. Wilfrid's Church, Harrogate, the sum of £10,000, which is to be used for the continuation of the building of the church.

A handsome new church and parish house, which have been erected at a cost of \$30,000, were recently opened and dedicated at Sherman, Texas. The church has been furnished throughout with individual memorial gifts.

The Rev. M. N. Trollope, who has been appointed to succeed the late Bishop Turner as Bishop of Korea, served as chaplain to Bishop Corfe, Bishop Turner's predecessor in the See from 1890 to 1902.

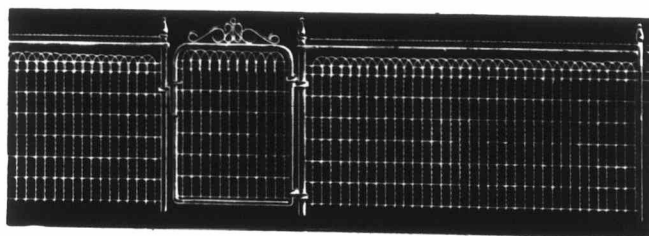
Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

The good and the bad are always with us. But no man need be bad, since Christ will help him to be good.

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The installation of the new Dean of Westminster (the Right Rev. Dr. Ryle), took place recently with scrupulous adherence to the ancient customs and traditions of the Abbey Church. The arrival of a new Dean within the precincts was signalized by the ringing of a merry peal upon the Abbey bells, an event which very rarely takes place. The entire Collegiate body was present from the sub-Dean down to the almsmen, and shortly before 3 o'clock p.m., on the day on which the ceremony took place, a long procession was formed up in the Chapter House and made its way through the cloisters into the Abbey by means of the south door. At the conclusion of the First Lesson the new Dean was conducted from the Jerusalem Chamber where he had been waiting up to this moment, by the precentor and the chapter clerk, to the entrance to the choir. After certain formalities had been concluded the new Dean was solemnly installed into his new seat by the sub-Dean. At the conclusion of Evensong, in the course of which a special Collect and Suffrages had been used on behalf of the new head of the Abbey Church, a short but most appropriate address was delivered by the new Dean from his stall.

Canadian Churchman.

TORONTO, THURSDAY, MAY 25, 1911.

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Lessons for Sundays and Holy Days.

May 28—Sunday after Ascension.
Morning—Deut. 30; John 11: 1—17.
Evening—Deut. 34 or Josh. 1; Heb. 3: 7—4: 14.

June 4—Whitsunday.
Morning—Deut. 16: 1—18; Rom. 8: 1—18.
Evening—Isai. 11 or Ezek. 36: 25; Gal. 5: 16 or Acts 18: 24—19: 21.

June 5—Monday in Whitsunday Week.
Morning—Gen. 11: 1—10; 1 Cor. 12: 1—14.
Evening—Num. 11: 16—31; 1 Cor. 12 & 27 & 13.

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

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 191, 242, 254, 435.
Processional: 179, 186, 400, 473.
Offertory: 175, 182, 186, 398.
Children's: 686, 688, 693, 701.
General: 6, 37, 177, 627.

WHITSUNDAY.

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

THE SUNDAY AFTER ASCENSION DAY.

Colossians 3: 1: "If, then, ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God."

What is the inward and spiritual grace of Baptism? "A death unto sin, and a new birth unto righteousness." "Baptism is the grave of

the old man and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith, but also the seal of God's adoption and the earnest of God's Spirit. Thus Baptism is an image of his participation both in the death and in the resurrection of Christ" (Bishop Lightfoot, "Colossians," page 182). The Ascension of Jesus Christ is the climax of His Resurrection from the dead. In this, His glorification, we are partakers. Do we realize the change involved in this? All our aims must centre in heaven, where Christ reigns. Therefore, our conceptions of all Divine gifts must be altered. For all His material gifts have a spiritual correlation which it is fatal to neglect. One result of our Lord's mission to earth is that men have grasped as never before the conception of the Fatherhood of God. Fatherhood always bestows gifts upon childhood. The good gifts and the perfect boons of our Heavenly Father confirm the revelation of Jesus Christ. Our recognition of Fatherhood and our true appreciation of the Father's gifts are necessarily synchronous. Consider the men and the women who are under the tyranny of material joys and interests, who journey carelessly and selfishly through life, and you will find that they have not risen to the conception which Christ revealed so clearly and so lovingly. The disciples of Jesus rightly conceive the meaning of God's material gifts, and make a proper use of them, because their minds are set on the things that are above. The heavenward gaze, the heavenward direction of all our thoughts, words, and deeds assure our escape from the tyranny of matter. Everything has two sides. Temptation is an invitation to hell; it is also an opportunity to climb up into heaven. The material gifts and boons of God may fasten men to earth; but if they are properly understood and used they lead us on to a perception of the spiritual, of the things eternal in the heights where Christ now is. Mere animal life is in itself pleasurable, but the old Greek philosopher is far away from the spiritual state of the poet who exclaimed: "O, my God, I thank Thee that I live!" The gift of the world we live in is lost on us if it does not reveal "to us in a concrete, visible form somewhat of the infinite perfections of that Almighty mind which called it into being." What is the lasting value of a strong, healthy body or of a vigorous mind if we labour all the time for the meat that perisheth? We can alone keep our bodies and minds healthy by the continual appreciation of "whatsoever things are pure." In this way we may go through the whole category of God's material goodness. Such a study will impress upon us more and more the necessity of the heavenward gaze. But what about God's greatest gift to men? He sent His Son to take our nature upon Him, to live amongst us in gracious love, to die in redeeming love, to rise again in triumphant love, and to ascend into heaven to prepare a loving welcome for all who look up to Him. And soon we shall be meditating upon the gift of the Father and the Son, the gift of the Holy Spirit, who, by His fruits produced in us, makes it possible for us to say that we are dead to the world, and that our life is hid with Christ in God.

Protestant and Catholic.

Referring to two prominent addresses given on the occasion of the recent Church Congress held at Washington, the "Living Church" gives the following ingenious distinction between the two leading theological bodies in the Church: "The one will not look beyond Reformation centuries

for its impetus; the other is satisfied with nothing less than the whole wealth of Christian history. The one is suspicious of whatever fails to bear the earmarks of the sixteenth century; the other values the whole course of Christian experience. The one, illogically enough, from its history, is averse to change, however trivial; the other realizes that the outward, superficial aspect of Christian worship has constantly been changing, and, no doubt, will continue to change. The one condemns whatever uses did not meet the approval of a certain select group of Churchmen four hundred years ago; the other feels that the Churchmen of to-day are quite as able to choose between customs and usages and policies as were their great grandfathers."

Difficulty.

How essential difficulty is for the development of true character! This fact may be seen not only when great things are aimed at, but as well along the pathway of recreation. It is brought home to us at this season of the year in a curiously interesting way. When we have the opportunity we go for a long woodland walk to gather wild flowers. Those who live in a city of any size know that the lovers of the woodland beauties are so numerous and energetic that to be successful the walk must be long and the quest keen. Our invariable rule is to look for them in places that are not easily got at. For instance, where brambles grow thickly; on ravine slopes; where the ground is marshy, or is otherwise uninviting. Quite recently we found quite a flower bed of trilliums a short distance from where the more level spaces of the woodland had been plucked clean. Going down an unpromising ravine slope, crossing a rivulet, climbing the opposite slope, while descending a stiff slope on the other side, and about half way down, we found a tiny plateau thickly studded with trilliums. As in the quest of the wild flower where seekers are many and the supply limited, so it is in the sterner pursuits of life—difficulty must be made the whetstone of character before success can be achieved.

Richard Baxter's Book.

Resuming our notice of Richard Baxter's "Poor Man's Family Book," we observe that he breaks loose from specially noticing the landlord and tenant, and addresses the hard-working farmer, a class which is replaced here by the hard-working farmer with a mortgage, who finds it a harder struggle too often to make ends meet than intending immigrants would believe. In Baxter's day he had his rent to pay and had labourers in his employ. Baxter begins by theological instruction, which he soon abandons for practical advice: to forsake the alehouse and give spare time to his family. The schools he deems very faulty. Religion and morals occupy only two hours in the week, whereas they ought to be taught every day. Too much Latin is taught, and more attention should be given at home. "For this (the children's education) is the most eminent service that women can do in the world; and it is so great that they have no cause to grudge at God for the lowness of their place and gifts. . . . Godly mothers may educate children for the magistracy, ministry, and all public services by helping them to that honest and holy disposition which is the chief thing necessary in every relation to the common good." He recommends lively books and outdoor recreation. Taking up other subjects, he enlarges on rules for avoiding sinful injury by buying and selling, working on ignorance and false words or wiles. As to restitution when a man has stolen and repented, if one would be so inhuman as to disgrace a penitent, the money may be secretly returned. "Repentance is the greatest honour next to innocence." We have no

room to take up all the rules Baxter gives or his advice; these are the same principles we favour nowadays in our varied relations. The writer evidently was no extremist. He deemed the tyranny of Charles I. as unlawful, and his execution as equally so.

Sunday Noise.

At the time that Sunday street cars were adopted in Toronto we sympathized with the objections then taken of the injury and interruptions which would be caused in Church by the noise and vibration of passing cars. It is strange to notice that in Toronto not only have there been no removals from street car streets, but the reverse. Knox Church has built a large, handsome church on Spadina Avenue, and Bloor Street through its whole length has attracted edifices of all religious bodies. At present, within a small space, are newly-built or building three edifices, the Reformed Presbyterian, Congregational, and St. Paul's. It is true that the cars are considerably driven past church buildings. Still, they must to a considerable extent make themselves felt, and it seems to us strange that the situations exposed to such interruption should be selected instead of quieter and practically equally convenient ones a short distance away.

A Cathedral Lesson.

Considerable notice was taken of the recent consecration of the Cathedral of St. John the Divine, in New York. It will be remembered that the total cost of the finished building will reach the large sum of \$10,000,000. Of this, over \$3,000,000 so far has been expended. The corner-stone was laid some nineteen years ago. This may seem a long time for the amount of work done, but, as the "Evening Post" says: "Cathedral building is not like the jugglery of steel and rivet, which has become part of the present-day 'elevator architecture.' All the elements of a great church are ponderous. Huge blocks of granite, unwieldy, and not to be hastened, must be reared gradually, stone by stone, course by course, into the completed structure. It is part of history that the fashioning of the great gothic church edifices of Europe has been the work of generations."

Coronation of Our King.

To those who are able to attend the Coronation of King George the privilege will be great, indeed. Doubtless some will be present who also beheld the Coronation of the late lamented King Edward. History to them will have repeated herself. These signal occasions in the story of our race mean far more than a mere display of finery, an extraordinary exhibition of ornate and impressive ceremonies. They bring from all parts of the world representatives of the British race, and of people who are allied to our race, to offer their homage to their King and Emperor, and by their presence to prove their fealty to the Crown, their loyalty to the State, and their appreciation of the institutions of their Empire. Those who are unable to attend can offer up their prayers for King George and his gracious Queen. And throughout the Empire the rejoicing and observance of the event is bound to be general and hearty. We are only expressing the heartfelt wish of every true Canadian when we utter the hope that the blessing of God may rest upon our King and all the members of the Royal Family, not only on Coronation Day, but throughout their lives as well.

Kingly Character.

We firmly believe, and time will justify our belief, that our King possesses some of the most desirable elements of a kingly character: strong where strength is needed, yet gentle withal, with the unaffected gentleness of a Christian gentleman. Mark the nobility and courtesy of the following passage from our monarch's letter, read

at the meeting held in Carnegie Hall, New York, on the occasion of the three hundredth anniversary of the publication of the King James version of the Bible: "The version which bears King James's name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and people of the United States upon their share in this, our common heritage." The strength of this expression lies in its truth and its gentleness, and is shown in its courteous and sympathetic tone. King George is proving himself to be a worthy son and successor of King Edward, the "Peacemaker."

Dry Farming.

A discovery which has already done much to increase the fertility of North America is that of dry farming. We are so accustomed to the early and latter rains that we do not realize that more than half the land on our planet, in regions suitable for agriculture, receives so little rain that it will not bear crops by ordinary methods of husbandry, and that only about ten per cent. can be made profitable by irrigation. But it is claimed that by dry farming thirty per cent. can be reclaimed. There are in the States some five hundred millions of acres, and in Australia more than double that area capable of producing thirty bushels of wheat per acre every other year. The dry farmer's dependence is on cultivation, not only to conserve water, but to set free the fertility of the soil. What we feel in looking over Mr. Widstoe's book, the last word on dry farming, is to guess where the water is to come from to support the farmer and his family. We know that in the north of Africa, where the climate, etc., approaches Arizona, even the dew is saved in old Roman spouts and run into tanks, but these do not support a large population. It is one thing to raise a crop, but another to live on the land in order to do so.

A Fellow Traveller.

Dr. Harnack, the famous German theologian, tells an amusing story against himself of a case of, shall we say, mistaken belief or unbelief, that befell him as the old story-tellers say, "once upon a time." The great scholar relates that on a journey to Rome he had as his travelling companion in the railway coupé an Italian gentleman, who proved to be very congenial, and after they had journeyed several hours together and talked on many topics of the day, the Italian said: "May I ask, sir, what is your profession?" To which Harnack replied: "I am a professor in the University of Berlin; and you?" "Oh, I am a professor in the University of Rome. Of what are you professor?" "I am professor of Church history; and you?" "Oh, I am professor of surgery. Of what religion are you?" Harnack answered: "Evangelisch." The Italian, imagining that anything that was not Catholic must be at the other extreme, warmly grasped Harnack by the hand and astounded him by saying: "God be praised, I am also an atheist."

A London Parish Mission in British Columbia.

We gladly chronicle another evidence of the love of the Englishmen at home for those who cross the sea, a love which always existed, but wanted to a large extent the education to enable it to combine in practical work. An extension of the impulse underlying the Archbishops' Fund, the Railway Mission, and other good works comes from the parish of St. John the Divine, Kennington, aided by the parish of St. Stephen's, Gloucester Road, St. John's sends three of its staff of clergy and two experienced laymen, and St. Stephen's one of its clergy. Canon Arthur Gordon Deedes, the senior assistant at St. John's, goes out in charge of the party until they arrive at Quesnel, in the Diocese of New Westminster, which is to be the headquarters of the Mission. He hopes to see them settled in their temporary quarters, which they will

have, in all probability, to aid in constructing, and he will also assist in the actual starting of the work. He will then return to England and report. What will happen at the end of the term for which the present missionaries severally agree to serve is, of course, uncertain, especially as the district is nearly the size of England, and settlers are pouring in, so that a few years will see enormous changes. There was a large attendance at the solemn dismissal service held in the Church of St. John the Divine, which was conducted by the Bishop of Kingston, who blessed each member of the party. It was a matter of deep regret that Bishop Perrin, of Columbia, was unable to be present and give the address owing to a sudden illness. On the following morning the Mission party joined in the Communion service at seven o'clock with many parishioners and personal friends. They left Euston by the noon train for the "Virginian" at Liverpool. On landing they had to go by train to Lytton, where they will, long ere this, have been met by the Archdeacon of Yale, and have then a journey of three hundred miles to Quesnel. We wish them every success and blessing.

