

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, JULY 29th, 1909.

No. 30

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August 1st—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.
August 8—Ninth Sunday after Trinity
Morning—1 Kings 10, 10 to 25; Rom. 8 to 18.
Evening—1 Kings 11, 10 to 15; or 11, 10 to 26; Mat. 21, 1 to 23.
August 15—Tenth Sunday after Trinity.
Morning—1 Kings 12, Rom 12
Evening—1 Kings 13; or 17, Mat. 24, 29.
August 22—Eleventh Sunday after Trinity
Morning—1 Kings 18; Rom 12.
Evening—1 Kings 19; or 21; Mat. 27, 27 to 57

Appropriate Hymns for Eighth, Ninth, Tenth and Eleventh 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.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 390, 447.
Offertory: 227, 265, 268, 298.
Children's Hymns: 228, 330, 338, 339.
General: 275, 290, 447, 633.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 514, 518.
Children's Hymns: 26, 271, 334, 336.
General: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 445.
Offertory: 218, 258, 441, 442.
Children's Hymns: 213, 339, 438, 446.
General: 4, 226, 439, 447.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 325, 519.
Processional: 34, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 338, 340, 569.
General: 7, 36, 288, 294.

THE EIGHTH SUNDAY AFTER TRINITY.

The interest of the Old Testament stories lies in their parallelism with the events of our day. The outward form and fashion change with the passing years, but the principles and ambitions remain the same. This is illustrated in the spiritual realm. It is hard to invent a new sin or to imagine a novel difficulty set in the road to life. The oldest sin is faithlessness. Adam believed the Tempter rather than God. That is to say he gave in to temptation as it faced him rather than fight it out. And that was the sin of Moses when at Kibroth-Hattavah, he was angered at the demands of the people for some variety in their food. Their present difficulties overshadowed the sorrows of Egypt; they thought only of the good things which must have been few and far between. The faithlessness of Moses brought from God a question which we need to keep before us at all times: "Is the Lord's hand waxed short?" The Church at this present time bids us meditate upon the power of God. See the Collect for last Sunday. "Lord of all power and might." And the Collect for to-day speaks of His "never-failing providence." The providence of God never fails because He is Omnipotent. The shortening of the arm of the Lord is to imply a limitation to His powers, and, therefore, the superior strength of the limiting agency. Here then is the height of faithlessness! To falter in a good purpose because God does not remove the perplexities, to despair of the salvation of one whose way seems most inconsistent, to be inactive in righteousness because Satan and his host are active in malice and wickedness, these really constitute acts of unbelief in God. God has revealed Himself as Omni-

We are now taking our Annual Holidays, therefore the next issue will be August 19th.

potent. The Father asks the question: "Is the Lord's hand waxed short?" The Son says: "All power is given unto Me in Heaven and on earth." And He also asks the question which implies His Omnipotence: "Which of you convinceth me of sin?" And the Holy Spirit daily manifests His power in the sanctification of men. Discouragements are temptations. We have lost our grip of things, we are standing still. We lose faith in our cause and in ourselves and presently we are in a state of inactivity. Rather use our discouragements, as opportunities to throw ourselves more unreservedly upon the never-failing providence of God. God does not remove perplexities or temptations. But He does show us the way in which we should go, and He will give us power and grace to overcome all our temptations. That is why St. James writes in his Epistle these words: "Count it all joy, my brethren; when ye fall into manifold temptations." Thus as we meditate upon the never-failing providence of God, and the spiritual progress which that providence makes possible for us even in the midst of perplexities and temptations, we become truly optimistic and exclaim with the poet:

"God's in His Heaven,
All's well with the world!"

We are optimistic because we have faith in ourselves and in God. Good is bound to prevail inasmuch as good which is not in arms now against sin is but a name.

Christian Science and Sin.

A well informed and able writer on "The Faith and Works of Christian Science," who has evidently made a careful and thorough study of this extraordinary cult, after considering the efforts of its advocates to explain away sin, says: "That is what comes of deifying man at God's expense." This comment aptly applies to others than "Christian Scientists," so-called. There are only too many people who call themselves Christians and who are really Pantheists. The writer thus contrasts the Christian Science view of suffering and pain with the actual and recorded experience of our blessed Lord. "Here in this unwholesome terror and loathing of pain and death you see Christian Science, at last, naked. We are not to think of death; we are to deny pain. . . . The scientific explanation of the Passion is that suffering is an error of sinful sense which Truth destroys. The agony in the Garden, the scourging, the torture of the Crucifixion, were errors of His sinful sense. They did not hurt much. He was thinking of something else all the time." The writer from a wide knowledge of medicine shows that little reliance can be placed on the vague statements of cures and proves by very many cases that "Christian Science" treatment has lamentably failed. He uses strong indignant language when referring to children being brought under the baleful influence of religious theory: "For God's sake leave the children alone. It doesn't matter with grown-up people; they can believe what they like about good and evil, and germs and things. But they take the children; they take the children to these services. Why can't they leave the children out of it? . . . Is it fair to tell a child that pain is not real? I cannot imagine sharper grief than for a mother to lose her child that way. 'Oh! mother, mother, you told me God would not let me be hurt; and oh! mother, He has dreadfully!'"

Plymouth Brethren.

We have sometimes wondered why so many Churchmen and Churchwomen are swept into the net of Plymouth Brethrenism, and we are convinced that the attention of Church people ought to be directed, from time to time, to the grave issues at stake in such cases. The Churchman, taught by God's Word, remembers that Christ preached "The Gospel of the Kingdom" (Matt. 4:23). Even when His tongue was silent on the Cross, the world could read the same Gospel on the Cross, "Jesus of Nazareth, King of the Jews," and it was the thought of "the Kingdom" that won the dying thief. "Lord remember me when Thou comest into Thy Kingdom." And after Christ rose He was still preaching the same Gospel (Acts 1:3), and taught us to pray every day for the spread of the Kingdom, "Thy Kingdom Come." What then is this Kingdom? Has it come? Is it here? Plymouth Brethren, Christadelphians, etc., deny any visible kingdom; but the student of God's Word remembers that "the Kingdom" was to be not only internal, like leaven, but visible, like the mustard tree. The Church of Christ is "the Kingdom" referred to, for it has the four marks of every kingdom, viz., a King, laws, officers and soldiers, etc. The Plymouth Brother denies that the Church is "the Kingdom," and says that it will come with the coming of Christ. But St. Paul says Christ is reigning now (I. Cor. 15:25), and the early Church knew that Christ was reigning in power (Mark 16:20), and that the Church of Christ is the Kingdom in which He reigns on earth. It has come to those who know and follow Christ, and yet we pray, "Thy kingdom come" to other men, for we believe in a Catholic Church big enough to take in every nation, tribe and

19, 1909.

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tongue. The Churchman is swept into the Plymouth brother's net, because he does not read his Bible and accept the Gospel which Jesus preached.

The "Holy Catholic Church."

At the anniversary services, held recently at All Saints' Church, Margaret Street, London, the Rev. A. H. Stanton, of St. Alban's, Holborn, in the course of an impressive sermon had this to say on the true name of the Church: "I believe in the Holy Ghost, the Holy Catholic Church"—not Anglican, but Catholic. I read in a Roman Catholic review the other day that the word Anglican was, both from a religious significance and philologically, quite inconsistent with Catholic. You could not say Anglican Catholic. I think that is true. But what about Roman? It is the same thing. 'I believe in the Holy Ghost, the Holy Catholic Church;' and if you have been baptized you have never been taught that you are baptized into the Roman, or the Anglican, or the Greek, but into the Catholic Church, into Christ. What is the Church of my baptism? Christ's Church; no other. There is neither Jew nor Greek, bond or free, male or female, but you are all one in Christ Jesus. Fear not, little flock, it is your Father's good pleasure to give you the kingdom built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Head Cornerstone. You are not strangers or sojourners. Is that a good enough Church for you? As you sit here and listen to me, do you feel the bottom in all the depths, and the shiftings of the tides of the varying thoughts of men, and the storms about you—do you feel the bottom? Are you resting upon the Saviour?" Why is it that some Christian Churchmen fail to realize the only true name of their Church? There is only one true Church. They from childhood—times without number—have with their lips professed their belief in it. Why not confirm that profession with an absolute conviction and rest there?

Roads from Rome.

In referring recently in the course of our notes to the article by George Tyrell, the ex-communicated Jesuit priest, on the impossibility of stopping thought we wished for room to cite a modern and interesting instance. Giorgio Bartoli is now about forty-three years of age, and passed through the Jesuit Seminaries. He was sent to Scutari and afterwards to India to teach science and literature, and while there increased his knowledge of languages to seven or eight. Through his health failing he was recalled from India in 1900, and was appointed to a British Chaplaincy at Alexandria in Egypt for a short time, and then he was placed on the staff of the Papal organ *La Civiltà Cattolica* in Rome, and for five years was its editor. He, it is said, made a complete study of the Papal claims and satisfied himself that fraud entered into the Roman arguments—forged decretals, interpolations in St. Cyprian, the profession of Pope Hormida, etc., as a result he left the Roman Church and the Jesuit Society about a year ago without having ever read a Protestant controversial book. He has joined the Waldensian Church, has lectured, and published a work on religion in Italy, and has written another on the Papal claims, including the controversy between Bishop Gore, of Birmingham, and Dom John Chapman, which is to be published in the Fall.

Play Grounds for Children.

We are glad that an increased interest is being taken in this matter. The children of rich people have at command an abundance of means of recreation. All the healthy outdoor games, in winter and summer alike, are readily available to the youth for whom wealth and social position have paved the way. It is far otherwise with the children of the poor. In a spacious democratic country like Canada it should not be hard in village,

town or city to provide, at the public expense, open air playgrounds free to all children, where the only condition imposed should be good behaviour. Such play grounds would prove an excellent investment to the community. They would materially help to gladden the spirits, strengthen the bodies and improve the manners of the lads and lasses who avail themselves of them. Wholesome, healthful recreation, under good influences, could not fail to improve the character as well as the health and spirits of our young people. By all means let us have free play grounds for our children.

Exercise A Duty.

As these bright summer days pass by Nature seems to invite one out of doors. Whether on water or land, we are urged to avail ourselves of the many and varied means of taking exercise, especially open to us when weather conditions are favourable. Most people avail themselves of these opportunities for healthful recreation. But under less favourable conditions we are inclined to demur at the seeming inconvenience of taking exercise. However we may look at it, there can be no doubt that far better than occasional exercise is the fixed habit of taking a certain amount, even though at times that amount be small, of exercise for health, each day of our lives. As to the form of it, and the daily time allotted, each individual must be his own judge. But if he wants a fresh mind, a vigorous body, buoyant spirits and a prolonged and cheerful life habitual recreative exercise is a necessary means to that most desirable end.

Character and Conduct.

All through the ages we have the one essential to do justly, to love mercy, to walk humbly with God, stated and restated, so as to attract readers and force their attention and influence their behaviour. Here are two. St. Benedict's definition. To love purity, to hate nobody, to have neither jealousy nor envy, to dislike discord and flee from pride, daily to fulfil in action the Commandments of God. St. Augustine. In this world there are two forms of love, the love of God that means denial of self and the love of self that means denial of God. These are condensed statements to which we may add the carefully written convictions of John Sheepshanks, the present Bishop of Norwich, a man of much experience, who has published an account of the early life in a Bishop in the rough. I have noticed in many lands, among various nationalities and creeds, that if people have a good sound conscience, and try genuinely and heartily to act up to what they believe they become nice and good people, exhibiting virtues and attractive qualities, even though their code of belief be deficient, and even in some respects quite erroneous. People of a defective and even partially erroneous creed often put to shame those whose creed is richer and fuller, and even truer, because they are endeavouring more earnestly and conscientiously to shape their lives by what they believe or profess to believe. The good seeds may be scattered abundantly upon their soil, but there are no fruits worth speaking of, because there is no depth of earth. But where there is the proper soil, the honest and good heart, only a few seeds, and those not of the best quality, will bring forth undoubted fruit.

"Prayer—All Seated with Bowed Heads."

We quote this direction from a well-known service book for Sunday Schools. We have often heard Mission preachers and evangelists, not of the Church of England, asking the people present to "bow their heads" in prayer, and this unhappy custom seems to be gaining ground, for not only is it informally introduced at evangelistic meetings, but it is, as we see, deliberately inserted in manuals for public worship. The attentive Bible-reader knows there are two attitudes for prayer

sanctioned by Scripture, viz., standing and kneeling, both of which are reverent and well suited for a solemn approach to the Throne of Grace. But when an assembly of professed worshippers do their praying "with bowed heads," it seems not only unscriptural but lazy, slovenly and irreverent. Not so do we approach earthly sovereigns for favours, and shall we give less homage to the King of kings. The example of Jesus Christ ought to be conclusive to the reverent mind. If any one had a right to stand upright in His Divine Father's presence it was He. If any one could take liberties with God and do his praying "with bowed head" surely Christ might do it. But when He, the holy sinless Son of God "kneeled down" (Luke 22:41) that ought to be sufficient for any devout worshipper. Not only did Jesus kneel, but it is expressly recorded that David, Solomon, Ezra, Stephen, Peter, Paul, etc., kneeled and with such examples, the Churchman ought to frown on all short-cuts in worship and pray "meekly kneeling upon his knees."

Summer Tourists.

The following apt words of the late Donald Sage MacKay ought to be laid to heart by every summer tourist. "Think of the country minister to whom your coming, your gifts and your attendance will be like a rift of sunlight in his lonely pastorate. Think of the struggle through the dark winter months and the discouragements which so often beset the country ministry. Do not make that burden heavier by letting him see you drive past when you might be and ought to be worshipping in that quiet country temple among the hills." The tourist ought to make it a point of conscience to be regular at public worship, not only to encourage the minister of the parish, but to bear witness that the same God rules over summer resorts and summer months as reigns in other times and places.

Not Creeds but Deeds.

Bishop Gore in his delightful little treatise, "The Creed of the Christian," takes pains at the outset to discredit and refute the denunciations of dogma that are so commonly uttered by popular preachers found in magazine articles. "Not Creeds but Deeds" is one way of expressing this common denunciation. Bishop Gore declares we need a nineteenth-century Socrates who would put a few plain questions to these glib-tongued orators and ready writers. What is a dogma? Did the early Christians frown on it? Did not dogma hold a foremost place in their life, as Acts 2:42 shows? No society of men can get along without dogma, for it is simply the acceptance of the truths and principles they agree on. The statement in the Declaration of Independence that "all men are born free and equal" is dogma. It may be true or false, acceptable or offensive to others: but it is dogma or it would not be there. So the truth of the fatherhood of God—commonly thought to be undogmatic—is the accepted dogma of all who look up to a common Father. We would recommend to those who are fond of denouncing creeds a diligent perusal of the first twenty-five pages of Bishop Gore's little book above referred to.

The Force of Habit.

