

# Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, JUNE 24th, 1909.

No. 31.

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 MEGANTIC..... July 8, Aug. 7, Sept. 11  
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 CANADA..... July 17, Aug. 21, Sept. 25  
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ber and October next in commemoration of the event.

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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 24, 1909.

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## Lessons for Sundays and Holy Days

June 27.—Third Sunday after Trinity.  
Morning—1 Sam. 2 to 27; Acts 8, 3 to 26.  
Evening—1 Sam. 3, or 4, to 19; 1 John 2, 15

July 4th.—Fourth Sunday after Trinity.  
Morning—1 Sam. 12; Acts 11.  
Evening—1 Samuel 13; or Ruth 1; 3 John

July 11.—Fifth Sunday after Trinity.  
Morning—1 Sam. 15, to 24; Acts 16, 16.  
Evening—1 Sam. 16, or 17; Mat. 5, 13 to 33.

July 18.—Sixth Sunday after Trinity  
Morning—2 Sam. 1; Acts 20, 17.  
Evening—2 Sam. 12, or 24, or 18; Mat 9, to 18.

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

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.  
Processional: 175, 179, 305, 390.  
Offertory: 275, 366, 545, 549.  
Children's Hymns: 231, 271, 339, 340.  
General: 6, 21, 283, 520.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.  
Processional: 215, 224, 303, 339.  
Offertory: 165, 256, 290, 365.  
Children's Hymns: 341, 342, 346, 540.  
General: 7, 12, 238, 243.

### THE THIRD SUNDAY AFTER TRINITY.

St. Cyprian was accustomed to speak of prayer as a sacrament. And this dignity he attributed to prayer because he rightly understood prayer to be a channel whereby or wherein spiritual gifts were conveyed to his soul. This custom, and the belief inspiring it, must be remembered by us. For the value of prayer depends upon our conception of its true character, and our regular use of prayer. The unbeliever scorns the exercise of prayer. "If there be a God how can you hope to make Him alter His course to serve your personal convenience?" Of course his idea of prayer is all together wrong. But it is the idea favoured by many a thoughtless Christian. The Collect for

this Sunday suggests for our meditation the true nature and connection of prayer. Every regenerate man is possessed of a hearty desire to pray. To him prayer is conversation with God. Conversation about what? The dangers and adversities encountered in the spiritual life, the joys experienced in the narrow way. He prays for help, comfort and defence. And he understands the condition of response, viz., the lifting up of the will, the mind, the attitude, to the Divine Standard. God answers prayer when we fulfil that condition. The Christian does not seek to force the will of God into conformity with his, but rather to bring his will into conformity with the will of God. "Thy will be done" is always upon the lips of the earnest believer. Is not this the mark of humility? The humble man subjects his will to God Who "giveth grace to the humble." The proud man courts the resistance of God because he fails to identify his purposes and ambitions with those of God. Meditate upon this essential connection between prayer and the will of God, the rule of Christ in His Kingdom. We pray because we are anxious to bring ourselves into perfect line with the intentions of God. We thus perceive the unique subjective influence of prayer. We learn why saints in every age are faithful in prayer. They do not pray because they are good; they are good because they pray. With this conception of prayer comes the desire to be frequent in prayer. To pray is to cast our cares and worries upon God who will make us perfect because He cares for us. To repent is to admit that we have been wrong and that the will of God alone ought to be fulfilled. Therefore "there is joy in the presence of the angels of God over one sinner that repenteth." Joy, because one more has been added to the number of those who rejoice in His will. To such persons answers to prayer are of regular occurrence. As in Apostolic times (Acts 4) so to-day in answer to our petitions God stretches forth His hand to heal, signs and wonders are done in the name of the Child Jesus. Why? Because we are fellow-labourers with God

### Our Oldest Parish.

We cannot permit the receipt of the year book of the parish of St. Paul's, Halifax, N.S., which has been courteously sent to us, to pass without acknowledging the pride and pleasure that it has given. Pride that this the first Church in Canada, a Royal foundation of 1749, is still in so many respects a shining example and a leading parish. The historical part is so good and so interesting that we think the compilers, who have shown such a gift of compression would be justified by the results in giving the public a volume in which the facts were re-told at greater length. Our readers would see that common historical gossip does not do justice to the early past revolutionary monarchs from William and Mary onwards. It is hard to realize how small and crude the far off settlements in North America were. But from one end to the other the sovereigns founded and endowed colleges and churches and supplied Communion services liberally. Another delightful fact in early times was the real Christian brotherhood. In 1762 Monseigneur Maillard, Vicar General of the Roman Catholic Church of Quebec, lay dying in Halifax, sent for the Rev. Mr. Wood, vicar of St. Paul's, and asked him to perform the office of the visitation of the sick according to the rites of the Church of England in French. Another evidence of the real Catholicity of the Church is that the Methodists, of Halifax, always communicated at St. Paul's up to the second decade of the nineteenth century. We have one complaint against the compilers of this interesting little book and that is that they seem to have selected the least flattering photographs of the present Bishop and

parish clergy. Perhaps it was to teach them humility, or possibly to emphasize that the parishioners should regard them as the workers, not the ornaments of the Church.

### York Pageant.

Notable will be the pageant to be held at the old city of York in July. It is fitting that in this ancient Metropolitan See of the British Church, set apart, so it is said, about the year 180, during the reign of King Lucius, a solemn pageant, illustrative of scenes in the early British Church long before the Bishop of Rome sent his envoy to England, should be held. Many a great event has occurred and historic scene been witnessed in the ancient metropolis of the north. Here the Emperor Severus died in the year 211; and here nearly a century later Constantine the Great was proclaimed Emperor. And from the old place a few years later the Bishop Eborius journeyed to the Council of Arles. It would be well worth the while of any Canadian Churchman visiting England during that month to wend his way to the north and see a pageant that will not only be interesting and instructive, but that will impress upon his mind with graphic power the historical significance of his Church and the venerable antiquity of its beginning in the home of the British race.

### Edward Everett Hale.

The death of Dr. Edward Everett Hale, Sr., at a great age, removes the last great type of the New Englander. A good man, but a political bigot, who could not endure a Tory or anything connected with loyalty. Even some of his delightful later gossip about men and places in recent days showed what scant grace would have been metted out to them, as his best story, "The Man Without a Country," testified to the conviction he entertained as the just doom of a secessionist. His passing gives an added interest to his remarks on an address on "The Church" at his last public appearance, part of which we condense: "What do you mean by the word 'church.' Do you mean a compact body of men, uniformed alike in dress and in statement of creed, as the Roman Catholic means? Do you mean—as an old-fashioned New Englander means—those persons who partake of bread and wine at the Lord's Supper? Or do you mean, with the Broad Church, that all men women, and children do really want to draw nearer to God, even though it be a cross that raiseth them, and that these people are the church? . . . I remember that, when I was a very, very little boy, I was much interested, as I read of the tomb of Gethsemane, that the Pharisees went their way, 'sealing the stone and setting a watch.' I was interested as a child to know that men wore watches in those days, and that they could set them as they chose. Indeed, the fact that my father wore a large seal with his watch added to the distinction to my mind, as I almost saw the old Jewish hypocrites seal the stone with sealing wax and set their repeaters to the moment after they had fulfilled this office. It has proved that I was mistaken as to the meaning of the word 'watch' in that narrative. It is in exactly the same way that many friends of mine, including all writers for the secular press, mistake the meaning of the great word 'church.'"

### Believing is Helping.

We were much impressed by a recent sermon by that devout thinker, Dr. Figgis, which was published in the English Guardian. The learned doctor spoke of the wondrous love and patience of God in recognizing and accepting each act done for love to Him even by one whose life was filled

with failures. Is there not a deep truth and note of encouragement in this point of view? How graphically it brings before us the parable of the Pharisee and the Publican. Let no man who bears the name of Christian curl the lip, or shake the head at the bungling effort of the veriest tramp to do to another as he would have the other do to him. If a cup of cold water given in honour of the blessed Name shall be accepted, how dare we say that the slightest act of kindness done for His sake—even by the vilest sinner—shall be rejected. Believing is helping, in deed, and in truth, even when the believing spirit prompts the helping hand of a tender hearted Samaritan.

#### Waste in Sewage.

Dr. J. Grossman, of Manchester, at a recent Congress of Chemists in London, explained how sewage sludge was not now, but might be made a source of profit by separating the fatty matter. At present such sludge was of little manurial value, but with the fat removed it closely resembles humus or soil of the highest quality. The fatty matter comes chiefly from the soap so universally used and from fat grease and plate-washing needed in every household. Over 400,000 tons of soap are used every year in Great Britain and is worth from \$40,000,000 to \$50,000,000. By Dr. Grossman's process the condensed fat collects on the surface of a tank and can be easily and cheaply purified. He estimates that the average profit for a town of 100,000 inhabitants would be \$12,500 a year. An experimental station at Oldham, which had been used intermittently for a year, was being extended for continuous work, and would be able to work up to about 1,000 tons of pressed sludge per annum. We commend this attempt at purification to the earnest attention of the growing municipalities of this continent, especially of those which empty their sewage directly or indirectly into the Great Lakes. This effluent cannot be purified too much before being discharged. It is a subject the International Commissioners have to some extent power to deal with and ought to have uncontrolled authority to enforce obedience. If Dr. Grossman's scheme proves a profitable one it ought to induce the cities of their own accord to reduce the pollution to a minimum.

#### A Missionary Indeed.

A brief, bright sketch of one of the Church's heroes was recently contributed to the Australian Churchman: "The centenary of the birth of George Augustus Selwyn, the first Bishop of New Zealand, was an interesting event and well worthy of celebration," says the writer. "He was a notable figure in the early history of these southern seas and did remarkable service. He was not the pioneer of the cross in New Zealand. That honour belongs to Samuel Marsden, of Parramatta. He arrived there, however, in 1842, a youthful Bishop, just after it had been proclaimed a colony, and had to put up with all kinds of hardship and danger. On one occasion he daringly camped between two armed forces of Maoris that were to fight at daylight, and awoke before the dawn, he tactfully brought the chiefs together and made peace. Before he was appointed the Governor said: 'What is the use of sending a Bishop, for there are no roads for his coach?' He changed his mind, however, when Selwyn, in his first visit through the country, covered in a tour lasting six months, 2,277 miles with 762 of them on foot. He returned in an almost ragged condition—his boots being almost quite worn out. Success followed his efforts in a wonderful way." As long as men of the chivalrous and splendid type of Selwyn voluntarily yield their hearts and lives to the service of the Cross the Church is bound to flourish and wage a successful warfare against the world, the flesh and the devil.

#### "Native Rule."

We remember years ago hearing a young naval officer say that "African natives were better without than with missionaries." It seemed to us a strange statement to be made by a young man born and brought up in a Christian land. We have just read in a thrilling story of African missionary adventure, by George Grenfell, an indirect but none the less striking commentary on this statement. We remark by the way that the Congo Basin has its heroic Grenfell as well as our own bleak coast of Labrador. "It has been given to me to enter upon the thirtieth year of my African life," says Grenfell. "For the first ten years I lived under native rule, and the bitter experiences of that time have burnt themselves indelibly into my mind and memory. I saw the havoc made by the liquor traffic over wide stretches of the country, where bottles of gin and rum were the staple currency, and where it was useless to go to market to buy food without them. It has fallen within my experience to see slaves brought down to the white man's store and sold for gin and rum and barter goods paid over the counter, and I have been in the midst of an Arab raid in the centre of the continent, and within 24 hours counted 27 burning or smoking villages, and had myself to face the levelled guns of the raiders. I have seen the cruel bondage in which whole communities have held superstitious fears—fears that compelled them, lest a witch might be suffered to live, to condemn their own flesh and blood, and inflict the most horrible cruelties upon them. And I have all unavailingly stood by open graves and tried to prevent the living being buried with the dead, and altogether have seen more of the dark side of human nature than I care to think about, and much less to write about. I claim to know better than a great many what is involved in 'native rule.'"

#### Animal Rights.

Some people are apt to forget that animals have rights as well as men. We are not, as we write, unmindful of Darwin's theory. To one who loves a horse it stirs the blood to see some brutal carter wreck his rage in spiteful blows on his overloaded, overworked, and it may be ill-fed beast. The treatment of dogs, birds and other living things by boys is at times cruel and indefensible. Then when some harmless beast turns on its persecutors and in self-defence uses the weapons Nature has given it for protection there is at once a hue and cry for its destruction. We believe that if children as a rule were wisely and humanely brought up the instances of their being attacked by animals would be rare indeed. Our democratic method of permitting a child to have its own sweet will runs largely to the abuse of privilege, and the annoyance and discomfort of grown up people. One of the most striking illustrations of this tendency may be seen in the illustrations of some of the Saturday newspapers, which from their very popularity prove the regrettable alliance of coarseness and rudeness with the present day conception of childish humour.

#### Study and Thought.

"Someone asked Dr. Arnold, of Rugby, why he continued to study for his pupils as though he might not have enough to give them," says a writer in Great Thoughts. "I do not fear I may not have enough to give them," Arnold replied, "but I prefer they should be supplied from a running stream rather than from a stagnant pool." The objection to old sermons is not that they have been preached before, but because they have not been re-cast in harmony with a normal mental growth and with some recognition of a changed environment. The average man may not always be able to interpret, or even to understand, why he feels as he does, but he knows he is not satisfied with stale thought. There are empty pews

all over the country that would be filled if attention were given to this matter and preachers determined they would be running brooks and not stagnant pools." It has been truly said that the clergyman who does not study and think will gradually lose his influence with his people even with the uncultivated and thoughtless amongst them. There is an influence given to the diligent student and thoughtful speaker that is denied to the indolent and careless—even over those who have not had ordinary educational advantages. It is not hard even for a dullard to detect the difference between the faithful worker and the indolent sham.

#### "IF THE FOUNDATIONS BE CAST DOWN."

A very striking article, and one that has been widely reproduced and quoted, appeared some months ago in a leading American magazine entitled "Blasting at the Rock of Ages." The author gave an amazing account of the teaching to-day, in many of the secularized universities of the United States, on the fundamentals. We use the term "fundamentals" in the very broadest sense, not as applying merely to the great truths of revealed religion, common to us all, irrespective of denomination, but to those basal principles of right and wrong upon which not only our present day civilization is founded, but which have been accepted as axiomatic by all mankind at every period of its development of which any record remains. We have always been accustomed to regard the Americans, whatever their practice may in some respects have been as profound respecters in theory, at all events, of these great fundamentals, and this, we believe, is true of them yet as a whole, but how long it will remain so, with the teaching in vogue in so many centres of learning is indeed problematical. In many cases the hitherto universally accepted canons of common morality are openly flouted. Young men are taught that morality, or righteousness as we would prefer to call it, is only a matter of changing fashion, that what may be wrong to-day may be right to-morrow, and that there is no such thing as a fixed or unchangeable standard of human conduct. Marriage, in some cases, is held up to something more than mild contempt. But it is impossible within the limits of this article, to do more than simply indicate the trend of the teaching in scores of American universities, attended by many thousands of young people. It is frankly and rankly morally anarchistic and grossly and blatantly materialistic, and far outdoes, in some cases, the teachings of the secularist leaders of to-day in Europe or America. In hundreds of class rooms, Mr. Harold Bolce, the author of the articles, assures us, it is being daily taught "that the Decalogue is no more sacred than a syllabus, that the home, as an institution, is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; . . . that conceptions of right and wrong are as unstable as styles of dress—that there can be holier alliances without the marriage bond than with it." The situation described by Mr. Bolce has evidently already caused widespread disquiet in the United States, and the end is not yet. To us in Canada, as yet free from these pernicious influences, the question is not without its painful interest. In the nature of things we are bound, sooner or later, to be influenced by the tone of the great American universities. Learning, it has been said, knows neither race nor nationality. In political, social and even commercial affairs we may be able to preserve our own individuality, but scholastic theories defy national boundary lines. They insidiously spread and tend to become universal. The college professor is a citizen of the world, and goes everywhere. He owes allegiance to no fixed standards.

