

# Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, JULY 6th, 1911

No. 27.

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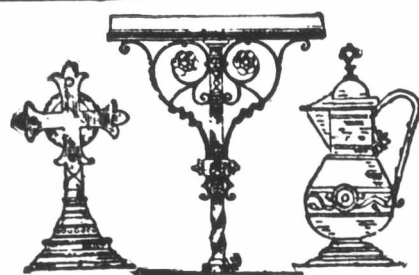
Cobham Parish Church in Kent, which is very ancient, is said to contain the finest collection of brasses in England, and of the churchyard there is a local saying that it is full of "savages," on account of the number of people of that name who have been buried there. Cobham has been immortalized by Dickens in "Pickwick."

A scheme has been set on foot for the restoration of the quaint church at Newton Arlosh, near Wigton, Cumberland. The church is one of the most ancient in the Diocese of Carlisle, dating back to about the year 1300. The Communion table is at the north end instead of the east. The remarkably thick and strong walls, and the castellated "Peel" tower, with openings for arrows, stamp it as having been used for defence as well as for worship during the stirring years when Cumberland was ravaged by Border warfare. On the top of the tower was a beacon, which flashed out the news over the Solway country that the Scottish "Mosstroopers" were "over the Border" on a raiding expedition. At such times the church was a haven of refuge for beast as well as human being.



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South Africa, India and Scotland were represented amongst the consecrating prelates at the consecration of the new Bishop of Southwark, in addition to England.

An interesting ceremony, took place on Whitmonday afternoon in Clarence Place Hall, Belfast, when the Most Rev. Dr. Crozier, the Primate of All Ireland, was presented with a splendid motor car and a beautiful rose bowl, together with an illuminated address from the clergy and laity of Down and Connor and Dromore on his translation from the United Diocese to the position of Archbishop of Armagh, Primate of All Ireland, and Metropolitan, while Mrs. Crozier was made the recipient of a valuable diamond tiara. The Bishop of Down and Connor and Dromore (Right Rev. Dr. D'Arcy), occupied the chair, and there was a large and fashionable audience, including the Marquis and Marchioness of Londonderry. The address was read by Mr. R. H. Reade, D.L. The Marquis of Londonderry made the presentation, and spoke at length of His Grace's many outstanding qualities. The Primate made a felicitous reply, and Mrs. Crozier also spoke.

Mrs. Raynbird, of Hackwood, near Basingstoke, was elected people's warden for the 27th time in succession for this parish. She has also been a member of the Board of Guardians in the Basingstoke Union for many years, and an overseer of the parish for the past 26 years.

At the Bishop's Palace, Gloucester, recently, a handsome pastoral staff, which had been subscribed for by the clergy and laity of the diocese, was presented to the Bishop and See of Gloucester by Viscount St. Aldwyn. It was a work of great beauty and artistic finish. The lower part of the capitol was adorned by the arms of several dioceses (Canterbury, Lichfield, and Worcester), of Osric, Edward the Confessor—whose connection with Gloucester Cathedral was well known—Henry VIII. (as the founder of the bishopric), and of the present Bishop, Dr. Gibson. Above these were figures of the four Evangelists, and, supported by four angels, four scenes, illustrating the Virgin and Child, the Crucifixion, the commission, "Feed My sheep," and our risen and glorified Lord blessing His Church. Above this again in the centre of the crook was an "Agnus Dei" figure. The crook was of silver-gilt, and the whole was adorned with precious stones.



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# Canadian Churchman.

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### Lessons for Sundays and Holy Days.

July 9.—4 Sunday after Trinity.  
Morning.—1 Sam. 12; Acts 15:1—30.  
Evening.—1 Sam. 13 or Ruth 1; Matt. 4:1—23.

July 16.—5 Sunday after Trinity.  
Morning.—1 Sam. 15:1—24; Acts 19:21.  
Evening.—1 Sam. 16 or 17; Matt. 8:1—18.

July 23.—6 Sunday after Trinity.  
Morning.—2 Sam. 1; Acts 23:12.  
Evening.—2 Sam. 12:1—24 or 18; Matt. 12:1—22

July 25.—St. James A. & M.  
Morning.—2 Kgs. 1:1—16; Luke 9:51—57.  
Evening.—Jer. 26:8—16; Matt. 13:1—24.