Did men fully realize with what strength the bonds of habit bind them they would the more readily be careful as to their formation. It is for instance easy to acquire a habit of light speaking on subjects that lend themselves to humorous suggestions of doubtful morality, but it is very hard to overcome such a habit when once formed. "First, keep your soul pure," says an able preacher. "Nothing can compensate you for the loss of that purity. Not all the wealth of knowledge, not all the skill of a trained intellect, not all the delicacy of a refined taste can give you what is promised to purity alone. The time will come when

you will want to see God; and if now you first listen and then welcome and then look for all that turn God's gifts into the Devil's poison, you may perhaps never be swept into doing the accursed thing, or betrayed into saying the foul word, but you will find some day that your mind cannot see the visions of God's truth or dream the dreams of God's purpose which you would give the world to be able to realise, and all because you have let your mind dwell upon the unclean, and it is only the pure in heart who shall see God."

Christianity and Buddhism.

Not long ago a cartoon appeared in an influential Japanese newspaper intended to represent in contrast Buddhism and Christianity. A missionary in Tokyo has given the following description of it and interpretation of its meaning to the awakening Japanese: "There were representations of two congregations—one Buddhist and the other Christian. In the former the preacher was aged; so likewise the congregation. Both were clothed in old-fashioned kimonos, and were seated in old Japanese style. The bent backs and downcast eyes and the submissive attitude of the congregation are suggestive of Buddhism and of old Japan. In the latter picture the preacher is young, and stands erect, his gesture representing energy and conviction. The congregation consists of young people dressed in up-to-date clothing. They are sitting erect, with eyes fastened on the preacher. An air of expectancy and hope pervades the picture. In this cartoon, appearing in the ordinary columns of so prominent a newspaper, we have a view of contemporary Buddhism and Christianity through Japanese eyes. The day is approaching, in Tokyo at least, when it will be a question of Christianity or no religion at all."

"NOVELS THAT LEAVE A BAD TASTE IN YOUR MOUTH."

We heard the above expression recently used, in connection with a certain class of society novel, popular on both sides of the Atlantic. It is, we think, a very apt one, and just exactly hits off the impression produced on the "plain" unsophisticated man or woman. There are many things pleasant in the eating which leave a bad taste behind them. You enjoy them while you are consuming them, but almost as soon as you have finished you regret having partaken of them. So it is with so many of these clever, exceedingly well written "society" novels. You read them and enjoy them, and when you are through with them you feel that your time has been worse than wasted. You feel that you have insensibly contracted certain low ideas about human nature, and your moral standards have to a certain extent suffered, the dividing lines have been blurred, your finer sense of right and wrong has been blunted. You may recover your moral poise later on, but for the time it is undeniable that you are not what you were before you read the book. In spite of yourself, and possibly to your own secret regret, you do not see things exactly as you did before, and some issues, once clear cut and unmistakable have become confused. The authors of these decadent novels on both sides of the Atlantic are, it is to be devoutly hoped, with all their cleverness, mistaken in their estimate of modern English and American society. It is incredible to us that things should be as they are represented in such stories, for instance, as Mr. Benson's or Mrs. Edith Wharton's. The conditions represented in these books, and in others of the same character as obtaining generally in the higher ranks of English and American Society are frankly disgusting, but they are drawn with such skill and consummate art, and with such delicacy of touch that they fascinate while they repel. Thus their

subtle and insidious influence for evil even upon the maturest and best balanced minds, and their inevitably demoralizing effect upon the immature. That these books, however, at all events as far as English "society" goes, are faithful and impartial representations of things as they are, and not merely representations of certain phases of "high life," we cannot bring ourselves to believe, and we are strengthened in this opinion by the tone of Mrs. Humphrey Ward's novels, which deal with exactly the same class of people. Admittedly the foremost society novelist in the English-speaking world to-day, her pictures of English life and manners give a very different impression to those produced by these other writers of lesser note on the same subject. We cannot regard the tendency, therefore, as otherwise than a morbid propensity which induces a writer to dwell on certain decadent phases of society to the almost entire exclusion of its better aspects. And this is just exactly what these writers do. They are emphatically muck-rakers. To read them you would think that English and American Society (with a big "S") as a whole was utterly given over to the grossest kind of evil living, that virtue and decency of the most rudimentary kind was the exception. And they are pervaded by a cheap cynicism, a shallow flippancy and a superficial self-conscious jauntness of tone that absolutely neutralizes any salutary effect that might be aroused. They seem to say: "All this is bad enough, but after all what does it signify, there's no use getting excited about it." Honest indignation in the reader is deprecated and stifled. A realistic exposure of the vices of Society, it is conceivable, might be accomplished in such a way as to be really beneficial. But these novels give one the impression of, if not exactly condoning or palliating, ignoring the enormity of the vice they portray. They seem to accept the situation as an inevitable condition, over which they find it impossible to work up any righteous indignation. They adopt an attitude of cool and impersonal detachment, and the reader is insensibly affected by it, and finds himself drifting towards the same standpoint. The peculiar standpoint of those writers it is hard, almost impossible, to describe in words. But our readers, we feel confident, will understand the point we are trying to make, as to the injurious effect of such books, which depict vice in such a tolerant and detached spirit. We utterly decline, however, to accept these works as truly descriptive of English Society as a whole, despite their undeniable cleverness.

THE VICTORIANS AND THEIR SUCCESSORS

With Meredith closed undoubtedly an era in the history of English literature, the golden Victorian age, the like of which it is very improbable our immediate descendants will see, whatever may be in store for our remote posterity. He has been well called the "last of the Victorians," the last of that band, one almost might say army, of illustrious men, who from, say the early thirties until the last two decades of the nineteenth century filled the world with renown of England's many sided talent and genius. To a man of mature age the Nineteenth Century is the age of heroic figures. There were, indeed, "giants in the earth in those days." To such it seems only yesterday, when there were living in the full exercise of their great powers, the men upon whose utterances the whole world hung, and whose personality was an acknowledged factor in the affairs of mankind, when we still had with us the great poets, statesmen, novelists, divines, explorers, "captains of industry," essayists, scientists and historians, who have now alas! passed without one exception into the Beyond, when we had among us in the flesh, Tennyson, and Browning; Gladstone, Russell, Palmerston, Bright, Salisbury; Spurgeon, Liddon, Manning, Newman, Farrar; Dickens,

Thackeray, Geo. Elliot, Charles Reade, Livingstone, Stanley, Baker; M. Arnold, Ruskin, Carlyle; Huxley, Darwin, Tyndal Spencer; Green, Freeman, Froude, Lecky and McAulay; Tenniel Millais, Landseer. Here is a representative list of some thirty-four "front rank" men, to which might be substantially added everyone of whom has passed away. And who is there to-day to take their place? In poetry we have a multitude, which no man can number, of excellent versifiers, masters of the technique of their art of whom perhaps half a dozen may in some sense merit the name of poet, but hardly one of whom as yet has accomplished anything which as far as can be seen will permanently enrich our literature; of clever politicians we have an abundance, but for the commanding figures of a generation ago we look in vain; we have an ever increasing host of able and acceptable story writers but time only will reveal their final place in our literature, the day of the classic novel apparently closed with Stevenson; of exceptionally able essayists we have a goodly store but where are the successors of Carlyle and Ruskin,—and so we might go on. It may be, of course, as urged by some, that the apparent lack of great men is simply due to the immense advance during the past generation in education and general efficiency, and that the leaders of bygone days owed their commanding position to their isolation as a solitary peak is always more imposing than one of a group. But we hardly think so. Conditions in those days were more favourable to the development of individuality and character, and it is this which constitutes real greatness. It is the lack of this individuality, except in a few rare cases, which so unfavourably differentiates the men of to-day from their predecessors of the Victorian era. There is no doubt a kind of surface "originality" that is common enough to-day. But it is of a cheap and commonplace character, and there is an underlying sameness about it that robs it of all true distinction. There is a rage for "originality" that has destroyed all true originality, just as there is a rage for realism and "naturalness" that has destroyed true naturalness. It would seem as if the self-consciousness, so characteristic of the age, is fatal to true greatness, i.e., to the development of personality. Everybody to-day is "playing a part," for the whole world is a limelighted stage. It may be that we have seen the last of our really great men. If so the Victorian age will live in history as on the whole, the Elizabethan not excepted, the most remarkable in the annals of our race. The passing of great men, however, by no means involves race deterioration as a whole. Possibly quite the opposite.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator desires to say one other word in regard to the policy of the Board of Management. He wants to make it quite clear that he is not pursuing any individual or set of individuals but he is attempting to place responsibility where it belongs, on the whole Board. It is the Board that is responsible for the missionary policy of the Church, and not subordinate committees or officers. A Board of Management is expected to manage and not to look on and complain that someone else is managing for them. If the policy of the Board at any time seems to need revision surely the power is at hand to effect it. There is no mysterious overruling Fate that negatives their wishes. The Church has a right, therefore, to hold its representatives responsible for the missionary policy that is pursued in its name.

We noticed the following despatch in a daily paper recently which will be of interest to our readers at this time. "In the Lower House of the Convocation of Canterbury it was decided that the

Athanasian Creed be retained in the Prayer Book without the existing rubric. The following is the text of the resolution that the Quicunque Vult should be retained in the Prayer Book without the existing rubric and that provision be made for the Liturgical use of a form of the Quicunque Vult without the warning clauses and that it be referred to the committee to say how this may best be done." The despatch seems to indicate that this resolution was adopted by Convocation and, therefore, expresses the views of a very large and influential section of the English Church upon the subject. To many this will be a very convincing argument in favour of some change. We have already called attention to the very peculiar position the Canadian Church will be in if revision in England precedes revision in Canada. Our revision will have been effected for us and according to the despatch already quoted it would seem that we will be no longer bound to use the Athanasian Creed and presumably we shall not have a single word to say about it. The problem of revision is squarely before the Church in Canada and the question, what shall we do with the Athanasian Creed is one of many very serious and urgent considerations that will have to be faced. We can't slur these things over. We can't go on and say leave it as it is and we will continue to ignore it. That would not be worthy of men to whom the destiny of the Church is entrusted. Mr. Roberts and "A Working Man" declare their affection for this Creed and the help it has been to them. Others in abundance can possibly be found who would express themselves in a similar tenor. For all such we must have the greatest consideration and respect. On the other hand he must be blind, indeed, who cannot see that this Creed is a serious offence and stumbling block to many who really try to do and believe what is right and true. The only evidence we will present in favour of this view is the action of the Church itself under a sense of solemn responsibility for the spiritual welfare of its children. We refer to the action of the Episcopal Church of the United States in deleting it entirely from the Prayer Book, and the action of the Irish Church in deleting the rubric that enjoined its use in public worship. And now we have apparently the Convocation of Canterbury putting itself on record in a similar tenor to that of the Irish Church. These things mean something and we are certainly not prepared to say that they are the outcome of the devil. Spectator has no hesitation in saying that the effect of this Creed upon him is the exact opposite of that which Mr. Roberts and "A Working Man" experience. The delicate reserve of the Master in regard to the relationship of Father, Son and Holy Spirit is unspeakably more impressive than the aggressive, metaphysical attempt to lay bare the inmost secrets of a divine kinship by the authors of the Creed. We can remember hearing a lecturer declare that the works of Shakespeare had a more truly religious influence over him than those of Milton, for the reason that Milton's attempts to reveal the inner counsels of God repelled him. That is something of the effect of the Athanasian Creed upon the writer. The assertion with dogmatic assurance of doctrines which Christ but vaguely hinted at, does not tend to spiritual edification. It makes one feel that the Church is attempting to be more Christian than Christ.

Since beginning this article the English "Church Times" has come to hand with a very fair report of the discussion on the Athanasian Creed in the Convocation of Canterbury. The resolution above referred to was actually carried after a most animated debate and the Times bewails the fact that the year 1909 will be remembered as the year that Convocation destroyed one of the Creeds of the Church. The arguments in favour of leading the Creed as it is, a definite part of the Church's services, were strongly set forth by men who stand high in the councils of the Church. One plea on which considerable emphasis was laid was the

duty of upholding the continuity of the Church's teaching at all stages of its history. To forsake this Creed now would be to cast reproach upon the Church's past. That is an argument that goes too far and would bind us to a stereotyped expression of our faith and devotions for all time. We are not sure that that Church has done its full duty, that has not led up to a present that makes other demands and expresses itself in other forms from those which met its needs in the past. That past cannot be the best kind of a past that has not prepared the way for a still better future. In the next place it was pleaded that this was a great safeguard against heresy. Its "clearness" and "accuracy" were much needed to purify nebulous beliefs, and so on. We should be glad of some evidence of the rescues which this Creed has effected from error. We think we could give evidence of it working in exactly the opposite direction. Its clearness and accuracy are in our opinion, in form only, for it deals with problems which admit of neither clearness nor accuracy to finite minds. "I and the Father are one," said Christ. One in substance but diverse in personality, says the Creed. "He that disbelieveth shall be condemned," said Christ. "This is the Catholic Faith which except every one do keep whole and undefiled, without doubt he shall perish everlasting," says the Creed. Is it any wonder that the Upper House of the Convocation of Canterbury should include in a resolution these words: "In their prima facie meaning and in the minds of many who heard them, the statements of the Creed went beyond the warrant of Scripture." Spectator.

FATHER PAT.*

In 1859, by the generosity of Miss (afterwards Baroness) Burdett-Coutts, the Church in British Columbia began its organized life by the appointment of Dr. George Hills as the first Bishop of Columbia. The original Diocese of Columbia has since been subdivided into four, Columbia, Caledonia, New Westminster, and Kootenay. This year, 1909, being the jubilee year of the Church in British Columbia, Mrs. Jerome Mercier has published a short life of "Father Pat," one of the greatest missionary heroes of the Church in the West, and the proceeds of this book, over expenses, will be devoted to the New Westminster Mission funds. In this little book of one hundred pages we have the life story of the Rev. Henry Irwin, who won the hearts of miners and settlers in British Columbia, as few men ever did. Born among the Wicklow Mountains in Ireland in 1859, he was educated first at St. Columba's School in Dublin County, then at Keble College, Oxford, graduating in 1881, and later at Ely Theological College from which he was ordained. At Oxford he was called "Pat" on account of his Irish nationality and in his first curacy, this name was lengthened to "Father Pat," by which he was ever since known. After teaching a year and a half, he was curate at Rugby for two years and in 1885 came to the Canadian West, a young man of 26, and the remainder of his life was for the most part spent in his Master's service in the Diocese of New Westminster and its daughter Kootenay. It seems that a sermon turned his attention, as another sermon turned the attention of Bishop Bompas, to the needs of the Canadian West. Let no one frown on the visits of Bishops and missionaries to the Old Land if in this way such trophies as Father Pat and Bishop Bompas may be won. Beginning his work at Kamloops, B.C., he soon won his way to the hearts of the miners, whom he called "the hardest, roughest, yet best-hearted fellows alive." The story is told how the miners set the young parson to ride "a buck-jumper," and although thrown repeatedly he was ready to mount again, but the miners declared that he had shown pluck enough. Father Pat served under two Bishops in Canada, Bishop Sillitoe, whose domestic chaplain he became, and Bishop Dart, who wrote the introduction to Mrs. Mercier's memoir. Bishop Dart tells us that Father Pat, like Bishop Bompas, was ever ready on the advance of civilization to move on to newer

*"Father Pat," by Mrs. Jerome Mercier, author of "Our Mother Church," etc. Published by Minchin and Gibbs, Gloucester, 1909. Price 1s. The Secretary of the English Association for New Westminster and Kootenay is the Rev. Jocelyn Perkins, 4 Deans Yard, Westminster, to whom orders may be sent.

and rougher fields. His life was full of romance and peril, and like Father Dolling he was ever ready to help the bankrupt and distressed. We find him venturing his life, at one time, to rescue men entrapped by an avalanche, at another time routing, single-handed some miners who attempted to prevent him visiting a sick prospector, at another time gathering subscriptions to provide lodgings and a sewing machine for a penitent prostitute and threatening to thrash a scoundrel who molested her. Hats, coats and trousers given to him, from time to time, would soon pass to others more needy than himself, and many a luckless creature was invited to share his shack or brought to Bishop Sillitoe's table while he lived there. The brightest period of his life was the year 1890, when he married and enjoyed the bliss of an ideal home, but before the year ended his wife and her still-born child were laid in their graves. This crushing sorrow impelled him to find relief in ceaseless strenuous labours for the good of his fellowmen. God greatly blessed his labours, and when the news of his pathetic death in January 1902 reached the miners in the West they took steps at once to commemorate his self-denying life by fitting memorials. They purchased an ambulance for miners in and around Rossland, where Bishop Dart had placed him, and in the town of Rossland erected a public monument to his memory, serving as a lamp and fountain, and on this monument it is recorded that his "life was unselfishly devoted to the welfare of his fellowmen, irrespective of creed or class." The price of this captivating and well-written story is one shilling, and such a story at such a price ought to find its way into very many Sunday Schools and missionary societies and into countless Christian homes.