He is an avowed and in some sense professional and professed innovator. In saying this we intend no disrespect to this eminent and indispensable class of men; we are simply illustrating a state of things for which no individual is responsible. The system is always stronger than the man. At present the only hope for the United States and Canada, until the inevitable reaction comes, as come we believe, it will, is the denominational college, which still retains certain well defined standards, and these disclosures will, we think, have the effect of greatly strengthening the position of those most valuable institutions. They will become more and more the strongholds of the fundamentals upon which our Christian civilization depends, veritable bulwarks of the State and of that righteousness which not only "exalteth a nation," but without which national and social life would become impossible. This article, which we would like to see reprinted in pamphlet form, we would earnestly commend to the careful perusal of parents in Canada. Attendance at some great and far famed university may have its advantages, but they are dearly bought at the price of such teaching as this.

#### THE PRESBYTERIANS AND CHURCH UNITY

The recent debate in the General Assembly on the above subject was, we confess, somewhat of a surprise to us, and we may add a disappointment. Although the motion was carried by a large majority, something, if we remember aright, about three to one, yet the opposition was strong and uncompromising. It was not in fact the numbers of the opponents of organic union that seems to imperil the successful outcome of the movement, as the spirit displayed, which finally put itself on record by a formal and solemn protest on the part of the minority. We had grown so accustomed of late to regard the triumphant consummation of the scheme as a foregone conclusion, that the spirit displayed by the minority in the debate came as a sort of shock to us. The movement has been widely, enthusiastically and unanimously "boomed" by the secular press for the last two or three years, that one was in danger of forgetting, had, in fact, practically forgotten, that there was another side to the question, undoubtedly very dear and momentous to a very considerable section of this great Communion. Viewing the matter from our necessarily detached standpoint the difficulties in the way of organic union between, at all events, the Presbyterian and Methodist Churches seem slight and negligible enough. Now that the rival speculative systems, known as Calvinism and Arminianism, is no longer an issue between the two bodies, it would tax the ingenuity of a professional theologian to discover anything approaching a vital difference, on any matter of prime importance. Practically identical in their method of organization and Church government, with the one exception of itineracy which can hardly be regarded as a difficulty in these days of perpetual change, and absolutely at one on the fundamental facts, the difficulty, it seems to us, would consist not in amalgamating with each other, but in keeping apart. Far greater divergences of opinion and practice exist in our own Communion, and yet with the exception of a very small and rapidly dwindling body of extremists, no one would wish to see a change in the direction of closer uniformity. In this case, so far as we can see, the mutual sacrifices to be made to secure organic union would be quite imperceptible, not only to the general public, but to the great mass of the members of each Communion. Things would go on almost exactly as they had done before. The great achievement would be effected with scarce a ripple in the life of the Church at large. One would only be able to realize it by "stopping to think." This at any

rate is how the matter strikes an outsider, and we may perhaps be permitted to add, a sincere well wisher. The union of these two or three great Communion would, we believe, greatly redound to the gain of religion everywhere. It would furnish a greatly needed object lesson in sanctified common sense, in the triumph of great eternal principles over non-essentials, in the sinking of private preferences and hobbies for the common good, and in the realization of the wider importance of great present day problems over issues that mankind has outgrown, and which have consequently lost their point and weight and worth. Despite the somewhat unexpected and belated opposition, however, the movement, we believe, will eventually fulfil itself. The matter now remains with the Church at large, and will be voted upon by the individual congregations. Judging from what has come under our personal notice the only matter in doubt will be the largeness of the majority in favour of union. In this case we have every hope that the dissentients will reconsider their threat, if threat it was, of secession. For us Churchmen all this has an interest and importance as illustrating the certain difficulties, far more serious in our own case, to be overcome before organic union can be achieved with these Churches in question. While we do not falter in our firm belief in its desirability and possibility for one moment, it brings home to us the following facts, that it is bound to be a slow process, that a real commencement even on preliminaries has not yet been made and that any attempt to hurry matters is sure to end disastrously.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

Many Synods have been in session the past week and the daily press brings but meagre information concerning the work that has been accomplished. It is evident that the Bishops are reserving themselves largely until the opening of their Synods to express themselves upon many topics of public interest. Their charges are apparently becoming receptacles into which views upon all sorts of subjects are cast and given forth once a year when they face their Synod. Spectator has no fault to find with our prelates taking an interest in matters which affect the welfare of our citizens even if they have no direct ecclesiastical bearing. It is a natural and reasonable thing for those who have been put forth into positions of high trust to exercise their office not merely in the interests of the Church over which they preside but in the interests of all the people about them. This conception of episcopal duty is evidently finding wider acceptance every year for our Bishops seem now to be much more alive to public questions than in days gone by. But why, may we ask, should our chief pastors wait until the annual meetings of their Diocesan Synods to express themselves publicly upon many questions? It is at the critical moment of a campaign that a word counts for most. If Bishops kept themselves a little more in the public mind throughout the year attempting to give a turn to many subjects before men of influence have committed themselves openly on the wrong side of the question, then their utterances would be of greater avail. It is, of course, necessary that a prelate should be convinced that his views are sound or well considered before he gives them forth to the public, with a view of leading public thought. We have never been able to see why a Bishop could not make use of various men of his diocese—men of differing points of view—to consult with, before taking a step of this kind. In that way he could pretty accurately gauge the effect upon the public, provided, of course, his friends would be perfectly

outspoken in their comments. Spectator believes in an episcopate that manifests its power for good to the world.

We gather from the newspaper reports of the session of the Synod of Huron that the Bishop's ideas of compensation to hotelkeepers whose licenses have been taken from them through no violation of the law but through a changing sentiment in the community, was not very cordially received in some quarters. Spectator is bound to say that for many years he has felt the justice of the position to which Bishop Williams strongly and tersely gave expression. In the first place your hotelkeeper or saloonkeeper, as the case may be, is not to be looked upon as a criminal in the community. He is engaged in a business that many of us would like to see abolished altogether. But how does he come to be in that business? It is simply through the permission and sanction of a majority of the community—men who believe that he serves a useful purpose. Under this conviction they grant him certain privileges, impose certain restrictions and accept for the whole community money in exchange for the privileges granted. Assuming that the saloonkeeper has kept his part of the agreement, and the community changes its mind and withdraws his license, then the Bishop is right in asserting that we ought to make some compensation for the loss sustained by a man who has engaged in a business with the sanction of the people and been put out of it because these same people had changed their mind. We do not pretend to say that the saloonkeeper ought not to share the risk but to cast all upon him does not appeal to us as reasonable. If we more fully realize this obligation perhaps we would be more careful in incurring the responsibility. Spectator has no use for the liquor business from start to finish, but he would like to be fair to a saloonkeeper as well as to any other citizen. While on this subject we would like to add a word in regard to one phase of temperance work we would like to hear discussed and experimented upon. We refer to the advertising of liquors and saloons in any form. Assuming for the sake of argument that saloons and shops licensed to sell liquors a necessity, does any one think that it serves a useful purpose in the community to advertise these places and goods with the view of creating a greater sale? It is one thing to admit the right of any man to buy intoxicants if he so desires and to license places where they may be had, but it is an entirely different thing to have these intoxicants flaunted in our faces by all the ingenuity of modern advertising. Spectator puts it to all temperance workers if here is not an important opportunity to lessen the evils of the liquor trade, an opportunity that has hitherto been overlooked. Is it not a step that can be taken with every hope of ultimate success. Can any one suppose that we may impose conditions regarding days and hours of sale and not be able to forbid advertising or offering inducements to secure patrons? Who has not noticed the attractive displays that are made in the windows of some saloons and in retail shops? Who has not been confronted with great showy advertisements on our city and country fences and on the tops of houses by the aid of electrical devices? Is this necessary? Is not this going far beyond the bounds of a man's freedom to purchase liquor if he feels like it, to the thrusting of temptation under the noses of the weak and sanctioning the effort to create a taste for that which carries ruin with it in so many cases? Is it not possible in one of our provinces to make an experiment in this direction? The liquor trade might be against it, some of the newspapers would probably oppose it, but that does not mean defeat. The Montreal Witness throughout its long career has of its own accord consistently refused to accept advertisements of this character much to its financial loss.

There are other papers, while not going so far as this, would doubtlessly accept the situation gladly were such advertising forbidden. At all events if the people make up their minds that they want to put it down they can do so. What have our temperance friends to say about it?

It will be a source of great sorrow to many Churchmen in Canada to learn that there seems to be a movement in progress to have a second theological college established in the city of Vancouver. We say a "second" college, for the "first" one is only a prospective institution, but one on which we understand considerable effort has been expended not only on the coast but in England. We have no knowledge of what lines either the proposed "St. Mark's" or "Bishop Latimer" College is to be constituted beyond what one might guess from the situation, but we would earnestly plead with our friends in the West not to commit anew a mistake that ought surely to be possible to avoid. Our Church is tolerant of diverse views on many subjects. It insists upon our acceptance of certain facts but does not always attempt to define just how we are to interpret those facts. Is it not possible to have a college that will be as broad at least as the Church for which it stands? There is, of course, the danger of a lack of conviction in teaching of the undecisive type, yet it ought to be possible to have men broad enough to fairly state an opposing view while still holding firmly to their own convictions. It ought also to be possible to concede to students the right to hold views that do not square with the teacher's position. As a matter of fact students will act upon this assumption anyway, and often the most direct way to create sympathy for another point of view is to insist too vehemently upon one's own. What is most important of all in a theological college is not the character of the Churchmanship taught but the honesty and high-mindedness of the staff. Let a simple conviction dominate the teacher, let an honest love for truth dominate the class-room and men will find their own places in the Church when the responsibility of orders is placed upon them. At all events Spectator begs that we should not have two Anglican colleges in one city to proclaim aloud our divisions to every passer-by. It would not be good for Vancouver, it would not be good for any part of the Church. Spectator.

### Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

Toronto.—An important meeting of the Dominion Council was held on Wednesday, 16th inst. There were present A. G. Alexander, Ascension, Hamilton, in the chair. John T. Symons, St. Luke's, Toronto; R. H. Coleman, St. Anne's; E. F. Crossland, St. Matthew's; Jas. A. Catto, St. Luke's; L. A. Winter, St. Paul's; Hubert Carleton, St. Simon's; Evelyn Macrae, Epiphany; and the General Secretary. It was decided to accept the invitation of the Montreal Local Council to hold the Dominion Convention for 1910 in that city. The plan followed at United States Conventions will be adopted for first time in Canada, and the Convention City will be asked to provide billeting. Owing to the general development of the Brotherhood throughout Canada it is found absolutely necessary to make an addition to the staff, and after careful consideration the following resolution was passed:—Moved by Hubert Carleton, and seconded by L. A. Winter, "That the Council recognizes the need of a Travelling Secretary to take the place of Fred. W. Thomas in the field, the rapidly increasing business of the Brotherhood necessitating the presence of the General Secretary continually at the head office. This Council, therefore, authorizes the engagement of a suitable person to act as Travelling Secretary at a salary to be determined by the Executive Committee. The resignation of Allan H. Wetmore, St. John, N.B., from the Council,

was accepted with regret. Mr. H. S. Theakstone, of Christ Church Chapter, Sydney, C.B., a Brotherhood leader for years, was elected a member on the Dominion Council. Steps are already being taken towards holding a Local Conference in Regina, and the date will probably be June, 1910. It is proposed to form a Chapter at Melville, Sask., the Chapter at Nelson, B.C., has been placed on a good working basis, and a probationary Chapter has been formed at Macgregor, Man. Byng Inlet, Ont., has just formed a Chapter with ten men, and application for charter has been received, and a Junior probationary Chapter has been organized at Macleod, Alta. Ottawa Local Council hold their next Local Assembly on Monday next, 28th inst.

## The Churchwoman.

### NOVA SCOTIA.

Halifax.—The fourth annual meeting of the Nova Scotia Diocesan W.A. was held in this city on June 1st, 2nd, 3rd, and 4th. The meetings were all held in St. Paul's Parish Hall. They were well attended and proved most interesting and instructive.

On Wednesday, June 2nd, the Holy Communion was celebrated in St. Paul's Church at 10.30 a.m. The Lord Bishop of the diocese was the celebrant, assisted by four of his clergy. A most helpful and inspiring sermon was preached by the Lord Bishop of the diocese, from Rev. 1, parts of verse 5 and 6. The thankoffering amounting to \$508.74, was then presented.

Immediately after the service adjournment was made to St. Paul's Hall, where after the roll call and announcements by the President, luncheon was served to the diocesan officers, life members, city and visiting delegates by members of St. Paul's and St. George's Churches.

The afternoon session opened at 2.30 p.m. A most cordial address of welcome was given the visiting delegates by Mrs. H. W. Cunningham, Halifax, and replied to most graciously by Mrs. Cresswell, Amherst. The President's address followed, and was most earnest, full of encouragement and hope for another prosperous year. Greetings were read from the Dioceses of Niagara, Quebec, Montreal, Ontario, Ottawa, and the General Board.

The reports of the Recording and Corresponding Secretaries were then read. We now number 63 Senior and 8 Girls' Branches, with a total membership of 1,821, with two general life members, and eleven diocesan life members. Letters from Miss Allen, Uganda, and Mrs. Gibbons, Japan, were read.

In the evening a public missionary meeting was held when most helpful and inspiring addresses were given by the Rev. H. L. Haslam, Liverpool; the Rev. H. W. Cunningham, of St. George's, Halifax, and others.

The morning session on Thursday opened with Missionary Litany in St. Paul's Church. General business followed until noon, when a ten-minute devotional meeting was conducted by the Rev. H. L. Haslam. At 1 p.m., luncheon was again served by members of St. Luke's and St. Stephen's churches.

At 2.30 p.m. the business session was resumed, and at 4 p.m. a Girls' and Junior session was held, when a lecture on China with lime-light views was given by the Rev. Chas. Wilson. At 8.30 p.m., a reception was given to all members of the W.A., including hosts and hostesses of delegates, city and visiting clergy, who were received by His Lordship, the Bishop, and Mrs. Worrell. Music was furnished by an orchestra and refreshments provided by members of Trinity, St. Mark's, and St. Matthias' Churches.

The meeting on Friday morning was for unfinished business, after which the result of the election of diocesan officers was announced as follows:—President, Mrs. Worrell; First Vice-President, Mrs. E. P. Crawford; Second Vice-President, Mrs. Armitage; Recording-Secretary, Mrs. E. L. Fenerty; Corresponding Secretary, Mrs. L. Whitman; Treasurer, Mrs. H. St. Clair Silver; Secretary-Treasurer, Miss C. S. Almon; Juniors—Dorcas Secretary, Mrs. T. Ritchie; Secretary-Treasurer Literature, Miss Ella Ritchie; Organizing Secretary Babies' Branch, Mrs. Dickey; Leaflet Editor, Mrs. M. A. B. Smith.

The meetings closed with noon-day prayers and hymn. All went away feeling much encouraged by the tone of the meetings, and looking forward to more interest and greater growth in missionary work in the coming year.