"ATTRACTIVE SERVICES."

All voluntary attendance on public worship has a personal motive, worthy or unworthy. Men, in the last analysis, go to church to please themselves. They go, in other words, because there is some attraction, because something draws them. Of the various consciously unworthy motives which bring people to church we will not speak at present. Churchgoing, we know, has been, and is yet at times, prostituted to base ends. But it is not to this class we refer. It is to those who attend public worship in perfectly good faith; at all events, with no evil or sinister motive. Now there are three main motives which, generally speaking, actuate all this class of churchgoers. There are those who attend (1) from a sense of duty, and apart from any pleasure or direct and sensible benefit derived. With such people attendance at public worship is an instinct, which imperiously demands satisfaction. Deliberate and inexcusable neglect of public worship destroys their peace of mind. To maintain their self-respect and ease of mind they attend church. This is the highest of all motives, this desire to live on good terms with one's higher nature, to be at peace with conscience. Still, the motive is a personal one. To such persons public worship is "attractive." It is pleasurable, because it satisfies an instinct, which, unsatisfied, would destroy their comfort. Again, there are those who attend public worship with the avowed object of listening to sermons. Their motive is a frankly personal one, not necessarily an unworthy one by any means inferior to the preceding. And lastly, there are those to whom public worship is simply a species of Sunday entertainment. They go to be excited, thrilled, stirred up, and even amused, by elaborate ritual, fine music, "sensational" preaching, or other deliberately devised "attractions." And this latter, we fear, are a rapidly growing class, and constitute, if not the majority, at all events a very large percentage of churchgoers. How far, we have often of late asked ourselves, is the Church to blame in this matter? Very largely, we are inclined to think, far more extensively than is generally supposed. The supply has created, or enormously stimulated, the demand for what are called "attractive services." It is astonishing how widely and almost universally this principle is now accepted by the clergy, and by all directly or indirectly interested in the performance of public worship. We are far from saying that this movement was without substantial justification in bygone days. There no doubt was a time when, to speak of our own Church, public worship was unduly sombre, and sometimes even a positive

weariness to the flesh. But those days have long since passed away, and are only a "memory of a memory." Now we are threatened with the opposite evil, which, of the two, is by far the more dangerous; for it is an evil which feeds upon and perpetuates itself with ever-increasing intensity. The more the demand for "attractiveness" is recognized and pandered to, the more insistent and clamorous it becomes, and the more difficult to draw the line. Sooner or later it becomes impossible to meet and satisfy these continually growing requirements. These false ideas of the nature of public worship have become fixed in people's minds. They have come to regard it as having no claims upon them apart from its attractiveness. The idea of duty has been completely eliminated. Self-sacrifice in connection with it in any form has become preposterous. Unless some kind of "enjoyment" is provided, they feel absolved from any responsibility in the matter. This may seem to some an extreme way of stating the case, but that it substantially applies to large classes of people we are convinced. And the pity is that the fault is almost entirely with the Church. With the best intentions in the world, and at one time with some justification, the clergy have set up radically false standards in regard to this matter of churchgoing. It will inevitably recoil on their own heads. They cannot go on for ever devising new methods for satisfying the demand that they themselves have created. The appetite for these things grows with its indulgence. Let us hope it is not too late to make a change for the better. One can hardly open one of our local papers without seeing the announcement that so-and-so "will sing a solo" at the following Sunday services, or somebody will preach upon a specially selected subject. All this kind of thing directly tends to foster, keep alive and develop these radically mistaken ideas on the subject of attendance at public worship, and in the end defeats its own object.

A BLOODLESS REVOLUTION.

Macaulay, though untrustworthy as an historian in his estimate of character, is, so far as general principles are concerned, the most reliable and illuminating of all our historical writers. In commenting on the Revolution of 1688 he says, in effect, that the balance of the British Constitution had been so adjusted that henceforth its development would be gradual, continuous, automatic, and, therefore, peaceful, from within rather than from without. That is to say, that there was implanted within it a principle of growth and adaptability, and that the necessity for a violent revolution would never arise again. The history of the last two centuries and a half has amply vindicated this statement. The development of our unwritten Constitution has been that of a "slowly broadening river," and unmarked by any sudden convulsions. It has been all of a piece. And it has been effected with scarce the firing of a shot or the shedding of a drop of blood. Of late, the British House of Commons has been making history in characteristic leisurely, unspectacular fashion. Among certain measures, some of which, being highly contentious, we will not treat of, is one which has, we think, been very aptly designated as a "social revolution." We allude to the new Pension and Insurance Bill, the creation of Mr. Lloyd-George, which has been received by all parties, so far as can be judged by the accounts to hand, with practically unanimous favour. This bill is the first case of Government insurance on a large and popular scale in any English-speaking country against sickness, unemployment, death and accident. The scheme in its comprehensiveness is unique in the history of the race. To us, one of its chief merits is its contributory character. As such it is a direct encouragement to thrift. The already existing old age pensions, commendable as in other respects they undoubtedly were, lacked this feature. As they apply only to septuagenarians, the evil, if any, is not very widespread. To apply it, however, on a large scale, as proposed by a certain political party, would, we think, be most undesirable. In this case it is only the workers who will reap any advantage. The benefits of the scheme will, therefore, be fairly earned by the recipients, and there is no taint of pauperism about it. We have long felt that such a tremendously important business as insurance should not be left altogether to private corporations, and should be undertaken by the State. A measure like this will gradually transform the condition of the working classes. In a generation pauperism, as we know it now, should be finally abolished, and with it its inevitable train of resultant evils. The life of the working classes will be lifted to a higher and happier plane. The grim, haunting spectre of want and destitution in old age will be banished from the homes of hundreds of thousands, and life will cease to be what it undoubtedly is to-day for myriads of human beings, a hopeless battle against overwhelming odds. The workingman of to-morrow will have a future. England, after all, still leads the world in sociological legislation. How is it with us in Canada? We hardly seem to be keeping up with the procession. Social legislation as yet has scarcely been seriously attempted in this country or in the United States. But to those who think that we must at once adopt English legislation, or rather proposed legislation, we would ask them, in Mr. Asquith's words, to wait and see. It is said that the old age pensions, though desirable among the hordes of factory hands in England, are not altogether appreciated now in Ireland, which is still an agricultural country. We have been too busy in settling our prairie lands, and in spending money to do so, giving employment to future farmers on railways, and laying open at the same time our mineral wealth and the clay belts of North Ontario, which, it is said, are to be homes for as great a population as are now settled in the South. Thus people are now fully employed, and, with prospects before them, constitute a different class to the workers who will benefit by Mr. Lloyd-George's proposed legislation. The small success which we regret to find has hitherto attended the excellent schemes for annuities shows, to our mind, that the country is too prosperous to realize the advantages the Government holds out, a scheme which evoked the surprised admiration of our recent visitor, Mr. Bryan. Therefore, with time in our favour, we had better watch the result in England. Circumstances may change with us in a few years. The present enormous expenditure on capital account may, we trust, be reduced, and it will then be in order to adapt to our needs such of this legislation as may be found beneficial in the United Kingdom.

THE MEETING OF THE GENERAL SYNOD.

As there appears still to be some doubt as to the place of meeting of the General Synod, we wish to state on the authority of the Primate that the meeting will take place in London, Ont., on the first Wednesday in September. Vacancies have occurred in the Prolocutorship of the Lower House and in the Secretaryship of both the Upper and Lower Houses by the election of the persons occupying those positions to the Episcopate. In accordance with the Constitution of the Synod, the Primate has appointed the Rev. Canon Phair, of Winnipeg, acting secretary of the Upper House, and clerical secretary of the Lower House. All notices of motion and reports of committees should be forwarded to Canon Phair, Church Street, Winnipeg, before July 15th.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A most extraordinary case has been before the civil courts of Montreal for some time, and is now up for hearing. It is a libel case entered by Dr. Workman against the Wesleyan College in which he had been a professor for several years, and from which he was dismissed because of alleged heretical teaching. Dr. Workman brought his case before the ecclesiastical courts of the Methodist Church, and after the various bodies to which it was referred had shown a decided desire to pass the troublesome thing on to some one else, it appears that the general conference referred it back to the college authorities with a sort of verdict of "not guilty, but don't do it again." However, the Professor found himself without a chair or income, and the field for employment in the Methodist Church very much reduced in area. As a consequence he entered suit against the college authorities for libel and claimed damages for \$10,000 as a result of his treatment. Dr. Workman claims to be a good orthodox Methodist, although his utterances in public have appeared to the ordinary observer quite unlike the doctrines of Methodism which most of us have associated with that communion. In fact Dr. Workman's views on the divinity of Christ, the atonement, resurrection, sin, and various other theological topics have sounded more like Unitarian teaching than that which we supposed to be authorized by the Methodist Church. It is true that in recent years the church that made a specialty of revivals, and spiritual zeal and Pentecostal fire, has been drawing away from the "class meetings," and the horror which so long characterized it in regard to dancing, cards, and theatres, and is giving utterance in many quarters to very advanced views on Biblical interpretation. It is true that the written standards and formularies have not changed, or changed but slightly, nevertheless, the intellectual atmosphere has distinctly changed. The new attitude, it appears to us, has virtually cancelled the commission of Methodism. Once upon a time Methodism stood for a spiritual ideal, for a public confession of faith, for the assurance of Divine forgiveness, for conversion and sanctification. It was an ideal with manifest limitations, as it found popular expression, nevertheless it supplemented other communions, and had its place in the spiritual history of our country. But Methodism of the modern type, of restrained and modulated voice, of reserve in pronouncing upon hell and damnation, and of the participators therein, of scholarly and critical sermons, of no dread of wealth nor of gold nor silver nor silks nor jewels, is quite a different proposition. We do not say that the last state is worse than the first, but what seems to us plain is that Methodism is standing for nothing distinctive to-day—nothing that is not represented by Anglicanism and

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Presbyterianism, which have a longer history behind them. Methodism to-day in Canada stands at the head of the non-Roman communions in point of numbers, but should the pending negotiations for union with the Presbyterians and Congregationalists fail we should look for a change in its position, in the not distant future.

The case of Dr. Workman is receiving publicity such as is accorded to few trials of the sort. It is handled by a judge and lawyers who are not specially interested in it from a church point of view. The questions are, therefore, quite direct and unconventional, and the responses show how difficult it is to explain theological terms and definitions in a non-ecclesiastical atmosphere. The ground of the defence is very simple, it is to stand by the written Articles and standards of the church, which date back for a century or more in some cases. It is always difficult for a church to alter an article of faith or discipline no matter how it may have been outgrown in the general development of thought. There is always a tenacious element that wants to leave the old things alone; and they who have outgrown the old are not disposed to worry about them so long as they themselves are not interfered with. The result is that in course of time the written standards of a church may be anything but an accurate presentation of the theological position of the church. This affects all churches. Take, for example, a dozen Presbyterian ministers at random and it is doubtful if one of them would stand by the bald statements of the Westminster Confession; yet that is one of the tests of Presbyterianism. Again, take a dozen Anglican clergymen and it is doubtful if one of them is prepared to be judged by the literal reading of the Thirty-nine Articles or the Athanasian Creed. Yet these things are there to confront them when the occasion requires. As a matter of fact the growing wisdom of the Church has taught the lesson of avoiding precise definitions regarding the unseen and incomprehensible. Science has grown wiser, too, and is not nearly so ready to deny in positive terms the positions of the Church, as in former years. Indeed, the situation in the Methodist Church revealed in the Workman case is practically duplicated in all other Churches. There is a written constitution and standard of long standing which has been gradually outgrown, and in place thereof has arisen an unwritten standard of much more elastic properties to which the Church gives unauthorized assent. When Methodist doctors hark back to the sermons and notes of John Wesley as the authoritative standard of their church, the situation may call forth a smile, but which of the churches can afford to throw stones?

"Spectator."

PRAYER BOOK STUDY.

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

121. After the 119th Psalm, which is the next longest Psalm? How many verses has it? When does it come in the service?

122. Which is the shortest Psalm?

123. When is the Collect for any Sunday or any Holy Day, that hath a Vigil or Eve, to be said?

124. What rubric states that "the same Collect, Epistle and Gospel shall serve for every day after?"

125. What is another name for the Epiphany?

126. Quote the rubric about the "Amen" at the end of all prayers.

ANSWERS.

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

43. The Magnificat used in Evensong is the Song of the Blessed Virgin Mary.

44. The Benedictus used at Matins, taken from S. Luke 1:68, is the Song of Zacharias, the father of S. John the Baptist.

45. The Cantate Domino is from Psalm xviii., and is found in Evensong, "O Sing unto the Lord."

46. Another name for Morning Prayer is Matins. See "Lessons Proper for Sundays."

47. If a Holy Day with proper Lessons falls upon Advent, Easter, Whitsunday or Trinity Sunday, the Lessons for the Sunday shall be read.

48. If a Holy Day falls upon any other Sunday, then the Lessons for the Sunday or Holy Day may be read at the discretion of the minister. The import of this rubric is that the Lessons for the above great Feast Days must not be changed.

Brotherhood of St. Andrew

NIAGARA.

Guelph.—The Western Ontario Conference which was recently held in this city was worthy to rank, so far as the attendance and the excellence of the programme were concerned, with some of the Dominion Conventions. The attendance of both men and boys was quite remarkable, especially the large number of boys, and amongst the speakers were included several who though still young in years are amongst the most stalwart veterans of the Brotherhood of St. Andrew. The only cloud which overshadowed the Conference was the sense of the loss sustained by the Brotherhood by the lamented death of the late Bishop DuMoulin, who had looked forward with such eagerness to presiding at it. His son, the Dean of Cleveland, most kindly and under no small strain to his feelings, took his father's place as special preacher. The local committees representing the men and boys both of St. George's and St. James' churches worked hard and with splendid success, and the congregations of both churches and citizens generally did everything in their power to welcome the delegates. The total number of registrations was 263, and of these 231 were from outside points.

The Quiet Hour.—The Conference opened on Friday evening, May 5th, with a quiet hour service at St. James' Church, which was conducted by the Rev. D. T. Owen, rector of Holy Trinity Church, Toronto. Holy Communion services were held in both churches at eight o'clock on Saturday morning, May 6th, with large attendances of men.