Brotherhood of St. Andrew.

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

"Brotherhood men should subscribe for the Canadian Churchman."

Pledges towards Extension Work received this Brotherhood year, total \$3,908.45, a gratifying increase upon the \$3,204.71 of year before, but the appointment of the additional travelling secretary will mean the addition of, at least, \$1,500 to the expense list, and the members, generally, throughout Canada will, no doubt, respond generously to the additional call that is made. Programmes of both the Moncton, N.B. and Vancouver, B.C. Conferences (which are to be held on the same dates) have reached head office, and a most interesting list of speakers and subjects have been planned out in each case. St. Monica's Chapter, Toronto, furnishes six teachers to the Sunday School, in addition to the superintendent, a good illustration of the practical work that can be done by the Brotherhood men. Steps are being taken towards the reviving of the Chapter at St. Clement's, Toronto, and of the Junior Chapter at All Saints', Peterborough. Among the speakers at the Moncton Conference are the Premier of Prince Edward Island, and Hon. Mr. Justice Fitzgerald, who are both members of St. Paul's Chapter, Charlottetown. A letter from Rev. H. A. Cody, Whitehorse, Yukon Territory, received at head office lately, is most interesting. "I have for some time wished to form a Chapter of the Brotherhood at Whitehorse, and will write in to head office for information. On various occasions I have had letters from the Brotherhood concerning missing people. It shows what a work is being done, and draws us all closer together in one great cause. I expect to have Bishop Stringer with me next week, and shall talk the matter over with him, to see if branches cannot be formed elsewhere." Winnipeg Local Council sends in to head office typewritten copies of minutes of their meetings, held each month, from which is gathered a very good idea of the activities of the Brotherhood men of that city. Name of a Churchman leaving England for Ontario was sent to head office by Bourne-mouth Branch of C.E.M.S. He was promptly got in touch with by the Brotherhood Chapter, and the following letter from the C.E.M.S. secretary refers to the matter: "It is a very strong point in favour of our sister societies that we can feel that members who go from this side are so well looked after when they arrive in a new land to them, and I can say that our Branch is most grateful to you for the interest you are taking in our member. I read your letter to our members at our annual general meeting, and it was received with the greatest interest and satisfaction." Up to date 3,738 names of Churchmen have been sent in to head office in the "follow up" department.

The Churchwoman.

Toronto.—St. Simon's.—The presentation which was made to Mrs. Welch in the Parish House, just previous to her leaving, came from members of the different branches of the G.F.S. in this city.

Home & Foreign Church News
From our own Correspondents

QUEBEC.

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

Shigawake.—Lydia Rondeau, beloved wife of the Rev. John J. Roy, incumbent of Shigawake, was called to her rest on Sunday evening, July 11th, at five o'clock, in her first year. Beautiful and exemplary was her patience during her severe and trying illness. Noble and upright and true was her life at all times, none but those who knew her best can fully realize the noble self-sacrificing life which she led, ever denying and depriving herself in order that others might partake of and enjoy what was within her power to give. Well, indeed, might it be said of her, "that she was lovely and pleasant in her life." She had won the hearts, affection and confidence of a host of warm-hearted friends, who admired her for her keen sense of justice, deep sympathy and sincerity. Yea, may her words yet speak and her works follow her. The funeral service and interment took place in Shigawake on Wednesday, July 14th, at two o'clock, when an unusually large number of admiring friends gathered to pay their last respects to one they had learned to love and revere. A short service was held in the parsonage before proceeding to the church. The service in the church was most impressive and inspiring. The Rev. Rural Dean Dunn, M.A., Rector of New Carlisle, and the Rev. A. T. Love, B.A., of Port Daniel, officiated, and the special favourite hymns of the deceased were sung. Owing to the number present, many were unable to enter the church, but later joined in the short service at the grave, where two more special hymns were sung during the interment. The display of flowers on and about the coffin was beautiful to see, which manifested the sentiment and esteem of the donors. The chief mourners were: The Rev. John J. Roy, her husband; Mr. V. J. Roy, eldest son, of Montreal; Mr. and Mrs. C. A. Roy, also of Montreal; the Rev. E. R. Roy, M.A., of Greenwich, Conn., U.S.A.; the Rev. P. R. Roy, B.A., of Peninsula, P.Q.; Miss Ethel Roy; Mrs. E. B. Scoggan, eldest daughter, of Iowa, U.S.A., who was unavoidably absent. The bearers were: Messrs. J. A. LeGallais, Francis Skene, J. T. Allen, Claude Skene, Benjamin Allen, Reuben P. Travers, and Joseph Hayes, all members of the congregation, with whom Mrs. Roy had so happily worshipped for the last two and a half years, and in the midst of whom her husband and son officiated.

Bergerville.—St. Michael.—The Mountain Schoolhouse, Bergerville, was crowded on the evening of Thursday, July 8th, when a reception was given to Mrs. J. Bell Forsyth by the Rector and congregation of St. Michael's on her retiring from being the voluntary organist of the church, a position she has held for over thirty years. The Rector, Canon Von Iffland, made some touching remarks, and then read a beautiful address, which was replied to in a few words by Mrs. Forsyth in a clear voice, though greatly overcome by the kindness of all present. Little Miss Treggett, daughter of Mr. Treggett churchwarden, then handed a purse of gold to Mrs. Forsyth, while Mr. Eric Bignell, youngest son of the other churchwarden, presented Mrs. Forsyth with a large and beautiful bouquet. The Rev. Canon Scott, of St. Matthew's, Quebec, then read a poem of his own, which he had specially composed for the occasion. Short addresses were next made by the Dean of Quebec and Mr. Alfred Whaler, who is the oldest member of the congregation. Refreshments were served, and a very pleasant evening was spent.

Cape Cove.—Much good work has been done in this parish during the past six months or more by the members of the Ladies' Guild of this parish. They have been working hard in order to raise a sufficient sum of money to bring about the much-needed repairs on the parsonage, and a sale of work with that object in view was held on the 2nd July, which proved most successful, a total sum in all of \$183.60 being

the net profit. This whole sum is to be used for that definite object, viz., the repairs on the parsonage. This Guild began last autumn. Mrs. Adolphus Beck is the president, and Mrs. James Beck the vice-president, and both of these ladies have shown great zeal and ability.

MONTREAL.

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

Shawville.—St. Paul's.—The Bishop paid his first visit to this parish on the 17th inst., when a reception was given at the rectory at 8 p.m. An address of welcome was presented, to which His Lordship replied in cordial terms. In spite of a thunderstorm and a downpour of rain a large congregation was present at the church on Sunday morning. The apostolic rite of Confirmation was administered to sixteen candidates, and about one hundred partook of the Holy Communion. The Bishop's address to the candidates was very impressive and helpful. Considerable improvements have been effected about the rectory grounds. The Bishop was accompanied by Archdeacon Naylor, the former Rector, who still takes a great interest in his old parish.

ONTARIO.

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

Kingston.—St. Luke's.—A special vestry meeting was held in the church hall on Monday, July 19, to consider the final proposals of the Building Committee for enlarging the church building. Three months ago the same committee submitted to the vestry, designs for enlarging and improving the external appearance of the church, prepared by Messrs. Power & Son, and which displayed rare taste and skill in converting an uncommonly plain edifice into a really picturesque and attractive parish church. But the plans proved to be too expensive for the means of the congregation, and so were reluctantly set aside by the vestry. The present proposals of the committee were simply to add twenty-five feet to the west end of the church, thereby increasing its seating accommodation by one hundred, to annex to this an ample choir vestry and to reseat the entire nave and chancel with pews of the best pattern. The outside appearance of the church will remain as it is for the present, but it is hoped that at some future time the congregation may be able to carry out Mr. Power's beautiful design, or even to employ his talent in planning a far larger and better church for this growing part of the city. The vestry after discussing the proposals of the committee expressed by resolution its approval and adoption of them, and the committee was re-appointed, with some additional members, and instructed to take all necessary steps for proceeding with the work. The names of the Building Committee were Messrs. George Compton and A. J. Shannon, churchwardens; R. Reynolds, Samuel Green, William Carroll, A. J. Murray, E. E. Horsey, John Caldwell, F. W. Clayton, and the rector.

Napanee.—St. Mary Magdalene.—On Saturday, July 3rd, the Lord Bishop of Ontario visited this parish. His Lordship was accompanied by Rev. Canon Starr, Domestic Chaplain, bearing the handsome Pastoral Staff. The Bishop preached a most forceful and eloquent sermon, which was listened to with rapt attention by the large congregation assembled. He then administered the Apostolic Rite of Confirmation or the Laying on of Hands to a class of thirty-three persons, presented by the Vicar. At this service Mr. Dudley L. Hill was set apart as a Lay Reader. Revs. Messrs. O'Connor-Fenton, Creeggan, Spencer and McGreer also took part in these services. The next day Mr. F. F. Miller took His Lordship with Canon Starr and Rural Dean Dibb in his motor car to Camden East and Newburgh for similar services there. The Rev. A. Lisle Reed, M.A., will take charge of the services during the remainder of July, while the vicar is on his vacation. Mr. Reed is a graduate of Durham University, England, and has recently been taking post graduate work in Philosophy at Trinity College, Toronto.

Brockville.—On Sunday, July 8th, the Rev. R. W. Spencer, rector of the parish of Camden East, preached in Trinity Church and he created a very favourable impression by his excellent sermons. The Rev. Heber J. Hamilton, a missionary from Japan, preached in St. Peter's in the morning

and St. Paul's in the evening. Mr. Hamilton gave an interesting account of missionary work among the Japanese.

OTTAWA.

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

Ottawa.—St. Barnabas.—Another chapter in the somewhat chequered history of this church is about to open. For the past twelve months or more the Rev. H. Love, previously of the city of Montreal, has been the rector, succeeding the Rev. Louis Lanpher. Mr. Love took up his work with whole-souled energy and galvanised the parish into enthusiastic life and activity, but it was at the expense of his own health which completely broke down about six months ago, compelling absolute rest. Recovery was not as rapid as had been hoped, and the leave of absence had to be extended. In requesting such extension, however, Mr. Love stipulated that if in the judgment of the Archbishop and the congregation his further absence from the parish would be inimical to its interests, his resignation should be accepted instead. The majority of the congregation would willingly have granted the extended leave, but in the opinion of His Grace this was not the better course to pursue, and consequently the alternative was accepted and the rector's resignation became effective. It should be explained that the services at this church have always been extreme in the form of the ritual adopted, and while in the earlier history of the congregation this was acceptable to the majority, a change has been developing during the past four or five years until to-day only a comparatively small minority favour the ultra-ritualistic service. The late rector appreciated this fact and sought to modify the service to bring it more into accordance with the wishes of the large majority of his people, and while the evidences of prosperity, spiritual, numerical, and financial, during his regime, testified to the wisdom of the course pursued, his action aroused some opposition among the few. The indications of division in the congregation have been greatly accentuated by the announcement, coincident with the acceptance of Mr. Love's resignation that His Grace has appointed a successor in the person of the Rev. Revington-Jones, of Laporte, Ind., and that Mr. Jones had accepted the appointment. It is claimed that the new incumbent is a high Churchman, and consequently his appointment is regarded with serious apprehension by possibly seventy per cent. of the congregation. So serious indeed is the feeling that the people's warden has advised His Grace that he is not in a position to guarantee any part of the stipend for which the congregation is responsible, and the situation is, therefore, far from reassuring. It is understood a vestry meeting will be held shortly, when it is earnestly hoped the threatening troubles will be amicably adjusted.

Smith's Falls.—The Rev. Elwyn Radcliffe wishes to thank his many friends for their most kind inquiries about his recent accident, and to state that he has quite recovered from what he realizes might have been a fatal accident.

TORONTO

James Fielding Sweeney, D.D., Bishop,

Toronto.—Sunday School Field Secretary for the Diocese of Toronto.—Nothing can emphasize more markedly the growing consideration of the importance of the Sunday School as an integral portion of the Church's work than the efforts now being made in many dioceses to provide field secretaries for the diocese, who shall have full charge of this department of work, aiding and abetting the clergy in the betterment of their schools. The secretary when appointed will not attempt to enter any school or parish when the rector does not desire his help and presence. The work of this office, as defined for the newly appointed field secretary for the Diocese of Toronto, is as follows: 1. To visit, with the sanction of the clergy, as many Sunday Schools of the diocese as possible within the year. 2. To arrange, therefore, for week-day, as well as Sunday meetings in connection with his work (and to preach or give addresses as opportunity affords, on behalf of his work). 3. To form teachers' training classes in each deanery of the diocese. 4. To conduct examinations on subjects connected with such classes. 5. To promote interest in the various examinations arranged for teachers and scholars—Inter-Diocesan and Dio-

cesan. 6. To assist in arranging for Sunday School Conventions wherever practicable. 7. To supply information in regard to all practical questions of Sunday School teaching and management. 8. To prepare a permanent exhibit of Sunday School models, maps and other aids to Sunday School work for the benefit of the teachers and scholars of the diocese. 9. To attend and report to the quarterly meetings of the Sunday School Committee of the diocese, from which he may receive further instructions from time to time. For two years past the Sunday School Committee of the Diocese of Toronto has been looking for a suitable man to fill this important position, and has at last secured the services of a man whom we believe will be admirably suited for the work, viz., the Rev. C. V. Pilcher, M.A., late lecturer in the Greek Testament at Wycliffe College, Toronto. Mr. Pilcher is a man of about thirty years of age, son of the Rev. Francis Pilcher, of Oriel College, Oxford. He was educated at Charterhouse (1892-1898), being a Scholar of the school and leaving with an Exhibition. In 1898 he entered Hertford College, Oxford, also having an Exhibition from the College. He took a second-class in the Honours School of Classical Moderations, also in the final Honour School of Literæ Humaniores, and a third second in the Honour School of Theology, winning also the Senior Greek Testament prize. He graduated B.A. in 1902 and M.A. in 1905. In 1903 Mr. Pilcher was ordained to the curacy of St. Thomas', Birmingham, and in 1905 became Domestic Chaplain to the Bishop of Durham and Principal of his Hostel. It was from here that he was called to the Lectureship in Greek Testament at Wycliffe College, Toronto, from which position he retired about a year ago. While in England during the past year Mr. Pilcher qualified for the degree of B.D. from the University of Oxford, which degree will shortly be conferred upon him. Coming out to Canada, hoping to find work again in the Diocese of Toronto, the Sunday School Committee of the Diocese nominated him to the Bishop for the position of field secretary. The Bishop having appointed him to this position, Mr. Pilcher will begin his work in the diocese from October 1st next.