### MONTREAL.

Montreal.—The monthly meeting of the M.D. W.A. was held in the Library of the Synod Building, on Thursday, June 3rd. In the absence of the President, who was at the annual meeting of the Ontario W.A. in Prescott, Mrs. Norton was in the chair. The meeting was opened with prayer, after which the minutes of the May meeting were read and confirmed. A most hearty welcome was extended to Mrs. Marling, who was present for the first time after a long absence, during which she has been much missed. Several letters of thanks for resolutions of sympathy were received; also a letter from Mrs. Heber Hamilton conveying her appreciation of the interest evinced in her address to the Girls' meeting. It was announced that Miss Stacy's life membership fee is to be given to the little church at Ichinomixa, Japan, in which Mrs. Hamilton is much interested; while Mrs. Marceau has designated her fee for the support of a boy in Miss Kingsmill's school, Foochow, China. A letter was read from the Rev. Dr. Antle, acknowledging, with many thanks, the promise of the W.A. to contribute \$100 a year towards the salary of a nurse at Alert Bay Hospital. Miss Monk is now in charge there, and promises to keep us informed of the progress of the work. A letter from Mrs. Leife was received, thanking the M.D. W.A. for its promise to support a Bible woman in Ceylon. The Treasurer's report for the month of May showed the amount received to have been \$106.16, while the disbursements came to \$554.77. The balance in hand to date (June 3rd), is \$914.55. The Treasurer read letters from the Rev. Mr. Westgate (German East Africa), acknowledging a small donation and speaking briefly of his dispensary building now in process of construction, to which this branch has contributed; from Archdeacon Scott (Lesser Slave Lake), acknowledging receipt of the money for Edgar's support sent by the Babies' Branch; and from Archdeacon Tims (Calgary) to whom a donation had been sent for the Indian schools. The Dorcas Secretary reported about twenty bales sent out, and asked that donations for the leper bales should be sent in by August 31st. She also read a letter from Miss Halson, appealing for furnishings for the Mission House at Ashe Inlet, Baffin's Bay, where the Rev. Mr. Peck goes early in July. A small silver font was shown. This is a gift from the Babies' Branch to the new Canadian diocese of Nan-Kow, China, and will be sent out by Mr. White, now on his way to Canada to his consecration. The Babies' Branch Secretary reported that two baby members from Nelson, B.C., and one from St. John's, N.B., have been transferred to our Branch. The devotional meeting was taken by the Rev. W. W. Craig, rector of St. Luke's Church, who gave an address on the Laymen's Missionary Convention in Toronto. The speaker had been present at this convention and his account of the impressions he carried away from it and of the personalities of the various speakers he heard, proved most interesting, and ought to inspire all who heard him with a sense of the importance of this great movement in the cause of missions.

### ONTARIO.

Prescott.—The 23rd annual meeting of the Diocesan Branch of the W.A. convened in this town on June 1st, with a good attendance of delegates and life members. On Tuesday evening the preliminary meeting of the Diocesan Board including presidents of all the local branches at which officers were nominated for the ensuing year was held in the Parish Hall, and subsequently the following officers were elected as follows:—Hon. President, Mrs. Lennox Mills; President, Miss Macaulay; First Vice-President, Mrs. Loucks; Corresponding Secretary, Miss Daly; Recording Secretary, Mrs. Price; Treasurer, Mrs. Forneri; Dorcas Secretary, Miss A. Muckleston; Junior Secretary, Miss K. Lyman; Leaflet Editor, Miss Cooke. In St. John's Church on Wednesday morning, Rural Dean Patton, (rector), celebrated Holy Communion, assisted by the Rev. Charles Temple, of Palm Beach (Florida), Epistoler, and the Rev. F. D. Woodcock, of Trinity Church, Brockville, Gospeller. Mr. Temple was the special preacher, and he gave an excellent sermon on, "The testimony of a risen life to the risen Lord." The offertory and thank-offering presented from the various branches was for the Diocesan Mission Fund and amounted to the handsome sum of \$630. The Treasurer reported at the afternoon meeting that \$2,524 had been raised in the past year. After

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the reading of the minutes and correspondence, came the address of welcome from the President of the Prescott W.A. (Mrs. H. B. Patton) to the visiting delegates. It was replied to by Mrs. Lennox Mills in a very happy manner thanking the good people of Prescott in the warmest terms for the generous hospitality extended to the Convention—and dwelling upon various features of W.A. work. At the afternoon meeting much enthusiasm was aroused by the President's announcement that one of the delegates present, Miss Effie Rowsome (Athens), had volunteered as an honorary worker in the Domestic Mission field of the North-West, and will probably work under Bishop Holmes in Athabasca. A resolution was passed immediately to pay her travelling expenses. After a full address by the presiding Diocesan President (Miss Macaulay), ably reviewing the work and progress of the year, and after reports from the various Executive officers (all of a satisfactory character), the meeting adjourned at five p.m., to spend a social hour at St. John's rectory. In the evening a public missionary meeting was held in the church hall with a very practical address by Mrs. Holden, President Diocesan of Montreal W.A., upon the education of North-West Missionary's children. It was followed by a deeply interesting account of Woman's Evangelistic Mission Work in Japan, founded upon 15 years' experience of the same by Mrs. Heber Hamilton, (the wife of an M.S.C.C. Missionary labouring there). On the following evening the same two ladies spoke to a junior meeting in a similarly interesting way. Among the papers read during the session was one on the Moslem World by Mrs. Klugh, Kingston, and a good report of the Triennial by Mrs. Leach, Lansdowne.

The annual meeting closed on Friday morning, the 4th, with a meeting of the newly-elected Diocesan officers and the Presidents of Parochial Branches. Thus closed a useful and very successful Diocesan meeting. Thanks are due to the kind co-operation of the congregation as a whole in providing for the many visitors who came from Kingston (4 parishes), Portsmouth, Kemptville, Merrickville, Burritt's Rapids, Oxford Mills, Acton's Corners, Belleville, (3 parishes), Trenton, Frankford, Brockville, (3 parishes), New Boyne, Lombardy, Elgin, Lansdowne, Athens, Oak Leaf, Westport, Frankville, Lyn, Napanee, Yarker, Sandhurst, Adolphustown, Picton, Milford, Stirling, Bath, Dublin, and Amherst Island.

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OTTAWA.

Ottawa.—The regular monthly board meeting of the Diocesan Woman's Auxiliary was held last week in Lauder Memorial Hall, Mrs. Tilton presiding. The Rev. Walter M. Loucks conducted the devotional exercises. An appeal received from Canon Allman, Burke's Falls, Algoma diocese, was read and to the Building Fund of the Church there was subscribed \$23 from the Extra-Cent-a-Day Fund. The Dorcas Secretary, Mrs. George Greene, reported two bales valued at \$31.44 to have been sent out. From the Church Embroidery Guild, the donation of a set of altar linen was sent to the parish at Beachburg. As Mrs. Greene will be absent at the Quinquennial meeting in Toronto, and also accompanying the delegates to the coast, she requested that all branches send their donations for the leper bale to Lauder Memorial Hall and all monies towards freight funds to the Treasurer, Mrs. George E. Perley. This bale will be packed in August. Mrs. Perley gave the financial statement of the month. The receipts were \$391.31, and the expenditure \$722.54. Mrs. R. Doney reported for the Extra-Cent-a-Day-Fund, the receipts since last meeting being \$13.98. Two new branches, March and Pembroke, also subscribed. The Educational Committee reported that Antrim Branch will educate a child at University's Mission in Central Africa. Mrs. J. R. Armstrong, the Secretary of the Babies' Branch, told of the formation of a new Auxiliary in that department at Bell's Corners, of which Miss Beaton is Superintendent. The work among the Chinese and Jews was also favourably reported.

Cornwall.—Trinity.—A goodly number of the members of the W.A. assembled in Trinity Hall on Thursday afternoon, June 10th, to say good-bye to Mrs. D. Eager, who has severed her connection with Cornwall Branch of the Woman's Auxiliary. The meeting first took the form of a Dorcas meeting, and for that purpose a number came about 2 p.m. At 4.30 p.m. quilting was suspended and afternoon tea, with light refresh-

ments, was served, and a pleasant social hour was much enjoyed. The President, Mrs. Stiles, in graceful terms, on behalf of the Branch, expressed the sincere sorrow and regret felt by all the members in losing such a valued member. She assured Mrs. Eager that her faithful loving service, which was always so cheerfully given, was much appreciated. She hoped that every blessing and much success might ever attend her and hers, and assured her that whenever she visited Cornwall she might feel sure of a hearty welcome. Mrs. Eager, who has ever been ready to assist in every portion of the work of Trinity parish, and by her unvarying gentleness and courtesy won for herself many warm friends, by whom she will be much missed, replied in suitable terms, thanking all for the kindness shown her during her stay here. All were pleased to have the esteemed Honorary President, Mrs. Bruce, present. Mrs. Bruce was the Branch's first President and filled that office most acceptably for many years.

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TORONTO.

Toronto.—The Girls' Friendly Society.—The annual Summer-Festival of the Toronto Branches of the Girls' Friendly Society was held at York Mills, by the kind invitation of Mr. and Mrs. Ashcroft, on Wednesday, June 9th. Two hundred associates, members and friends of the Society left North Toronto in private cars at three o'clock. The occasion was honoured by the presence of the Bishop of Toronto and Mrs. Sweeny, also of Bishop and Mrs. Reeve; Canon and Mrs. Welch, the Rev. E. and Mrs. Wood, the Rev. R. and Mrs. Gay, being also present. The large party was kindly welcomed by Mr. and Mrs. Ashcroft, and before tea, which was served on several long flower-decorated tables in the rectory garden, each Branch was photographed by Mr. Bingham. After rambles in the fields and woods, all assembled for service at 7.30 p.m., the little church being quite filled. Mr. Ashcroft read the prayers, and Canon Welch the lesson, preaching also from the text: "The people at law, the law of liberty." He said liberty was one of the watchwords of the human race, and pointed out how its meaning had been misunderstood and perverted. Liberty was not lawlessness, but might be defined as the self-control which accepted God's authority, and takes pleasure in thinking and doing only such things as be rightful. Notice was given of the services to be held on June 17th, the Day of Intercession, and thanksgiving is to be observed by the Society throughout the world. They are, Holy Communion in St. James' Church at 10.30, and evening service, in which the Mothers' Union will also join, at 8 p.m. It was also announced that arrangements had been made at Dumbarton for receiving G.F.S. members desiring a rest and change in the country. Particulars may be had from Miss Nordheimer, "Glenedyth," Toronto. Holiday House, Hamilton Beach, has been enlarged and improved, and it was opened on June 21st for the season.

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CALGARY.

Calgary.—The fifth annual meeting of the Diocesan Branch of the Woman's Auxiliary was held in this city on Wednesday, June 2nd, at 10 a.m. The proceedings commenced with a celebration of the Holy Communion. The Rev. Canon Webb being the celebrant. The sermon was preached by the Very Rev. the Dean of Calgary, who took for his text, Genesis 43:3, "Ye shall not see My face, except your brother be with you." The sense of responsibility is one which grows with our growing years. In the infancy of the race, in wild revolt a Cain may say, "Am I my brother's keeper," and learns by the stern law of God that a responsibility does rest upon him. The sons of Jacob sold their young step-brother into captivity without compunction, and returned to their father without remorse. Later, it was the same Joseph who taught them the lesson of mutual dependence and mutual responsibility, "Ye shall not see My face except your brother be with you." Gradually, this sense of mutual responsibility in the hearts of God's ancient people, it was one of the great purposes of the law to cause it to grow. Men must learn that they were accountable for their action or inaction not to themselves alone but to their fellow men and to their God. Thus a corporate conscience in the nation was awakened, and men as members of the Commonwealth recognized their responsibility, to and for their neighbour, but the ideal of a universal corporate conscience was yet far to seek. The

ancient Jew kept one code for his fellows and quite another for the Gentile without the gate. With occasional gleams of a wider outlook, the people, as a whole, could not and never did rise up to the conception. It was new and revolting even to St. Peter that God "hath made of one blood all nations of the earth." It was our Blessed Lord, True Son of Mary, True Son of God, that first proclaimed the world inspiring truth that "God so loved" . . . Not a chosen race, but the world, and that the world through Him might be saved. The walls of the old Reservoir once burst, the waters of salvation were for all the nations. This grand truth possessed and intoxicated men like Peter and Paul who had been educated strictly, it thrust upon them the oppression of a world-wide responsibility. They were long responsible, henceforth for preaching the Gospel to every creature. While that first enthusiasm is in the blood of the Church, mark how they never rest, how they hasten over sea and land to bring fresh souls to the knowledge of the Truth. The fact they are responsible to Christ for the Emperor on his throne, the slave in his cell, they have ever present the yearning desire to depart and to be with Christ, yet hear the words, "So long as there is one soul still to be enlightened, it is expedient for you to abide in the flesh." "I will not see your face, except your brother be with you." The ages swept on; ages of coldness and sloth came; then again in every era time of renewed and quickening life, and ever with the days of backsliding and faithlessness the Church lost her sense of responsibility, and ever with her reawakenings, she regained it. So we have the marvellous revivals and evangelistic fervors of a Patrick, a Columbia, an Augustine, a Francis of Assisi—and so the deadly indifference of the eighteenth century was broken by loud bursts of the evangelical revival. In the seventeenth and eighteenth centuries men had drowsed over their duties, but a Howard awakened the nation's conscience as to the conditions of prison life, and Wilberforce pricked and pecked at the conscience of England till she could hold her slaves in chains no longer, and with the great revivals of religious life in the last century, something of old apostolic sense of desperate responsibility has been aroused. Men like Selwyn and Paterson, Hannington and Smythies have felt it, felt the white man's burden, and realized that they must put their shoulder to it, and you, my sisters of this Auxiliary, have felt this noble sense of responsibility. Twenty-two years ago, far away on the Indian frontier, in lonely Labrador, in China and Japan, men were jeopardizing their lives in the high places of the field. And the women of the Church began to ask themselves, have I no responsibility in the matter? The answer was the "Woman's Auxiliary." It says we have and we recognize our responsibility for our brother in any part of the world so long as by our offerings, by our prayers, by our work, there is one brother or sister more whom we might lead with us to Christ, and if that effort is not made we seem to hear the grave reproving voice; "I will not see your face unless your brother be with you." Bless God then, beloved, for the awakened voice, for this keen and anxious sense of responsibility. It is easy enough and very human to let the white man's burden slip from the shoulder, to say, let the nations work out their own destinies, let those who feel drawn to missionary labours respond,—I have no interest in missions, but if we are really Christ's own we must see with His eyes and feel with His heart, and He is the conscience of the world. It seems that if we are to rise up to the fullness of that life,—it is not enough for us merely to bear our own burden, the incidents of our own daily duties, but to take our share in the world-labours. "Bear ye one another's burdens and so fulfil the law of Christ." Immediately after the members and delegates assembled in the Parish Hall for business.

(To be Continued.)

Home & Foreign Church News  
From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—Mr. Thomas Ritchie, of "Belmont," in this city, died lately, and on a recent Sunday the rector, the Ven. Archdeacon Armitage paid a fitting tribute to the memory of the deceased in his sermon. The anthems and

hymns chosen were appropriate to the occasion, the services throughout the day being of a memorial character. Mr. William Currie, the new evangelist, is now in charge of the Mission Hall, and he has already created a very favourable impression amongst those of whom he has been in special charge.

**St. Matthias.**—The Rev. C. K. Masters, the new rector of this church was inducted into this living by the Lord Bishop of Nova Scotia at the morning service on Sunday, June 13th. The Bishop was assisted by the Rev. C. W. Vernon. In the evening the new rector preached his first sermon. There was a large attendance at both of the services. Mr. Masters takes the place of the Rev. R. A. Hiltz, who recently left this city to take up work in the Province of Ontario.

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#### FREDERICTON.

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

**Fredericton.**—The following missions in this diocese have been filled by lay readers, who are to do duty during the summer:—Hillsboro, Hopewell and Harvey, H. Tully Montgomery. Grand Falls, Edmundston and St. Leonards, G. F. Strange. Wilmot, Wicklow and Peel, C. L. Mortimer. Greenwich, C. Gordon Lawrence. Westmorland, A. L. L. Skerry. Ludlow and Blissfield, W. A. Earp. Aberdeen and Brighton, Carl von Stridsberg. Addington, J. V. Hobbins. New Brandon, J. A. Cooper. Stanley, J. D. Townsend. Hammond, C. G. Stevens. St. Martins, Maurice Pout. Springfield, Frank Gaskill. The following missions will be occupied in the near future as follows:—Waterford and St. Mark's, the Rev. F. J. Leroy. Hillsboro, Hopewell and Harvey, the Rev. Arthur McComb. Havelock, Salisbury and Elgin, the Rev. R. Coleman. Cambridge and Waterborough, the Rev. G. E. Tobin. Grand Falls, Edmundston and St. Leonard's, the Rev. H. Crowfoot. New Denmark, the Rev. C. E. Maimann.

**Moncton.**—St. George's.—A confirmation was held in this church by the Right Rev. Bishop Richardson, on the evening of June 9th. Thirty-two candidates were confirmed.