Session No. 1.—Rev. Alan P. Shatford, M.A.—"Essentials of Personal Religion." The opening address in connection with the Conference was given on Saturday morning at 10 o'clock, by the Rev. Alan P. Shatford, M.A., curate of St. James' the Apostle, Montreal. The title of his address was "Personal Religion." As an introduction to the subject the speaker reminded those present that it was the first anniversary of the Accession of King George to the British throne, and asked all to join in singing "God Save the King." This was followed by collects from the Accession service. The speaker then entered upon the subject proper and for an hour held the meeting spellbound by presenting to them the many reasons why personal life gives force to any and all work. Mr. Shatford divided his subject into three parts, namely: The Necessity of Personal Belief; The Necessity of Personal Experience; and The Necessity of Personal Service.

(1) The Necessity of Personal Belief.—The speaker as an illustration mentioned a game he had played in his youth which was called the Four Dots, and from this example he drew a picture of the Cross, the four corners being typical of God, Man, Sin, Christ. (a) Belief in God: "What is your conception," said Mr. Shatford, "of God? Is He a personal God? Is He related to you? Is He conscious of your doings?" (b) Belief in Man: Do you believe that he is immortal? Is he sinful? Is he made in the Divine Image? (c) The Sense of Sin: Do you and I hate sin, said the speaker? Is it abhorrent to us? Do we surrender to it? (d) The Belief in Christ: The Saviour Who left His high and exalted throne to come down upon this earth that He might understand the requirements of mankind, was next touched upon, and the figure of God, and man was eloquently portrayed, and as a climax those present

arose and repeated the Apostle's Creed, as a declaration of their belief in the Son of God.

(2) The Necessity of Personal Experience.—This was the second thought dealt with. We need to have experience. Some are in authority, but authority without experience is not valuable. But he who experiences Godlikeness is indeed blessed. (a) Godlikeness comes through Communion, comes through prayers, through study of the Bible, through a vital union with God. (b) Love of man: Man must believe in the dignity of man. Born in the image of God. Created for an high position in the world. (c) Forgiveness of Sins: Do we realize the willingness of God to forgive sins? Do we understand the meaning of Forgiveness? If not, then there is need of a personal experience with God. (d) Obedience to Christ: The last thought in connection with the second section of the address was, said Mr. Shatford, the truest test of discipleship. It typified a union with God, and as examples the characters of St. Matthew, St. Philip, and St. Andrew, were set forth.

(3) The Necessity of Personal Service: The third part, the necessity of Personal Service, was described as the Crown of the Christian, because the personality of the being was revealed. The loving nature such as Christ revealed must be exemplified. The same enthusiastic energy must be used as the Saviour had displayed it, and, above all, courage must be shown that knows no fear, but is the outcome of a strong conviction. This, said the speaker, is necessary as the world is full of men who have doubts. These doubts can be removed, and will be, if your religion is real.

At eleven o'clock the delegates divided off into two sections, the boys retiring to an adjoining room, where they were addressed in special meeting by Dr. Hubert Carleton, of Boston. The meeting for men was led by Mr. A. G. Alexander, of Hamilton, Ont., the Canadian president. His subject was, "The Brotherhood Man and the Bible," and on this theme he gave a most practical and interesting talk of a very helpful nature, which was listened to with much interest. He laid great stress upon the importance of Bible the progress made in the distribution of the cm studying and Bible reading. The speaker advocated a regular systematic way of reading the Bible, and that it should be read with prayer. The speaker said that there are certain essentials necessary for conducting a Bible class successfully. 1. It is very important that it should be for men only. 2. It should be organized. 3. There should be plenty of discussion. 4. A regular course of lessons should be followed. Some very helpful discussion took place on this subject, and altogether much good will undoubtedly come from the hour devoted to it. While Mr. Alexander addressed the men in the main assembly room, Mr. Hubert Carleton, M.A., D.C.L., General Secretary of the Brotherhood of St. Andrew in the United States, spoke to a gathering of boys that fairly packed the room in which the meeting was held, there being approximately 100 present. Dr. Carleton spoke on "What makes a Conference a success."

As soon as the morning sessions were over everybody made their way from St. James' to St. George's Church, and outside of the latter at half-past twelve a group photograph was taken. At one o'clock about 250 delegates and local men sat down to luncheon. At the luncheon speeches were made by the Rev. J. F. Davidson, C. H. Buckland, His Worship the Mayor, and Mr. A. J. Alexander.

Session No. 2.—3.30 p.m.—Subject, "Boys' Work." The Saturday afternoon session was presided over by Mr. L. A. Winter, of Toronto, an enthusiastic Brotherhood leader. (a) "What the Brotherhood Man can do for the Boy." Mr. Carleton spoke on the above subject. Mr. Carleton was followed by Mr. George Wibby, Chairman of the Junior Local Assembly, Toronto, who took the second phase of the subject of "Boys' Work," dealing more particularly with "What the Boy can do for Other Boys." On Saturday afternoon at four o'clock the delegates were taken to the Ontario Agricultural College on special cars provided by the city.

At the Saturday evening meeting of the Conference the chair was occupied by Mr. James A. Catto, of Toronto, a past president of the Canadian Brotherhood. The first speaker of the evening was Mr. Hubert Carleton, who gave an address to the large audience in attendance on "The Record of the Brotherhood of St. Andrew." The next speaker was the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, Ohio, whose subject was, "The Brotherhood of St. Andrew: Its Mission." Perhaps the most inspiring part of the whole Conference was the

absolutely sublime manner in which the speaker alluded to his departed father, the late Bishop DuMoulin. "If any credit it due to the name of DuMoulin," said he, "God forbid that I should take the praise and glory from that sainted head to whom it really belongs, and whose absence in the body, makes it necessary for me to be at this Conference." A most intense silence greeted these words, the silence of respect for the revered dead, and of men, in profound admiration of a brave man who could speak as the speaker had done, and our minds seemed to revert to that splendid spirit shown by St. John the Baptist when he said, "He must increase, but I must decrease."

At the conclusion of this session the delegates went up into the church, where a quiet service was conducted by the rector, the Rev. G. F. Davidson, preparing the delegates for the Holy Communion services, which were held at eight o'clock the next morning.

Genesis 43:3, "Ye shall not see my face except your brother be with you," was the text of the sermon delivered in St. George's Church on Sunday morning, May 7th, by the Very Rev. Dean DuMoulin. The congregation was an exceptionally large one, and the words of the preacher were listened to most attentively. The Rev. Dr. Llwyd, of Toronto, preached an effective sermon at the evening service, when there was also a large congregation present.

The morning service at St. James' Church was intensely interesting, the special preacher being the Rev. J. P. D. Llwyd, D.D., Vice-Provost of Trinity College, Toronto. Taking as his text, "And Judas by Transgression fell," Dr. Llwyd preached a forceful and convincing sermon. The Very Rev. Dean DuMoulin was the preacher at Evensong, and to a crowded church he delivered a powerful sermon from the text, "I will lift up mine eyes unto the hills."

Large Mass Meeting.—About the most interesting feature of the entire conference was the big mass meeting for men, which was held in the opera house on the Sunday afternoon. The theatre was comfortably filled with men, not only of the Anglican churches of the city, but of all denominations. Seated on the platform, besides the speakers, leaders, and chairman, was the combined male choirs from St. James' and St. George's churches, which, together with a strong orchestra, helped the singing materially. When the meeting opened there were seated on the stage, in addition to Mayor Thorp, who was the chairman of the meeting, the two special speakers of the afternoon, viz., Hubert Carleton, M.A., D.C.L., Boston, and the Rev. J. P. W. Llwyd, D.D., Toronto, as well as the Very Rev. Frank DuMoulin, LL.D., the Rev. G. F. Davidson, the Rev. C. H. Buckland, and Sheriff Allan. The theatre, well filled with such a large audience of men, presented in itself quite an inspiring sight. The Rev. G. F. Davidson, just before the chairman's opening remarks, took occasion to speak briefly, but very feelingly of the late Bishop DuMoulin, who was to have been the chairman of the meeting. Mr. Davidson referred to the high esteem in which the late Bishop was held, not only in the estimation of Anglicans, but of people of all denominations. A good example of this was given, he said, in the passing of a resolution of regret by the Guelph Ministerial Association, which is composed of ministers of all the denominations represented in the city. Mayor George J. Thorp, the chairman of the meeting, expressed the pleasure he felt at presiding over such a splendid meeting and took occasion to refer with pride to the history of the Brotherhood of St. Andrew, a history, he said, of which any organization might be proud. The theme of the whole meeting was "Manly Christianity," and to this the two special speakers largely confined their remarks. Both of the speakers gave excellent addresses, which were listened to throughout with the closest attention. At the close of Dr. Llwyd's address, the Rev. C. H. Buckland, before pronouncing the Benediction, publicly thanked Mr. J. C. Green, on behalf of the Griffin Amusement Company, for the free use of the building for the mass meeting.

The Churchwoman

COLUMBIA.

Victoria.—The seventh annual meeting of the Diocesan W.A. was held in the schoolroom of Christ Church Cathedral on Wednesday and Thursday, May 10th and 11th. In the absence

of the president, Mrs. Perrin, in England, Mrs. Luxton took the chair. One important matter that came before the meeting on the first day was a letter from the General Board of the W.A., asking Columbia Diocese to discuss and put to the vote the following: "That Columbia Diocese is in favour of putting aside \$6,000 from its 1914 thankoffering towards pensions of its own retiring missionaries. If sufficient, the interest on the \$6,000 will alone be used, but if not, the discrepancy will be made up from the principal." After some discussion the motion was unanimously passed. The session opened with a celebration of the Holy Communion and a sermon in the cathedral by the Rev. E. G. Miller. There was a large attendance of delegates from the different branches of the diocese in Victoria and at outside points, including Miss Young, Cowichan; Mrs. Darrell, New Westminster; Miss May, Duncan; Mr. and Mrs. Antle, Columbia Coast Mission; Mrs. Davis, Nanaimo; Mrs. Toller, organizing secretary, sent regrets that she was unable to attend. During the noon hour, the Rev. Wm. Barton conducted an inspiring and impressive service. Mrs. Luxton mentioned that owing to the zeal of the organizing secretary four new branches had been started last year, and emphasized the necessity of definiteness of aim and unity in all the operations of the diocese. Miss Ramsdale read an interesting paper on "Children's Branches," stating that the foundation of the W.A. work consisted in the forming of junior branches in each parish. She outlined in a concise manner the method of educating the children for this work. It was announced that the amount of thankoffering for 1911 was \$322, an increase of about \$230 over that of last year. The triennial thankoffering, ending this year, will go towards the education of missionaries for the work in this diocese. During the afternoon a paper was read by Mrs. Darrell on "Work amongst Japanese Women and Children." Reports of the Girls' Branches were also read.

The closing sessions of the Diocesan W.A. were held on Wednesday, May 11th. Mrs. Proby read a paper on the work being done by some members of St. John's Church for the Hindus. In order to get over the difficulty caused by difference of language it is proposed to obtain two catechists from India. The cost of this would probably not be much over \$1,000, it was said, and the co-operation of the auxiliary was desired. Miss Turner read a letter from the mission near Herschell Island, describing the work among the Esquimaux. The Ven. Archdeacon Scriven dwelt on the importance of woman's work in the Church. Miss McKinney, who has just returned from Ludhiana, in India, where at the school of medicine 87 Christian women are being trained as doctors, spoke of the progress Christianity is making among both Mohammedans and Hindus and begged that the splendid missionary, Miss Strickland, who is doctor, preacher, nurse and housekeeper at Tara, should have aid sent her by the Canadian Woman's Auxiliary, which sent her out. There was plenty of work for at least two women at the station. Miss McKinney declared the election of officers for the year resulted as follows: President, Mrs. Perrin; vice-presidents, Mrs. E. G. Miller, Mrs. Doull; treasurer, Mrs. Wollaston; Dorcas secretary, Mrs. Hiscocks; recording secretary, Mrs. Elmhurst; corresponding secretary, Mrs. F. Peters; literature secretary, Mrs. Dickson; leaflet secretary, Miss Sill; Columbia Coast Mission and Boys' Auxiliary, Miss Cooke; junior secretary-treasurer, Miss Moore; organizing secretary, Mrs. Toller; babies' branch, Mrs. M. Thain; thankoffering secretary, Miss Turner; editor

leaflet, Mrs. Burns. Mrs. Perrin, Mrs. Wollaston, Mrs. Abbey and Miss Turner were elected delegates to the triennial meeting of the Woman's Auxiliary to missions of the Church of England in Canada, which will meet in Winnipeg in September and Mrs. Elmhurst, Mrs. Haney and Miss Wollaston were appointed as substitutes. Votes of thanks were passed to all who had in any way helped to make the annual meeting a success and Mrs. Luxton was made honorary vice-president.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Mark's.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday evening, May 14th, when an exceptionally large congregation was present. Forty-seven candidates received the apostolic rite, namely, 19 males and 28 females. The candidates were presented to the Bishop by the Rev. N. LeMoine, the rector of the parish, who, together with the Rev. A. W. Nichols, of Kensington, assisted in the service.

Windsor.—King's College.—The Encœnia celebration took place here on Thursday, May 11th, in perfect weather and everything else being ideal the Academic year was brought to a close in a blaze of glory. One thing that impressed itself upon the many visitors is the note of optimism that is being sounded by all who are in any way connected with the University. It is apparent that a new day has dawned for the historic institution. This is due no doubt in a large measure to the confidence which Canon Powell, the new president, has already inspired, and is manifested most in the expressed desire of the supporters of the College to take their coats off and work instead of being armchair exponents of what is best to be done. The proceedings were opened at 7.30 a.m. with celebration of the Holy Communion in the College Chapel. Then at ten o'clock dignitaries of the Church and University, graduates and under-graduates formed up in front of the College and preceded by the boys of the Collegiate School, paraded to the parish church, where an inspiring service was held and a most eloquent and forceful sermon preached by Archbishop Hamilton. Among the others taking part in this service were Bishop Worrell, Canon Vroom, the Rev. Dr. Hunt, the Rev. Prof. A. W. M. Harlev and the Rev. G. R. Martel. The Rev. Dr. Willets, vice-president of the College, acted as organist. His Grace the Archbishop of Ottawa took for his text the words, "If any man will do His Will, he shall know of the doctrine," St. John vii. 17.