St. Philip's.—The adjourned Easter vestry meeting of this church was held on the 10th inst., with Rev. J. H. Teney, the new rector, presiding, when officers were elected as follows: Rector's warden, Mr. F. W. Hodgson; People's warden, Mr. Evans Lewis (re-elected); Advisory committee, Messrs. William Burton, J. L. Baird, Wm. Brooks, Robert McClelland, S. T. Church, and F. P. Evans. The Advisory Committee of six is an innovation in the parish, and it will have charge of the financial affairs of the church and the determination of the policy in regard to Missions and other matters. The biggest part of the evening was spent in discussing what were to be the powers of this body. The financial reports of the church had been received at the previous meeting.

St. George's.—Dr. Marmaduke Hare, who was at one time curate of this parish, has just been appointed Dean of Davenport, Ohio. We beg to congratulate Dr. Hare most heartily upon his preferment.

St. Mary the Virgin.—The Rev. W. J. Creighton, M.A., the rector of Lakefield, has resigned his parish, as he has been offered and has accepted the curacy of this church under the Rev. Antony Hart, the rector. Mr. Creighton will commence his new duties next Sunday, and will preach both morning and evening. Mr. Creighton has been at Lakefield for the past three years, and previous to that was for seventeen years at Bobcaygeon.

Amalgamation of St. George's and St. Margaret's.—Steps are being taken to bring about an amalgamation of the two congregations belonging to St. George's and St. Margaret's, and a meeting will be held shortly to consider the matter.

St. Peter's.—Mr. Henry Pellatt, the father of Sir H. M. Pellatt, died suddenly last Friday evening at his summer home on Lake Couchiching, near Orillia. He was a member of the well-known firm of Pellatt & Pellatt. The cause of his death was heart failure. The deceased gentleman was in his eightieth year, and for some eighteen months past his health has been failing. The late Mr. Pellatt was a member of the congregation of this church, and it is interesting to note that he obtained the greater number of the subscriptions for the building of it. He was a generous and a very kind-hearted man, and was generally most highly esteemed and respected.

Mimico.—Christ Church.—The Mission at New Toronto, which is under the superintendence of the Rev. Canon Tremayne, the rector of this

parish and in charge of Mr. Baldwin, an undergraduate of Trinity, hope shortly to have a new church. Plans and specifications for such a building were approved of on Thursday evening last at a meeting of the members of the congregation, and when these plans have been submitted to and approved of by the Bishop an application will be made to the Church Extension Committee of the Synod for a grant towards the Building Fund of the new church. The cost of the building will, it is expected, be about \$3,700.

Balmy Beach.—St. Aidan's.—The first sod in connection with the building of the new church will be turned on Saturday afternoon next, July 31st, by the Rev. Canon Dixon, rector of Trinity East, who was the first to organize the work in this district some fifteen years ago. The ceremony will take place at the corner of Birch Avenue and Queen Street East. The plans of the new church show a handsome structure, with a seating capacity of 1,200, but only a portion, with a seating capacity of 550, will be erected immediately. The present congregation numbers about 200. As the need of more accommodation is felt the chancel will be moved back and certain additions made to the nave. The Sunday School will be held in the basement. The completed church will cost about \$40,000, and the cost of the portion to be at once proceeded with will be \$15,000. The architect is Mr. Andrew Sharp. A few years ago the present building on Spruce Avenue was enlarged but the congregation has so largely increased since the Rev. E. A. McIntyre, the present rector, took charge that the people decided at the Easter vestry meeting to erect a new church.

Uxbridge.—St. Paul's.—On Sunday morning, July 11th, the choir, which numbers about 40 in all, were vested for the first time. There was an unusually large congregation at the morning service, and as the choristers entered the front door of the church and proceeded up the main aisle singing "Light's Abode, Celestial Salem," the effect was both pleasing and inspiring. The singing of both choir and congregation was unusually hearty, and a noticeable improvement was the unanimity with which those in the body of the congregation took up the responses. Special mention should be made of the most efficient services of Mrs. T. F. Thompson, who presided at the organ, and Mrs. Henry, upon whom most of the work of fitting the new vestments devolved, as well as the hard-working rector, the Rev. H. R. Young, with whom the idea originated. There was a marked increase in the attendance at both Matins and Evensong. There have been several additions to the choir of late, and it is confidently expected that the singing will continue to be as bright and as hearty as it was on the opening Sunday.

Core's Landing.—St. George's.—This congregation, after having worshipped for several months in a rude hall, are now congratulating themselves on having one of the prettiest rural churches in the diocese. The old church, built some sixty years ago, was in a sad condition and utterly unfit to be called a house of God. The first step towards the erection of a new church was taken at the Easter vestry meeting of 1900, when the Rev. George A. Field was incumbent. A building committee was appointed and a Ladies' Guild organized. The Guild immediately set to work, and raised a considerable amount of money. Unfortunately for the parish and much to the regret of all concerned, Mr. Field resigned after two years' incumbency. Nevertheless the ladies continued for three years to work under students until regular incumbents were again appointed and the new building commenced. The corner-stone was laid on October 28th, 1908, by Bishop Reeve, and the new church opened on the 15th inst. by the Lord Bishop of Toronto. The church is of cobbled stone with corner tower of the castle style, and a suitable basement for Sunday Schools, vestry meetings, etc. The seats, which were designed by Augustus Pugin, the famous English architect, are of the Gothic style. All the furniture, including the handsome altar, are of quarter-cut oak. They were supplied by the Blonde Lumber and Manufacturing Company, of Chatham, Ont. Not only in quality and workmanship has this company met with our entire satisfaction, but also in price and honest dealings. The chancel window is a beautiful one, depicting "the Quiet Easter Morn," which was designed and executed by the Luxfer Prism Company, of Toronto. Over the chancel arch is the very appropriate motto, "Ye shall reverence My sanctuary," and over the chancel windows, "This do in remembrance of Me." The gate into the sanctuary, the flower vases, and altar cross are of polished brass. The

architect and contractor, G. F. Warde, of Peterborough, deserves great credit for his conscientious and straightforward dealings. Mr. Warde was simply instructed to build a church costing not more than \$4,000 exclusive of furniture. The result is a \$5,000 church for less than the \$4,000. The ladies also deserve great credit for they really built the church. The attendance at the service on the day of the opening was large, as was also the collection. Many of the neighbouring clergy were present in their robes, and His Lordship, the Bishop, preached an excellent sermon. Special boats ran from Stony Lake and Peterborough, bearing about three hundred passengers, besides the number who came in private launches, including All Saints' choir, which lead the singing during the service. It was said that never before were so many vessels seen around the wharf at Gore's Landing. The Rev. Canon Spragge, of Cobourg, preached appropriate sermons to large congregations, morning and evening, on the following Sunday (July 18th). The collections on this occasion were also large, leaving the debt on the new church at about \$900. This debt we hope will soon be liquidated and the church formally opened and consecrated.

Parochial Summer Missions.—The Rev. J. Bennett Anderson, our diocesan evangelist, concluded four more summer missions on Sunday, July 18th, at Alliston, and returned to Toronto before visiting Rosemont, from Saturday 24th for mission with Mr. F. B. Hornby, divinity student, ending about August 2nd. From June 6th Mr. Anderson preached two Sundays and five week days, besides addressing day school and visiting many families with the rector, Rev. E. W. Pickford, of Norwood; and after Toronto Synod visited Cookstown parish for mission at Pinkerton with Rev. H. J. Johnson, M.A., for ten days, ending June 30th. To indicate how well many attend in summer time (after two days rest) Mr. Anderson preached about twenty times in the two churches of Rev. E. R. James at West Essex and Alliston during two weeks mission, including three Sundays. Also addressing some thousands of Orangemen on July 12th. Rev. Mr. Bennett Anderson writes to save needless correspondence that "he is engaged from August 15 till end of September at Young's Point, Warsaw, and Essonville," and (D.V.) is now prepared to receive invitations and to fill in dates for more Parochial Missions during last three months of this year ending December 1909. "First come, first served," in city or township. Also, to save time and railway expenses would be thankful if the brethren, the clergy and laymen would so far as possible arrange say two or three missions near to follow each other in the same county or Rural Deanery."

Coboconk.—The Rev. A. B. Chafee the clergyman in charge of this mission has gone to the Clergy House of Rest, Cacouna, P.Q., for a holiday of some weeks duration. Before leaving the members of the congregation at St. Thomas', Victoria Road gave him \$30, the St. John's, Rosedale, people \$30, and the members of the Women's Aid at Christ Church, Coboconk, gave him \$25. The reverend gentleman has not been well for some time past, and this sum of money has been given to Mr. Chafee in order that he may have the opportunity of thoroughly recuperating at this pleasant resort, situate as it is on the banks of the lower St. Lawrence. The people of this mission have set an example to their brothers and sisters in other missions and parishes which is well worthy of imitation.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton, Ont.

Hamilton.—One of the most respected clergymen of the Diocese of Niagara passed away on Wednesday evening, July 21st, in the person of the Rev. Canon Geo. Armstrong Bull, a man who, by his kindness, had won a warm place in the hearts of all who knew him, and people of all denominations looked upon him as a friend in need. Deceased had been ailing from heart trouble for some time and had had a number of weak spells. On the Sunday previous to his death, he complained of feeling ill, but on the following Wednesday when he went for a short walk he was apparently well. He left his residence, Bay Street South, shortly after 3 o'clock, and was walking along Herkimer Street, when his heart became weak, but he managed to get to the residence of Mrs. Friend, where he was placed on a couch. Dr. Griffin was called and at once saw the

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CANADIAN CHURCHMAN.

serious nature of the trouble. He had the ambulance called and Mr. Bull was removed to his home, but passed away just as the ambulance stopped in front of his residence. Deceased spoke only a few words while in the ambulance. He was not very often alone when out walking, as the members of the family took great care lest something of the kind would happen. However, they were careful not to let him know of their fears, as it would have worried him. Canon Bull was born in Dublin, Ireland, on May 18th, 1828, and was therefore in his 82nd year. He came to Hamilton with his parents when a child, and received his education in this city and at the Theological College at Cobourg, now known as Trinity College, Toronto, where he obtained his B.A. and M.A. degrees; was ordained deacon on October 26th, 1851, and priest on October 10th, 1852, by the Bishop of Toronto. He was appointed curate of St. George's Church, St. Catharines, in 1851, and incumbent of St. Peter's Church, Barton, in 1853. After continuing his work there until 1886 he was appointed rector of St. John's Church, Stamford, and All Saints' Church, Lundy's Lane, now known as Niagara Falls South. He was Rural Dean of Haldimand and South Wentworth from 1875 to 1886, and was made a Canon of Christ's Church Cathedral, of this city, in 1877. For over thirty years deceased was superintendent of public schools in some of the townships of Wentworth and Lincoln, under the Ryerson system. He was President of Lundy's Lane Historical Society for about ten years; President of the Pioneer and Historical Society of Ontario from 1895 to 1897, and a member of the Barton Lodge, A. F. & A. M. Canon Bull was also prominently connected with the Wentworth Historical Society. The deceased clergyman married Eleanor, daughter of William Farmer, of Barton, and leaves a family of eight children, two sons and six daughters. The sons are Harry, of Montreal, and Richard, of Vancouver; and the daughters, Mrs. J. G. Farmer, of this city; Mrs. Tench, of Niagara Falls, and the remaining daughters reside at home. Two brothers were well known in this city. The late Richard Bull was an insurance agent and the late Hon. Harcourt Bull was at one time editor of the "Spectator." Eldon and George Bull, of this city, are sons of the late Hon. Harcourt Bull, and nephews of the deceased. The last service at which Canon Bull officiated was the consecration of St. Mark's Church, in this city, and he was also present at the unveiling of the monument of Capt. Barr, at Burlington, on June 27th last. In politics he was a Conservative, and an advocate of Imperial Confederation of all the British Dominions. In May, 1902, the late Canon Bull retired from active work, and came to reside in this city. As a parish priest, the deceased clergyman was most regular and sympathetic in parochial visitations, painstaking in his teaching, and reverent in ministering in holy things. Among his brethren of both clergy and laity, he was esteemed and beloved. He was modest and unassuming in his demeanor, and abounding in charity towards all men. In the larger spheres of the Synods of the Church, Diocesan and Provincial, although usually a silent member, he commanded the respect and esteem of all his colleagues. The funeral took place on Saturday last. A short service was held at the house for the family, and was conducted by the Rev. Canon Ingles, Parkdale, and the Rev. Rural Dean Howitt, Hamilton. The interment took place at St. John's Church, Ancaster. The service in the church was conducted by the Ven. Archdeacon Clark, the Rev. E. Bett, rector, and at the grave by the Very Rev. Dean Houston, and the Rev. Canon Sutherland.

Rymal.—St. George's.—The garden party in connection with this church was a decided success. The evening's proceeds amounted to \$126. The Rev. W. G. Davis, of Stony Creek, acted as chairman. The 44th Regiment band of Grimsby furnished excellent music. The Rev. M. Cook, the new incumbent for Woodburn, Rymal and Tapleystown Mission was introduced to the people by Rev. W. G. Davis. Then came the parting address of Rev. Edward Lawlor. Mr. Lawlor has laboured for nearly five years with the people and with the assistance of the Ladies' Aid, started by Mrs. Lawlor, St. George's Church has been re-roofed, re-painted inside and out, the foundation re-built, with new carpets and decorations and now the funds this year are to be used to purchase a bell for the church and install gas for lighting and heating. The feeling between the people of Rymal and their departing pastor and his family has been most harmonious, and he has the best wishes for suc-

cess in his new field of labour. Besides the above an organ and communion service were bought and paid for.