**Greenwich.**—The Rev. David Wetmore Pickett, M.A., D.D., one of the oldest clergymen of the Church of England in New Brunswick, and one of the best known and best loved men on the River St. John, died on the morning of June 10th, at his home, Oak Point, in this parish. The news was heard throughout the district with the deepest regret and friends in St. John and throughout the Province will be pained when they learn that the venerable rector is no more. The Rev. D. W. Pickett enjoyed the best of health until a year ago, when he suffered a slight stroke of paralysis. In March last he suffered another, and on Sunday morning, June 6, a third, from which he did not rally. Had he lived he would have been 82 years of age on the 18th of next month. He was born at Kingston, King's County, in 1827, and attended the grammar school there and at fourteen went to King's College, Windsor, and obtained his B.A. in 1847. In 1857, just ten years later, the degree of M.A. was conferred upon him, and in 1907, or just fifty years later, the honorary degree of D.D. was received by him from his Alma Mater. After leaving college he taught the grammar school at Kingston and later the Collegiate School at Windsor, N.S. In 1861 he was appointed rector of Greenwich, where he spent the remainder of his days, doing a good work and winning the love and respect of all classes in the community where he resided for so many years. In 1896 he gave up the pastorate but continued to assist his successors, the Rev. H. A. Cody and the Rev. Mansel C. Shewan. His wife, Miss Helen Boyle, of Liverpool, N.S., predeceased him some years. Four daughters and three sons survive:—Miss Lucy V., and Miss Helen, who resided with him; Mrs. Douglas, F. Matthew, of Walkerville, Ont., and Mrs. F. N. Welling, of Andover, N.B.; George B. Pickett, who resides at Oak Point; J. William Pickett, of Brandon, Manitoba, and J. Ambrose Pickett, North Carolina. One brother, Mr. Justus Pickett, of Kingston, King's County, also survives. The funeral service was held at the parish church, Oak Point, on the following day, and he was laid to rest beside his wife and children, who have predeceased him, in the pretty and well-kept cemetery, and under the shadow of the church where he so long and so faithfully ministered.

#### ONTARIO.

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

#### THE DIOCESAN SYNOD—(Concluded.)

Thursday, June 10th.—Afternoon.—This afternoon's session of the Synod which was called together at two o'clock, concluded this year's session. The Board of Rural Deans recommended that Sunday, November 17th, be set aside for Missionary Day, and the Rural Deans arrange for the exchange of pulpits on that day. The recommendation passed. On motion of Mr. W. B. Carroll, seconded by His Honour Judge Reynolds, Canon Starr, the Rev. H. H. Bedford-Jones, the Chancellor, and Mr. Dudley Hill were appointed on the Sunday School Commission for the diocese. The Rev. T. O'Connor Fenton spoke on his notice of motion, "That, in the opinion of this Synod, the present Canon upon Patronage works badly, being detrimental to the clergy of the diocese, and especially a cause of failure in our mission field; and the Lord Bishop is hereby respectfully requested to appoint a committee to introduce a new Canon on the general lines of that in force in the Church of Ireland." The motion was seconded by the Rev. A. Creeggan. The Bishop said the Diocese of Ontario was a young man's diocese, where ability was recognized. In reference to the clergy in Ireland, matters were not in the pleasant condition stated. When the speaker was in Montreal the Synod Office was pestered with Irish clergy who wished to come into the work at that diocese. The Canon was so valuable to him and to the diocese it would never be surrendered as long as he was Bishop. Mr. E. J. B. Pense said he was not in love with the Canon. He had every confidence in the Bishop and the clergy of the diocese. The Rev. T. O'Connor Fenton withdrew his resolution. Mr. Dudley Hill moved, seconded by the Rev. C. J. Young, "that the Mission Board be requested to prepare a statement of the amount required for all purposes and to suggest to the parishes an apportionment which shall, if fully paid, cover all necessary expenses. Carried. Dr. Abbott Smith, of the Diocesan Theological College, Montreal, was given a seat on the floor of the House on motion of the Very Rev. the Dean of Ontario. The usual votes of thanks were then passed, after which the Bishop pronounced the Benediction, and the members dispersed.

In the evening the Lord Bishop of the diocese and Mrs. Lennox Mills held a reception at "Bishop's Court," which was very largely attended by the delegates to the Synod and many others, and the spacious rooms were taxed to their fullest capacity. Mr. Saunders, the Chancellor of the Diocese of Massachusetts, and the Very Rev. the Dean of Ontario, received with the Bishop and Mrs. Mills. The guests were presented to the Bishop and Mrs. Mills by the Rev. Canon Starr. An excellent programme of music was rendered during the evening, and light refreshments were served. The whole affair passed off most successfully, and a most pleasant evening was spent by all of those who were present.

**Kingston.**—St. Luke's.—Rev. R. Patterson, of Athens, preached in this church at morning service on a recent Sunday.

**St. Paul's.**—The Rev. W. F. Fitzgerald and wife will sail the last week of June for Ireland. During the vicar's absence, the services will be conducted by the Rev. E. Scammell.

**Parham.**—The Rev. J. W. Aytown, who resigned on account of ill-health, is going to England to recuperate. He has been succeeded by the Rev. R. S. Myrtle.

**Napanee.**—St. Mary Magdalene.—On Trinity Sunday, the altar was dressed for the first time with the beautiful new altar hangings which was the work of love of Miss Vrooman. These have been presented by her to the church, and they have been under construction for the past two years. These hangings were designed by the Rev. Canon Jarvis, whose well-known taste, combined with the skill and execution of Miss Vrooman has produced a result that is rarely equalled and the amount of work and patience it has called for is marvellous. The superfrontal is composed of the words, "Holy, Holy, Holy," worked in gold, with the monogram, I.H.S., between them in red, with scrolls and a beautifully blended background of different colours, so that it may be used for all seasons. The frontal is composed of a heavy richly brocaded green silk in the centre of which is a maltese cross with jewelled crowns at the end of each arm, the whole worked in wonderfully

harmonious colours. On each side of the cross is a stole of cream silk worked in a design of wheat and grapes in their natural colours. Too much cannot be said of the skill required to execute such a work, nor of the patience and good taste displayed in its completion, while the design of the work is due to Canon Jarvis the inception and fulfilment of it may be attributed to the work and material assistance of Mrs. R. G. L. Travers as it was through her and her generous private assistance that the wherewithal to carry it out was obtained, and the dorsal and wings of heavy green nuns' cloth at the back of the altar were due to her assiduous work and management. The brass rod with arms, was the gift of the Altar Guild. This church has now a sanctuary well dressed and appointed, which merits the gratitude of the congregation to those who have so ably contributed towards it.

**Brockville.**—St. Peter's.—Two seats which have been given to this church by ex-Mayor J. H. Fulford, have duly arrived and have been placed in position on the lawn in front of the church for the use of pedestrians who may wish to take a brief rest.

**Newboro'.**—St. Mary's.—There has recently been placed in this church a handsome memorial window erected to the memory of the late Benjamin Tett and his wife and daughter. The subject is that of our Lord taking leave of His mother, which was very artistically treated, the figures being extremely life-like, and the colouring being very quiet but rich, the whole making a very pleasing and artistic effect. This window was from the studio of the N. T. Lyon Glass Company, Limited.

#### OTTAWA.

**Charles Hamilton, D.D., Archbishop,  
Ottawa, Ont.**

**Ottawa.**—The Anglican Amateur Athletic Association of Ottawa has completed its annual series of cross-country runs, with the result that St. Matthew's parochial club has once again successfully defended both Senior and Junior challenge cups which they will now hold for the fourth year in succession. The boys of Christ Church, Aylmer, (Que.), who only joined the Association during the past winter, made a gallant and plucky effort to capture one at least of the coveted trophies, but the doughty defenders proved too speedy for them. The final run of the series on Saturday last was from the new clubhouse of the Aylmer team; forty entries faced the starter, and excellent time was made. After the run the genial rector, the Rev. Rural Dean Taylor, entertained the boys to cake and lemonade on the rectory lawn, his kindly hospitality being acknowledged by ringing cheers following a more formal expression of thanks. The energies of the Association will now be devoted to baseball. The closing exercises of the Church of England School took place on Thursday afternoon last at the Lauder Hall. In spite of the very unfavourable weather the audience was as large as usual. The Venerable Archdeacon Bogert was in the chair and was assisted by the Rev. W. M. Loucks. The programme was very simple and the children all took their parts extremely well and the audience was very appreciative. Messages of regret were received from Her Excellency Lady Grey, and His Grace the Archbishop of Ottawa, that they were unable to be present. This is the season of Sunday School treats, and several of the city schools have already participated in this annual function which, with the Christmas festival, constitute the two red-letter days in the school calendar of the juvenile Churchman.

**Smith's Falls.**—St. John's.—The congregation of this church are contemplating the erection of a parish hall upon the church property. This is considered necessary on account of the absence of a suitable hall for church meetings, Sunday School, etc. Several large organizations are very active in the work of the church among which are the Young People's Guild with a membership of 150, the Chancel Guild and the Woman's Auxiliary with 60 members. Arrangements are also being made to have the church and rectory painted outside and inside, and various other improvements made. The rector, the Rev. Foster Bliss, has been engaged during the past two weeks in house to house visitation, taking a census of the parish. About two hundred homes have already been visited. He expects to visit the remainder of his parishioners within the next fortnight.

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**Montague Parish.**—The Rev. John Fairburn, L.Th., of the above parish has been offered the parish of Willoughby, near Cleveland, by the Bishop of Ohio. He left Montague on the 18th of this month, and begins duty in his new parish on the second Sunday after Trinity. During the thirteen and a half months of his stay in Montague, he has cleared off the \$630 debt which remained on this parsonage, and also paid \$200 on the new church at North Montague. He will be succeeded by the Rev. S. E. C. Radcliffe, B.C.L., of St. Mary's, Brandon. Mr. Radcliffe enters upon his new sphere of work on the 1st of July, and takes with him a handsome bride to assist him in his laborious work. The parish is to be congratulated upon the acquisition of such an able man.

**Combermere and Rockingham.**—His Grace the Lord Archbishop held Confirmations at the following places:—On Wednesday, June 16th, at 7.30 p.m., in St. Paul's Combermere, when some six candidates, four girls and two boys, were presented for the solemn rite of Confirmation by the Rev. J. W. O'Donnell, the incumbent. On Thursday morning, at 10.30, His Grace proceeded to Rockingham where some four candidates were presented, three females and one boy. On Thursday evening at 7.30 there was Confirmation at St. Peter's, Bangor, when four candidates were presented, all being prepared by the incumbent. At St. Paul's and St. Peter's there were very good congregations. His Grace's addresses were listened to with rapt attention. He dealt with religion as being synonymous with spiritual life—pointing out the fallacy of separating them and showing the necessity of growth in grace, encouraging the young candidates to go forward paying no heed to those who ridicule and make light of our solemn rite, showing by example a child going to school for a day and being asked what it had learned, and so on, pointing that it takes months, yea, years, to make any real progress especially in the Christian life. His Grace's remarks in his second address were chiefly on the Holy Communion. Next morning, Friday, His Grace was good enough to celebrate Holy Communion in St. Paul's, Combermere, at 6.30, when nearly all the newly-confirmed made their first Communion, making a total of twelve communicants, after which he departed by boat to Barry's Bay. His Grace and Mr. O'Donnell had most unfavourable weather on Thursday morning, as it was raining all the time from when they left Combermere until they reached Rockingham, some eight miles distant.

TORONTO.

James Fielding Sweeney, D.D., Bishop, Toronto.

THE DIOCESAN SYNOD.

The opening service of this Synod was held in the Church of the Redeemer, at the corner of Bloor Street and Avenue Road at 10 a.m. on Tuesday, the 15th inst. The Revs. Canons Cayley and Dixon and the Rev. C. J. James, the rector of the church, took part. The Lord Bishop of the diocese was the celebrant at the Holy Communion, and he was assisted by Bishop Reeve and the Ven. Archdeacon Warren at this service, which was largely attended by the delegates to Synod and others, the Bishop delivered his comprehensive, interesting and instructive charge, a report of which is subjoined:—In the opening paragraphs of his address the Bishop referred to the losses by death which the diocese has sustained during the past year; and first and foremost he spoke in very feeling terms of the death and burial of the late Primate and next in order of rotation to the deaths of the Rev. Canon Baldwin, the late rector of All Saints', Toronto, Mr. C. E. Ryerson, Mr. J. C. Kemp and to Mr. A. H. Campbell, who was for 44 years, from 1865 to 1909, a lay delegate to the Diocesan Synod. During the past year there have been nine losses in the clerical staff, one by death and eight by removal. These losses have been replaced by 22 gains, 11 by Ordination and eleven received from other dioceses. The Bishop goes on to say:—"The present list of clergy in the diocese numbers 200, classified as follows: Engaged in parochial work, 157; engaged in tuition, chaplaincies, etc., 20; retired, unattached or on leave, 14; superannuated, 9. In addition to the above, on Trinity Sunday I ordained four Deacons and one Priest, and appointed them to positions in the diocese. Adding these five to the list makes the total 205, the largest in the history of the diocese. During the year two Ordinations were held in St. Alban's Cathedral, in which seven were Ordained to the Diaconate, including one for

another diocese (Calgary) and five to the Priesthood. One of these Ordinations was held by the late Archbishop (December 20th) and the other by myself on Trinity Sunday, June 6th. The Confirmations have numbered 91, 60 of these being by Bishop Reeve and 31 by myself, and the number of candidates confirmed reached the total of 2,120, 877 being males and 1,243 females. One Deaconess has been set apart, at a most impressive service in All Saints' Church, Toronto, for work in that parish." During the past year 8 Lay Readers have been licensed and 9 churches consecrated, 8 by Bishop Reeve and 1 by the late Archbishop. Foundation stones of 2 new churches have been laid and 4 new churches have been opened. Three new churches are projected and 1 Parish House. Four new churches have either been completed or are in course of erection, St. Thomas', Toronto, has both a new Parish House and a new rectory, whilst other additions, improvements or enlargements are reported from 9 other parishes. The Bishop then spoke at some length on the following subjects: The Pan-Anglican Congress, the General Synod, the special Synod for the election of a Bishop, and the Laymen's Missionary Movement. In speaking of "The Present and Its Needs" the Bishop said:—"1. Synod Buildings, Offices and Hall,—Looking around upon the Diocesan conditions and needs for effectively carrying on the work, I place in the front rank the imperative need of suitable Synod buildings, offices and hall. The plan outlined by the first committee on the subject and brought before the Synod of 1906 still remains my ideal for the purpose. I trust that the difficulties in the way of the committee during the past year may speedily vanish, and that next year the re-appointed committee may come before the Synod with a scheme that will be realized within a short time thereafter, and that will materially help the work the Church is called upon to do. 2. The Diocesan Cathedral,—It is not my intention to trace the course of events in connection with this Diocesan enterprise, being well-known to you all. My reasons for bringing the matter before you at all at this juncture are briefly these: (1) It must have been painfully evident to all who attended the sorrowful service of Wednesday, January 27th, when we laid to rest all that was mortal of our beloved Archbishop, how utterly inadequate the Cathedral, in its present partially constructed condition, was for such an occasion. And again, when the Enthronement and Installation of the Bishop, on March 25th, took place, how once more this fact was emphasized, and how, therefore, out of this, as one important consideration, grows the necessity for completing the structure. (2) Not to go further back of that historical meeting on the Saturday afternoon, December 7th, 1907, which no one present is ever likely to forget, the resolution then adopted heartened and encouraged His Grace to push on with the project, and committed those present to sympathy and help. The following was the resolution: "That this meeting of Anglican Churchmen desire to express their loyal sympathy with His Grace the Archbishop of Toronto in his noble effort to provide a Cathedral worthy of so important a diocese, and hereby pledge themselves to stand by him to the fullest extent of their power and influence." The question is, will or will not the whole diocese reaffirm this position? (3) The material relieving of the debt last summer by the sale of the lands to the north of the See House and School House, though it has seriously cut into and affected the whole scheme, as outlined by the late Archbishop, has put the project in a much better financial position to proceed with, whilst the local enthusiasm of the congregation, as a co-operating force with the diocese, leaves nothing to be desired, and is a pledge of their doing fully their part in the matter. (4) The action taken by the Chapter, as the result of the powerful sermon preached by the Lord Bishop of Niagara on January 31st, the official funeral oration of our Archbishop, was the passing of the following resolution, viz.: "Moved by Mr. C. H. Greene, seconded by the Rev. Canon O'Meara, and Resolved, That the thanks of the Chapter be tendered to the Lord Bishop of Niagara for his excellent sermon preached in the Cathedral on Sunday, 31st January last, and in particular for his references to the Cathedral, and his suggestion that the same should be proceeded with as the most fitting monument to the memory of the late Archbishop, and such as would be above all others consonant with His Grace's known wishes." All this appeals with peculiar cogency to me to ask you, my brethren, and friends, brethren and friends also of my illustrious predecessor, on whose heart this project was so deeply engraved, are you willing to rise up and build, to the greater glory of God, for the strengthening of His Church, and for a perpetual memorial of His servant, a Cathedral Church worthy of these considerations and of the great diocese in which it has pleased God to cast