Convocation Hall was packed to the doors in the afternoon when the degrees were conferred. After a few opening remarks by the President, the Rev. Canon Powell, the valedictory was delivered by Mr. G. C. Murphy, B.A., of Halifax. The Rev. Canon Simpson, the rector of Charlottetown, P.E.I., delivered the alumni ovation. The Rev. Canon's ovation was listened to throughout with the closest attention and it elicited frequent applause. Rousing and optimistic addresses, full of hope for the future, were made by the Lord Archbishop of Ottawa and the President, the Rev. Canon Powell, who, upon rising to his feet, was greeted with a perfect ovation by the whole of the student body. The proceedings were brought to a close by the singing of the National Anthem and the Benediction, which was pronounced by the Archbishop of Ottawa. An "At Home" was held by the members of the Faculty and the students in the evening, which was very largely attended and which was greatly enjoyed.

FREDERICTON.

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

Sackville.—St. Paul's.—The annual choral festival of the rural deanery of Shediac was held in this church and was very successful. A large number of visitors were in attendance, representing the choirs of Moncton, Dorchester, Petitcodiac, Westmorland, Shediac, as well as the home choir. The musical part of the service was under the direction of Mr. Woodhouse, of Moncton.

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who conducted the massed choirs in a masterly manner. The special features of the service were the anthems, "Lift up your Heads," by Hopkins, and "the Canticles," which were sung to the setting by J. V. Roberts in E flat. The service was intoned by the rector of Shediac, and a very interesting and appropriate sermon was delivered by the Rev. Canon Smithers. The visitors were hospitably entertained at luncheon and tea in the schoolhouse, by the ladies of the congregation. Everything passed off with perfect smoothness and precision, and great credit is due to the rector, the Rev. Rural Dean Wiggins, and his energetic band of helpers, for the efficiency of the arrangements. Following the festival the regular meeting of the deanery was held, all the parishes being represented. The Rev. C. F. Wiggins was re-elected rural dean and the Rev. A. F. Burt was re-elected secretary. There was a celebration of the Holy Communion in the church at 8 a.m., when the clergy and a large number of parishioners were present. The next meeting was appointed to be held in Shediac on the 19th and 20th of September. A resolution affirming the eligibility of all the duly beneficed clergy for the office of rural dean was passed. The Greek Lection was read and discussed; the Latin and English Lections were postponed till next meeting, owing to the shortness of time at the disposal of the brethren. The Rev. W. B. Sisam was elected representative of the deanery on the Diocesan Board of Missions. We regret the removal of Rev. A. McComb, who has returned to England, and whose place has not yet been filled. The Rev. P. Coulthurst, curate at Moncton, has been added to the membership of the deanery circle and he received a warm welcome from the assembled brethren.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Quebec.—Cathedral of The Holy Trinity.—May 11th, the Rev. Allan P. Shatford, of Montreal, Past Grand Chaplain of the Grand Lodge of Quebec, A. F. & A. M., delivered the annual sermon to the members of the craft here last night, who attended in full regalia, when there was a large congregation. Among those present were Bishop Dunn and Bishop Farrar, and most of the Anglican clergy of the city. The Rev. Mr. Shatford's sermon, which was an eloquent apology on behalf of the objects of the order, emphatically repudiated the calumny of atheism in Masonry, enunciating that the primary principles of the order rested on the foundation of the Divine Being as revealed in the Holy Scriptures.

Coaticook.—The late Mr. George Gill, for many years a member of the Church in this place, died recently, in the 84th year of his age. He was a native of Scotland, and he came to this country in 1855. The deceased Mr. Gill was a staunch member of the Anglican Church, and a valued supporter of the clergy, and was a prominent church worker, being a warden for many years of his life, and a delegate to the Quebec Diocesan Synod. He was active in Sunday School work, often gathering children in school houses or places where there was no regular school. In his earlier days attendance at church was by no means as easy as it is now, and it was no uncommon sight to see people going slowly to service in ox teams. The funeral was largely attended by many relatives and friends, the service being conducted by the Rev. Albert Stevens, rector, assisted by the Rev. J. C. Tanner, of Dixville. The remains were laid to rest in the family lot of the cemetery at Dixville, his former home.

South Durham.—St. James'.—The adjourned vestry meeting of this church was held on the 8th of May, at ten o'clock. The Rev. W. A. Adcock acted as chairman. Among those present were Messrs. Alex. Phillips, E. N. Griffith, James Dowd, Wm. McCrae, Philip Dowd, A. Johnston, Fred. Woolfrey, Mervin Montgomery, Geo. Johnston. The receipts showed that the finances were in a healthy condition and that this was one of the best years on record. The following officers were elected for the coming year:—Rector's warden, Mr. Alex. Phillips; people's warden, Mr. Archie Johnston; secretary-treasurer, Mr. Fred. Woolfrey; sidesmen, Messrs. Mervin Montgomery and R. Griffith; delegate to Synod, Mr. Wm. McCrae; delegate to Deanery Board, Mr. E. N. Griffith; cemetery wardens, Messrs. G. Johnston and Wm. McCrae. After some discussion upon

Church and financial matters, it was decided unanimously to make an extension of the horse shelter to the line limit of land, belonging to the church, and also to build a special stall in the extension for the clergyman's horse. For this purpose a subscription list was opened at the meeting and the wardens were authorized to have the work done immediately. A vote of thanks was passed by the chairman to the Ladies' Guild, the retiring warden, Mr. F. N. Griffith, who has served his church so well as people's warden for seven years, the Sunday School teachers and church workers. The meeting closed with the Benediction.

Three Rivers.—The Chapter of the Quebec Rural Deanery held their spring session on Wednesday, the 17th inst., at the rectory, by the kind invitation of the rector, the Rev. H. R. Bigg, thus enabling the members residing in the distant parts of the somewhat territorial deanery to meet for mental and spiritual recreation as well as mutual sympathy and fraternal intercourse. There were present the Rev. E. A. W. King, R.D., who presided; the Revs. H. R. Bigg, W. S. G. Bunbury, E. A. Burgett, E. R. Roy, Quebec; O. G. Lewis, Shawinigan; W. F. Seaman and E. Wilson, Esq., of Grand' Mère. After Divine service, in the historic church of St. James, the meeting was opened by the Rural Dean, followed by a practical and suggestive paper on the "Business Operation of the Parish and Church," contributed by Mr. E. Wilson, the licensed lay reader of Grand' Mère, which was much appreciated, and gave considerable food for thought, as well as matter for practice. Discussion, on parochial and diocesan subjects, was taken up and most of the clergy present took part in the same. The Chapter closed with the Benediction.

MONTREAL.

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

Montreal.—Christ Church Cathedral. The Rev. W. G. Nicholson, who has been curate to the Rev. Dr. Symonds for the past year, has been appointed by the Primate of All Canada to the important parish of Elgin, in the diocese of Rupert's Land. Mr. Nicholson, who was born in Dublin, in 1883, and educated in England, came to Montreal in 1903, and entered the Montreal Diocesan Theological College. He is no stranger to the West, as he spent three years in missionary work in the North-West Provinces, after which he came back to the College and finished his course. Mr. Nicholson graduated last year with high honours, was the valedictorian of the year, and carried off the gold medal and three other prizes. During his College course he had charge of St. Andrew's Church, and on his graduation, Dr. Symonds secured his services for Christ Church Cathedral for one year. Mr. Nicholson is spoken of as being a young man of great promise. He will commence his new duties about the middle of June.

Diocesan Theological College.—At the annual meeting of the Corporation of this College, held on Tuesday evening, May 16th, there were present, with the Lord Bishop presiding: The Dean of Montreal, the Rev. Canon Paterson Smyth, the Rev. Rural Dean Saunders, the Rev. D. Lariviere, the Rev. Dr. Abbott-Smith, Messrs. Edgar Judge, G. F. C. Smith, E. Goff Penny, R. Wilson-Smith, and the Principal, the Rev. Dr. Rexford. A report of the proceedings of the year was presented on behalf of the board of governors. The Rev. H. E. Horsey, the Rev. R. J. Hewton, Messrs. Joseph Pike and W. S. Campbell were reported as holding seats on the board of governors as representatives of the Synod of the diocese. Mr. R. Wilson-Smith submitted the financial statement, which showed that the deficit of the college for the year was a little over \$1,000, and that the accumulated deficit amounted to about \$3,400. In the election of members to the board of governors, Mr. George Hague was re-elected vice-president of the college, and the Rev. Frank Charters, A. Hamilton Gault and W. L. Bond were re-elected members of the board. George G. Foster was also elected to fill a vacancy on the board, and the Lord Bishop re-appointed the Rev. Dean Evans as the clerical representative. Votes of thanks were extended to the house and financial committees, and especially to the honorary treasurer for the efficient manner in which the financial business of the college had been managed. Special votes of thanks were also extended to subscribers of the college and to those who have provided bursaries and prizes. The Right Rev. J. Fielding Sweeny, D.D., Lord Bishop of Toronto, and an

alumnus of the college, was elected honorary vice-president. The Corporation passed a resolution urging the different congregations in the city in adopting the duplex envelope system, to include among the objects to which offerings are devoted, the training of young men for the Christian ministry.

St. Thomas.—The Rev. Canon Renaud has been granted leave of absence for six months, and, with Mrs. Renaud and their two daughters, has gone to Europe for a well-earned rest.

St. Mary's.—The twentieth anniversary of the laying of the foundation stone of this church was celebrated on Tuesday, May 9th. In the presence of a representative congregation the Lord Bishop dedicated the new organ, which has just been installed at a cost of \$1,800. The service was sung by the Rev. J. J. Willis. The rector, the Rev. Jas. E. Fee, read a short history of the parish eulogizing in particular the heroic ministry of the late rector, the Rev. H. R. Jekill, whom all were glad to welcome at the service. The Very Rev. Dean Evans gave a short address, and he was followed by the Bishop, who preached appropriately to the occasion, urging the people to be inspired and encouraged by the success of the past, to appreciate the labours of the founders of the Church, and to support loyally the new rector. In addition to those already named there were present The Rev. Rural Dean Robinson, J. H. Thomas, and D. B. Rogers.

St. Aidan's.—Wardens, Mr. R. Duval, Mr. R. Moffatt; delegates to Synod, Messrs. J. Gibb Carsley and Harry Walker. The various reports showed a credit balance in all funds. Building Fund now amounts to \$160.

Greenfield Park.—St. Paul's.—At the annual vestry meeting of this Mission Church which was held last week, the rector, the Rev. W. J. Dart, M.A., presided. Wardens, H. S. Sharp, J. Beck; delegates to Synod, H. R. Cross, W. J. Hetherington; receipts, \$81.61; disbursements, \$79.60. After a long discussion it was finally decided to introduce the Duplex Envelope system.

Phillipsburg.—St. Paul's.—The new rector, the Rev. W. G. Walsh, entered upon his duties in this parish on Sunday, May 7th.

South Stukeley.—St. Matthew's.—Wardens, J. C. Spencer, W. W. Phelps; delegates to Synod, H. Savage, S. Blake. The financial report was satisfactory. St. Matthew's Guild held the annual business meeting for the year on Monday afternoon, 9th May, at the parsonage. The following officers were elected: President, Mrs. J. C. Spencer; vice-president, Mrs. W. W. Phelps; secretary, Miss B. T. Knowlton; treasurer, Mrs. J. J. Savage. The Guild plans to expend a large amount of money on the church property this coming summer.

Beaconsfield.—St. Mary's.—The summer church will be in charge of the Rev. Canon Chambers during the coming season. A portion of the new church at Pointe Claire will be erected this summer.

ONTARIO.

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

Arden.—St. Paul's.—There passed to his rest in Paradise on Sunday, May the 14th, the soul of James Williams, license inspector of this district. The cause of death was a cancer on the jaw. His terrible sufferings were borne with Christian fortitude. He was a devoted member of this church and was the soul of hospitality. The clergy made his house their home. He and his wife were boundless in their charity to the poor. He was honourable and upright in all his dealings.

Kitley.—The Rev. C. E. S. Radcliffe, late rector of Smith's Falls, Ont., will, D.V., be inducted as rector of this parish on Sunday, May 28th, by the Vep. Archdeacon Carey, D.C.L., of Kingston. The services will be as follows: Esther's Corners, 10.30 a.m.; Newbliss, 3 p.m.; Frankville, 7.30 p.m.; the Redau, Monday, 7.30 p.m.

Belleville.—Christ Church.—An organ recital was given in this church on Thursday evening, the 18th inst., which was very largely attended. It proved very enjoyable in every respect.

TORONTO.

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

Grace Church.—The Rev. Canon Starr has been obliged to withdraw his acceptance of this parish on account of ill-health.

St. John the Evangelist.—The adjourned vestry meeting was held on Monday evening, May 15th, the Rev. J. Russell MacLean, the curate, presiding. The rector, the Rev. Canon Williams, opened the meeting with prayer. Wardens, R. McCausland and W. H. Hosken. There was a large attendance and much interest was shown in the proceedings.

St. Paul's.—A pleasant event took place at this church on Tuesday evening, May 9th, when the members of the Woman's and Men's, Bible Classes gathered in the schoolhouse to bid farewell to the Rev. A. G. Emmett, who has been appointed rector of St. Paul's Church, Dunnville. After a short programme Archdeacon Cody, in a happy speech, presented the prospective bridegroom with a pocket Communion set and linen from both classes, and from the Woman's Class a tray and stand to Miss Gladys Clow, late assistant secretary, who accompanies Mr. Emmett to his new sphere of work.

St. Cyprian's.—The Rev. C. A. Seager, M.A., rector of this church, has definitely decided to accept the rectory of Vernon, B.C., which was offered to him a few days ago by the Lord Bishop of New Westminster. This offer was made to him just previous to the offer of Grace Church, Toronto, which fell vacant owing to the withdrawal of the Rev. Canon Starr, of Kingston, who had previously accepted it. Mr. Seager has notified the wardens of Grace Church regarding his decision in the matter. He will, D.V., leave Toronto for his new sphere of work early in July next. The Rev. C. A. Seager came to Toronto from Goderich, Ont., in 1892, and graduated from Trinity University in 1895, in which year he was ordained and was placed in charge of St. Cyprian's by the late Archbishop. At that time St. Cyprian's was practically a Mission church, and at the present time the church—which has long been self-sustaining—has a congregation of over 600.

West Toronto.—St. John's.—At a meeting of the advisory board of this church, which was held on Wednesday evening, May 17th, it was decided to build a new parish house and Sunday school, which is to cost \$15,000. The building is to be placed to the east of the church.

North Essa.—The Mission recently held in this parish by the Diocesan Evangelist, the Rev. J. B. Anderson, was a decided success. There are welcome signs of a deepening of spiritual life and of restoration and beginnings in the life of obedience to God, through our Lord Jesus Christ. Besides three Sundays, Mr. Anderson held the first week's services at Ivy and the second at Utopia. The offering for the Evangelist's work amounted to \$101. In August, Mr. Anderson hopes to return for a similar Mission at Thornton.