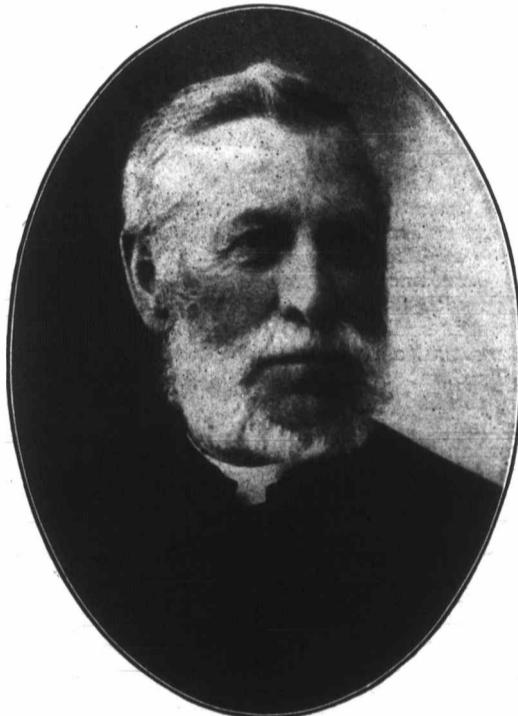
Tapleystown.—St. George's.—The congregation of this church and some of the friends of Rev. Ed. and Mrs. Lawlor, gathered at the parsonage last Wednesday to spend the evening, bid farewell and present to Mr. Lawlor an address, to Mrs. Lawlor a purse, and to Edith a bouquet of flowers. Speeches were made by Revs. H. Brand, W. G. Davis (Stony Creek), and O. F. Cook, the new incumbent of the mission of Tapleystown, Woodburn, and Rymal. Tea was served, and all spent a pleasant time.

Beamsville.—St. Alban's.—The parochial picnic which was held on July 15th, proved to be an unqualified success. The greater part of the afternoon was taken up with athletic sports which were keenly contested.

HURON.

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

London.—Christ Church.—On Sunday morning, July 18th, the Rev. R. S. W. Howard, the rector, preached a special sermon to children, because of the twelve new windows which have been put in by the Sunday School. He took as his text St. John viii. 12, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." Mr. Howard spoke to the children regarding their assistance in the



The late Rev. Canon Bull.

building up of the church and how they to-day saw the result of their labours. This work of providing a new way of lighting might be used to teach a spiritual lesson: First that Christ is the source of all light; second, following Christ is the way to receive light one's self and to give light to others; third, a warning against sin, as sin loves darkness and cannot bear the light; fourth, the text, "I am the light of the world," is the foundation of many of the most inspiring of religious aspirations, as, for instance, is indicated in such a hymn as "Lead Kindly Light." Mr. Howard urged the children to ever keep Christ before them as the Light of their life, and if they follow Him they will have light in themselves and can give light to others.

St. Matthew's.—The Ladies' Guild held a very successful garden party on the church grounds on June 29th. A very pleasant evening was spent, ice cream and other good things were dispensed from the different booths which were in charge of young ladies and gentlemen. A band, under the leadership of Mr. McKenna, enlivened the evening's proceedings very much. Proceeds, \$100; net proceeds, \$80.75. Five new Missions have been opened in London in connection with the Church of England within the last three years and six months, viz., St. Luke's, Broughdale; St. John the Evangelist, Holy Trinity, Chelsea Green, St. Mark's, Pottersburg, and St. David's, Pine Grove. The members of the Sunday School, to the number of 185, held their annual Sunday School picnic during the past week. They went to Port Stanley and had a very enjoyable time. Boating, bathing and many other sports were indulged in.

Pottersburg.—St. Mark's.—On Wednesday evening, July 7th, the ladies in connection with this Mission held a most enjoyable garden party on the spacious lawn of Mr. Alexander Garrett's residence on Walnut Grove. The orchestra from the Asylum furnished the music, which was much enjoyed by all. At the request of the rector, Mr. Murdock, steward at the Asylum, occupied the chair and discharged the duties of his office with much acceptance to visitors. Short addresses were given by the Revs. Canon Hague and T. B. Clarke. Both gentlemen complimented the members of St. Mark's on the success of their first entertainment. Proceeds (net) \$60. Too much praise cannot be given to the ladies and also the churchwardens, and Mr. C. H. Light, the rector's assistant, for the manner in which the whole affair was carried to such a successful issue. The lot is now paid for and plans for the new church are being prepared, and before next November we expect to have our new church opened. The children of St. Mark's Sunday School, numbering about fifty, held their Sunday School picnic on Wednesday, 14th inst., to Springbank, and had a most enjoyable time.

Sarnia Reserve.—St. Peter's.—The people belonging to this congregation held a social at the council house on Friday evening, July 16th. Ex-Chief Jacobs was chairman, and the programme consisted of several fine selections by Sarnia Concert Band, under Professor Harbaugh, hearty glees and sacred choruses by the choir of St. John's Church, under the leadership of Mr. John Copland, beautiful solos by Mrs. McKee and Mr. Copland and Mr. D. Kerr, and short speeches by the chairman and Rev. T. G. A. Wright. The Indians were delighted with the evening, declaring it one of the best entertainments ever given on the reserve, and a hearty vote of thanks to the visitors was moved by Ex-Chief Jacobs and seconded by Chief Rodd, and enthusiastically supported by all present. Miss Buckpitt and Mrs. McKee were the accompanists. At the close of the concert all partook of a supper, which had been prepared by the ladies of the congregation. This was held in the basement of the church.

Shelburne.—St. Paul's.—On Sunday, July 18th, His Lordship the Bishop of Huron administered the solemn rite of Confirmation in this church. The Bishop delivered an excellent address on the subject of Confirmation, after which the rector presented nineteen candidates upon whom, after the apostolic custom, the Bishop laid his hands. At the evening service the Bishop preached a thoughtful sermon from the text "I am the light of the world." The Rev. Professor Cotton assisted the rector at both services. Exceptionally good music was rendered by the choir. St. James' Church, Primrose, had an unexpected opportunity of listening to the earnest and thoughtful words of Bishop Williams on the same Sunday. The Bishop spoke upon the word Christian—giving its origin, its acceptation, its meaning and application. His Lordship hoped that his next visit would be to open a new church there, the present one having become beyond repair.

Durham.—The Lord Bishop of the diocese visited this parish on Friday, July 16th, when thirteen candidates received the Apostolic rite of the laying-on of hands. This makes seventy-six who have been admitted into the full membership of the Church in the last four years, or since the present rector's appointment. On Saturday morning, at 10.30, His Lordship consecrated St. Paul's Church, Egremont. Much credit is due the fifteen families which compose this congregation when we consider that they have in two years built, completed and paid for a church and church sheds, valued at \$4,000. Very fair congregations assembled at both services, and listened with rapt attention to His Lordship's splendid addresses. On Thursday evening, Trinity Church, Durham, held its annual garden-party, which, although the weather was somewhat unfavorable, was a decided success. Mr. C. Emery, of Toronto, was very much appreciated. The proceeds amounted to \$120.

Markdale.—The Lord Bishop of the diocese administered the Apostolic Rite of Confirmation in the church to fifteen candidates, (8 male and 7 female), on Monday evening, July 19th. Two of the confirmees were married men. The number was very gratifying, as the appointment of the rector, the Rev. G. Dymond, dates only from December 22nd. The Bishop in his usual clear, interesting and impressive way, delivered a sermon to the candidates from Acts 11:26, "The

disciples were called Christians first at Antioch." Reasons for pride in bearing the name Christian, was the subject of the address. There was a large congregation present, and the service was bright and impressive throughout. During the rectorship of Mr. Dymond's immediate predecessor, the Rev. A. J. Robinson, a graduate of Trinity College, the interior of the church was greatly improved by the placing of new pews and the erection of a brass pulpit; and the replacing of the old reed organ by a beautiful two-manual pipe-organ. A handsome brass altar cross and two beautiful vases, made in Manchester, England, were presented by members of the congregation in Mr. Robinson's time. The present rector hopes to have the new choir stalls in the chancel, and a surpliced choir installed during the autumn. A lady of the congregation is presenting a brass prayer desk which will be placed in the church in August; and this, with the addition of a seat at the prayer desk, a new altar and brass altar desk will complete the furnishing of one of the most beautiful rural churches in the diocese. The surroundings of the church are also being improved by the removal of the monuments and tombstones from the church yard. This work will be completed by September 1st, when the ground will be ploughed and seeded, so that in a year or two there will be a beautiful lawn surrounding the church. A branch of the A.Y.P.A. was organized last January, and consists of between forty and fifty members. The W.A. will be reorganized in September. The attendance and work of the Sunday School have greatly improved during the last few months. A new organ is to be installed in St. Matthias' Church, Berkeley, on Sunday, August 1st.

Coderich.—St. George's.—A garden party was held under the auspices of the Churchwomen's Guild of this church on Mr. Carey's grounds on Wednesday, the 21st inst. The weather was unpropitious, but nevertheless the affair passed off successfully, the attendance being good under the circumstances. It is pleasing to note that quite a nice sum was realized by this affair for the purposes of the church.

ALGOMA.

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

Elk Lake.—St. Paul's.—The Lord Bishop of the diocese visited this new and growing town in the centre of the silver fields of Northern Ontario, on Sunday, the 18th of July, to open this new church. This mission, which was started less than four months ago, has shown remarkable progress. The church which is built in the Early English style, consists of nave and apsidal chancel, shingle roof with bell turret and spire and has accommodation for 200 people. The cost of the building is over \$2,000, the larger part of which has been raised. Three candidates were presented to His Lordship for confirmation, and there were a large number of communicants at the celebration of Holy Communion which followed. The services were led by a full choir who rendered the services in a reverent manner, the anthem, "Oh how amiable are thy dwelling," being sung at Evensong, which was fully choral. Large congregations assembled both morning and evening. The Lord Bishop preaching in his usual eloquent and forceful way. On Monday evening a reception was held, at which the Bishop met a large number of the parishioners and expressed his gratitude and thanks for the splendid results which had been obtained in so short a time.

KEEWATIN.

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

Fort Frances.—A meeting of the members of the Rural Deanery of Rainy River was held at this place on Monday, July 12th, for the purpose of organizing a Ruridecanal Chapter. Those present were Rural Dean Maltby, the Revs. J. Lofthouse, C. H. Fryer, and Thos. Mitten. At 12.30 a.m., a celebration of Holy Communion was held in St. John's Church, the Rev. J. Lofthouse being celebrant. All present partook of luncheon in the rectory, with Rural Dean and Mrs. Maltby. At 2.30 p.m. a business meeting was held, the Rural Dean presiding. The Rev. J. Lofthouse was appointed secretary of the Chapter which was formed, and a programme was arranged for future quarterly meetings; the next meeting to be held at Rainy River in September. After some profit-

able discussions regarding the work in the district, the meeting closed with a Scripture lesson and prayer, the visiting clergy leaving for their respective stations on the midnight train.

RUPERT'S LAND.

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

Winnipeg.—Archbishop Matheson paid a visit to Fairford on Sunday, July 11th. Leaving this city on Thursday, the 8th, by train for Westbourne he drove to Totogan, where he took passage on the steamer "Marvyl" for Gypsumville, where he arrived on Saturday. At this point he was met by a team of horses which conveyed him to Fairford. The drive is by no means a pleasant one, the road being very rough and stony, partly through dense forest varied with portions through muskeg around the shores of Lake Manitoba, with numerous corduroy bridges in various states of decay. Bulldog flies, mosquitoes, sand flies and a variety of other insects kept up the interest and kept the hands busy when they were not occupied in holding on to the seat of the democrat to maintain the Primate in a fairly dignified position. On Sunday morning the old Mission Church at Fairford was filled to overflowing with Indians, who had come from the three Reserves. Seventy-six candidates were presented for Confirmation. The Rev. Geo. Bruce, the veteran Missionary, who has spent fifty years in charge of the Mission, read the Preface to the Confirmation Service in the Indian language, and Archdeacon Phair read the Special Lessons also in Indian. The Archbishop gave two addresses, which were excellently translated into Indian by John Storr, an Indian brought up and educated at the Mission. The whole service was most impressive. On Sunday afternoon, on the invitation of the Chief of the band, the Archbishop went in a steam launch five and a half miles down the river to Lower Fairford, where the Treaty payments had taken place during the week and where some five hundred Indians were gathered together. The scene at this point was most picturesque. The banks of the beautiful Fairford river were lined by tiers of white tents all be-decked with flags. The shore also was lined with rowboats, sailboats and canoes belonging to the Indians and a number of launches belonging to the Traders. As the Archbishop's boat drew to shore the Indians filed out of their white tents to meet him. The scene was one not soon to be forgotten and one wished for a kodak to transfer it to something more permanent than the memory. First came the Chiefs and Councillors of the three Reserves of Fairford, Crane River and Sandy Bay, dressed in their official uniform, long black coats trimmed with gold braid and brass buttons, and their bosoms exhibiting various medals. The time-honoured L'Assomption belt with its bright and variegated colors encircling the waist, tied in a knot at the side and hanging from thence in copious fringes, completed the attire of the Head Men. Behind the Head Men lined up the rank and file of all the rest, old men and women, young men and maidens, boys and girls, the latter dressed in garments of all colors of the rainbow, bright red skirts with blue silk blouses, etc., and in addition to all showers of bright ribbon waving in the air such as to make Eaton's ribbon counter on bar-ain day pale to insignificance. At 5 p.m. the service was arranged for, and as the Schoolhouse could not begin to hold the crowd an awning was put up and the service held in the open air. The whole band gathered around the awning and squatted upon the ground. A beautiful hymn was sung in Indian and with such heartiness that one will never forget it. Shortened form of Evensong was said in Indian by Mr. Bruce, after which the Archbishop administered the Sacrament of Holy Baptism to an Indian babe. He then gave an address which was interpreted by an old Indian named Marsden. The Archbishop is credited with possessing a strong voice but it seemed small and thin as compared with the resonant tones of that Indian orator of over seventy summers, as they carried the message to every part of that large outdoor assemblage. During the evening the party was conveyed back to Upper Fairford by Chief Woodhouse in his lumber-wagon. On Monday morning at eight o'clock another Confirmation was held when nine additional candidates, who were unable to be at the first service, were confirmed, making in all eighty-five. From nine o'clock to eleven the time was spent in conference between the Archbishop and representatives of the various Reserves sent to meet him. Various matters were discussed, the two of most absorbing interest being the question of the establishment of a Boarding School at Fairford and that of the erection of a new Church to replace the present old building. It was intended

that the Archbishop should have visited Kinostota on his return voyage but the steamer was unable to land owing to the darkness of the night and the visit had to be abandoned. The Rev. George Bruce, who has spent over half a century at Fairford, is doing a good work. The Venerable Archdeacon Phair and Mrs. Phair are making a tour of all the Indian Missions in the Diocese and during the Treaty Week were most indefatigable in holding services among the Indians.

All Saints.—The Rev. A. E. Bruce, late of Detroit, Mich., is taking temporary duty at this church. The late curate, the Rev. G. Findlay, has taken up work in the Diocese of Duluth.