our lot? 3. Recommendation of the Executive Committee, Clause 5, re Bishop Reeve,—I hope it is only necessary to say with what satisfaction I would hail a lengthening of the cordial and happy relations which subsist between the good Bishop and myself, to have you fall in with the recommendation of the Executive Committee, on this thorough understanding and undertaking on my part, however, that it is not with a view of lightening my labours, but rather with the intention of giving this large and growing diocese as much yearly Episcopal and Archidiaconal visitation as in my opinion it requires. The Mission Fund,—The contributions to the fund are about \$1,776 less than last year, of which I rejoice to say that about \$1,500 has since been sent in, leaving a small deficit between the 31st May this year and the corresponding date last year. The zealous labours of our Organizing Secretary, the Archdeacon of Peterborough, deserves the appreciation of every member of the Synod, and I bespeak for him in his arduous work your continuous prayers and your hearty brotherly co-operation with him in the strenuous life he is called upon to live. Suburban Missions,—In connection with the missionary matters of the diocese, I am happy to inform you that the most pressing missionary work of the Church at this moment, that which calls upon us to provide for the ministrations of the Church for the new populations in the growing suburbs of our city, is being looked after by those who have charged themselves with this duty. Through the kindness of a Churchman who placed his motor car at the disposal of the Bishop, trips have been made to and through every point of growth of new population, and reports will be made to the Church Extension Committee of the Rural Deanery of Toronto at its next meeting dealing with the necessary provision for Church ministrations and their maintenance in each case. In the meantime accept the assurance that no money is more wisely or better spent just now than that which we put into this necessary work. I commend it to your prayers, and also that which goes with it—the proposed Mission to be held throughout the Deanery of Toronto this year for the awakening and deepening of the spiritual life of the great population of this city and its suburbs. The W. and O. and Superannuation Fund,—I regret to announce to you that the Widows' and Orphans' Fund has a deficit, according to the Secretary-Treasurer's statement, of \$631.11, caused by defaults amounting to \$715, and that according to the same authority the Superannuation Fund defaults amount to \$342. My brethren, these things ought not so to be. If we realize that withholdings from the one is a breach of faith with the dead, and from the other with the living, I am sure we would see to it that such should not be. I trust that now the great champion of the W. and O. Fund, in the person of Canon Baldwin, is gone from us, we will not forget his ringing call to duty, and that the consideration of these reports will be serious and practical, even if it calls for drastic changes in the Canons which govern these funds. Sunday School Committee,—I commend to the most careful consideration of the Synod the important point in connection with this Committee of the Sunday School Commission of the General Synod; also the note of expectancy in this report, where our own Diocesan Field Secretary is concerned. May I ask your prayers that God may show whom he would have to fill this supremely responsible post in His Church in this diocese." In conclusion the Bishop said: "Let me say I have long cherished the idea that what the hard-working clergy need is a Clergy House of Rest where they can, at a reasonable rate, secure rest and social refreshment by fraternising with their city brethren. In this way exchange of duty between city and country can be effected and a unity and community of interests for the whole body of the ministry be manifested. I rejoice to say that strong committees have been formed, but as it was too late this year to carry out the plan, they hope next year to launch it into full operation." The Bishop referred to the approaching departure of the Rev. Canon Welch for England in the following terms: "For fourteen and a half years the Church in this city and diocese has enjoyed the benefit of the wise counsels of the Rev. Canon Welch, from 1895 to 1899 as Provost of Trinity College, from 1899 to the present time as the beloved and respected rector of St. James'. During that time he has given unstintingly of his best, not only to the positions he has occupied, but also to the Diocesan, Provincial and General interests of the Church. He has given of his best in the matter of dealing with the moral and social questions of the city and province, working his life and influence into the very warp and woof of the civic and social fabric, and now he is about to leave us to assume duties which belong to a post the title of which is immortalized in our English literature. May God bless the new vicar of Wakefield and spare him for many long

and happy years of work. A warm welcome awaits him whenever he may revisit us." The Bishop brought his Charge to a close in the following words: "I have been nearly three months in this high and holy office, to which it has pleased God to call me, and wherein by your action you have placed me. I want to publicly say how much I appreciate the many evidences of brotherliness and good feeling on the part of clergy and laity alike, expressed in costly gifts and kindly-worded and handsomely-illuminated addresses; in resolutions of welcome, and congratulations on all hands; in open-hearted and open-handed hospitality extended at every point where Episcopal visitation has been made. But best of all, I appreciate the pledges of love and loyalty, and the assurances of prayer on my behalf, which greatly encourages and stimulates me, and must influence and affect the quality of my work among you for God and for you. Brethren, as we begin this new holy, solemn and mutually responsible relationship to each other, the present is surely an opportune time in which to sound the note of fresh consecration for us all to God. Let us then consecrate ourselves today to the Lord; let us turn as a Church and people, to Him and ask Him to cleanse us by His Holy Spirit from all traces of the idolatry of mammon; from every desire to lay up earthly treasure; from worldliness and pleasure-seeking to the 'seeking first of the Kingdom of God and His righteousness,' and to those things which are above, where Christ our King and Judge sitteth at the right hand of God. May the Lord of the Churches preside by His Holy Spirit in our Council and may He order all things according to His will, and may that will be our law and the sweet service of our love and life. Amen."

At 2 p.m. the Synod met in the schoolhouse of the Church of the Redeemer on Avenue Road for its first business session. The Lord Bishop of the diocese presided. Upwards of 200 clerical and lay delegates were present at the opening session. The Report of the M.S.C.C. was read by the Rev. Provost Macklem and it showed that whilst the sum of \$25,000 had been the apportionment of this diocese the sum eventually sent in by the diocese was \$31,330.00 or \$6,330.00 above the amount which had been asked for. A most important advance was reported in the establishment of an independent Canadian Mission in China under an American Bishop. The Rev. Wm. C. White, who has done extensive work in China and is at present home on furlough, will shortly be consecrated Bishop of Honan, to which position he has already been appointed. The Rev. Canon Ingles was appointed Hon. Clerical Secretary of Synod, and Mr. W. S. Battin Hon. Lay Secretary. The following constitute the Committee on the State of the Church: The Ven. Archdeacon Warren (convenor), Canon E. A. Welch; Canon H. C. Dixon, of Toronto; Rev. Geo. Morley, of Bradford; Rev. T. W. Powell, of Eglinton; Rev. C. H. Marsh, of Lindsay; Col. W. E. O'Brien, of Shanty Bay, and Messrs. N. W. Hoyles, K.C., W. D. Gwynne, E. Macrae, of Toronto, and W. H. Wood, Jr., of Millbrook. The scrutineers are: Revs. A. F. Barr, of Whitby; E. Gibson, of Schomberg; H. R. Trumppour, of Peterboro'; A. L. Reed, of Toronto, and Messrs. E. W. Trent, H. Mortimer, J. W. G. Boyd, W. F. Summerhayes, all of Toronto. Mr. W. H. Cross was elected a lay member of the Chapter of St. Alban's Cathedral in place of Mr. Foster, who has resigned. Resolutions of sympathy were passed by the Synod with the families of the Rev. Canon Baldwin and Messrs. Charles E. Ryerson, A. H. Campbell and J. C. Kemp, all deceased.

Rousing addresses were delivered during the afternoon on the subject of the Laymen's Missionary Movement by Mr. N. W. Rowell, K.C., and the Rev. Canon Tucker. The latter moved the following resolution, which was seconded by Mr. F. E. Hodgins, K.C., of Toronto:—"That this Synod, recognizing the importance of the Laymen's Missionary Movement as an international and interdenominational movement of laymen, the object of which is the evangelization of the world in this generation, subject, however, in Canada to the claims of the home mission field, and further recognizing that the movement has been approved by the House of Bishops and the General Synod of the Church of England in Canada, desires to put on record its cordial endorsement of the policy of the Laymen's Missionary Movement as defined by the National Missionary Congress, recently held in Toronto, and would urge on every congregation in the diocese the advisability of the urgency of establishing a local committee or official board of laymen to co-operate with the American National Committee in promoting by every means in their power the objects of the movement." The resolution was unanimously carried by a standing vote.

The chief question discussed at the first day's sessions, both afternoon and evening, of the Synod was the appointment of Bishop Reeve as assistant

to the Bishop of the diocese. In the discussion many warm tributes of praise were paid to the assistance given by Bishop Reeve to the late Archbishop, and few questioned the desirability of episcopal assistance to the present Bishop. The chief objection was taken to the appointment of Bishop Reeve to an Archdeaconry. The Rev. W. J. Creighton, of Lakefield, contended that the local character of the Archdeacons was being obliterated. These offices should be given to clergymen living outside of the city. The Rev. A. E. Langfeldt, of Peterborough, questioned the need of episcopal assistance if the Archdeacons and Rural Deans were pressed into service. Mr. A. R. Boswell, K.C., seconded by the Rev. C. H. Marsh, moved in amendment to Chancellor Worrell's motion that the Synod should provide the whole \$1,500. The Rev. E. Daniel, of Port Hope, said that in the past there had been a great want of episcopal oversight. That could not be supplied by Archdeacons. He believed the proposition to provide episcopal assistance to be a most reasonable one, and hoped that it would carry. Mr. L. H. Baldwin suggested that the diocese be unofficially divided into two sections, giving the Bishop oversight over one section, and the assistant Bishop over the other. This was strongly objected to by Mr. N. W. Hoyles, K.C., and others. Finally Provost Macklem, seconded by Hon. S. H. Blake, moved that the sum of \$1,200 be substituted for the sum of \$1,000 mentioned in the original motion. This would obviate the necessity, it was pointed out, of appointing the Assistant Bishop to an Archdeaconry. This amendment was put to the Synod, and carried, but a vote by orders was asked for. This could not be taken because the Committee on Contested Seats had not reported, and the matter was left over until the following morning.

Wednesday, 16th.—When the Synod resumed its session this morning the question of an episcopal assistant for the Bishop of Toronto, which had proved a stumbling-block the night before, was speedily settled. The report of the Court on Contested Seats was received, and the Synod declared properly constituted, and ready to vote, if necessary, by orders on the following resolution held over from the night before: "That the sum of \$1,200 be provided by the Synod to enable the Bishop to avail himself of the assistance of Bishop Reeve for the ensuing year." The Rev. A. E. Langfeldt, of Peterborough, who had at the last session asked that the vote be by orders, withdrew his request, and a standing vote gave a majority of 110 to 56 for the motion. The Bishop then thanked the Synod for their kindness in giving him this needful assistance. A telegram was read from the Bishop of Huron extending greetings from the Synod of that diocese then in session in London. The Rev. L. B. Vaughan and Mr. J. D. Falconbridge, of Toronto, were elected scrutineers in place of the Rev. J. E. Gibson, of Schomberg, and Mr. T. Mortimer, of Toronto. Messrs. N. W. Hoyles, K.C., and Hon. S. H. Blake were re-elected to the board of the M.S.C.C. Provost Macklem and Canon C. L. Ingles were elected clerical representatives to the same board. Two visitors, Dr. Rexford, of the Diocese of Montreal, and Dr. Gould, a missionary of the M.S.C.C. in Palestine, were allowed to take seats on the floor of the House. An extract of a letter from the late Archbishop Sweatman regarding Georgina House, the Church residence for girls on Beverley Street, was read. The purpose of introducing the matter was to let the country clergy know of the existence of such an institution where girls from the parishes visiting the city could find a home under Christian influences. The original building on Beverley Street is full and an annex on St. Patrick Street was recently opened. The report of the Clergy Trust Fund, presented by Mr. J. A. Worrell, showed receipts for the year of \$15,432.30 and expenditures of \$13,803.12, balance \$1,629.27. The report of the See Endowment and Lands Committee by Mr. H. T. Beck showed that the total capital on which the committee is distributing dividends is \$672,733.36. The amount of \$2,328.56 has been distributed among the various beneficiaries. The report of the Toronto Rectory Endowment Committee was made by the Rev. Anthony Hart, of Toronto: receipts, \$36,732.77; expenditures, \$31,000.45; balance, \$4,832.32. Mr. H. T. Beck gave the report of the Synod Investment Committee: capital for investment, \$1,050,431.33, an increase of \$40,560.84 over last year. The rate of interest as the investments stood at the end of the year was 4.50 per cent. The report of the Audit Committee was made by Mr. B. W. Murray. In the section known as the Synod General Account was found a considerable impairment of capital, part consisting of bona fide losses in investment, and another part caused by funds of this section being used for working and other general expenses of the Synod. Hon. S. H. Blake

and Mr. A. R. Boswell moved that the report be referred back to the Audit Committee to specify details in connection with this impairment.

The debates of the afternoon session centred about two unsatisfactory features in the report of the Diocesan Mission Board: firstly, a deficit for the year of \$3,500.14; secondly, the fact that a Synod resolution of 1904 compelled the Mission Board to pay Canadian missionaries according to the length of time they had been in Orders, and not according to their actual missionary service. The financial statement of the Mission Board showed total disbursements of \$18,533.02, and total receipts of \$15,032.88. Last year's deficit of \$1,117.71, together with this year's, reduced the credit balance from \$10,256.71 in 1907 to \$5,638.87. This year the clerical stipends alone call for \$17,150, and an increase in missionary offering is thus seen to be essential. The Synod took the deficit seriously to heart, and began an earnest examination into its causes. Here it was that the offending clause passed by the Synod of 1904 came in for much candid criticism. Canadian missionaries of the Anglican Church receive a minimum salary of \$500 and a maximum of \$900. The 1904 resolution made it compulsory to apportion this salary on the basis of length of service in the ministry, not on efficiency of service. As a result men rendered inefficient by the passage of many winters have drawn better salaries than efficient missionaries whose very youth has been a financial detriment to them. The Mission Board reported itself unduly hampered by this resolution. The Rev. A. E. Langfeldt, of Peterborough, Rural Dean of Northumberland, led the attack on this clause. Hon. S. H. Blake championed the clause of 1904, which had been passed largely through the efforts of Bishop Sweeney. Mr. T. Mortimer and the Rev. George Morley, of Bradford, Rural Dean of West York, brought in a resolution that notwithstanding the Synod resolution of 1904 the Mission Board shall have power to determine the amount of the grant to be made to any mission or missionary. Mr. Morley explained the deficit by saying that the Mission Board had no definite policy. He thought that three stations at least should be necessary to form a mission. The Rev. Canon Davidson, of Peterborough, and Cody, the Hon. S. H. Blake, Mr. G. Raikes, of Barrie, and Dr. N. W. Hoyles, K.C., took part in the discussion which followed. In the end this resolution was unanimously carried and the Mission Board will in future make increases in salary consonant with efficiency, not with age. In the course of the debate upon this resolution the Bishop of the diocese, who is the Chairman of the Mission Board, said: "I don't want the impression to get abroad that the diocese is filled with inefficient men, and that we are shovelling out money to maintain them. If there have been some cases where the schedule has maintained men not quite efficient we shall try to correct it. I want it to be understood that this diocese is doing work second to none."