Port Hope.—St. Mark's.—A most successful financial year has just been closed in this old historic church, showing an increase of about \$400 in income over many years past, and a credit balance on hand of \$146 in the bank and a total balance of about \$80 to the credit of the various parochial organizations. The rector's stipend has been increased \$100 during the past year. The old church is regaining affection, esteem and support on the part of the leading citizens of the town.

Newcastle.—St. George's.—The members of the congregation of this church here presented the Rev. A. N. McEvoy, their late curate, with a gold watch, suitably inscribed, and an illuminated address, on the eve of his departure from amongst them, he having accepted the curacy of St. George's, Toronto. Mr. McEvoy will pay a visit to British Columbia before taking up his residence in Toronto. It may be of interest to add that the mounted patrol of Boy Scouts, organized at Newcastle by Mr. McEvoy, was the first of its kind to be organized in the Province of Ontario.

HURON.

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

London.—St. Matthew's.—The Lord Bishop of Huron visited this parish on Sunday morning, April 2nd, for the purpose of instituting and in-

ducting the Rev. Edward Appleyard, B.A., as rector of the parish. A large congregation was present and the Bishop was assisted by the Venerable Archdeacon Young. Since his ordination in 1900, Mr. Appleyard has served in two parishes, from 1900 to 1905 in the parish of Euphrasia and Walter's Falls, and from 1905 to 1911 in the parish of Clarksburg and Thornbury. At the Easter vestry meeting of this church the reports showed a balance on hand in all branches of the church organization. The following officers were elected: Wardens, Mr. H. Farnan and James Mahon; delegates to the Synod, Mr. John Moulton and John Metcalf; select vestry, Messrs. James Fitzgerald, H. Parson, John Isaac, John Hitchings, J. Henderson and J. A. Carpenter; vestry clerk, John Element. The Ladies' Guild provided flowers and beautifully decorated the church for Easter Day. There were one hundred and four communicants on Easter Day. Mr. Kilpack, a son of the Rev. W. G. Kilpack, England, has been appointed organist and choir master of this church.

St. James'.—The closing exercises of the Junior Mission Band of this church were held in the Sunday school room on May 15th. The children of the band were presented with prizes for proficiency in their work and attendance at the meetings. After short addresses given by Mrs. A. J. Bowen and Mrs. G. B. Sage, Mrs. Davis presented the children with the prizes. The band has been very active this year in getting together bales of goods to be sent to the mission at White Fish Lake, Athabasca.

Brantford.—A meeting of the Church League was held in Mr. Alfred Hunt's studio Saturday evening, May 13th. The churches represented were St. Jude's, Trinity, St. Luke's, St. James', and the Junior Alerts. The following officers were elected: President, Charles Pelling; vice-president, David Tattersal; secretary-treasurer, Mr. Couston; Hon. President, the Rev. Rural Dean Wright. St. Luke's has already commenced to provide sports for their boys and the others will drop into line as soon as possible.

Listowel.—Christ Church.—This church celebrated its 14th anniversary on Sunday, the 14th inst. The Rev. R. J. M. Perkins, M.A., of Ingersoll, preached both morning and evening. The choir and the altar were appropriately decorated and the musical portions of the services were especially well rendered. The weather was fine throughout the day and there were large congregations present at both of the services.

Kingsville.—Some improvements are being made in our church this spring, by liberal donations, and by the good work of the Ladies' Guild, Mrs. McLean and Mrs. Rae, very generously, have purchased a new centre isle carpet, and have placed a beautiful brass lectern in the church in memory of their mother; Mr. C. J. Green contributes a carpet for the chancel; and the Guild are oiling the entire floor and painting the roof of the church. A very successful function was held Wednesday afternoon of last week, by the members of the W.A. There were about 50 present, including four delegates from Leamington; Mrs. Gidley, president of the Leamington Branch; Miss Van Zandt, Mrs. Burrows, Mrs. Lypps, and the rector, the Rev. John Morris. A sumptuous tea was served about 6 o'clock, at which the churchwardens and treasurer of the parish were present. The chief feature of the evening was the presentation of a beautiful 5-piece sterling silver private Communion service to the rector of the parish, the

Rev. W. H. Moore, B.A., by three life members of the W.A., Mrs. Rae, Mrs. McLean, and Miss Golden, as a token of good-will, esteem and appreciation of the services of the rector in the parish. The Rev. Mr. Morris in presenting the gift spoke in a very touching and feeling manner, and emphasized the value of friendship and the relationship of a rector with his people, and the encouragement, strength and support that must come to a rector by a realization of such friendship. The speaker said that friends were ornaments of priceless worth, which are to be prized far beyond the gold and gems of earth, that they were jewels which shine, and shining, light the way through sombre paths where never light of day could lift the shadows, nor bid gloom depart. Mr. Moore was completely surprised and so overcome that he could not reply for some moments, but on recovering himself, thanked the three members of the W.A. in such a way that left no doubt in the mind of any one present of his deep appreciation in presenting him with such a beautiful gift.

Woodstock.—Old St. Paul's.—The old churchyard to the rear of this church which during the past few years has been sadly neglected, is to be made into one of Woodstock's points of historic interest if those interested in such a worthy object will come to the rescue. In this old burying ground, which has not been in use for some years past, lie the remains of citizens who were prominently connected with the early history of Woodstock and the surrounding country as well as some of those whose names are memorable in the annals of the whole Dominion. Many prominent sailors and soldiers are buried there, men whose names have made Woodstock notable in the history of Canada—Vansittarts, de Blaquieres, Barwicks, Lights, Drews and many others having found their last resting place in the old churchyard. It is the intention of the parishioners to have this historic spot put into presentable shape as soon as possible.

Brussels.—The officers of the Woman's Auxiliary arranged a week's lecture course by the Rev. T. G. A. Wright, Sarnia, the first four lectures being on "St. Patrick," "King Alfred the Great," "Jonah," and "Temperance," and being given at Brussels, and the fifth lecture on "St. Patrick," being given at Walton. The rector, the Rev. D. E. Cameron, expects to leave for a couple of months' work in the Railway Mission, under Bishop Harding, of Qu'Appelle. He has been in uncertain health, and it is hoped that the change will restore his health. His place during his absence will be taken by a Huron student.

Sarnia.—The Rev. T. G. A. Wright acknowledges with many thanks the following donations given in reply to his appeal for the Mission House for the Rev. C. H. Shortt, at Nagaoka, Japan. Previously acknowledged, \$6.04; Ven. Archdeacon Radcliffe, Ridgway, Pa., \$1; J. A. Birmingham, Toronto, \$1; Mrs. Harris, Brussels, 50c.; Mrs. Wm. Kelly, Walton, \$1; Joseph Hamilton, Walton, \$1; St. George's Church, Walton, \$1.35; Bishop of Algoma, \$1; C. B. Beck, Edmonton, Alta., \$5; the Rev. E. C. Cayley, Toronto, \$10; the Rev. R. Seaborn, West Toronto, \$5; the Rev. G. M. Cox, London, \$20; clergyman, \$5; total, \$57.80; \$800 will be required. Contributions may be sent to (Rev.) T. G. A. Wright, Sarnia, Ont.

St. Thomas.—St. Thomas'.—This church was filled to overflowing on Sunday afternoon, the 14th inst., when the Lord Bishop of the diocese dedicated the beautiful new memorial pulpit which has been placed in this church in memory of the late Bishop Baldwin by Mrs. Sullivan, of Toronto, and His Honour Judge Ermatinger and Miss Ermatinger, of this city. The pulpit itself is of solid oak and is both chaste and artistic in design. It was made by the Blonde Lumber & Manufacturing Company, the well-known firm of ecclesiastical furniture makers of Chatham, Ont., and it is a most creditable piece of workmanship. It bears the following inscription:—"In loving memory of Maurice Scollard Baldwin, third Bishop of Huron, who was ordained in 1860-1861, preached his first sermon in the ministry and also his last on October 4th in this church. This pulpit is erected by Henriette M. Sullivan, Anna J. Ermatinger and Charles Oakes Ermatinger." Placed beside the new pulpit is a tablet showing the pastorate history of the quaint old edifice, as follows:—Rev. Alexander McIntosh was rector from 1824 to 1829; Rev. E. J. Boswell, 1829; (Continued on Page 331).

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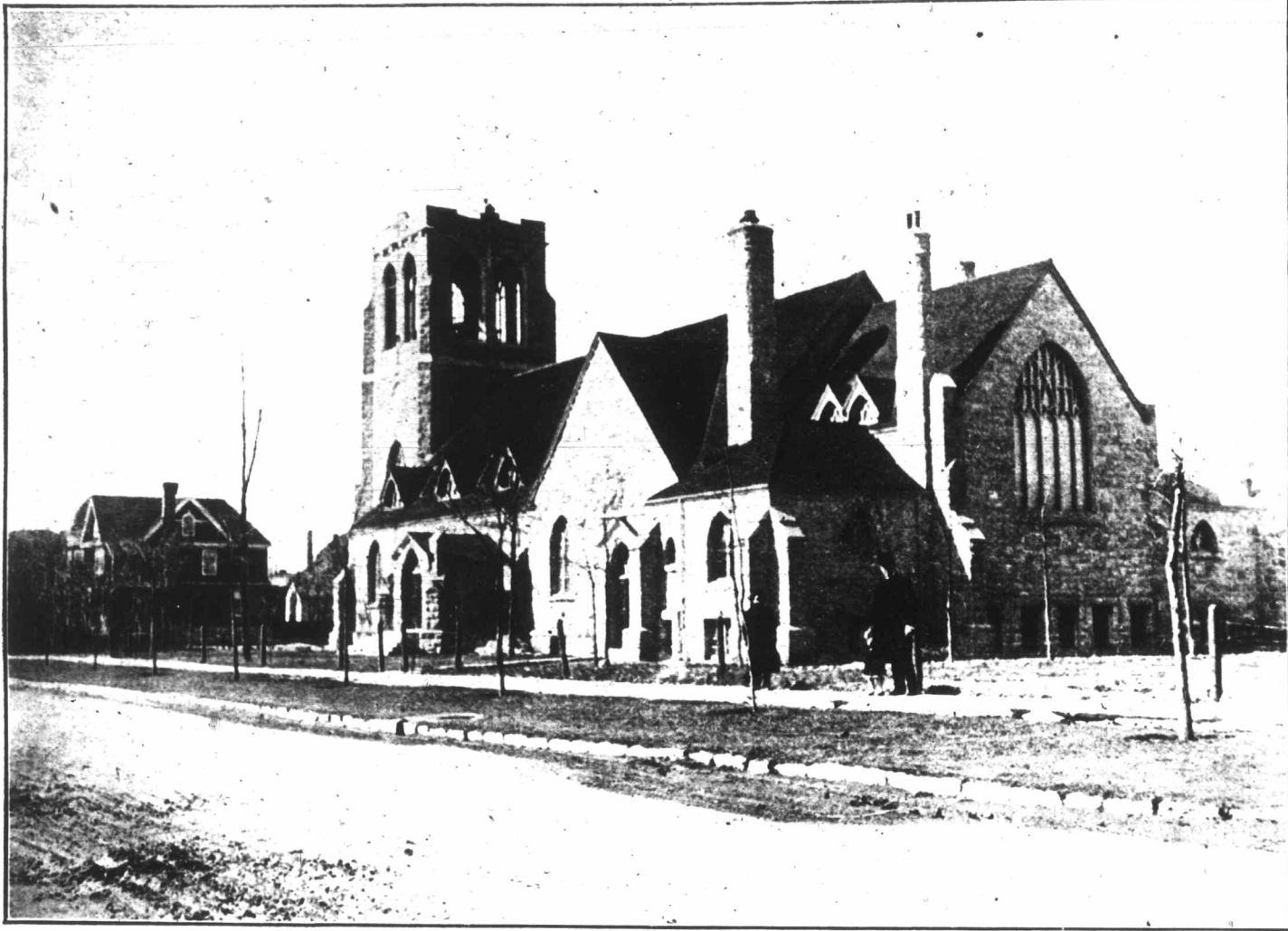
RUPERT'S LAND.

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

Fort Rouge.—St. Luke's.—During the past weeks St. Luke's Anglican Church, Fort Rouge,

School, a commodious study for the rector, with a corresponding office for his secretary, a fine chime of bells, a feature which distinguishes St. Luke's from all its sister churches in Western Canada, and which will be appreciated for all time as a magnificent and generous gift. A new organ, special gifts of artistic windows, and the

prices in increased financial strength as indicated by the fact of the total income for the past year having been \$16,525. In the services of the church a new feature has been the introduction of a complete musical service instead of the plain service that formerly obtained. The congregations also have largely increased. In the lately published Year Book, which was issued at Easter, the rector chronicles the details of the steps taken in connection with the enlargement, the erection of the new organ by Casavant Brothers, of St. Hyacinth, Quebec, the presentation of the set of bells by A. M. Nanton, J. D. Clark, and their families; of the east window, the design of which is Leonardo da Vinci's "Last Supper," made by R. McCausland & Company, by Mr. and Mrs. D. C. Cameron; of a beautiful window donated by Mrs. B. E. Chaffey, in memory of her mother, the late Mrs. Jennie Harvard Eastman Richardson. Two small, but very attractive windows in the west end of the church were presented, one by the Willing Workers under Miss Forrest, and the other by Mr. Wilson's Bible class. W. H. Gardner gave a brass rail to surround the font, presented in memory of his son, Thomas Lawrence Gardner, also eight hassocks for use during baptismal services. The ladies of the chancel guild gave a beautiful brass ewer for the font. Mr. and Mrs. H. Fry donated two handsome lamps for the west entrance of the church. A top for pulpit was given by the ladies of the Woman's Auxiliary. Mrs. Robt. R. Gallagher gives a new set of hymn boards, and the retiring wardens, John Woodman and C. D. Sheppard, have given an oak table for the church wardens vestry with six chairs. On Palm Sunday the services at this church were augmented by special collects, psalms and hymns, when a service of dedication of the beautiful new stained glass chancel window presented to the church by Mr. and Mrs. D. C. Cameron, was held. The



St. Luke's Church, Showing New Tower and Chancel.

has been perhaps the most talked of church in Winnipeg. Its melodious chimes of bells, playing many popular tunes before the hours of the Sunday services, also at stated times on week evenings, have delighted many listeners throughout the city and awakened many warm and favourable comments. The liberal donors of this musical novelty have the pleasure of knowing that they have introduced something that is not possessed elsewhere in Canada west of Toronto. The system is shortly to be completed by the installation of a tower clock, which will send forth its tunes several times every hour, striking not only the hours but also the half hours and the quarters. The church is now more than ever a thing of beauty within and without. Its tower and chancel, and Sunday School additions, have given it a handsome appearance externally, and its decorations within are of a high order. The east window, with some fine hand-painting representations of an angelic choir, will hold the gaze of the worshipping observer in prolonged admiration, and the other artistic windows and symbolic decorations recalling to the minds of the congregation the leading tenets of their faith, are in harmony with the general design. The new organ and the chancel, the pulpit and the pews, present a most pleasing combined appearance. The site upon which the church stands is a large one, affording ample room for any desired enlargement, the time for which seems already to be not far distant, and also for a rectory and all other requisites. Sunday, April 23rd. (St. George's Day), was the second anniversary of the arrival of the present rector of the parish, the Rev. William Bertal Heeny, B.A. Since he took charge the history of the parish has been an eventful one. Over \$43,000 has recently been spent on the enlargement of this church. Among the new and beautiful features which have attracted general admiration are the chancel, the tower, the vestries, splendid rooms for the Sunday

finest decorations in Western Canada, executed by Thornton-Smith Company, Toronto, specialists in church decorating, whose first work here has

service of dedication of the beautiful new stained glass chancel window presented to the church by Mr. and Mrs. D. C. Cameron, was held. The



Chancel and Choir, St. Luke's.