St. James.—The Rev. G. Armstrong of Birtle has accepted the incumbency of this parish, made vacant by the resignation of Rev. Rural Dean Cowley. Mr. Armstrong enters upon his new duties during the early part of September.

H. Thomas, Rector of Selkirk, has been appointed Rural Dean of Lisgar in succession to the Rev. J. (now Bishop) Anderson.

Belmont.—Christ Church.—Inspiring and largely attended services in connection with the re-opening of this church, which was recently enlarged and re-furnished, were held on Sunday, July 18th. Choral Eucharist was celebrated at 11 a.m. by the Rev. J. A. R. Macdonald, L. Th., rector of the parish, the sermon being preached by the Rev. W. P. Reeve, B.D., rector and Rural Dean of Brandon. Mr. Reeve also preached at Evensong. The changes in the church building were planned by Mr. J. F. Wilson, a layman of the parish, thoroughly imbued with the spirit of English parish architecture. The nave was extended by the addition of 26 feet, part of which is devoted to the spacious choir. At the south a new entrance was made with a thoroughly Anglican porch conforming to the lych gate type, the door being hung on heavy wrought iron hinges of genuine church design. A choir vestry was added at the west end, thus making possible choir processions from entrance to chancel. The furnishings included a dignified and powerful double manual organ manufactured by a Clinton, Ont., firm, and very handsome prayer desk and choir stalls of mission ash from the Globe Furniture Company, of Walkerville, Ont. The structural change in seating involved an outlay of nearly one thousand dollars, which has been raised in full. Over and above this a substantial payment has been made on the organ. Mr. Reeve in his sermon expressed thankfulness at the evident presence in the parish of real spiritual life, which had made such improvements possible. In fact any visitor to Belmont, such as the present writer, cannot fail to be struck with the extraordinary success and influence of the church. The parish is conducted on lines of definite Catholic Churchmanship, and the preaching is in the highest degree fearless, searching and personal. The Church in this community is a living force. There is an excellent vested choir, trained by Mr. Kreims as a labour of love. The rector is also fortunate in having the assistance of a very competent lay-reader, Mr. Drummond Hay. The churchwardens are Messrs. Cannon and Haughton.

CALGARY.

William Cyprian Pinkham, D.D., Bishop of Calgary, N.W.T.

Cooking Lake.—St. Mark's.—On Thursday, July 15th, this church was opened for Divine service by Evensong being said at 3 p.m. The service was read by the Rev. James Mason, curate-in-charge, the Lessons were read by the Rev. Rural Dean George, of Strathcona, and the sermon preached by the Rev. Canon G. H. Webb, the General Missioner of the diocese. The offertory towards the Building Fund amounted to \$9.10. The church is of frame, of Gothic architecture, and has a seating capacity of seventy-five. Much credit is due to the curate-in-charge and to the members of the congregation for the way in which this work has been brought to completion. The district is a very poor one, the land being heavily timbered and difficult to bring under cultivation, but when this is accomplished yields excellent crops. The people are nearly all new settlers, as the district has till quite lately been kept closed by the Government as a timber reserve. A great part of the income of the people is derived from garden produce, which is sold on the spot to the campers, who throng the lake from Edmonton during the summer. The site for the church, consisting of two acres, was donated by Sheriff Robertson, of Edmonton, who has a summer cottage at this resort. The work of building was done largely

by the people themselves, who could not give much money, but gave their time and labor under the energetic leadership of Mr. D. Grummett. The seats for the building were donated by the congregation of Holy Trinity Parish, Strathcona, being those which were used in their old church. The interior is finished in British Columbia fir, and all oiled and varnished. The debt remaining to be paid is only about \$150. An organ and chancel furniture are still needed, and help towards the purchase of these would be thankfully received by the Rev. James Mason, Strathcona P.O., Alberta.

Correspondence.

UNLEAVENED BREAD.

Sir,—Mr. Pickford states in his letter last week that "the probability is that our Lord used leavened bread" at the Institution. This could not be, for Gen. 2:15 states distinctly that during the Passover no leaven was allowed to be in the houses, and Matt. 26:17-26 shows that it was during the Passover that the Lord's Supper was instituted. Therefore, it must have been unleavened bread that our Saviour used at the Institution, and surely what He used then is not wrong for us to use now. As to Mr. Pilcher's contention that unleavened bread is contrary to our rubric, allow me to quote from Evan Daniel, whose commentary on the Prayer Book is recognized as being one of the finest in existence:—"It shall suffice." The rubric would seem to imply here that unleavened bread, which was unquestionably the bread used by our Lord (there being no other bread available at the feast of the Passover), should be used as a rule, though ordinary leavened bread might be used. But if they certify that the child is weak, it shall suffice to pour water upon it ("Rubric in Office for Public Baptism of Infants). Immersion was to be the rule, but affusion is sufficient." I may add that Evan Daniel's commentary is used as a text-book in many colleges, and in many dioceses in the examination of candidates for Orders.

A Parish Priest.

CANADIAN CHURCH.

Sir,—Have you in Canada formed a new church, called the "Canadian Church" as one of your spectacular correspondents so often refers to? Your valuable paper, as the sub-heading explains, is a Church of England family newspaper, but what is meant by the "Canadian Church?"

A Church of England man living in the United States.

THE ATHANASIAN CREED.

Sir,—Let me thank the Rev. G. B. Ward for his admirable letter on the Athanasian Creed. Being a gold-medallist of McGill University in classics, he is able to enjoy it as well in its Latin form, as in the more familiar form found in our Prayer Books; and when a competent scholar, like Mr. Ward, assures us that he does value the Creed and "rejoices in it as the expression of his own faith," such testimony should cause writers like "Spectator" to exercise a little less temerity and a little more caution in their treatment of this Creed. When we remember that one of the Church's ablest divines in the 19th century, the late Canon Liddon, threatened to give up his ministry, if this Creed was displaced, and that the present Bishop of London, one of the spiritual giants of the present century, has written a book in defence of it, when we further recollect that every clergyman has subscribed to Article 8, declaring that the three Creeds **ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture**, when (as the Archbishop of Canterbury has reminded us), the convocations of the Church in 1872, and in 1879 and later, after the fullest discussion, refused to alter either the Creed or its rubric, and when, as a matter of fact, Creed and rubric are still in possession of the field, a writer of "Spectator's" influence and ability should exercise reasonable restraint in his strictures on the Church's faith and practice. "Spectator" is, I am sure, not forgetful of Article 8; nor is he unaware that Cranmer, Keble, Pusey, Liddon, Hooker, Goulburn, Harold Browne, Stubbs, Maurice, Kingsley, Newbolt, and a vast army of the Church's holiest and most learned

sons have passionately commended and defended this Creed, why then does he say, that "he never yet heard a man say that he referred in it as the expression of his own faith?" There is a great outcry about the damnatory clauses in this Creed, but what Mr. Ward has said voices the convictions of some of the ablest expositors in our Church. "I cannot say of these statements (said Canon Newbolt), that . . . they overstate what is said with equal or greater sternness in the New Testament. I should be rather inclined to say they understated it. They are mere child's play compared to some terrible and awful statements, which we shudder at coming from the mouth of God Himself." And it is noteworthy that Bishop Gibson, of Gloucester, a great liturgical and biblical scholar, in his recent book, "The Three Creeds," defends these clauses as both Scriptural and necessary. I have written this letter because, like Mr. Ward, I do rejoice in the Athanasian Creed as the expression of my faith.

T. G. A. Wright.

PRAYER BOOK REVISION.

Sir,—In the "Canadian Churchman" of July 8th "Spectator" alludes to a resolution proposed by me in the Synod of the Diocese of Kootenay, deprecating any alteration of the Book of Common Prayer at the present time. As "Spectator" says that he welcomes opinion on this subject, and as several have requested me to take some notice of recent remarks in the "Canadian Churchman," I wish to give one or two reasons why, in my humble opinion, revision of the Prayer Book should be opposed at the present time. First of all, when we speak of Canadian needs, we must remember that our circumstances in British Columbia differ very greatly from those of Eastern Canada. Large sections of the Province, especially in the agricultural parts, are peopled very largely, indeed, by families direct from the Old Country. Whilst everything else may be new and unfamiliar to these people, yet in one part of their life, the religious life, there is no strangeness. They are "at home" completely in the Church, because the Book of Common Prayer, as it stands, is a link powerful enough to bridge over thousands of miles of space, and to unite Church people together in every corner of the British Empire. The Church, is indeed, a mother in a true sense. From the point of view of Imperialism we must take a large and broad survey of the matter, and if we believe the Prayer Book to be a powerful consolidating and cementing influence in the religious life of the Empire, then let us by all means cry "Hands off!" until the matter be taken up by the whole Church. But there are other reasons why we must resist any tampering with the Book. Taking England for example, we find that a very large section of the Church, composed of men of all views, is violently opposed to any revision at present. Why are they so opposed? Because they found, on examining the proposals that were made, that if there was a law that was unpopular or inconvenient, it was to be taken out. It was inconvenient for some clergy to say the daily Offices; therefore, they must be eased. The language of the Athanasian Creed was offensive to many; therefore, the Creed must be poked out of sight, and so out of mind. Some men found difficulty in answering the questions as to their faith when taking Deacons' Orders; therefore, those questions must be toned down. These are only a few of similar proposals. Are we, in Canada, free from a tendency to follow these methods? The Prayer Book may not be perfect, but those who compiled it in stormy and troubled times, have certainly left us one of the very noblest books of devotion that the world contains, and if it were lived up to, it would satisfy not only Canadian needs, but all needs, and would transform the whole national life.

F. Vernon Venables,
Rector of Greenwood, B.C.

DIVINITY DEGREES.

Sir,—It will, I believe, be of interest to many of the clergy to know that the Board of Examiners for Divinity Degrees in the Ecclesiastical Province of Canada adopted at their last meeting the following regulation:—"Candidates for the Degree of B.D., being graduates in Arts of at least three years' standing, who have taken a full Theological course at one of the Church Universities or Colleges recognized by this Board, and can produce certificates of having obtained at least 50 per cent. of the marks in each annual

examination leading to the diploma of such Theological course, shall be exempted from the first examination for the Degree of B.D., provided that such course shall have covered all the work included in that examination." The working of the Canon of Provincial Synod on Divinity Degrees has resulted in such a measure of unification of standard and curriculum in the various Theological Schools within the Ecclesiastical Province as to render the adoption of such a regulation, desirable in the interests chiefly of those who have passed out of college without having taken the preliminary or first B.D. examination. To such it is a genuine hardship to have to review, under the stress of parochial duties, a miscellaneous course of work which they have already studied and passed upon in college, and in which they have lost their interest necessary to prepare for an examination test. Such men, provided their college standing be sufficiently high, as indicated above, in the subjects specified, may now proceed at once to the more interesting and advanced work of the final examination. It is believed that this action on the part of the Board will tend to stimulate that systematic pursuit of sacred studies on the part of the clergy which has already been fostered in no small degree by the work of the Board in the past.

G. Abbott-Smith.

(The new syllabus has just been issued and will be sent on application to the Secretary, 201 University Street, Montreal.)

USE OF UNLEAVENED BREAD.

Sir,—A letter in your last issue from the Rev. C. V. Pilcher upon the interpretation of the rubric regarding the bread to be used in Holy Communion abounds in surprises. The rubric in question is as follows: "And to take away all occasion of dissention and superstition which any person hath, or might have, concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten." According to Mr. Pilcher, the words, "it shall suffice," have the force of a command, so that the use of leavened bread is not merely permitted, but is positively enjoined in the Holy Eucharist. If this interpretation holds good, what is the force and effect of the same phrase, "it shall suffice," in the rubric concerning the baptism of weak children in our Order for the Public Baptism of Infants? You will remember that the Prayer Book sets forth baptism by immersion as the normal method of baptism. "But," it says, "if they (the godparents) certify that the child is weak, it shall suffice to pour water upon it." If Mr. Pilcher's interpretation of the phrase, it shall suffice, be correct (which God forbid), then any child, certified to be weak by its parents, and baptized by immersion, stands still in jeopardy as a child of wrath, since in its case the rubric commanding it to be baptized by affusion has been disobeyed, and the whole act of baptism in its case may be called in question. But I for one, can see no reason thus to shut up the Church of England unto folly. Surely the plain meaning of the baptismal rubrics makes baptism by immersion the normal method, while permitting baptism by affusion in certain cases. If, then, the phrase, it shall suffice, conveys in the Baptismal Office a permission, why should it convey a command in the Communion Office? Mr. Pilcher has been very unfortunate in citing the amendment proposed by Bishop Cosin in 1661 as substantiating his position. Bishop Cosin's amendment was as follows: "Concerning the bread and wine; the bread shall be such as is usual . . . though wafer bread (pure and without any figures set upon it) shall not be forbidden . . ." As Mr. Pilcher remarks, this suggestion was rejected, but for reasons the very opposite of those which he alleges. You will observe that the effect of Cosin's amendment was to make leavened bread the rule and wafer bread the exception in the Sacrament. But as the whole trend of interpretation since the rubric has first been promulgated in 1552 had been towards making wafer bread the rule and leavened bread the exception, the revisers declined to upset a practice that had become well established. They saw no advantage in unsettling people's minds, even for the sake of stultifying their predecessors. Among the decisions to which I have referred are these. In 1559 the Elizabethan Injunctions directed: "Where also it was in the time of K. Edward the Sixth used to have the Sacramental bread of common fine bread, it is ordered, for the more reverence to be given to these holy mysteries, being the Sacraments of the body and blood of

our Saviour, Jesus Christ, that the same Sacramental bread be made and formed, plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer heretofore named singing cakes, which served for the use of private masse." In his Visitation Articles, Archbishop Parker inquires: "Whether they do use to minister the Holy Communion in wafer-bread, according to the Queen's Majesty's Injunctions." On July 26th, 1580, the Privy Council sent a letter to Chaderton, Bishop of Chester, allowing the use of either unleavened bread or wafers (Peck's "Desiderata Curiosa," l. 120). Archbishop Parker's interpretation of the rubric is as follows: "It shall suffice, I expound, where either there wanteth such fine usual bread, or superstition be feared in the wafer bread, they may have the Communion in fine usual bread; which is rather a toleration of these two necessities than is in plain ordering, as it is in the Injunctions." Similarly, he wrote to Parkhurst, Bishop of Norwich: "I trust that you mean not universally in your diocese to command or wink at the loaf bread, but for peace and quietness here and there to be contented therewith." I commend to Mr. Picher this last quotation from Bishop Parker's letters: "How many churches have of late varied from the Elizabethan Injunctions of 1559, I cannot tell; except it be the practice of the common adversary, the devil, to make variance and dissension in the Sacrament of Unity." These quotations, together with the known practice of such churches as Westminster Abbey, the Chapel Royal, and the Chapel of Bishop Andrews, make it plain that the Church of England at the Reformation, in setting forth the rubric regarding the Eucharistic bread, meant to continue the use of unleavened bread, while permitting the use of unleavened bread in certain cases. You will notice, Mr. Editor, that I have confined myself to the interpretation of the existing rubric, and have made no attempt to go behind it and discuss the merits of leavened as against unleavened bread. I leave that task to the Rev. E. W. Pickford.