Mr. Beverley Jones brought up the question of work among the foreign element in the city. The Jews, he said, are going to own this city. They have increased the assessment \$10,000,000. He objected to putting 50 cents on the plate on Good Friday and having it sent away to Jerusalem. It should be used here. He also objected to the Collect for Good Friday, which classified Jews with "Turks, infidels and heretics." The Bishop said it was a shame nothing had been done before this. The Rev. H. Caplan, himself of Jewish race, delivered an oration on the claims of the Jews. "They were not a dying nation," he said.

The following gentlemen constitute the Toronto Rectory Surplus Commission: Messrs. N. W. Hoyles, K.C., and J. A. Worrell, K.C., and the Rev. Canon Cody. The following were elected members of the Executive Committee:—Clerical, —Canon Dixon, 133 votes; Canon Cody, 132; Provost Macklem, 113; Rev. C. J. James, 101, all of Toronto, and Revs. C. H. Marsh, of Lindsay, and T. W. Powell, of Eglinton, 97 each. Mr. Marsh retired in Mr. Powell's favour. Lay,—Hon. S. H. Blake, 149; Mr. W. H. Hoyle, M.P.P., 125; Dr. Millman, 99; Mr. H. L. Baldwin, 96; Mr. F. E. Hodgins, K.C., 96.

In the afternoon a reception was held for the members of the Synod and their wives and daughters in the grounds of Trinity College. The Bishop and Mrs. Sweeney received the guests, assisted by the Rev. Provost Macklem. The day was an ideal one for an out-of-door function and the whole affair passed off most happily and successfully. The garden party, for such it was, was very largely attended and practically all the delegates to Synod were present, as well as their lady friends, and it proved to be a most enjoyable event.

In the evening a very numerous attended missionary meeting was held in the schoolhouse of the Church of the Redeemer. The Lord Bishop of

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the diocese presided and both he and Bishop Reeve wore their Convocation robes. During the course of the evening the Bishop explained to the meeting his project for the establishment of associate missions throughout the diocese. By this plan, two or more missionaries will work from one centre, living together, so that they can encourage and help one another. By this time next year he hoped to be able to tell of the establishment of three or four such centres. Stirring addresses were given by Messrs. N. F. Davidson, K.C., and Mr. T. Mortimer, both of whom took their theme from the subject of Diocesan Missions, in fact this was the chief topic dwelt upon by all the speakers on that occasion. The Rev. J. H. Teney, the rector-elect of St. Philip's, Toronto, spoke from the point of view of a former missionary and the Rev. J. E. Gibson, of Lloydtown, from that of a missionary actually at work in the back blocks of the diocese. The Rev. Canon Dixon, the former Missionary Secretary, and the Ven. Archdeacon Warren, the present holder of that post, also addressed the meeting.

Thursday, June 17th.—At this morning's session of the Synod the report of the Sunday School Commission was presented by the Rev. Canon Ingles and the discussion upon it led by the Rev. Principal Rexford, of the Montreal Diocesan College. The weakness of the Anglican Church, Principal Rexford said, was the lack of unity in interdiocesan matters. They should strive to retain the children for the Church of England. To this end a Diocesan Field Secretary should be appointed to visit the Sunday Schools to preach on behalf of the work, to form teachers' training classes, to arrange conventions, etc. A "Children's Day" should also be observed, preferably the third Sunday in October. The report of the Commission was unanimously adopted, including a clause in regard to its maintenance by contributions from the different Synods. Toronto's share would be not less than \$740. The Synod also approved the appointment of a Diocesan Field Secretary and the observance of Children's Day on the date mentioned. The non-payment of parish apportionments for Diocesan Missions caused much discussion and many explanations from clergymen of backward parishes. Hon. S. H. Blake quoted the report that there was much cause for encouragement. They must have a great stock of encouragement, he said, if they found encouragement in the fact that only 35 out of the 140 parishes had paid their full apportionments. The Rev. A. J. Reid, of Campbellford, said that the Canon making \$900 the minimum for ministers in charge of Mission stations had partly caused the deficiency in payments. Self-supporting parishes in which the clergy were receiving less than \$900 were unwilling to pay the Diocesan Mission assessment. After a good many explanations had been given by parish representatives, his Lordship pointed out that many assessments had been paid since the books were closed. The moral was that assessments should be more promptly paid. At the close of the report of the Missionary Secretary upon increase of stipends in self-supporting parishes it was suggested that a committee consisting of the Missionary Secretary and the Rural Deans should be appointed to carry on this work. This suggestion was adopted with a further request to the Bishop to appoint committees of laymen in each parish in this connection.

Your committee regret the worldliness of so many members of our Church, that the lives of so many are self-centred, and that there is so little evidence of the spirit and practice of self-effacement, the mark of Christianity; that so many lead lives of pleasure instead of a spiritual life, and that this finds expression in excessive novel-reading, week-end excursions, neglect of attendance at divine service, gambling and betting, with the consequent lack of careful and conscientious superintendence by parents of the habits and conduct of their children in their religious and moral education, and the lack of family worship, and the lack of devotion and consecration in the unlimited field of usefulness afforded by present conditions. Your committee feel that the time is opportune to consider carefully and press to consummation the holding of a Mission throughout the various districts of the diocese, looking to the recalling of men and women from worldliness of life, in building them up in the knowledge of Jesus Christ, and in inspiring them to give of their time and abilities in the spirit of consecration and sacrifice for the service of good in the Church in the various Christian avenues of service. When Archdeacon Warren read this clause from the report of the State of the Church Committee at the Synod at the afternoon session, the ministerial delegates present showed hesitancy in discussing it. The Rev. J. W. G. Boyd, of Parkdale, considered that the desecration of Good Friday and Thanksgiving Day should also be brought to the attention of the

Anglican people. Captain G. Vennell, of Toronto, held that the clergy should exert an influence over the children in these degenerate days to make them keep proper hours. He never knew where his own were, as one might often be at a Church Club practising for a baseball match. "The Church should help me do my work in my home," he said. "If we had the control over our children in this country that we had in the Old Country we could do it." Captain Vennell also spoke of the impossibility of holding prayers in the home because the children were too tired to rise early enough in the morning, and too sleepy at night. Bishop Sweeny suggested regular service at meal time to obviate the difficulty. The clause was carried, as were all other provisions of the report. They dealt mainly with routine Church business. The unsatisfactory condition of the Superannuation Fund and the Widows' and Orphans' Fund caused a lengthy discussion. Bishop Sweeny asked the Synod to bestir itself to some practical action. He suggested the Government annuity scheme as a possible solution. "We are touching the vitals of the diocese when we speak of these beneficiary funds," he said. In many other dioceses ministers were forced to support these funds. In this diocese only 70 had contributed during the last year. Mr. W. F. Summerhayes supported the Government pension scheme, and thought that every minister should be forced to take out a Government annuity. Provost Macklem and Mr. G. B. Kirkpatrick also favoured the idea. "The fund is dying," said Mr. Kirkpatrick, "unless the clergy and laity wake up." He suggested that the \$14,000 now in the Superannuation Fund be used to buy Government annuities for the older clergymen. The Rev. W. H. Vance spoke feelingly on the subject. He considered that the three Church funds for the education of clergymen, for their superannuation, and for their families, placed them before the public as continual objects of charity. "We are held up in a mean, contemptible position," he said, "so that it often makes a man ashamed he is a clergyman."

The Rev. L. E. Skey, of Toronto, thought the Rectory Surplus Fund, which supports aged city pastors, should be shared with the whole diocese. Finally the Synod approved of the following motion, moved by Mr. N. W. Hoyles, K.C., seconded by Mr. G. B. Kirkpatrick: "That the Executive be requested to compare the Canons of this Synod on the subject of Widows' and Orphans' and Superannuation with those in force elsewhere, to report to this Synod any suggestions for placing these funds in proper condition, and to take into consideration the subject of making use of the system of the Canadian Government or other annuities."

The total receipts for the year for the Superannuation Fund were \$15,594.76, and the available income \$2,843.34.

The Hon. S. H. Blake brought in the following motion, which was seconded by the Rev. H. A. Ben Olieh, "Resolved, That it be an instruction to the Diocesan Mission Board to take up and deal with the question of the work among the Jews in the city of Toronto, and to take such steps as may be thought proper to prosecute mission work actively among the Jews in our city in co-operation with other religious bodies engaged in this work, or otherwise." Carried.

The Bishop made the following appointments to the Executive Committee: Clerical, Archdeacon Warren, Canon Macnab, Canon O'Meara, Canon Sprague, of Cobourg, and the Rev. T. W. Powell. Lay: Messrs. H. T. Beck, T. Mortimer, A. R. Boswell, K.C., W. H. Lockhart Gordon and G. B. Kirkpatrick.

The Rev. W. C. White, Bishop-designate of Honan, China, visited the Synod during the afternoon and was given a most cordial reception. He occupied a seat on the dais next to the Bishop of the diocese.

The first business taken up at the evening session was the report of the Statistics and Assessment Committee of the Church Extension and General Purposes Fund. The fund now amounts to a total of \$13,725.16, and the income from this is available for the annual appropriations. For the first time, the committee this year has had more applications than it could fill, while the contributions to the fund have been decreasing. The Synod expense account showed expenditures of \$10,044.18 for 1909, an increase of \$781.45 over 1908. Last year there was received from assessment of parishes \$4,070 and this year \$5,260. As each year there are considerable arrears from the assessments, thus creating an overdraft, which this year amounted to \$3,568. Mr. Barlow Cumberland in presenting the report, urged the various parishes to be more prompt in making their annual returns and reports, as a much better showing would thus be made. Mr. Cumberland raised a laugh by saying that in order to get it down to the comprehension of the laymen, he

would put the case plainly, thus: The parishes should pay in one year what should have been paid in the year one. Hon. S. H. Blake asked why the work of the committee could not be done by the General Church Extension Committee of the diocese. The Rev. W. R. Seaborn, of St. Mark's Church, West Toronto, complained that two conditions surrounded grants from the Extension Fund. He had been overjoyed at being notified that for a Mission he was establishing \$100 has been granted, but he then found that in order to get it he must have a lot paid for, a suitable church building, and several other conditions. The consequence would be that his Mission would get the hundred dollars when it didn't need it. "I have a building, but it's a tent; I have a lot, but it's borrowed," said Mr. Seaborn. "Why can't the committee let a fellow have \$100 when he needs it?" This utterance brought an outburst of applause. The Bishop heartily endorsed Mr. Seaborn's remarks. There was too much red tape in getting money for Church extension. He knew where eight or ten small churches could be established in the suburbs of Toronto and filled with people. He suggested that the committee should procure a portable iron church, which could be lent for Mission purposes until suitable church buildings were secured. The report was adopted. The receipts from all sources for Widows' and Orphans' Fund were \$9,388 and the expenditures \$7,266, leaving a balance of \$2,122. Two widows had been added to the list of beneficiaries, which now has 28 names. The Theological Students' Fund had receipts of \$1,188.50 and expenditures of \$525.20. The Rev. H. V. Thompson asked if it was not time that the Widows' and Orphans' Fund and the Theological Students' Fund were separated, which moved the Bishop to remark that the widows took a great interest in the theological students, and vice versa. The report was adopted.

The consideration of the Superannuation Fund report was resumed. The Rev. H. M. Little, protested vigorously against any diversion of the fund to buy Government annuities for retired clergymen, as suggested in the report, and several other delegates supported his contention. On motion the reference to Government annuities in the report was eliminated.

Friday, 18th.—There were two sessions of the Synod to-day and the business before its members was concluded. At the morning session Mr. S. H. Blake made objection to a prayer which was used and which has been used intermittently for many years past at the Synod, viz., "A Prayer for Unity," which is taken from the Special Form of Service for the 20th of June in the Victorian Prayer Books. At the suggestion of the Bishop the prayer was struck out and another one will be substituted in its place. The report of the Committee on the Bible in the Schools reported as follows: The whole subject is receiving the earnest consideration of the Minister and the department; and it is suggested that a regulation on the following lines would be in the interest of education: (a) Let the Bible be used as a text book in all the Public Schools of the Province. (b) Let a schedule be prepared showing—(1) The portions of the Bible to be read daily alternately by teacher and scholars; (2) the verse or verses (not more than two) to be daily memorized; (3) let the approval of the representatives of the various bodies whose children attend the schools, to the use of such portions of Scripture to be read and learned, be procured; (4) in the school examinations let the above defined portion of the Bible be treated as one of the subjects for regular school examination. In presenting this report the Hon. S. H. Blake expressed himself as well pleased with the success which the committee had achieved in its work and referred in complimentary terms to the new readers which the Government is publishing. "I would like to have the Commandments read over every day," said Mr. Blake, "but I suppose that when the children grow they will get the higher critic's notion that the Commandments are old-fashioned and unreasonable; that Moses found them on the top of a mountain and should never have picked them up." Referring to the passages of Scripture which are to be in the new readers, Mr. Blake said: "I would like to have the first chapters of Genesis which the university has omitted there just to show that we still believe in them. That will come, my Lord." "If you ask our children about ordinary Bible characters," Mr. Blake also said, "you will find them as ignorant as the higher critics." Speaking of the report, the Lord Bishop said that they should thank God for the turn of events. It was lamentable that the committing to memory had passed out of fashion in the education of the young.

The report of the Temperance and Moral Reform Committee caused a good deal of discussion, in which much difference of opinion was manifested. The report, as for many years past, recom-

mended that all bars should be open to the street without curtains. This recommendation was again adopted, but this time not without a number of dissenting voices. The keenest argument took place over the clause condemning the treating system. This clause, as finally adopted, read: We feel that no club should be licensed to sell intoxicants is growing stronger; they are practically under no Government control, and some of them are defenders of the treating system. The Rev. A. L. Reid fired the first shot by declaring that they might as well try to do away with human nature as to do away with the treating system. He was greeted with shouts of "Hear, hear." Mr. A. R. Boswell objected to the condemnation of clubs inferred in the clause. The clubs regulated themselves and in a good club a man who habitually drank to excess would be requested to resign. Temperance people, Mr. Boswell declared, tried to go too far. Mr. Beverley Jones took the opposite view and said the clubs were harmed by the drinking in them. He knew of a number of men who had been sent to an early grave by drink and they had done their drinking in clubs. The Rev. R. Ashcroft said that he had known of cases of intoxication originating in clubs. The Rev. J. Beverley Smith said that the great danger of the club was its eminent respectability. A number of speeches were made on both sides. Finally Provost Macklem moved that the clause be referred back to the committee, with instructions to declare itself against the treating system, but not against clubs. Thirty-nine voted for this, but fifty-five were against it. When the original clause was put to the Synod sixty voted for it and twenty-eight against. Other recommendations in the report were: The matter of divorce courts is at present before the Parliament at Ottawa, and we sincerely hope that nothing will be done to facilitate the obtaining of divorces. We recommend that the Federal Government be requested to amend the Criminal Code so as (1) to make race track and every other kind of gambling illegal; (2) to make open and notorious adultery and lewd cohabitation a crime; (3) to increase the penalties for procuring girls for immoral purposes; (4) to make the possession of obscene literature, as well as its exposure for sale, punishable by law.

The Executive Committee of the Synod was instructed to consider and report upon the Commutation Trust Fund, the St. James' Rectory Fund surplus, and the other endowment funds, "to see if some scheme of dealing therewith in the true interests of the diocese could not be devised." This motion was introduced by the Hon. S. H. Blake, and seconded by Mr. N. F. Davidson, K.C., and followed a discussion upon a proposed amendment to the Canons, by which no clergyman already benefiting by any endowment should be eligible to receive payments from the Commutation Trust Fund. This motion was introduced by the Rev. A. J. Reid, of Cambellford, and it was seconded by the Rev. L. E. Skey, of St. Anne's, Toronto.

A resolution was passed favouring the establishment of a separate ecclesiastical province in the civil Province of Ontario. Another provided for the increase of the Bishop's stipend to \$5,000, and others for the confirmation of the revision of the Canons, and other formal matters.