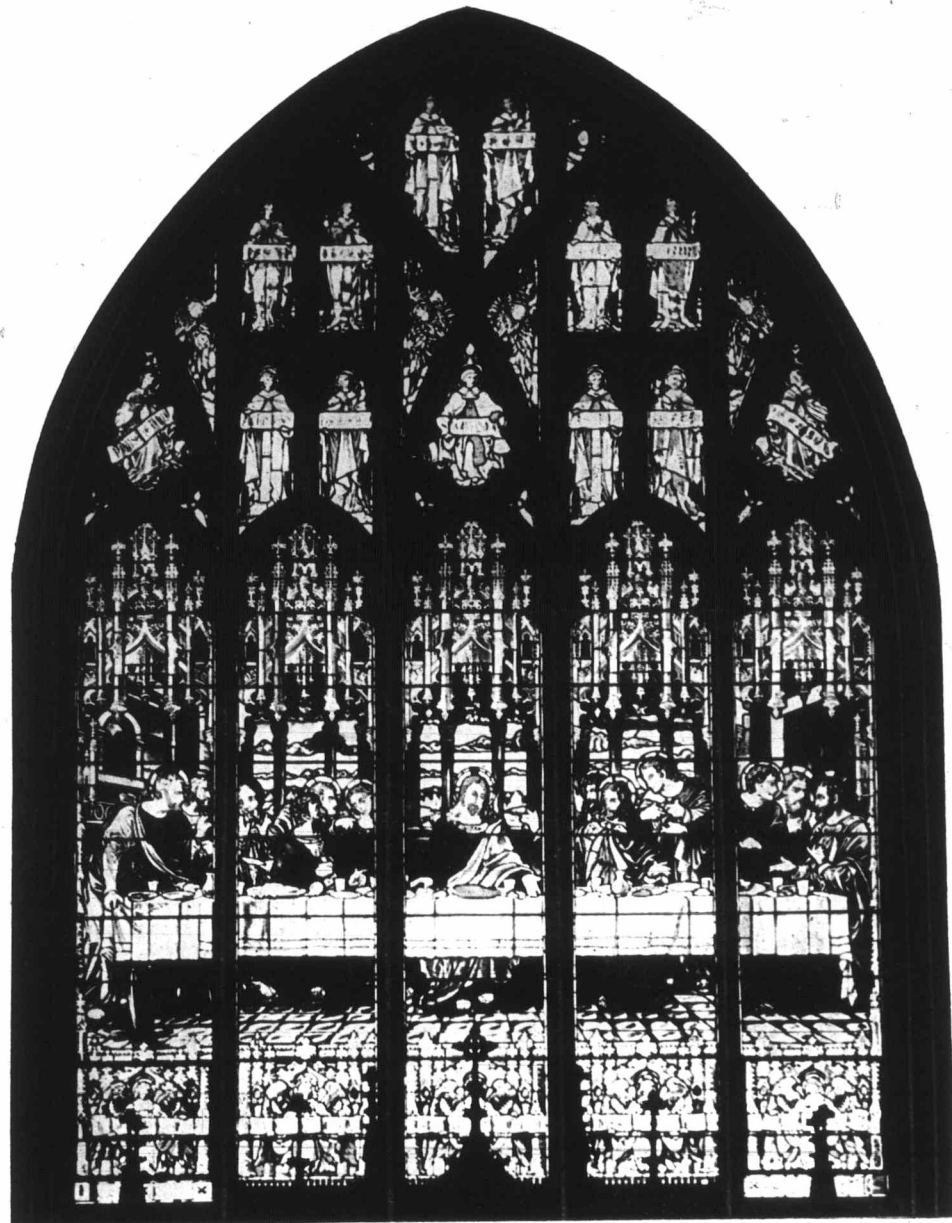
been done in this church, are among the other things to be noted. The seating capacity of the auditorium has been enlarged to accommodate 300 more people than before. The church re-

window, of which an engraving appears in this issue, is of large dimensions and contains a fine adaptation of Leonardo da Vinci's masterpiece "The Last Supper." In expounding his text,

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the 103rd Psalm, the Rev. W. B. Heenev said that one could not witness unmoved the spectacle of the beautiful window. His feelings, he said, would be only expressed in the words of the Psalm, "Bless the Lord, oh my soul, and all that is within me bless His holy name." The preacher pointed out that the window was a means of showing how art can serve religion by giving expression to the spiritual call of the Christ, as when in his last supper he called His disciples together for the last time to break bread with Him. "It has always been the aim of the St. Luke's people to have everything about their church a thing of beauty. This window replaces a blank, uninteresting surface, and is a means of keeping alive the memory of Jesus Christ and His works just as does the Bible, just as do the preachers, as does the church. In reality it is but an exchange, for as a matter of fact it was and is the church that has always prolonged art and architecture for centuries, which arts are only two of the many blessings preserved by the church." Mr. Heenev told of the origin of the famous painting, a replica of which was before the congregation, of how the great artist had originally painted it on the wall of the refectory of the Dominican Convent at Milan, how with age and the crumbling nature of the walls it had been chipped away little by little, how the ignorant monks had even cut a doorway through the picture, severing the feet of the Master, of how Napoleon had stabled his horses beneath it, and of how many years after, in 1908, it had been finally restored. The reproduction of the painting in stained glass is probably the largest of the kind ever attempted. The subdivision of the window into five compartments lends itself to a satisfactory treatment of the group which has been well taken advantage of by the artist of the window who has not only handled the principal group in a forceful manner, but has surrounded it with splendid design and colour, making it altogether a window of great beauty. It is the production of the Robert McCausland studios, Toronto.



New Chancel Window, St. Luke's. By Robert McCausland, Limited, Toronto.

Winnipeg.—Christ Church.—The Rev. F. S. Lewis, assistant priest, has accepted the curacy of St. Thomas', Toronto. He left for his new sphere of work on Easter Monday. St. Mark's (mission church), will be in charge of Mr. C. Bristol, student, of St. John's College. Eight of our young people took part in the Earl Grey musical and dramatic competition held recently in Winnipeg.

St. Cuthbert's.—The Easter vestry meeting was well attended. Wardens, Messrs. Roberts and Hover; delegates to Synod, E. Barton-Smyth, C. Darling. The vicar, the Rev. E. C. R. Pritchard, in giving his report, remarked that this had been the most successful year in the history of the parish. The total receipts for the year amounted to \$1,617.91. The building fund of the church had been reduced, \$508 being paid to the Union Trust Co. The W.A. had raised \$173, the Sunday School \$96, the choir \$20, the dramatic society \$50. All Saints' Church had donated \$100, and the general offertories amounted to \$670.83. The vicar pointed out that considerable money had been raised outside of the parish. He had received a generous offering from an old friend, Harold Sprague, of the Sprague Lumber Co., which had cleaned off the arrears of taxes.

St. Andrew's.—At the Easter meeting it was decided that the parish should become self-supporting. Services are now held regularly at the

following points:—St. Andrew's, (parish church); Lockport, Cloverdale, and Parkdale. Mr. F. C. Chapman, of St. John's College, Winnipeg, will assist the incumbent, (the Rev. A. J. Warwick), during the summer.

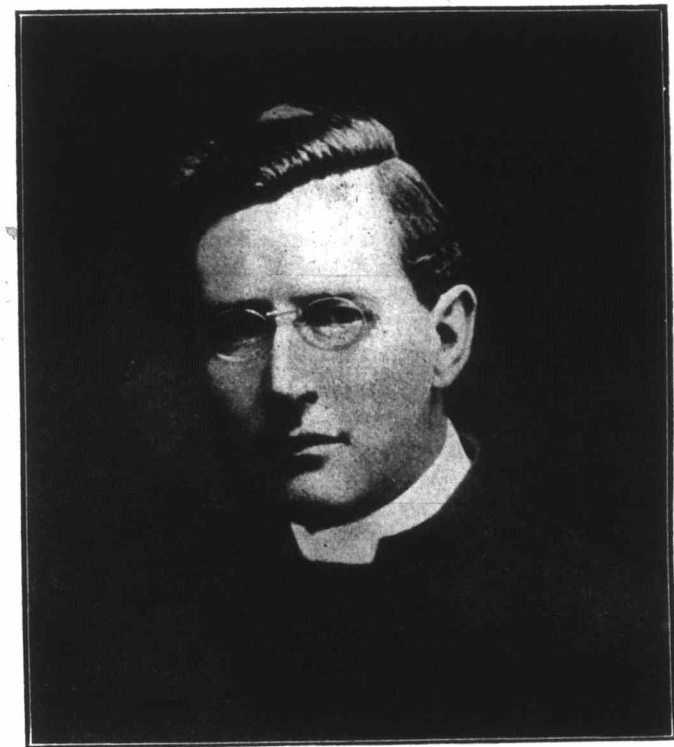
St. Margaret's.—The annual parishioners' meeting was held in this church on Easter Monday. Wardens, C. J. McCollom, and Bertram Neild, re-elected; vestry, Messrs. R. Neild, R. Bingham, H. Fryer, E. Hughes, H. Lyall, R. Harvey, G. Stunden, A. Bevan, C. Cameron, F. Campbell, E. Van Alstyne, A. Eklund; lay delegates to Synod, Messrs. McCollom, Lyall, and Neild. Steps were taken to provide for the future development of the church. A special financial committee was recommended to collect funds for the proposed new church, or to enlarge the present building. The rector's stipend was increased by \$120. The total receipts for the year were \$2,441, of which \$1,816 was received from the offertories.

St. Cuthbert's.—A large number of the members of the congregation of this church assembled in St. Cuthbert's Institute on Monday evening, May 15th, for the purpose of saying farewell to Mr. E. Barton Smythe, who for the past three years has been associated with the

In the dedicatory services, His Lordship, Bishop Williams, was assisted by Ven. Archdeacon Hill and the Rev. Canon Gould, general secretary M.S.C.C. The Bishop of Huron's text was taken from the first chapter of St. Paul's epistle to the Phillipians, 27th verse: "Let your conversation be as becometh the gospel of Christ for our conversation is in Heaven."

Petrolia.—Christ Church.—The Sunday school and Church workers of the rural deanery of Lambton, convened at Christ Church on Tuesday and Wednesday, May 9th and 10th. Evening prayer was said at 8 p.m. by the rector, Canon Craig, assisted by the rural dean, Canon Davis. Addresses were delivered by the Rev. R. A. Hiltz, M.A., secretary of the Dominion Sunday School Commission; subject, "School Work Past and Present," and by the Rev. George A. Andrew, B.A., whose subject was "Home Department of Sunday School Work." On Wednesday morning Holy Communion was celebrated at 9 o'clock; the Rev. Canon Davis being celebrant. At 9.45 a business meeting of the chapter was held, the Rev. Canon Davis, M.A., R.D., presiding.

The Convention proper opened at 10.30 a.m. with Scripture reading and prayer, when Colonel Kenward, president of the Association, gave a brief address and introduced Canon Davis, R.D., who delivered a comprehensive address on Sunday school work. At 11 a.m. the Rev. R. A. Hiltz, M.A., spoke on his subject, "Teacher Training," in a most lucid manner, stating that this momentous subject was occupying the attention of people generally more and more, for theological colleges had taken it up. The sub-



Rev. Wm. Bertal Heenev, Rector of St. Luke's.

ject was two-sided, spiritual and intellectual. Three things were requisite in a teacher, knowledge of the Bible, knowledge of the Prayer Book, and knowledge of the missionary work of the Church. Teaching, he said, was both a science and an art. Teachers must be trained and teacher-training produces teachers who prepare themselves. At 12 noon, Mrs. W. M. Shore read a paper on "Religious Evenings in the A.Y.P.A.," which gave many helpful and practical suggestions in the conduct of the A.Y.P.A. Mrs. Shore was highly complimented on the excellency of her paper.

At 1.45 p.m., the Rev. J. B. Howard, B.A., delivered a voluminous address on the subject of "Missions in the Sunday School," which conveyed many practical lessons. At 2.30 p.m. Miss Johnston, of Sarnia, read a paper on "The Infant Class," which indicated from practical experience, many useful hints. This paper was highly prized. At 3.15 p.m., the Rev. S. P. Irwin, B.A., introduced the subject of Prayer Book study, with a paper on "The Confirmation Service." Mr. Irwin's address was full of sound Church teaching on this important subject. All of the papers and addresses were fully discussed. The officers for the current year were elected as follows:—President, Colonel Kenward, Watford; vice-presidents, J. B. Dale, Wyoming; and R. Kerr, Sarnia; treasurer, Mrs. W. M. Shore, Warwick; secretary, the Rev. J. M. Gunne, Wyoming. A vote of thanks having been tendered to the members of Christ Church for their hospitality, the rural dean closed the Convention with the Benediction.

church in the three-fold capacity of organist, choirmaster and lay-reader. Mr. Smythe is leaving this city for Calgary, where he will open a branch of the Columbian Conservatory of Music. After a short programme of songs and recitations the Rev. E. C. R. Pritchard, the rector, who presided, made a short speech, in which he spoke very kindly of Mr. Smythe's services in the parish, and of his great regret at his departure. Mr. Stoner, the people's warden, then came forward and in a brief address presented Mr. Smythe with a silver headed ebony cane as a small testimony from the choir and congregation of their esteem and respect. Mr. Smythe made a fitting reply. He said he felt more deeply than any of them could possibly realize in leaving the parish. The work had been a pleasure and a joy to him. He thanked them all for their kind expression of goodwill.