Jerrold C. Potts.

PRAYER BOOK REVISION.

Sir.—In your issue of last week "Spectator" gives rightful prominence to one great fact in connection with Prayer Book revision when he says speaking of how the extremes of High and Low unite in saying, better let things stand as they are: "It must surely be a skilfully devised book that can so thoroughly satisfy two or more entirely different types of men." The sooner we get this idea firmly rooted in our minds the better, and "Spectator" deserves our thanks for it, that it is a skilfully devised book, and the less we attempt to change it the better. Times have changed, customs have changed; we have in these things changed with them. But the truths of God have not changed. His Word is not changed, and the dispositions of some men to naturally incline to one style of worship or another have not changed, and never will. With different customs, different manners, different dress, we are to-day as the religiously minded men of fifteenth, sixteenth and seventeenth centuries. And the more one reads of Prayer Book history, the more one learns of the almost insuperable difficulties through which our beloved Church was supernaturally guided; the more one knows of the determined, persistent efforts then made to do away with our grand liturgical service, the more will we realize that our Prayer Book to-day is a priceless heritage, and a heritage that we, as our forefathers before us, should lend our best efforts to pass on down unimpaired to those who shall come after. For, after all, who is it wants revision? Take a plebiscite of the communicants of the Anglican Church in Canada to-day on the subject, and there would be an overwhelming majority in favour of no revision. This in itself should be argument enough. But that will not satisfy the revisionists. There is a party determined to revise, and I ask them, in all fairness, to publish a statement setting forth in black and white what they want. It has got to come sooner or later, so let us have it now. If the members of controversy have got to be blown upon until the smoke and flame of active strife be once more seen, let us get to work and get it over with. But let those who do it think well before they begin. The Dean of Canterbury has openly declared that a new legalization of the "Mass Vestments," however limited and disguised, will lead to a secession of the Protestant party. We read that not only High Churchmen have made

it abundantly plain, that any attempted change in any of the three creeds will be opposed to the bitter end. In these days of Higher Criticism and general Scriptural mutilation, are the revisionists contemplating a revised Lectionary and Psalter? There are an infinitude of questions similar in nature and of no less import that can be asked concerning this matter, the very nature and number whereof should cause the boldest among us to pause ere planting foot where even angels might well fear to tread. Ask the moderate man concerning Revision, and he will possibly point out a few words in the Prayer Book, the meaning of which to-day is obsolete, and, therefore, he thinks should be changed such as "prevent," "let," "wealth," etc. Other Moderates think the services might be shortened with benefit, both classes evidently overlooking the fact that similar words occur in Holy Scripture, and that it was when services were "long" that people attended church; and that the more they are "shortened" the less they come. The Anglican Church in Canada has just produced a Book of Common Praise. It is a most admirable work. But hymns are one thing, and a Prayer Book is another. If there are hymns you do not like, you need not use them. "Unity by inclusion" may do for a rule to compile hymns by. It will never answer in a revision of the Prayer Book. As another has said: "A Revised Prayer Book should not be a battlefield scarred with memories of victory or defeat. It should not be a patchwork of compromises and concessions, or a collection of studied and ingenious ambiguities to suit every kind of theological and untheological conviction. But it should be the long result of trained deliberation and calm learning, the slow growth of devotional continuity and doctrinal definiteness." When "Spectator" feels inclined to raise his voice again on high to clamour for Prayer Book revision, I beseech him to ponder well his own words: "It must surely be a skilfully devised book that can so thoroughly satisfy two or more entirely different types of men." It has for centuries satisfied two or more entirely different types of men; it satisfies men to-day. It has well been called "our incomparable liturgy." It was God-given—it is God-preserved, I humbly believe; therefore, I as sincerely add, "Give peace in our time, O Lord."

John Ransford.

BOOK REVIEWS.

Counsels and Precepts.—Translated from the French, with preface by the Rev. George Body. A. R. Moberly & Co., London. Price, 3s. 6d.

The author of these counsels was a French Bishop, Monsignor Charles Gay. The translation has been made by one of the Sisters of the Community of the Epiphany, and is issued by that Community; and the Rev. Canon Body, as warden of that Community, writes the preface. The name of Canon Body is a sure guarantee of its high spirituality and practical usefulness. The three foundation principles of Community life—poverty, chastity, and obedience—are treated in separate chapters, and the Community life is declared to be not an exceptional attainment, but the ideal expression of Christian living, and was exemplified (says the author) in the life of Jesus Christ. There are chapters on Faith, Fear, Hope, Humility, Mortification, Temptation, Love, Suffering, Brotherly Love, etc., and the book is designed to lead its readers into unreserved abandonment to God and whole-hearted devotion to the good of humanity.

Family Reading

AN UNEXPECTED QUESTION.

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber shop to get "a shine." The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little, when suddenly the boy looked up in his face and said: "Mr. Bartlett, do you love God?" The lawyer was an upright, self-respecting man, but neither a church attendant, nor much given to religious thought, and he took the question first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

"Why do you ask me that, Bat?" he said, after a rather awkward pause. "What difference does it make to you?" "Well, I'll tell you, sir. Me mother an' me's got to get out; for the place we live in 'll be tore down pretty soon, an' a fellar like me can't pay much rent. Mother does all she can, but you see there's three of us, an' me grandmother's lame; I dunno what to do. Yesterday I heard two men talkin', an' one of em' said God would help anybody that loved Him if they'd tell Him they was in a hole. I thought about it 'most all night, an' this morning I made up my mind I'd lay for somebody that knew Him well enough to ask Him." The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away. But all that day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself. "Struck dumb by an ignorant street Arab! I could not answer his question. Why not?" The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer-meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose. A few days later, at a conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to befriend him. Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his "family." At last he had found somebody who loved God; and in time he had learned to love Him himself, and "know Him well enough to ask Him." Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in first as an office-boy and finally as a student. Many would recognize the bootblack to-day if his name were given, not only as a member of the bar in successful practice, but as a church-member and a worker in Sunday School. He loves boys; and the few who knew that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him lovin' God in the most effectual way.—Youth's Companion.

THE STORY OF NICHOLAS FERRAR.

In a quaint spot in Huntingdonshire, England, is the tiny church of Little Gidding. As one goes up the flagged path which leads to the west door, pausing to gaze in loving reverence at the tomb of Nicholas Ferrar; or if one endeavours to trace from the mounds in the green meadows where the manor-house stood in which he lived, one feels even yet the influence of that saintly family. Nicholas Ferrar lived in those days when loyalty to one's king meant risk, danger, and perhaps loss of life or goods. He was born in 1593, and died in 1637. He spent a long time at Cambridge, and afterwards travelled abroad during five years, thus adding to his learning a capacity for affairs of the world. But, after several busy years in London, where he was engaged in work for the council of Virginia, which administered the American Colony, there came a turning point in his life. Deeply religious always, he decided to withdraw from the brilliant career which the world promised him. In 1625 his mother came into the possession of the manor-house of Little Gidding, and there Nicholas Ferrar and his family took up their abode and began that quiet religious life which was "the highest expression of the devotion of their time." The little community consisted of Nicholas, who was the director of the household, his brother John with his wife and son, and his sister, Susannah Collect, with her husband and their numerous children—a large family in the big, roomy old house. Soon after they settled there, Nicholas was made a deacon, which enabled him "to serve as the Levite in his own house." It was a unique community, the ideal family life of prayer and good deeds, cheerful and bright, each one being

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free to come and go as he chose, but always to render obedience to the director of the household. On week-days everyone rose at four in summer and five in winter. They all then assembled in the Great Room, where the younger members recited psalms and other portions of Holy Scripture. At six o'clock came the first of the short services appointed for each hour in the day. Then the whole household went to the little church across the garden for Matins, again at ten for Litany, and at five for Evensong. At dinner and at supper all stood while Grace was said, and a bit of history or travel was read aloud during the meal. After prayers in the Great Room at eight, the household retired; but some one always kept watch throughout the night. Sundays were varied by more frequent services in church, and the priest of Little Gidding always came over to preach. The children of the family were taught by tutors living in the house. Some of the family, who had learned book-binding, made Harmonies of the Gospels, arranged and bound with exquisite care. Visits were paid and received, and the sick in the neighbourhood were cared for. King Charles himself made three visits to the family so deeply loyal to him, and who assisted him to a safe hiding-place on that night in April, 1646, when he came for the last time. After the death of Nicholas Ferrar the life of the little community was abruptly ended by an onslaught of Cromwell's soldiers, who pillaged the house and destroyed many things of great value. Afterwards an attempt was made to resume the life, but none of the family lived to see the restoration.—Young Churchman.

ACRE UPON ACRE OF FINE EXHIBITS.

Tremendous Demand for Space for Manufactures at the Fair.

Never in the history of the Canadian National has there been such a demand for the exhibit of manufacturers as for the coming Fair. This has enabled the management to demand that every exhibit must be picturesque as well as educational, and every inch of the acres of space in the big buildings will be beautiful. And did you ever realize how much space for exhibits the Canadian National now has? Take a list of a few of the larger buildings:—

	Sq. ft.
Horticultural Building	29,925
Manufacturers' Building	72,206
Industrial Building	76,241
Transportation Building	42,456
Art Gallery Building	7,084
Railway Exhibits Building.....	8,258
Agricultural and Implement Building...	76,640
Total	312,810

In these buildings alone there are eight acres of exhibits, comprising the best of everything that is made, bought or sold. If you want to see everything in that line there's only one place to see it—the Canadian National Exhibition.

ADMIRAL BERESFORD,

Hero of Alexandria, Will Open Canadian National Exhibition at Toronto.

Admiral Lord Charles Beresford, who has accepted an invitation to visit Canada to open the Canadian National Exposition at Toronto, is known to fame as the great leader in the national defence movement now agitating the whole Empire.

Lord Charles, who is the second son of the Marquis of Waterford, first became known to fame at the bombardment of Alexandria when he sailed the little Condor into water too shallow for the big battleships and silenced a battery that was doing great damage to the British fleets. "Well done, Condor," was the signal that floated from the flag ship after the battle, and the young Lord was known as "Condor Charlie" till more dignified titles crowded the name into comparative obscurity. Admiral Beresford can do other things besides fight. He has three medals for life-saving, has written a "Life of Nelson" and several treatises on naval matters, is an all-round sporting man, and is known all over Britain as a warm-hearted Irishman.

HEART-KEEPING.

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and cleaning out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning would be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is, Shall these accursed Amalekites of temptation burn up all my spiritual possessions, and overrun my soul? Shall outward assaults or inward weakness drive me to Master and before the world? Or shall they drive me to Jesus Christ, Who will give me victory?

LOST TREASURES.

A man travelling on horseback, accompanied by his dog, dismounted for some purpose, and dropped his package of money. His dog saw this, but his master did not. The dog stayed for a time beside the lost package, then running on ahead of his master, began to bark vigorously and to try to stop the horse and to turn it back toward the missing treasure. The man feared that the dog had gone mad, and he drew his pistol and shot it. The poor, faithful, wounded creature dragged itself back to the place where the lost pocket-book was, and, lying down beside it, died.

There are voices calling upon us loudly to consider treasures we have lost, and pleading with us to turn back and recover them. One of these is a lost innocence. No sooner does one turn aside from the path of uprightness than does the inward monitor begin to remind us that we have forsaken the path of righteousness and peace, calling upon us to retrace our steps and find our way back into the right and safe way. But how often this voice is utterly disregarded. The wanderer goes farther and farther in the mistaken way, resisting at every step the faithful monitor within, until at last its voice ceases to be heard, and the misguided pilgrim goes on to death.

To every one there comes the reminder that he has lost that righteousness and holiness which are essential to the enjoyment of life everlasting. The Holy Spirit pleads with all to turn and seek for these in Christ Jesus. Will we hear and heed His call?

SLEEP WITHOUT DREAMING.

Occasionally I have met people who have insisted that they do not know what it means to dream. To them sleep comes like the pall of death, enveloping them so completely as to entirely extinguish the consciousness for the time being. But, strangely enough, I have found that these individuals do not seem to appreciate this blessing of undisturbed repose. Instead, they feel that, in some way, they are being cheated out of something that belongs to them. Like the Scotch ploughboy, they protest at never being able to "enjoy" a night's sleep, because their head no sooner touches the pillow than it is time for them to get up again. Although we may not be aware of the fact, it is rather generally admitted that we go to sleep in sections. That is to say, the senses droop off one by one—the sense of hearing usually being the last to lapse into unconsciousness. This probably explains why persons who are comparatively light sleepers can be made to answer questions, or even carry on quite a protracted conversation without waking. As long as the sense of hearing continues to play its allotted part, the personality that is sometimes so nearly obliterated by sleep, responds to its perceptions of the outside world. Finally, however, as one by one the subjective senses are dulled by this gradual application of Nature's mysterious but universal anaesthetic, all sorts of strange fancies parade before the mind's eye, for, though the outer eye, may be tightly closed in slumber, some sense that corresponds to the organ of sight remains awake and ready to participate in the more or less strange experiences of the night.

SIX WAYS TO HELP MOTHER.

Do you ever help mother? How many ways to help her can you think of? Would you like to know some others besides the ways you now know,

or would you rather not know any more? You may think there are too many already. Below, you will find six ways to help mother. Here they are: 1. Keep the caps and hats hung up where they belong no matter whose cap, or where you find it. Just put it where you know it ought to be. 2. Keep the papers folded right side out and piled nicely together on the library table. It takes mother a good many minutes a day to do just that. 3. Get into the habit of remembering where you see things. This will help not only mother, but everybody in the house. It is such a comfort to the people who lose things or forget where they put them. 4. See how many times a day you can "save steps" for her by running errands. It is what little feet were made for, partly. 5. Laugh twenty times every day. It will help make others laugh. 6. Like things she does for you. Tell her how nice they are.

THE STORY OF ONE UGLY DUCKLING.