The following was introduced by the Chancellor, and at his request, referred to the Executive Committee: "The Lord Bishop may issue a commission to two clergymen and two laymen, none of whom shall be locally connected with the parish in question, directing and authorizing them to investigate and report to him as to the advisability and expediency of the disestablishing any parish. In the event of the said Commission reporting in favour of such disestablishment, the Lord Bishop may after consultation with the incumbent and churchwardens, declare, in writing, under his hand and seal, that the said parish is disestablished, and thereupon the territory occupied by the said parish shall be allotted to some adjacent parish or parishes."

The Special Committee of the Episcopal Endowment Fund reported that the fund now amounted to \$26,017. An additional \$8,000, the report said, was needed to make up the fund, and the committee was continued for this purpose.

The Synod carried the following motion, which was introduced by the Chancellor: "That the Executive Committee be directed: To revise the list of parishes and missions, and to unite into one parish or mission all congregations which are in charge of the same clergyman. To consider the advisability of providing for a more complete and ample representation in the Synod of the several congregations comprised in any parish or mission, and to introduce such amendments to the constitution as they may deem necessary to give effect to any recommendations which they may make on the subject of representation in the Synod."

The following recommendation of the Committee on the Observance of the Lord's Day, was adopted: "In conclusion, your committee would plead with the members of the Church that they shall never on the Lord's Day do, for selfish profit, or pleasure, or convenience, anything that would rob others of their liberty to rest and freedom to worship on that day; that they refrain from Sunday visiting and dinner parties; discourage Sunday funerals and parades; patronize drug stores on Sunday only in cases of absolute necessity; rigidly discountenance all Sunday selling of confectionery, tobacco, ice cream, fruit, and similar articles on that day; lend all rational assistance to those who seek to maintain the observance of the Lord's Day laws; at summer resorts insist upon a quiet, restful day, and if possible arrange for and attend divine worship; and in all other reasonable ways seek to maintain the sanctity and secure for all citizens the rest and quiet of the Lord's Day."

The Bishop will set aside St. Olave's, Swansea, as a separate parish and its rector will be put on the Toronto rectory fund on the requirements of the Canon being fulfilled. Mr. F. E. Hodgins, K.C., seconded by the Rev. F. G. Plummer, brought in a resolution to have appointed a committee to inquire into all matters in connection with St. Alban's and St. James' Cathedrals, and to report to the Executive Committee. The resolution carried. Mr. J. A. Worrell is Chairman of the Committee, which consists of the following members: The Lord Bishop, the Provost of Trinity College, Canon Cody, the Chancellor, A. R. Boswell, Hon. S. H. Blake, Archdeacon Warren, Canon Spragge, the Rev. G. B. Morley, H. T. Beck, Frank Hodgins, Canon O'Meara, the Rev. T. W. Powell, W. H. Hoyle, M.L.A., A. B. Braithwaite, Judge Hardy, W. R. Smallpiece, W. A. Boys, J. M. McWhinney, John Cowen, F. G. Osler, S. C. Wood, W. H. Worden, will consider the whole question of the status of St. Alban's and St. James' Cathedrals and report to next year's Synod. Congratulations to the Bishop on the holding of his first Synod were enthusiastically carried. The Bishop tendered his thanks. Bishop Reeve thanked the Synod for his appointment as the Assistant Bishop of the diocese, and the Synod was then prorogued with the singing of the Doxology and the Benediction, which was pronounced by the Lord Bishop of the diocese.

St. James'.—The choir of this church last Friday night presented the Rev. Canon Welch with a silver salver. Dr. Albert Ham made the presentation on behalf of himself and the choir. Dr. Ham expressed deep regret at Canon Welch's impending departure and declared that during the years the Canon had been at St. James' he had endeared himself to all. The united wish of the organist and choir was that Canon Welch might have many years of happiness in the important charge at Wakefield. The Rev. Canon Welch made a brief and touching reply expressive of his sorrow at the severance of the kindly relations that have always existed between himself and Dr. Albert Ham, and all engaged in the musical service of this church.

St. Luke's.—The Rev. H. C. Hunter-Dunn, B.A., of Port Arthur, Ont., assisted in the morning and preached in the evening in this church on last Sunday, choosing for his text the words, "For many be called but few are chosen," St. Matthew 22:14.

Bishop Strachan School.—A memorial tablet which has been placed on the walls of the Assembly Hall of this school to the late G. J. Kingsmill, wife of Mr. R. C. Hodgson, was unveiled on Sunday last. The impressive memorial service was conducted by the Rev. C. A. Seager, the chaplain of the school, assisted by the Rev. F. G. Plummer. This tablet was erected by the pupils and the teachers at the school as a loving tribute to the character and influence of the late Mrs. Hodgson. In 1894 she was the captain of the school and the winner of the Governor-General's medal and subsequently she won the Dickson Scholarship in modern languages at Trinity College, Toronto.

All Saints'.—The Rev. W. J. Southam, the rector of this church, received a painful injury on Wednesday evening of last week. In trying to board a moving street car at the corner of Sherbourne and Gerrard Streets he missed his footing and fell heavily backwards inflicting an ugly cut on his head. The doctor who is in attendance upon him insists on complete rest for some days, and on Sunday last the Rev. W. C. White, B.D., the Bishop-designate of Honan, China, who is an old friend of his, took the full duty at this Church. The Rev. W. J. Southam at latest accounts was progressing very favourably, and he hopes to be able to take up his duty again on Sunday next.

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**Stayner.**—Church of the Good Shepherd.—The Right Rev. Dr. Reeve visited this parish and administered the rite of Confirmation to fourteen candidates, in this church, on the evening of Thursday, June 10th. His Lordship in his two addresses, one to the candidates and the other to the congregation, emphasized strongly the scriptural authority for the rite and the certainty of the gift of the Holy Spirit. He also thought there was danger in building on foundations with one of the chief stones removed, namely, this rite of the laying-on-of-hands. The rector, the Rev. F. E. Farncomb, took the service and presented the candidates, and the Rev. A. C. Miles, Cree-more, read the lessons. After the service many availed themselves of the opportunity of meeting Bishop Reeve at the rectory.

**Wexford.**—St. Jude's.—The annual garden party took place on the 16th inst., under the most favourable auspices. The weather was ideal and there was a large crowd present. A fine musical programme was rendered. The garden party was held in the grounds of the Messrs. Armstrong.

**Clairville.**—Christ Church.—The Rev. Allan P. Kennedy, after an absence of three months through illness, was, on his return to the parish, made the recipient of a beautiful drawing-room table and lamp by the congregation of this church, as a slight token of the love and esteem in which he is held.

### NIAGARA.

**John Phillo DuMoulin, D.D., Bishop, Hamilton, Ont.**

**Hamilton.**—Church of the Ascension.—A very handsome memorial window has been placed in this church and was seen for the first time last Sunday. The window, which was given by Mr. and Mrs. O. S. Clarke in memory of their little daughter, contains the figures of the Guardian Angel and a little child, and is exceedingly appropriate. This window was designed and executed by the N. T. Lyon Glass Company, Limited.

**Hagersville.**—All Saints'.—The Lord Bishop of the diocese confirmed 16 candidates in this church on Sunday evening, June 13th.

**Cuelph.**—St. James'.—The Rev. C. H. Buckland, the rector of this church, was enabled to be present and to take part in the services on Sunday, June 13th. He read the Prayers in the morning and preached in the evening. He is better again in health, and is able to take up a part of his duties again as rector of the parish. His people were very glad to have him with them again, and to find him so much improved in health.

**Riverstown and Farewell.**—The Bishop of the diocese visited this parish for the purpose of administering the rite of Confirmation on Wednesday, May 26th, at three o'clock. The number confirmed was eleven, who were presented by the rector, the Rev. R. J. W. Perry. There was a good attendance. After the solemn rite of the laying-on of hands His Lordship addressed the congregation. It was a most impressive address, and the truths given could not fail to have a lasting impression, especially upon the newly-confirmed.

On Friday evening, 28th, the members of the Church of the Good Shepherd, Riverstown, and St. John's Church, Farewell, together with the W.A. and A.Y.P.A., met in the Town Hall, Farewell, and presented Mr. Perry, their rector, with a

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beautiful gold watch, chain, and locket, and address, as a slight appreciation of his faithful work among them. During his three years of labour here he has always been looked up to as one worthy of honour and respected by all. It was with feelings of deepest regret the people learned of his intention to sever his connection with them. The best wishes of the parish go with him to his new field of work in the West. On Sunday, May 30th, he preached his farewell sermon, when both of the churches were well filled. Mr. E. J. Nurse, student, of Wycliffe College, Toronto, has charge of these churches for the summer.

**Tapleystown.**—The Lord Bishop of the diocese held a Confirmation service in this parish on Thursday, June 10th, when he confirmed ten candidates, and on the following Sunday the newly-confirmed made their first Communion. There were twenty-five communicants in all at this celebration, which is the largest number that has ever made their communion at one service in the history of the parish for a number of years. Even with this number some of the older communicants were absent.

**HURON.**

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

**THE DIOCESAN SYNOD.**

**London.**—Synod week in this city is always a busy one. The extensive powers of the Huron Executive Committee make the meeting of this committee, which falls on Monday of Synod Week, unusually important, and while this committee, at this its last meeting before Synod, is arranging its report for the year then closing, a meeting of the Junior clergy is going on in the adjoining room known as Bishop Cronyn Hall. Some of the appointed speakers were unable to be present, but a very profitable discussion of Sunday School work filled up the afternoon.

At 6 p.m. on Monday evening, the Huron College Alumni met at their annual banquet at the college at which an interesting toast list called forth several stirring speeches concerning the welfare and advancement of the college. The Rev. R. S. W. Howard presided, and introduced the toast of Huron College, which was responded to by the Very Rev. Dean Davis, in the absence of the Rev. Principal Waller. Canon Craig introduced the next toast, "the Huron Alumni," and the Rev. A. Carlisle replied. The next toast, "the Alumni in relation to the world," was introduced by the Rev. C. C. Purton, and called forth an eloquent response from the oldest graduate in active service, the Ven. Archdeacon Hill. The toast of "the college council" was introduced by the Rev. T. G. A. Wright and responded to by the Rev. Wm. Lowe. After the Alumni banquet, the well-known conferences known as "London meetings in Synod week" began. The Rev. Canon Davis presided at the evening conference, and the Rev. R. S. W. Howard read a stirring account of his visit to "the Pan-Anglican Congress." The other delegates to that Congress, the Ven. Archdeacon Richardson, the Rev. Canon Brown, and the Rev. Rural Dean Chadwick, further discussed it, and then the officers for next year were elected, viz.: The Rev. Rural Dean Chadwick (Chairman of first meeting), the Rev. C. C. Purton (Chairman at breakfast), and the Rev. T. G. A. Wright, Secretary, with a committee of twelve to assist them. Next morning the clerical breakfast was held as usual at Friend's Restaurant, the Ven. Archdeacon Hill being in the chair. Rural Dean Wallace read an admirable paper on "The Ordering of Priests," which the clergy requested him to publish. He was followed by the Rev. S. P. Irwin, C. E. Jeakins, and R. B. Evatt, of the Diocese of Michigan. These voluntary meetings before Synod have exerted a deep and salutary influence on the whole week's work.

On Tuesday morning at 10.30 a.m., the official programme of Synod began with morning prayer and Holy Communion, the preacher being the Ven. Archdeacon MacKenzie, of Brantford. He said some plain things to the clergy and laity about Christ's ministry to the poor and needy, and at the outset asked why could not the London choirs be united and a really determined effort made to make the Synod service much more worthy of so important an occasion. We would echo the preacher's question, why should not such a service be the very best that could be arranged? Lay delegates who come to a Synod for the first time would want to come again, if the opening Synod service was everything that it might be.

In the afternoon, Bishop Williams delivered his opening address, and it was a document of very particular interest. He reviewed "the Lambeth Conference," and pointed out the important new step taken respecting Christian union, viz.; the sanction of the Scottish precedent of 1610, offering the Episcopate, as was then done, to Presbyterians and others without reordaining their ministers. He said the last General Synod would be memorable in the Church for three things; (1) the authorization of the Canadian Hymnal, (2) the appointment of a Sunday School Commission, and (3), the establishment of a Canadian diocese with a Canadian Bishop in China. The Bishop commended the Laymen's Missionary Movement to the warm support of the clergy, and announced that the necessary funds had been secured for an additional professor at Huron College, and asked the diocese to endow the college at its approaching jubilee with at least \$50,000. The Bishop endorsed "the three-fifths clause" in the liquor license act, and advocated compensation for those who would suffer by the abolition of the bar. Both these proposals were afterwards endorsed by Synod, although the question of compensation was hotly debated. In view of these debates, the Bishop stated that he would probably never again appoint a committee to report on his charge, preferring to let debatable matter be presented to the Synod or some other way which would not check discussion. Reference was made to the proposed legislation to restrain undue expenditure in church building, and a canon on this subject was afterwards passed requiring the plans, prospects, site, etc., of any proposed church, or parish hall, or parsonage, to be made known to the Executive Committee before the work proceeds. The Bishop condemned betting and gambling unsparingly, and announced that he would hold a visitation of the clergy at some time to be fixed. The Rev. E. C. Jennings brought in a resolution to print a folder with the Evensong service, which aroused much discussion, and met with hearty approval. An important amendment to the Canon on Discipline was made, allowing notice to be served on the offending clergyman by registered letter if he could not be personally served.

The annual Missionary Conference on Wednesday evening was a most inspiring meeting. The Bishop in his robes presided, and four speakers, Mr. R. W. Allin, Secretary of the Laymen's Missionary Movement; Dr. Crawford, a medical missionary from British East Africa; the Rev. Dr. White, the new Bishop-elect for the Canadian diocese in China, and the Rev. Canon Tucker, gave addresses which will be long remembered. Mr. Allin presented the Laymen's Movement in many important aspects—its inspiration, its real grip of the situation, and its continual insistence on personal responsibility. Dr. Crawford, a London boy of whom London is proud, told of the field committed to his care, with 1,000,000 population, and only two stations as yet, his own and that of his brother, the Rev. E. W. Crawford. It lies in British East Africa about 400 miles inland, and fifty miles distant from the equator. The Swahili is the tongue spoken and already a congregation of 400 has been gathered, and a great and far-reaching influence exerted by the medical and missionary work so far done. Dr. Crawford, by request, has chosen 12 more sites as centres for work, and has been asked by the paramount chief of the district to go to one of them, and he appealed earnestly for more workers. Bishop-elect White then told of the open doors in China, and by reference to the map showed his own field and the extraordinary development now in sight for the creation of other dioceses, representing other independent branches of the Anglican Communion. Dr. Tucker's closing address was an animated review of the wonderful history of China, and of the providential events leading up to the appointment of Bishop White, and he made a passionate appeal to the laymen to back up the great venture of faith which the Canadian Church had made. He alluded to the generosity of Hon. S. H. Blake, Mr. John Hamilton, and especially St. Matthew's Church, Quebec, which denied itself of a \$6,000 organ for the sake of China, and his address was a suitable climax to a great programme, and met an immediate response from a representative layman, Mr. W. F. Cockshutt, M.P., who, speaking for the laymen, pledged them to the hearty support of Church extension.