HURON.

(Continued from Page 329).

Rev. Mark Burham, 1829 to 1852; Rev. St. George Caulfield, 1852 to 1873; Rev. S. Kellogg, 1874 to 1875; Rev. J. G. Debarres, 1876 to 1877.

Paris.—St. James'.—The final meeting for the season of the A.Y.P.A. of this parish was held on Monday evening, May 15th. A short programme of music and recitations was given. This being the last meeting of the society during the rectorship of the Rev. Canon Brown, the members availed themselves of the opportunity to present him with a gold-headed cane, suitably engraved and bearing the shield of the A.Y.P.A., accompanied by an address, emulating the work of the retiring rector, and wishing him and Mrs. Brown peace and happiness during the remainder of their lives. The address was read by Miss Featherstone, and the presentation made by Mr. Arthur White, treasurer of the society. Miss Margaret Tate presented to Mrs. Brown a bouquet of carnations and roses. Canon Brown, replying to the address, offered his thanks to the members of the society for their kindness to himself and Mrs. Brown, and for their valued assistance in the work of the church, and followed his remarks by presenting to the most representative members' books which he said he had found most helpful and encouraging. The Rev. B. B. Williams, an ever-welcome visitor, followed with a short address replete with good advice and instruction. Refreshments were served at the close of the meeting.

Preston.—St. John's.—The annual May meeting of the rural deanery was held here on Tuesday, the 16th inst., under the presidency of the Rev. Rural Dean Ridley. These May meetings are always very largely attended by representatives from all the churches in the deanery, and this year was no exception. Most inspiring and helpful were the sessions, and the practical and spiritual results will evidently be felt throughout the deanery. At the morning celebration, there were a large number of communicants, the Rev. R. Herbert, rector of the parish, and the Rev. R. Bray, of Hespeler, officiating. The business meeting of the chapter immediately followed, the Woman's Auxiliary of the deanery being in session by themselves at the same hour. This deanery auxiliary is one of the most flourishing in the diocese. At the deanery chapter another forward step was made for which this deanery is proverbial, viz., the resolve to maintain in addition to the present apportionment, a missionary in the foreign field, at the sole expense of the deanery. The principle was adopted and a strong committee appointed to take it into full consideration as to ways and means, and report at the September meeting. The returns from all the parishes made an excellent showing and enabled the rural dean, through the deanery schedules, to furnish an exact report as to the financial, numerical and spiritual status of the whole deanery. In the afternoon the Bishop of Toronto conducted a "Quiet Hour," which was undoubtedly the crowning feature of the day. His addresses couched in such beautiful and inspiring words, full of Biblical research and accompanied with great unction and power, were most helpful to the large gathering of enthusiastic workers, and cannot but result in great good to the whole deanery. "Service" was his theme and his exhortation to a full and entire consecration evidently touched all hearts. May it be so. For short of all this "All our doings are nothing worth." Amen and Amen. At the afternoon sessions Mrs. Willoughby Cummings spoke in her own delightfully impressive way on the work of the W.A., and her address on "The Call to Service," was a very fitting endorsement of the Bishop's inspiring appeal. The Rev. R. A. Hiltz, general secretary of the Sunday School Commission, was present and ably occupied the rest of the afternoon in connection with Sunday school work. His address on "Organization" was eminently practical and full of suggestive thought, the result being the formation of a deanery association, whereby all the schools of the deanery will co-operate. Officers were appointed and immediate steps will be taken for carrying it into effect. Mr. Hiltz is evidently the right man in the right place, and his Round Table Conference gave every evidence of his eminently practical and full of suggestive ability. A very pleasing and helpful feature was the presence of Miss Miller, of the M.S.C.C. office, Toronto, whose genial and affable way won all hearts, and whose exhibit of missionary and Sunday school literature was a new departure in deanery work, and was greatly appreciated. Such exhibits held annually in every deanery cannot but be productive of great good. The Lord Bishop of Toronto preached in the evening, his sermon being most timely and in thorough harmony with the whole day's proceedings. Luncheon and tea were amply provided in the Opera House, everything being most daintily served, for all of which the Preston ladies

are proverbial. It goes without saying that the Deanery Convention of 1911 was one of the most inspiring and helpful ever held.

ALCOMA.

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

Little Current.—Holy Trinity.—The new hall is nearing completion. The auditorium was finished and opened during the Christmas season, but the kitchen, dining-room and committee rooms are being completed this spring. The building is not only a credit to the church, but also to the town. During Easter week, Mr. and Mrs. J. B. Wallace, of the Merchants Bank, presented Holy Trinity with a handsome altar cross (brass) as a memorial to their son, Wyman John Moore, who departed this life on December 27th, 1910. About three miles south-west of this town of Little Current is situated the Indian Reserve of Sucker Creek, with its honest and industrious little band. They are regular in their attendance at Divine service on Sundays, and also on week days, and all are most liberal in giving. The services are held in the school house, which is really too small for the congregation that attend. Strenuous efforts are being made to build a decent church. The income during the year, Easter, 1910, to Easter, 1911, amounted to \$226.39. A good deal of building material is upon the plot of land selected for the site of the proposed church. Last year, owing to lack of funds and lateness of season building operations were deferred. The little flock hope to proceed with the building during the summer. Thomas Maggeah, recently elected as chief of the band, is a most honest and industrious Indian, and a very devout Churchman, very seldom absent from Divine service, either on Sundays or week days. He is only 29 years of age, and received his early training in the Shingwauk Home at Sault Ste. Marie.

QU'APPELLE.

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

Medicine Hat.—St. Barnabas.—The Right Rev. the Lord Bishop of Qu'Appelle, Bishop Grisdale, administered here May 8th, at 7.30 p.m., in St. Barnabas' parish hall, the rite of Confirmation. The candidates were presented by the rector, the Rev. E. A. Davis, B.A. After the Confirmation service an address was presented to His Lordship who made an eloquent and touching reply. The address which was read by the rector, was as follows:—"To the Right Reverend, the Lord Bishop of Qu'Appelle, Bishop Grisdale, D.D., D.C.L. We desire to convey to your Lordship the deep regret of the rector and parishioners of the parish of St. Barnabas, at your approaching retirement as Bishop of the Diocese of Qu'Appelle. We fully appreciate the wisdom and justness with which you have administered the affairs of the diocese. Striving with a faithful and true heart to promote the welfare of the Church, you have ruled prudently and with all your power. While we regret your intention to retire, we recognize that after so many years of faithful service, you are entitled to that rest

which only retirement affords, and for the enjoyment of which we pray your Lordship may long be spared." Signed by rector, wardens, vestrymen, and other parishioners. After the Bishop had replied and all had sung very heartily, the hymn—"Blest be the tie that binds, Our hearts in Jesus' love,"—a reception was held in the Indian school, when the parishioners met His Lordship and spent a very pleasant social hour. Under the ministrations of the Rev. E. A. Davis, B.A., who, with Mrs. Davis and children, arrived here November 30th, 1910, from Carman, Manitoba, the church is making progress. The old church is too small for the congregations and services are being held in the parish hall, while steps are being taken to erect this summer, a new church, which, as the accepted plans indicate, will be one of the finest in Western Canada.

NEW WESTMINSTER.

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

New Westminster.—Holy Trinity Cathedral.—The Easter reports from the Cathedral, and the attached parish of Sapperton were the most favourable ever presented. The Rev. G. C. d'Easum is assisted by the Rev. G. A. Ray. There were 280 communicants at the Cathedral. The rector's salary was increased from \$1,500 to \$1,800. Many gifts for beautifying the church have been received during the year. A large and efficient vested choir has been introduced, the women being garbed in purple gowns and caps. Parish organizations were reported to be in a "very happy and flourishing condition." . . . The duplex envelope has been introduced.

Vancouver.—St. Paul's.—The duplex envelopes for the year produced \$1,423.85. Subscribers gave \$587.15, making a total of \$2,011 for missions. The Easter communicants were 672. The rectory and parish building are nearing completion, and Mr. Chadwick intends going east to bring out his family in June.

Encouraging reports have come in from outside parishes, as well as from all the city parishes. From Langley, (the Rev. W. R. George), an encouraging report has been received, and an effort will be made to reduce the grant next Easter. Central Park, (the Rev. W. T. Johnson), has become a self-supporting rectory.

South Vancouver.—St. Peter's.—Has doubled the number of its communicants.

St. Saviour's.—Reports phenomenal growth, necessitating the immediate enlargement of the present building, which serves as a temporary church. This list might be largely augmented.

North Vancouver.—St. John's.—During the absence of the Rev. J. H. Hooper, the Rev. P. St. Michael Podmore, M.A., a noted traveller and author, is in charge. There were 178 communicants at Easter.

The International Clericus, composed of clergy of Canadian and American Dioceses in British Columbia, and the Dioceses of Olympia, Oregon, East Oregon and Spokane, meets in Vancouver May 16th, 17th, and 18th. The Bishops of Olympia, Oregon and Spokane will be present, and about forty of their clergy. The following from the "Church Times" refers to the work which is undertaken in the northern part of the diocese by the parish of St. John the Divine, Kennington, London. The stipends of these clergy are paid by St. John's parish for three years. "The Rev. A. G. Deedes, senior priest on the staff of St. John the Divine, Kennington, was installed honorary Canon of Southwark Cathedral on Tuesday evening, by the Bishop of Southwark. Canon Deedes and two colleagues at St. John's, the Rev. H. C. Thursby-Pelham and the Rev. W. B. Drake, with the Rev. H. R. Isaac Williams, curate of St. John's, Newbury, and Mr. Goodman, Mr. Pollinger, and Mr. McQueen, of Corpus Christi College, Oxford, leave England on the 28th inst., for British Columbia, where they will found the new parish of St. John the Divine, Cariboo, in the Diocese of New Westminster. At Lytton, British Columbia, they will meet the Archdeacon of Yale, and then begin the long trek northwards, reaching their objective, Quesnel, about the end of June. Having directed the preliminary operations, and seen the foundations well laid, Canon Deedes will return and report on the needs of the work and conditions and prospects for settlers in the country." When the Grand Trunk Pacific is completed at Prince Rupert, surveys will be made for a branch

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line from Fort George to Vancouver. Then settlement will take place. At present the immense district covered by this Mission is very thinly settled. The Chilcote district is divided into huge cattle ranches, and settlers are not encouraged. You may travel twenty miles without seeing a house. There are no schools, because of the lack of sufficient children. In the Cariboo district at Quesnel and Bartonville, things are different, and there are more people. Quesnel will be the centre of the Mission. Fort George is on the boundary line between the Dioceses of Caledonia and New Westminster. It is 180 miles from Ashcroft, on the main line of the C.P.R., to Quesnel. Communication is by stage, and passenger automobiles, and steamers on the Upper Fraser. In Canada we would hardly call 180 miles a "long trek." The experiment will be watched with interest. The hearty thanks of the diocese are due to Canon Brooke and his parish for their generosity. The Ven. Archdeacon Pentreath, D.D., is acting as the Bishop's Commissary during his absence. The Rev. Dr. Griffith-Thomas, who was to deliver a course of lectures in Vancouver, has been called home by the serious illness of his wife.

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Correspondence

THE SUPERINTENDENTS AND TEACHERS OF SUNDAY SCHOOLS.

My Dear Fellow-workers,—I want to say a word in hearty commendation of the summer school, which will be held again in Rothesay. It is a very practical effort on the part of the Standing Committee on Sunday Schools to give the teachers a really useful opportunity of fitting themselves more perfectly for their important work. No one knows better than teachers themselves how much help they need, and no one ought to be so ready to seize such an opportunity as the one presented by this summer school. I hope that the number of those in attendance this year will surpass even the fine record of last year. Every Sunday School ought to have at least one representative there. The charge for board and lodging has been put at the lowest possible figure, and special rates will be offered by the railroads. In case of need, I hope that Sunday Schools will not hesitate to elect a representative, defraying his or her expenses. I shall be greatly disappointed if the accommodation at the school is not all too small to meet the demands that will be made upon it. With that contingency in view, it will be wise to make application for membership with the least possible delay.

Faithfully yours,
JOHN FREDERICTON.

A SUNDAY SCHOOL PAPER.

Sir,—I have just received a copy of a Sunday School paper published in Kingston. Enclosed with it is a circular which says that there has been much talk about a Sunday School paper and nothing done. This is certainly a surprising statement in view of the fact that it has already been announced in all our papers that S.P.C.K. proposes at once to issue a weekly paper for the whole Anglican world. Permit me to point out some reasons why the Canadian Church should give their support to this latter publication. 1. It is to be a twelve-page paper, to be increased later on to 16 pages at the same price, 25 cents a year. 2. The publication has been undertaken by S.P.C.K., at the suggestion of the Sunday School Commission of Canada. 3. The S.P.C.K. is a Church institution, and will conduct the paper not so much as a money making affair as to promote the well-being of the Church and her children. 4. The position of the S.P.C.K. is such as to guarantee the permanency of any work undertaken by it. 5. "The Empire Sunday Scholar" is the only paper that has any endorsement from the Sunday School Commission. For the above reasons would it not be well for the clergy to refrain from giving orders for the new paper, at least until they have seen what S.P.C.K. is going to produce?

A Commission Member.

A GOOD MISSIONARY WORK FOR SUNDAY SCHOOLS TO HELP IN.

Sir,—The Church Bible and Prayer Book Society is doing a good work in making grants of Bibles, Prayer Books and Hymn Books to poor missions and new and struggling parishes throughout the Dominion. During the Society's year just closed grants were made in twenty-one dioceses in Canada. As is to be expected the great majority of applications come in from the throbbing West where the Church has such an enormous area to occupy. The applications are rapidly increasing in number, and must continue to do so. The income of the Society with which to provide the needed books is not growing so rapidly and at the present time it needs about \$700. It is of vital importance that the income should be increased to enable the Board to cope with the situation. It has been suggested that Sunday Schools might be willing to help in this branch of missionary work and, as a pioneer, Holy Trinity Sunday School, Toronto, is contributing to the Society's funds ten dollars to pay for a grant to the mission at Crooked River, Prairie River, Osgoode and Burkedale, Saskatchewan. If other schools will help in this way it will be a great benefit to the Society, whose work is purely missionary, and if the children are told about it, it should help to create and maintain an interest in the broad National field of the work of the Church. If every Sunday School in the older Dioceses of the country could see its way to send in to Mr. J. S. Barber, 159 Admiral Road, Toronto, the Honorary Treasurer, from one dollar a year up according to its ability, beginning now, the Board of Directors of the Society would be vastly aided in their work for "the S.P.C.K. of Canada," whose head is our own Bishop.