Once upon a time there was a girl called Flora, who was so poor-looking that she had come to be known by the other children as "The Ugly Duckling." "Oh I do wish I was beautiful," she cried one day, "it is so dreadful to be ugly." "You can be beautiful." Flora, who was then standing in a wood near her home, turned round to see who had spoken. She had often run away for shelter from the other children's tongues into that wood. She saw no one as she looked around her. Again came the voice: "You can be beautiful. I will help you if you wish." Flora got quite nervous. Then looking into a bush near by, she saw a tiny fairy perched there. "Oh, do, do!" cried Flora. "Come with me," said the fairy. "I would do anything not to be ugly," Flora said. Then hundreds of other fairies surrounded her and carried her off. Suddenly they set her down in a bare, comfortless, dull room. There was only an old woman sitting there in a stiff-backed wooden chair, who looked stern, but spoke kindly. "Good morning. So you are to be my little servant, my dear?" Flora burst into tears. "I won't be your servant," she said, "I will go home. It's a shame to cheat me like this." "You must be my servant, for you cannot find your way home, and as I cannot leave this chair, if you do not work we shall both starve." Poor Flora! How bitter she felt against the fairy. She had to go to work, however, in spite of her feelings, but as time went on she grew sorry for the old woman. There she was, a prisoner, always in pain and unable to get out of her chair in that dull room. Flora could go outside, but only about fifty yards and then she came to a high wall. But every morning she found food, water, and fuel just outside the door; how it came there she did not know. As Flora lived there she grew to pity the old woman so much that she forgot all about her own troubles, thinking about the old woman. "I wish I could make her a cushion," she said, and, strange as it may seem, a bag of feathers and a piece of woollen stuff, and all the other needed things for the cushion were waiting for her next morning. The cushion was made. When the old woman saw it, she kissed her, and pulling a mirror out of her pocket said, "Look my child." Flora was astonished. Her crooked eye was now straight. "I wish I could wheel her out into the sunshine," said Flora. Next morning there were wheels on the chair, and she wheeled the old lady outside. Again the woman kissed her, and held her up the mirror, and oh, what a pretty new curve Flora saw in her mouth. "I wish I could take away her pain," said Flora, and she rubbed the poor stiff limbs for hours. The old woman kissed her again, and held up the mirror. Flora saw two beautiful dimples in her cheeks that had never been there before. "You can go home now, you are beautiful, my child," said the old woman. In an instant the room was full of fairies, and she knew no more until she was set down in the wood again just where she had wished to be beautiful. Then all but one left her. "I have kept my promise, you see," said the fairy. See thou lose not that which thou hast gained. Farewell." "Oh, stop," cried Flora; "the poor old woman, who will take care of her?" "I was that poor old woman." "But she was all crippled with pain." "Yes, I bore that pain that you might grow beautiful." Then she, too, vanished, and Flora awoke. She had been asleep and dreaming. But surely dreams like that are inspired by God or the angels! Anyhow, she set about living the life pointed out in the dream. She soon found out that every kind deed was as good as a kiss from beauty itself, and her looks became prettier, and her life sweetness itself. That is the beauty of all service rendered with love for others; it makes us nobler, finer, sweeter, prettier in face, in heart, and in life. Try it, young folk.

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CANADIAN NORTHERN ONTARIO ESTABLISHES VERY FAST SERVICE TO MUSKOKA.

It is no longer an ordeal to get up to Muskoka; the "Lake Shore Express" leaving 10 a.m. brings passengers to their destination early in the afternoon, reaching points on Lake Muskoka and Lake Joseph before three in the afternoon, and covering most Lake Rosseau points between four and five hours earlier than any other route. There are many notable features about this service. Information will be given at Canadian Northern Ticket Office, corner King and Toronto Streets, and Union Station.

British and Foreign

The Rev. J. F. Canston, M.A., vicar of Petersfield, has been appointed by the Bishop of Winchester Master of St. Cross Hospital, Winchester, vacant by the death of the Rev. Canon Brodrick.

The Rev. Robert Walsh, D.D., rector of St. Mary's, Donnybrook, Chaplain to the Lord-Lieutenant and Prebendary of Christ Church Cathedral, Dublin, has been appointed Archdeacon of Dublin.

At St. Alban's, Holborn, a magnificent font cover has been presented as a thankoffering from the congregation for the twenty-five years' ministry of the vicar, the Rev. R. A. J. Suckling.

An anonymous donor has offered to furnish Selby Abbey with a Processional Cross, and the Vicar of Selby (the Rev. M. Parkin) has intimated to his congregation that he has accepted the gift.

It is stated, in connection with the recent celebration of the 800th anniversary of Southwell Minster and the presence thereat of the Archbishop of York, that it is 250 years since an Archbishop of York visited Southwell.

The Church Pageant is now on the way to become an annual institution. The Bishop of London has consented to allow the grand stand to remain, and the Pageant, with alterations and improvements, will be presented at Fulham next summer.

The Rev. H. C. Craner, who was formerly a Methodist minister, was recently confirmed by Bishop Whittaker, and was licensed by him as a lay reader. Mr. Craner is at present acting in that capacity in the parish of St. Matthew's, Philadelphia, of which the Rev. Dr. Pirce is the rector.

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A new parish house is to be erected in connection with Holy Trinity, Middleton, Conn., of which the Rev. E. C. Acheson is the rector. It is to be undertaken at once, as the entire cost, \$25,000, has been provided for. Of this amount \$10,000 was a legacy to the parish by the late Mrs. Hubbard.

The service at Borstal Prison, Rochester, on Sunday was of unusual character, the organ accompaniments being supplemented by an orchestra made up of prison officers and their friends. The instruments included six violins, two cornets, euphonium, and pianoforte. The Rev. H. A. Hickin, Vicar of St. Peter's, Rochester, officiated.

An influential committee has been organized at Shanghai amongst the English speaking residents for the purpose of co-operating with the members of the Chinese Y.M.C.A. in obtaining a Recreation Ground for the use of the Chinese. There is every prospect of this scheme proving successful, and if so it will be a great boon for the Chinese young men.

On a recent Sunday morning there was presented, blessed and used for the first time in St. John's, Onida, N.Y., a pair of very massive solid brass candlesticks. They were given to the church by Mrs. Charles V. Wheeler, of Little Falls, N.Y., as a memorial to their daughter, Sarah, the late wife of the rector of St. John's, the Rev. William R. McKim.

A few years ago Bishop Straton, the Bishop of Newcastle-upon-Tyne, announced his hope that the gift of a large sum would shortly accrue to the Manx Church. The hope has at length been realized, and the present Bishop of Sodor and Man has been able to tell the diocese that a benefaction of £10,000 has become available for Church purposes in the island.

Mr. and Mrs. F. Gallatin, of New York, have offered to erect, furnish and present to St. Luke's, Easthampton, L.I., a new rectory, which is to cost about \$20,000. The offer has been gratefully accepted by the vestry. A new church also is to be erected at a cost of \$35,000. The new rectory will be built upon the site now occupied by the present pretty little church.

The King has approved of the appointment of the Rev. Campbell West-Watson, M.A., Canon-Residentiary of Carlisle Cathedral to be Bishop-Suffragan of Barrow-in-Furness in the Diocese of Carlisle, in succession to the late Dr. Ware. Mr. West-Watson took a Double First in Classics and Theology at Cambridge. Since then he has been successively, Fellow Lecturer, Chaplain and Dean of his College (Emmanuel).

At a lately held general meeting of the Wells Branch of the C.E.M.S., the Bishop of the diocese was presented by the vicar on behalf of the whole of the members of the C.E.M.S. of the diocese with a handsomely framed large photograph of the Cathedral, containing the photograph of the 1,400 men who were present at the service on the C.E.M.S. day (St. John the Baptist's Day), and which was taken in front of the Cathedral.

The Rev. C. F. Walker, late curate of St. Paul's, Cleveland, and who has lately been appointed rector of the Church of the Good Shepherd, Buffalo, N.Y., was presented prior to leaving Cleveland by the members of St. Paul's Sunday School with a handsome solid silver private communion set. This was a parting gift to him from the officers, teachers and pupils of the Sunday School, of which he has held the charge. The set consists of six pieces, in a leather carrying case.

Mr. Hugh Moss, the Director of the recent Church Pageant at Fulham, was presented by the 5,000 performers with a portrait sketch of himself in his Conning-tower directing the movements of the Pageant, which was an excellent piece of work. The

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choir also presented Mr. Shaw, their leader, with a handsome gift. Each of the performers also received a souvenir, in the form of a replica of the Pageant banner which was signed by the two Archbishops and the Bishop of London.

His Grace the Archbishop of York consecrated on Sunday, July 11th, in York Minster, the Rev. Canon Henn, D.D., Vicar of Bolton, as Bishop of Burnley. The other prelates who took part in the ceremony were the Bishops of Manchester, Wakefield, Beverley, Hull, and Bishop Thornton. The Bishop of Wakefield preached the sermon from Zechariah iv. 6. Mrs. Marshall Lang, the mother of the Archbishop, was amongst the congregation. The Bishop-designate was presented to the Archbishop by the Bishops of Manchester and Wakefield, and the solemn rite was most impressively performed.

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There was an interesting service at Berkswell Church, Warwickshire, lately, when the Bishop of Worcester dedicated several gifts to the church, including a marble floor to the chancel, a lectern, Holy Table, prayer-desk, stalls, windows. The stalls, which are particularly fine, have niches on which appear figures of past and present occupants of the Sees of Worcester, Lichfield, and Coventry, including St. Chad, St. Dunstan, Wulstan, Robert de Limesey, Latimer, and the Right Rev. Yeatman Biggs, the present Bishop.

The John Cotton Brooks memorial pulpit, which is to be placed in Christ Church, Springfield, Mass., will be completed and installed in the autumn. The pulpit will be entirely of fumed oak and will be elaborately carved. The carving will be done by Kirschner, who is one of the famous woodcarvers from Oberammergau. There are to be five niches in the front of the pulpit, and these will be filled with figures representing the great preachers in the history of the Church. Those who have been selected are St. Paul, St. Chrysostom, Savonarola, Latimer and Phillips Brooks. A suitable inscription will be affixed to the pulpit.

The King has approved of the appointment of the Rev. A. G. Rawstorne, M.A., Rector of Croston, near Preston, and Rural Dean of Leyland as Bishop-Suffragan of Whalley in the Diocese of Manchester. The new Bishop-Suffragan is a Corpus Christi College, Oxford, man and was ordained in 1879. He has had a great deal of parochial experience and has held his present living since 1894. The Bishop-designate of Whalley is the eldest son of the late Ven. R. A. Rawstorne, Archdeacon of Blackburn. Mr. Rawstorne spent four years of his clerical career in Adelaide as Domestic Chaplain to the present Bishop of Bath and Wells (Dr. Vernnon).

Canon Savage, Rector of Hexham, received a presentation lately in recognition of his carrying through the restoration of Hexham Abbey and the rebuilding of the nave. The presentation consisted of a cheque for three hundred pounds, together with a fragment of the shaft of a Saxon cross which was found during the progress of the work. The fragment was mounted on a wooden base, made from old oak from the Abbey, with a suitable inscription on a silver plate.

In the parish of Llanarthney, Carmarthenshire, the office of sexton has been in the hands of the same family for over 160 years, during which period there have been only two changes. John Williams (locally known as Jack Glascot Fach) held office for over sixty years; his son Richard followed, and officiated in this same capacity for sixty years; while Richard's son, Thomas, has already been in office for over forty years now.

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The ninth anniversary of the dedication of St. Peter's Church, Belfast, was observed on St. Peter's Day and on the previous Sunday, the special preachers being the Bishop and Canon Kernan. In the course of the service, at which he preached, the Bishop dedicated a gift of mosaics presented to the church by Mr. Herbert Ewart. These have been placed in the arcing of the east wall, and complete a very notable and beautiful piece of chancel decoration, the reredos, representing the visit of the women to the Sepulchre, being a panel in terra-cotta by George Tinworth, whose work, though of world-wide fame, is hardly known in Ireland, and the stone carving, of great artistic excellence, the handiwork of Mr. John Baker, a craftsman of the old type, who has spent most of his life among the cathedrals and famous churches of England, and is at present doing the restoration of Selby Abbey, so far as the stone carving is concerned.

The Archbishop of York visited Leeds a short time ago. It was at Leeds Parish Church that Dr. Lang commenced his ministry. He re-



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ceived a most hearty greeting. During the course of the day, which was very full up with engagements, His Grace was presented by the Lord Mayor, on behalf of a few of his old friends, with four silver entree dishes, which originally belonged to Thomas Musgrave, who was Bishop of Hereford from 1837 to 1847 and Archbishop of York from 1847 to 1860. During the afternoon the Archbishop delivered a special address in the Parish Church to the clergy and laity of the Rural Deanery. There was an immense congregation. This was His Grace's first visit to Leeds since his elevation to the Primatial See of York. The visit lasted two days, Saturday and Sunday, and every moment of the time on each day was very fully occupied.

At a special service, which was held in St. Saviour's Cathedral, Pietermaritzburg, on Trinity Sunday, the Bishop of the diocese unveiled and dedicated a carved oak reredos erected over the high altar and a brass placed on the west wall of the Chapel of St. Michael and All Angels to the memory of the late Dr. Green, Dean of Maritzburg from 1857 to 1906. The period of the general design is 15th century Perpendicular; the material is English oak, except the panels which are of Austrian material, as English oak warps and twists too much for thin work. On the central base of the cross is shown the Agnus Dei. The details of the carving, such as the cornices, crochets or gables and the pinnacles, etc., are taken from the great 15th century high altar screen at St. Al-

ban's Abbey. The "linen" panels in the side screens are exact copies from a very fine screen in the Oldham Chapel at Exeter Cathedral (period 1519). The cresting of the side screens are from a typical Devonshire 15th century screen. The reredos stands about 21 feet high and is 18 feet wide and it contains some two tons of English oak.

Rarely has it happened that a vicar has been consecrated Bishop in his own parish church. Yet this happened on Sunday, July 11th, when the Archbishop of Canterbury consecrated the Vicar of Croydon, the Rev. L. W. Burrows, D.D., as Bishop-Suffragan of Lewes, in the Diocese of Chichester. The Bishops of Chichester, St. Alban's, Winchester, and Bishop Fisher, the late Bishop of Ipswich, and a former Vicar of Croydon, assisted the Archbishop of Canterbury in the act of consecration. The Bishop of Croydon (Dr. Pereira), Dr. Burrows immediate predecessor as Vicar of Croydon, was at the last moment prevented from being present. The sermon was preached by Dr. Rendall, the headmaster of Charterhouse School, Godalming, from the text Revelation xix. 10. The Bishop designate was presented for consecration by the Bishops of Winchester and Chichester. At the close of the service the new Bishop was presented by the clergy of the Rural Deanery of Croydon with an episcopal ring, and his staff of curates gave him a pectoral cross. In connection with the service it may be noted that six Archbishops of Canterbury are buried in the parish church and that the list of the vicars goes back to the time when Elfsie was "priest of Croydon" in 960 A.D.

A Curious Tomb.—One of the most curious tombs in the United Kingdom is in County Wexford. In it is laid the body of one of that curious body—the Resurrectionists. One portion of the tomb is a furnished chamber, with a table and a few chairs. On the table will be found at any time a dainty meal of considerable dimensions, with a fowl, a ham, a leg of mutton, and the necessary drinkables. The departed Resurrectionist provides by his will that this meal shall be laid each fortnight, and "if the meal is untouched in the meantime, it shall be given to the poor and a fresh meal laid." So far the meal has been untouched, though eerie rumours spread round the district from time to time that in spirit form the gentleman has appeared and has enjoyed his meal. Curious stories are told of poor people to whom the ham or the leg of mutton has been given being awakened in the night by strange rappings on their doors and windows, and even by demands in a grim voice for a portion of the food which had been distributed. As a consequence, and probably for another sad reason, it has come to be the practice to consume the food immediately it is brought home. It is the only way to counteract the envy of the spirit, with whom apparently hunger is constantly present.—Dundee Advertiser.

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