July 30.—7 Sunday after Trinity.  
Morning.—1 Chron. 21; Acts 28:17.  
Evening.—1 Chron. 22 or 28:1—21; Matt. 15:21.

August 6.—8 Sunday after Trinity.  
Morning.—1 Chron. 29:9—29; Rom. 6.  
Evening.—2 Chron. 1 or 1 Kgs. 3; Matt. 19:27—20:17.

August 13.—9 Sunday after Trinity.  
Morning.—1 Kgs. 10:1—25; Rom. 11:1—25.  
Evening.—1 Kgs. 11:1—15 or 11:26; Matt. 23:13

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

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 249, 250, 253, 260.  
Processional: 44, 45, 292, 303.  
Offertory: 289, 564, 621, 636.  
Children: 59, 708, 714, 715.  
General: 1, 29, 301, 317.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.  
Processional: 384, 386, 397, 646.  
Offertory: 573, 599, 601, 653.  
Children: 261, 603, 604, 701.

### THE FOURTH SUNDAY AFTER TRINITY.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."—Rom. 8:18.

The primitive Christian preaching disturbed long-established order and questioned customs and ideals cherished for generations. It, therefore, aroused prejudices and provoked antagonisms. The priests and Sadducees were sore troubled because the Apostles "proclaimed in Jesus the resurrection from the dead." Hence they caused their imprisonment. When Paul drove out the spirit of divination from the slave girl at Philippi he was charged with setting forth customs "which it is not lawful for us to receive or to observe, being Romans." The charge was upheld and Paul was imprisoned. Being the most active of the Apostles, S. Paul was "in labours more abundant, in prisons more frequent." These frequent imprisonments did not check his ardour, nor were they characterized by idleness. Tradition tells us that amongst the first preachers of the Gospel in Britain were soldiers who had been chained to S. Paul in Rome. During his first imprisonment at Rome he wrote the Epistles to the Philippians, Colossians, Ephesians, and to Philemon. The second imprisonment gives us the Second Epistle to Timothy. The importance of these Epistles cannot be over-estimated. They outline the faith and they uphold our faith. History repeats itself. Savonarola wrote his still famous Meditations on the 31st and 51st Psalms while in prison awaiting death; Tyndale translated many books of the Old Testament in a cold, damp cell at Vilvorde; John Bunyan wrote "Pilgrim's Progress" and "Grace Abounding" within the confines of Bedford Gaol. "The school of adversity has often proved not unfruitful in works of genius." What a blessed thing for the world that men can rise above the sorrows and privations of persecution! In rising they bless themselves and their fellows. Herein lies one proof that spiritual things are real, that they comfort men and inspire men to comfort others, even when earthly joys and physical freedom are withdrawn and interfered with. Why do men thus rise? Because they effectively resist the temptations arising from deprivation, restraint, the temptations to call down vengeance, to plan revenge, or to brood gloomily and idly over one's misfortunes. But why do men resist these temptations? S. Paul tells us: "But now abide faith, hope, love." He who could argue with Jews that Jesus is the Christ, who could make an impression upon the philosophers of Athens, who could make a Roman king tremble, would not be turned aside from his faith by clanking chains or dismal cell. He who could utter the words of our text would not be tempted into idleness or reproach in the day of persecution. S. Paul's faith was so strong that he looked forward to the future with a sure and certain hope that God would continue to work out His purposes. We do not find love in a prison unless there be faith and hope. S. Paul's love prompted him to write to his beloved converts, his sons in the Gospel. Love of the truth made Savonarola forget the fiery torture and compose his soul in meditations which comfort countless souls to this day. Love of the English people warmed the chilled fingers of Tyndale and sped him on his work of translation. Let us see to it that our faith is persistent, our hope well grounded in knowledge, and our love undying. Then we, too, shall escape the slavery of untoward circumstances, and shall rise grandly victorious over every restraint. We all have our depressing circumstances. Let us rise above them into that life where "all is fullness of joy, and pleasures for evermore."