C. J. AGAR.

Toronto, May 15th, 1911.

"SPECTATOR'S" COMMENTS AND NOTES OF PUBLIC INTEREST.

Sir,—It is a pity that "Spectator" should in your columns find fault with the admirable work of the Board of Management, even when he has good ground, so publicly. But what shall we say when he finds fault without rhyme or reason? In your publication of May 11th, he calls attention to the pity of the term "Navvies' Mission," resting his pity on the use of the word "navvy," which he says "conveys the significance of a sort of hobo who has been unfortunate enough to find work and has devised no suitable excuse for declining it." I would not attempt to pose as an authority, for my natural modesty would forbid it, but I would undertake to inform "Spectator" that the word "navvy" is indicative of as honourable a form of labour as any other. A navvy is no more a hobo than a sailor, or a porter, or any other labourer. It is simply a term applied originally to men who dug canals, and afterwards used to indicate those more principally who aided in the construction of railroads with pick and shovel. It would be interesting to hear from "Spectator," in order that your readers, myself included, may be more duly informed and instructed, wherein the connection between navy and hobo comes in.

John Ransford.

BAPTISM AND CONVERSION.

Sir,—I must answer at once the letter in the "Canadian Churchman" of May 11th, by "Only a boy," in reply to a recent letter of mine. It will be almost sufficient to answer the question, "who is Dean Goode?" For the information of "Only a boy," and others who may wish to know: Dean Goode was a learned and able divine of the Church of England of the last century, who wrote a comprehensive work upon "The Doctrine of the Church of England as to the Effects of Baptism in the case of Infants," in which he gives large quotations from the leading divines of the Church of England for two hundred and fifty years after the Reformation, and much other valuable information on the above-named subject. These large and convincing quotations are taken from the sermons and writings of Archbishop Cranmer, and Bishops Ridley and Latimer, and Jewell, etc., in the beginning of the period, and a host of others, on through to such as Bishops Jeremy Taylor, Pearson, Burnet, and Archbishops Tillotson, Sharp, and Secker, in the latter end of that period. In this book the subject is brought up to the beginning of the nineteenth century in a

most laborious and masterly manner, and I venture to assert that any one who will carefully and prayerfully read the contents of that book will be no longer "a boy" in knowledge on that subject, and will know that the Roman doctrine of baptismal regeneration ex opere operato, is not the doctrine of the Church of England. This book has never been answered, so far as I am aware, nor can be. So I believe, the case is too plain, and clear, and voluminous, and any one who after reading this work would still hold that baptismal regeneration, as now taught in the Church of England by many, was what was intended by the reformers and their successors for two hundred and fifty years, would seem to be a fool in understanding or a knave in principle. I therefore claim that I am a truer son and descendant of the Reformed Church of England who hold, as did the late Bishop Ryle, of Liverpool, that the decided expressions throughout the Prayer Book from baptism to burial which carry a person through life to death as regenerated in baptism and dying "in sure and certain hope of the resurrection to eternal life," are placed there on the principle of "charitable supposition." How many millions have been buried whose lives gave no indication, that in death they were likely to have any "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ," and how many millions who have been baptized in their infancy have utterly failed to give the evidence of the new birth so fully set forth in the first epistle of St. John, to which I draw attention again, and specify particularly, 1 John 3:6, 9, 10. If a church may err, Art. XIX, then certainly an individual, or a party in a church may err, and so after all, it is to the Word, "and to the testimony" we must finally refer.

A. H. Rhodes.

NOTICES OF BOOKS.

The Unknown God. By B. L. Putnam Weale, author of the "Human Cabinet," etc. McMillan & Company, Limited, Toronto. Price, \$1.25.

We rarely receive novels for review, and naturally when one with this suggestive title came in we read it carefully. We all associate the inscription, "The unknown God" with the altar at Athens, which St. Paul took as a text for his discourse, and Mr. Putnam Weale adopts this pagan dedication chiefly, we gather, from the conviction forced upon any reflecting resident in the East, of the infinite variety of the ways in which God makes Himself known to man. Writers in the States are adepts at the art of advancing a cause by an attractive story, as witness Uncle Tom's Cabin. The author of this one is no novice in writing books relating to China—it is many years since we read his account of the great siege of the legations. This novel tells much about the physical features of China, the races that inhabit it, and how they came there, the religions and the methods, successes and failures of the missions. When information is exhibited in a story it is too often in an indigestible form, but it crops up naturally in this account of the life of a rich young English enthusiast who joined a mission. The author thinks the mission work, to a great extent, a failure, and says, what is largely true, that converts are lost among the mass. But recent events show that the nation is already leavened by Christianity, and we recall a story by a missionary, a homely Scot, if ever there was one, as he described himself, who found in a far-off farming settlement a Christian community. But the book arouses in Canada misgivings for our future. Already Chinese permeate our towns and villages, but how can we hope to retain our Western provinces as homes for white people at the highest wages, when across the ocean lies Asia, not China only, with swarms of clever people living for the smallest pittance? This book arouses thought.

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And many an hour besides;
Be mine, through life, to live in her,
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Rev. A. Cox.

Owing to lack of space a large number of letters and a good deal of diocesan news are held over this week.

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Children's Department

JUST FOR THE FUN OF IT.

"If there isn't old Tiger-stripe tagging us again!" cried Billy Boggs, turning round from fixing up his fishing tackle and kicking a loose stone out of the gravel in the direction of the prowling cat behind him. "Sneaking after our cunners and fish-worms!"

"Guess she won't trouble the worms, but she's a good reason why about cunners," replied Jerry, turning hastily to look also. "I've missed a lot out of the pail every morning, when I know we got a lot the night before. Besides, I caught her paw-

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ing a live horned pout right out of the pail only yesterday. Wish it had been a lobster and he'd caught her tail in his claw!"

"Say; let's fix her. We could put her up in the barn chamber and let her stay there till we get home."

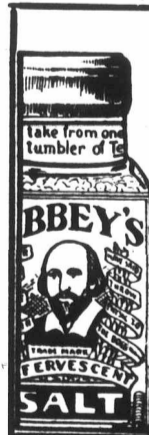
"Oh, she'd meow so loud Mandy or mother would go up there and let

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her out, but try if you want to."

Upstairs the boys went to the long, dim room, full of cobwebs and herbs and seed-corn and broken furniture. Not a chair there had a leg to stand on, and the boys looked round in vain among the rickety lumber to find anything stable enough to tie her to, a plan that Billy thought would be a first-rate way of disposing of her for the day.

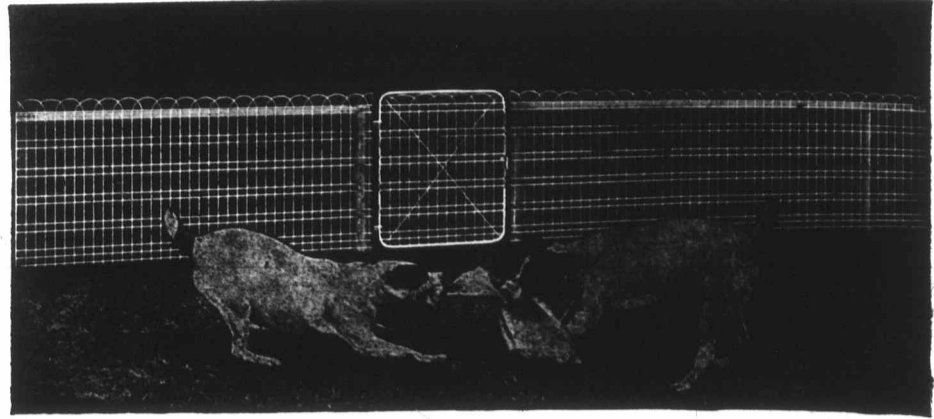
"But then she might wind herself up in the string and choke to death," said Jerry, "the way father's old cow



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did. Guess we better just shut the door and leave her here. Oh, say! Here's the dandy way! You help me put her under this barrel. 'Tisn't very tight—there's cracks all round now the hoop's come off, and they won't find her for a long while. Let's do it just for the fun of it!"

"All right!" agreed Billy. I'd like to be round and see 'em hunt for her.

turn to come in, and the next thing she would see them. That would never do.

"She's after hen's eggs or something!" whispered Billy, excitedly. "And if she sees she'll tell, and there'll be a fuss about our getting off anyway. Quick—in this room here—the harness-room! We'll just wait till she's gone and then run along."

But there was a very good reason why they didn't run along, as they planned to do, for Mandy, going by the door, noticed that it was ajar, and pulled it to and pulled the hasp down.

"Pretty way to leave that door swinging!" she muttered. "That new hired man isn't worth his salt to look after things. And tramps and thieves around all the time. It is a wonder any of the harness is left, and they wondering where the lap robes went to!"

"She's locked us in!" gasped Billy.

Jerry ran to the door and shook it, but it wouldn't "give," and he couldn't make noise enough to be heard unless somebody happened to be on the stairs or quite close under them. The harness-room was quite dark, and little more than a large-sized closet. The boys suddenly realized that they were locked up in it for the day, unless something very unusual happened. Mother and father

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There, you old thief-cat! I guess you won't bother us any more for one day!"

Down the stairs they went, but rather softly, for just then they caught sight of Mandy's pink calico whisking round the corner of the barn, where she had been to feed the chickens. They peeped through the little cobwebby window at the foot of the stairs and suddenly they saw her

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were gone (which was the real reason why the boys were planning such a fine, long holiday), and they had not thought it necessary to explain to Mandy all their arrangements for spending it. It was vacation, and in a way they were free to do what they chose; still, as Billy had hinted, it was just as well to avoid "fusses."

Downstairs in the house Mandy went blithely about her work. She swept and dusted and turned the house inside out, as was her habit when the owners went out of it. She did not stop to get a noon meal, but picked a bite as she went in and out of the pantry, and when the afternoon began to wear on toward three o'clock started her preparations for supper.

"I'd give a cookie to know where our old yellow cat has gone to!" she told a neighbour who came over to borrow a cupful of something. "She's been gone ever since early morning, and I'm afraid some of those boys have made way with her. I heard

em sputtering about her stealing their fish bait this morning. A dozen times I've thought I heard her yowling, but I can't find her anywheres."

"She come back all right," said the neighbour, easily. "I wouldna't worry. Maybe they have shut her up somewhere. Boys will be boys."

"Sometimes they're little—images," said Mandy, trying to think of a name that would express her feelings. "Turn about is fair play. I'd like to see some of them going around with tin pails dangling and their feet fitted into walnut shells—if there was any grew big enough—and taken up by their ears and 'scatted' within an inch of their lives every blessed time they showed themselves. They're cruel—that's what young folks are—cruel and thoughtless. And they call it having fun. I know one thing I believe, and that is they'll get their come-uppance some time or other. Folks do. I've often noticed it."

Little did Mandy know what a prophet she was, or how, even at that very moment, two sorrowful folks were getting it!

"I wish the folks would come home!" she went on, nervously. "I've cleaned up all the lower part of the house, but I've got that scary about being upstairs, 'specially out the back part, towards the barn way, that I won't go out there any more than I can help. Such a thumping and banging. Up in the boys' room its worst—right under the loft we use

for a store-chamber to dry herbs and things and lay away old truck. Thump, thump, thump, it goes—I'd think it was ghosts if 'twas only night, and ghosts wore wooden legs and went round stumping."

"Pooh!" said the neighbour, who wasn't superstitious. "Let me see your ghosts. I'm not afraid of any haunted chamber."

Mandy hesitated, but finally led the way upstairs, and the two women stood with faces uplifted toward the ceiling listening to the uncanny sounds that came from that eerie upper chamber.

"It is mighty curious-sounding!" admitted the visitor. "I'm sure I don't know what that sort of thumping means, and I'd as lief have a good stick in my hand when I go in."

"You ain't a-going in!" said Mandy. "Of course I am, but I'll take a good club along with me. There—look! look!" as Mandy opened the door, and they stood blinking in the darkness trying to make out the outlines of things stored there.

What they both saw quite plainly was what seemed to be a barrel moving and jumping about; an inverted flour barrel which rattled and banged and thumped around in a strange fashion for a good, old, respectable family flour barrel. It rose suddenly and jerkily, sidewise, as if it had been minded to turn a somersault, wavered an instant, then dropped back with a sullen thud, as if it had become discouraged and changed its mind again. Muffled cries and snarls came from somewhere—the garret seemed full of them.

Mandy was thoroughly frightened, and even the neighbour looked doubtful, but neither of them noticed who had "tagged" them from the floor below, and now stood looking on interestedly at the barrel's antics. Father had come back, and open doors had given him and mother the clue to Mandy's whereabouts, so they followed till they found her.

As the barrel rose again, father gave it one tremendous kick that sent it flying into the corner. As it rolled and spun over the floor, a big "tiger" cat sprang from under it and vanished, tail in air, through the open doorway.

"My poor, poor kitty!" cried mother, in indignant amazement, looking after it. "The boy that did that ought to suffer for it!"

"He will! he will!" said Mandy, tearfully and excitedly. "Think of that poor, little starved kitten being shut up there this livelong blessed day without a thing to eat or drink or breathe, hardly!"

"He has!" cried father, suddenly, from the foot of the stairway, where he had unhasped the door to go into the harness-room. "Boys, you'd better go upstairs and make your peace with your mother."

"We only did it just for the fun of it!" pleaded Billy.

"That's everything!" said Jerry.

"I guess I'd forgive 'em, mother," called father. "They know just how much fun it is."—Anna B. Bryant, in Congregationalist.

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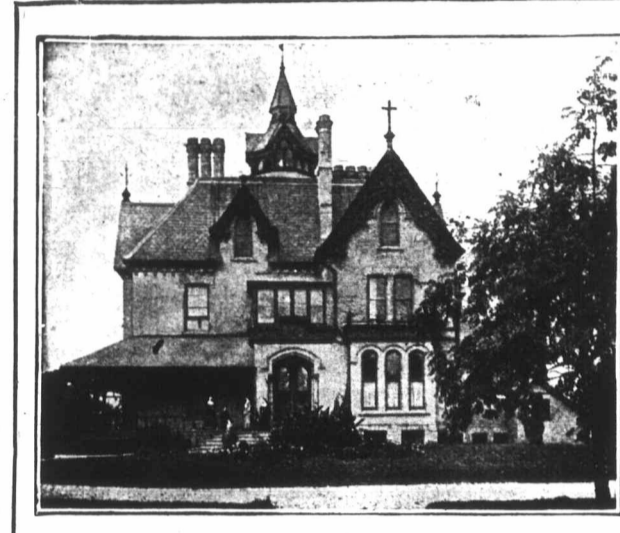
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