Judge Ermatinger, who is a hearty advocate of church union, brought in a resolution at the Synod expressing approval of the action of the General Synod on the subject. A motion to amend Canon 19 on vestries, and the annual business transacted thereat was referred to the Executive Committee. The report of the A.Y.P.A. Committee informed the church that a topic paper

would be prepared for the coming autumn and winter, and a convention held sometime in the autumn. The committee on interdiocesan reciprocity on beneficiary funds reported through Canon Craig that negotiations with Toronto and Niagara Synods were nearly completed and that Huron Synod stood ready to negotiate reciprocity with any other Synod having beneficiary funds. The Committee on Religious Instruction drew attention to clauses 97 and 98 of the regulation of the Education Department, setting forth the amount of religious instruction in schools now permitted, and made some suggestions for the more effective observance of those regulations which will be brought before the Minister of Education by the Bishop. The Sunday School report, as always, provoked an animated discussion. The confusion of the two Sunday School examinations, one for the diocese and one interdiocesan, will be soon corrected by the new Sunday School Commission, which will have control of all examinations. The third Sunday in October (children's day), was commended to the Synod and allusion was made to the large returns which Presbyterian Sunday Schools secured by the observance of such a day. The Synod, by a considerable majority, expressed itself in favour of meeting next time at some place outside of London, and some members of the Synod believed that certain other towns and cities in the diocese would be ready to invite the Synod to meet there and entertain all its members, laymen as well as clergy. By meeting in another place, it is hoped that many more laymen will attend than ever before. The Rev. D. H. Hind's Canon on fixing assessments for diocesan and missionary purposes, was again before the Synod and was referred to the Executive Committee. A motion to give power to the Dean, in the Bishop's absence, to sign with the Secretary-Treasurer any documents requiring the corporate seal, was also referred. A proposal to appoint a "Tuberculosis Sunday" was after a lively debate withdrawn. The Bishop was requested to call the attention of the Ontario Government to the name "Episcopal Church" and "Episcopalians" applied to Churchmen in Government blue books, and to ask the cabinet to employ the accurate name of the Church in future documents. Some important matters, such as the appointment of auditors, was referred to the Executive Committee. Committees were appointed, votes of thanks passed, and Synod adjourned on Thursday at 6 p.m.

**KEEWATIN.**

**Joseph Lofthouse, D.D., Bishop, Kenora.**

The body of the Ven. Archdeacon Horace David Cooper, M.A., of the Diocese of Keewatin, who was taken suddenly ill while on his way from Dryden, Man., to visit his sons in Toronto, and to meet some old friends attending the Synod, and who died at Port Arthur on Tuesday morning, the 15th inst., arrived at the Union Station in Toronto at 3 o'clock on the following Thursday afternoon. The remains were taken to the undertaking parlors of F. W. Matthews, and thence to the home of Mr. Ernest Cooper, son of the late Archdeacon, at 166 Howland Avenue. The illness was quite sudden and death was ascribed to heart failure. The late Archdeacon Cooper was about seventy-one years of age. He was born at Islington, where his father, the Rev. H. C. Cooper, was rector of St. George's Church. After his graduation he became rector of the Anglican church at Cobourg, afterwards going to Duntroon, and later to Manitoba. His wife died some three years ago, but he is survived by seven sons and two daughters:—W. H., Toronto; Ernest, Toronto; Percy F., Victoria, B.C.; Vivian, Winnipeg, Man.; Stanley and Sextus, Alberta; T. E. S., Australia; Mrs. (Rev.) Frank Beddow, Glasgow, Scotland, and Mrs. Stewart Williams, Winnipeg. Mrs. Williams and Mr. Stanley Cooper are expected here to attend the funeral.

**RUPERT'S LAND.**

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

**Brandon.**—On the occasion of the consecration of the Ven. Archdeacon Harding, D.D., as the Bishop-Coadjutor of the Diocese of Qu'Appelle, he will be presented with a pectoral cross by his old parishioners here as a token of their love and esteem for him.

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### British and Foreign

The beautiful lych-gate, of oak and masonry, built over the South-road entrance to the St. Wilfrid's Churchyard, Haywards Heath, was dedicated lately by the Bishop of Chichester.

In connection with the jubilee celebrations at Wellington College, the King, who was present at the laying of the foundation stone in 1856, lately signified his intention of visiting the College on Speech Day, June 21st.

The members of the Ruri-decanal Chapter of Halifax have presented the Rev. Canon Savage, Vicar of Halifax, and Dean-designate of Lichfield, with four silver candlesticks in recognition of his unflinching kindness to the clergy.

The Ven. the Archdeacon of Gloucester recently dedicated a lych-gate at Down Hatterley Church, which has been erected by the widow and family of the late Canon Henry Maddy—who was for 51 years rector of that parish.

On Monday, May 24, Victoria Day, the Bishop of Barking held a Confirmation service in the little Norman Church at Corringham, two miles from Stanford-le-Hope, this being probably the first Confirmation service held in that church.

The Archbishop of York preached twice at Holy Trinity, Hull, on a recent Sunday. In the afternoon he addressed a congregation of 2,000 members of the Boys' Brigade. It is interesting to note that the Lesson at the service was read by a Presbyterian minister, the Rev. J. G. Train.

The old Parochial Hall of Carlow, which had been some time surrendered and offered for sale, has been purchased for the parish by Mr. J. C. Deighton, who proposes to put it in proper repair and provide all that is necessary at his own expense. He intends it to be a memorial of his parents and a sister.

The Bishop of Exeter has unveiled at Bradfield College chapel a large stained-glass east window and two mosaic tablets, which have been erected at a cost of nearly £500 by old Bradfield boys to mark the founder's centenary and the jubilee of the conveyance of the deed of trust.

An altar service book and one for the Litany Desk, handsomely bound in red morocco, were recently placed as memorials in the Church of the Advent, Louisville. Also a copy of the limited edition de luxe of the Standard Book of Common Prayer, bound in white vellum with gold lettering, which had been at one time presented to Bishop Dudley.

The Ven. Archdeacon Kaye, of Lincoln, who is well over 80 years of age has recently been holding his visitation in various centres of the diocese. Speaking at Boston, he said that he believed that he was well able to perform his duties as well now as at any time during his prolonged connection with his present office. The Ven. the Archdeacon of Northampton, Bishop Thicknesse, is also over 80 years of age, and despite this fact, delivered a remarkably vigorous charge at Towcaster lately.

A curious instance of the close association between the Episcopal and judicial benches is, says a correspondent of the "Daily Telegraph," furnished by the elevation of Canon Henry Henn to the Suffragan-Bishopric of Burnley. His father, the late Mr. Thomas Rice Henn, K.C., Recorder of Galway, was an Irish County Court judge for nearly forty years from 1859 till his resignation in 1898. His grandfather, William Henn, and his great-grandfather, another William Henn, were both Masters in Chancery, and his great-grand-grandfather, Mr. Justice Henn, was a judge of the Irish Court of King's Bench. The eldest brother of

the Bishop-designate is an Irish resident magistrate; his maternal grandfather was the Right Hon. Francis Blackburne, successively Master of the Rolls, Lord Chief Justice, Lord Chancellor, and subsequently Lord Justice of Appeal, and for the second time Lord Chancellor of Ireland; and Lord Collins, the Lord of Appeal in Ordinary is his first cousin.

Amongst the relics which are preserved by Trinity Church, New Rochelle, N.Y., whose bi-centenary has just been celebrated, is a quaint bell which is believed to be one of the oldest in the United States. It is dated 1706, and was given by Sir Henry Ashurst of London to the French (Huguenot) Church of St. Esprit in the city of New York, which church, after building another edifice on Twenty-second Street, gave the bell to the church in New Rochelle. Amongst other keepsakes is the Communion plate, which is the gift of Good Queen Anne, as also two small chalices given by the Davenport family, of Davenport Neck. The Holy Table, given by Aman Guion in 1710, is preserved in the vestry, and in recent years there have been given to the church a marble altar and reredos in memory of the late J. C. Fisher, once a vestry man. In the house of Miss Davenport, of Davenport Neck, there is still preserved in excellent condition, the small alabaster font which was used by the Huguenots in their first church.

The Rev. G. H. Gray, Vicar of Ticehurst, and Mrs. Gray, were lately presented with a handsome testimonial by the Rev. A. J. Galpin, headmaster of the King's School, on behalf of Canterbury friends, in the Cathedral library on the 17th inst. The presentation consisted of a cheque for one hundred guineas, a silver tea and coffee set, and a case of silver spoons. Mr. Gray, in acknowledging the gift, alluded to the twenty-five happy years he had worked in Canterbury as Minor Canon and Sacrist of the Cathedral, and to the changes that had taken place on the staff during that period. The Bishop of Dover subsequently, in a happy speech, referred to Mr. Gray's abilities as an organist of many great Cathedral functions, notably the services in connection with the Lambeth Conferences, and wished him and his wife every success and happiness in their new parish.

The window of two lights recently placed in the Chapter House of Lincoln Cathedral as a permanent memorial to the late Canon Overton, contains subjects illustrating the history of the Cathedral in the 17th century, arranged in six panels:—(1) James I., during his visit to the city of Lincoln, in 1617, attending the Cathedral service in full state, received by the Bishop (Richard Neile), and the Dean (Roger Parker). (2) The havoc wrought in the cathedral by Lord

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Manchester's troop of Parliamentarian soldiers in 1644. (3) The Mayor of Lincoln, Original Peart, interceding with Oliver Cromwell on behalf of the cathedral. (4) Robert Sanderson, enthroned Bishop of Lincoln, 1660. (5) Dean Honeywood and Sir Christopher Wren with the plan of the new library. (6) Visit of William III. to the cathedral in 1695, received by Bishop Gardiner and Dean Fuller. The inscription at the foot of the window, is in Latin. A window to the same gentleman, has also been placed in Louth Parish Church, illustrating scenes in the life of Jacob. The late Canon Overton was born at South.

**Children's Department.**

**THE MITE.**

It was so small a Mite, so new a comer to this woeful world, that it had not learned to ponder matters for itself, or to wonder what befell little girl babies in other homes; whether, for instance, in the nursery



**ONTARIO.**

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THE GOVERNMENT OF THE PROVINCE OF ONTARIO, under the authority of Chapter 8, of the Statutes of Ontario, 1909, invites subscriptions from the public for a loan of \$3,500,000 on bonds of the Province of Ontario, or "Ontario Government Stock."

The bonds will be dated 1st June, 1909, and payable on the 1st June, 1939, in denominations of \$1,000 each, with coupons attached for interest at the rate of four per cent. per annum, payable half-yearly on the 1st June and 1st December in each year at the office of Provincial Treasurer, Toronto, or at the offices of the Bank of Montreal, in Montreal, Canada, and in New York N.Y. at the holder's option. Bonds will be made payable to bearer, and on request will be registered in the office of the provincial Treasurer and endorsed as payable only to the order of certain persons or corporations, and on request of holders will be exchanged for "Ontario Government Stock" at any time.

"Ontario Government Stock" will bear interest from the 1st day of June, 1909, principal payable on the 1st day of June, 1939, and interest at the rate of four per cent. per annum will be paid half-yearly by cheque on the 1st day of June and 1st day of December in each year. "Ontario Government Stock", may be subscribed for in sums of \$50 or multiples thereof and will be transferable in the books of the Treasury Department only by the holder or his attorney in similar manner to transfers of bank stock.

The issue price during the month of June, 1909, will be 102 for each \$100, and after the 30th day of June, 1909 the issue price will be 102 and interest accrued from the 1st June, 1909.

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Treasury Department, Parliament Buildings, Toronto, 3rd June, 1909.

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over the way, where the night-light winked in friendly fashion to her own night-light it was the custom for father to do the tucking-up on one night and mother on the next?

In the Mite's home this is what happened, and so it became, for her, supremely right. Never once, since she was old enough to remember, had they ever come together, not even on Sunday, when father was at home all day. Nurse, whose memory could go further back, might have told of a time in the Mite's tender infancy when they had run upstairs hand in hand and whispered foolish nothings over the cradle, planning the Mite's future, giving her a lover, and playing at their own love story over again that they might the better conduct hers. But nurse said nothing, and the other servants only whispered amongst themselves when from the silent dinner-table she would rise with a stiff rustle of her skirts and a high-held chin and leave the room, or he, with an assumption of carelessness, would look at his watch and put down his unlit cigar. He always opened the door for her with punctilious courtesy, but if her heart fluttered he did not know it; when it was his turn to slip away, she practiced an indifferent carelessness, though his every footfall on the stair was a new pain.

To the Mite, whose restless nights held many wakeful hours, the coming of each was an equal joy. Father's strong arms were made for rest when one was very tired, but mother could sing lullabies that soothed the pain to sleep, and made the Mite think herself a little bird singing in the tree tops, keeping time to the music of the wind. So she loved them both, and to each would prattle of the other, all innocent of the constrained eagerness with which they listened. Nothing but love had wrapped the Mite's suffering life, and how was she to guess of discord and bitterness, of pride that would not say "forgive!"

It was his turn one night, and she, glancing out of the window that he might think her unconcerned at his going, saw, framed as in a picture, the baby over the way brought down to exhibit the latest accomplishment. For though the Mite had never walked a step, and when she took the air lay in a spinal carriage, this other babe, a year later come to earth, could make the hazardous journey now from kneeling father to kneeling mother with scarce a stumble, her own gurgle of laughter joining in the applause. The mother of the Mite looked, and her heart was torn as she saw the parents' hands reach out and clasp, making a wall of love in which the little one stood secure. Ah, why was God so cruel as to give them all—love that had never waned, a child who had never ailed for an hour?

She drew the blind in a passionate jealousy that would not let her look for another moment at the pretty picture, and with an impulse she was unable to resist she crept softly upstairs, holding her rustling skirts

high that they might not betray her. For the Mite's ears were generally swift to hear that silken swish and to cry "Mummie!" in her eager, weak little voice. But this was not Mummie's night, and the Mite and Daddy were too busy to listen for unexpected sounds.

Through the door, which was ajar, she could see them every time they came back to the square of carpet, which was the island, from the blue felt surrounding, which was the sea. The Mite knew nothing of the sea except that it was like the sky, where the little white clouds were ships that sailed to the haven of the West, and all the voyaging she was ever to know was done in her father's arms. She was in them now, her scarlet flannel night-gown tucked round her feet and the Shetland shawl pinned across her chest; the watcher by the door saw this—and knew that no woman could have been more deft or thoughtful; saw, too, how tenderly the Mite was held so that her suffering little body was supported, and ached for the lost day when she, too, had gone to those strong arms for all her comfort.

"Is the Mite quite comfy?" she heard his whisper.

"Boo'ful," said the Mite, very precocious in her talk.

"Then if her toes aren't cold we'll cross to the island again before the stars come out to tell little women to go to sleep. For the stars are God's night-lights set to keep watch in the sky while bairns are dreaming."

She turned away with tear-blinded eyes; they were so happy without her. "He was mine once, but he only cares for the Mite now!"

So, going unsteadily, unseeingly and yet softly, she heard a voice, sounding from a room near at hand, lifted in condemnation of herself.

"The child is dying, as anyone can see. It's God's judgment on her for her pride and temper, breaking the heart and spoiling the life of the best husband woman ever had."

\* \* \* \* \*

Everyone else had known so long ago, that the little pilgrimage must soon be over, only she had never guessed. He had known; she saw it in the selfless love with which he looked down upon the dying child between them, and her heart cried out that her punishment was too great! For here was their watch shared at last, and he had no pity for her. She stood altogether overwhelmed, blinded with the tears that blotted out the eager little face upon the pillow. For with a last flicker of the fire of life the Mite knew that a wondrous thing had happened, and in some bright dream yesterday and to-day had become one, and father and mother had come together to tuck her up!

Each held a little hand, and with her baby laugh, how faint and feeble yet how triumphant! the Mite drew and drew until those other hands met upon her heart.

And she, looking up through the rain of her despair, saw in the eyes that met hers no condemnation, but only love and pity.

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So the Mite, whose angel beheld the Father's face, came to earth as His messenger, and went home again, her mission ended. In later years there were other happy, healthy children in that nursery, though none ever slept in the Mite's white bed, and not one ever filled the shrine sacred to her in her parents' hearts.—Marcus Hall.

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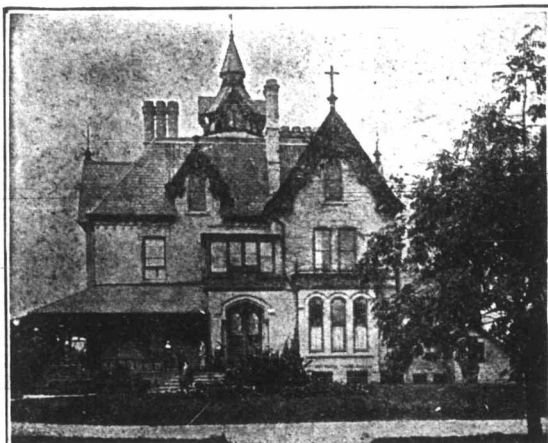
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