### Open-air Services.

Now that the outing time has come we hope our clergy and laity will avail themselves of the opportunity of holding and assisting open-air services wherever and whenever they can be held to advantage. This is a growing and praiseworthy custom, and cannot fail to do much good. One strong point in favour of such services is that they reach a class of people who are not habitual churchgoers. In fact, they do missionary work in the home field. For many years the Salvation Army and other bodies of religious people have been in the habit of making their open-air appeal to the lounge or passerby on the streets of cities, towns, or villages, and we believe that much of the success of these religious workers may be attributed to the fact that they go out "into the highways and hedges" after the people instead of standing aloof in calm, self-satisfied dignity and expecting the people to go to church. We should remember that this is the glad, warm summer-time, which disposes "the man on the street" to turn a willing ear to a good and cheering word well spoken.

### Men and Methods.

The children of this world are indeed and in truth wiser than the children of light. It has gone the round of the papers that in the city of Toronto a zealous Mormon is carrying on a house-to-house visitation with the object of getting proselytes. And doubtless he will get them. We remember the saying of an experienced insurance company manager: "That it was not so much the character of the company as it was the zeal, judgment and tact of its agent that brought success." It seems that this opinion is only too true. Whilst most of the members of the old, historic Church are reading their newspapers or the latest novel, making a friendly call, going to club or theatre or taking their "well-earned rest" in some such agreeable fashion, the zealous Mormon is like a sparrow-hawk, quartering every inch of his chosen field of labour, and winning a man here and wooing a maiden there to the faith of Brigham Young. It would be interesting to know how much house-to-house visiting, not of a social character, but with the avowed and determined object of seeking and winning recruits to the Christian Church is going on throughout the districts and parishes of Canada day by day, and even night by night, throughout the weeks and months of the Christian year. One of the greatest obstacles to the progress of the Christian religion is the indolent, insincere and nominal Christian. Can it be wondered at that General Gordon, when writing from Egypt to the Secretary of the Church Missionary Society in London in 1878, warned him not to send "Lukewarms"?

### Whither Drifting?

To many thoughtful Canadians there is something peculiarly disquieting in some transpiring events of a national and religious character: the Marriage Decree, as we may call it, of the Roman Catholic hierarchy; the offensive and boastful taunt of their oratorical priest in Montreal against the Protestant religion; the refusal of the Roman Catholic who is Premier of Canada to join the British Government in certain patriotic measures at the Colonial Conference; the alleged public declaration of a French-Canadian judge that people of his nationality were living in a state of "armed peace," and that of Mr. Bourassa, reported at the same time and place, that French-Canadians should do their utmost to advance the interests of their own nationality. These and other similar events are by no means reassuring. They certainly do not tend to promote feelings of kindness and sympathy amongst the people of Canada. We cannot for a moment believe that this hostile spirit

is shared by thousands of our brethren of the Roman Catholic faith, who would give place to no man in loyalty to our British crown and Empire. But the danger of it all is the spirit of bickering and dissension that such an attitude engenders in what has hitherto been a peaceful, law-abiding country. If one religious body is determined to dominate Canada and one element in our nationality closely allied to that body is equally determined to increase its ascendancy, they may both rest assured that other religious bodies and members of our nationality will not stand idly by at such a critical juncture in the history of our country.

#### Ontario Farms.

The Commission of Conservation is justifying its existence by its publications. It has issued a thin volume (which our readers can obtain for themselves) on two diverse, but important subjects, one on "Agricultural Work in Ontario," by C. C. James; the other on "Unsanitary Housing," by Dr. C. A. Hodgetts. The first astonishes by the immense and varied work of the Department of Agriculture in Ontario. The bulk of the paper consists of specimen reports of branch officers, who are placed in suitable localities to convey directly to farmers the benefits of the tuition they have themselves received at Guelph. Assuming that these fairly represent the work done, and being continually impressed on the farmers, we may hope to see fewer wornout clearings and more attractive farms in Ontario for Old Country people. For it must not be forgotten that we must look largely to the Old Country farmer in the future. They start with more capital, and have often a good deal of money, and would in many cases prefer a good farm in an old Province like Ontario. But they are too often deterred by the labour-starved and happy-go-lucky look of the old homesteads. Then we remember the exodus from our Ontario fields, and must be prepared for revelations of loss of country people when the census returns come in. That is only one reason for thanking this Department for its work, and, indeed, the least important. The impression produced on strangers is as nothing to the good done to our own sons and daughters, although that good may, and probably will, bear fruit in new homes in the Provinces in the West. To illustrate the habits of the Department we recall an anecdote of a friend, who, in digging in the early spring, thought he had discovered a devouring enemy of the potato bug, and sent specimens, with a letter, for investigation. "I suppose you got a letter of thanks, and it ended there?" "On the contrary, I got grateful thanks, asking for more. This was followed by books, by reports of exports, and a final letter of regret that we hadn't got the right one, but begging me to keep on. These fellows are in earnest." Yes; they want that Ontario farming boys' and girls should be recognized all over the world as able to do things.

#### Unsanitary Housing.

The second paper tackles a quite different problem, and our readers should write to the Secretary of the Commission of Conservation, Ottawa, and they will get a copy free. There is hardly a farmhouse, as well as a town house, that will not be found with tight-shut windows and foul corners. We have two short criticisms: Why confine the denunciation of back-to-back buildings, to shacks in the slums, while edifices are complacently going up for unlimited storeys close together in the cities, shutting out all light and air? This is cleansing the outside of the platter. The other is like unto it. The foul backyards are properly denounced. Why not insist in such cases for the removal of all back fences? That will soon effect an improvement. Apart from such eyesores we would be glad to see a law requiring in all closely built streets that the only fences shall be iron or other

metallic netting, with a mesh so big as to permit the free circulation of air both in front and rear of the houses.

#### Ireland.

Now that the effect of popular control is being realized in Ireland, we hear of another cause for dissatisfaction. The control of schools, hospitals, and institutions of all kinds, which are in the gift of the Councils, is pretty generally handed over to religious bodies, male and female, belonging to the Roman Catholic Church. As a consequence there is no employment for the bright young people, if they have no vocation, to join such communities, as is often the case. So it is dull despair, disappointment or emigration. A result of this system is that the salaries pass into the conventual coffers. Mr. George Moore, that brilliant Irish writer, contributed the suggestion for the relief of Ireland that the Pope should dispense with the vow of celibacy in Ireland. It is well known that there are Greek Roman Catholic married priests, and there is nothing to prevent the Pope extending the regulation. Mr. George Moore's suggestion was not acted on, but as time goes on there is more and more to be said in its favour.

#### Letters of Commendation.

Have always existed, but were formerly little used. We remember in our earlier years an incident which induced us to write, begging that all immigrants should bring such letters, and the subject has grown in favour, more, we regret to say, with other bodies than our own. As an illustration we find the prolocutor in the Scottish Synod thus reported in the "Scottish Chronicle": "My practice is to write to the Bishop of the diocese, and ask him to send the letter of commendation to the nearest priest to the place in which they are to settle. I get many enquiries from England asking what clergyman's district such and such a street is in. We might discharge our duty in a way by handing over a letter of commendation, but I am afraid the result is not satisfactory. People never present that letter, and drop out of touch with the Church altogether. I might state a fact brought to my knowledge by an experienced Church worker, now at the Theological College. He instituted a house-to-house visitation of certain streets, and found more lapsed Episcopalians than he found of all the other denominations put together. It may have been the accident of just an unfortunate street, but it was a commentary on the way in which we keep in touch with our people."

#### Our Golden Age.

One of the able writers connected with the "Church of Ireland Gazette" has given us a most interesting leading article, entitled "Ten Years of English Literature," and has shown that the Golden Age was between 1840 and 1850, that period which it is the fashion to decry as dull, mediocre and uninteresting. Novels were dear in those days, and comparatively rare, but Dickens (among others) brought out "The Old Curiosity Shop," "Barnaby Rudge," "Martin Chuzzlewit," "A Christmas Carol," "Dombey and Son," and "David Copperfield." Thackeray published "Vanity Fair," "Pendennis," "Barry Lyndon," "The Irish Sketchbook." Disraeli wrote "Coningsby," "Sybil and Tancred." Charlotte Bronte produced "Jane Eyre" and "Shirley," and her sister "Wuthering Heights." The writer in the "Gazette" speaks of Bulwer, Kingsley and Lever as on a lower plane, but many would disagree with his estimate. Certainly then, and for some years afterwards, Bulwer was a very great favourite, and Kingsley's "Yeast," etc., formed the opinions which have fermented to the top in our own time. The writer quotes the output of Lever: "Harry Lorrequer," "Charles O'Malley," "Jack Hinton,"

"Tom Burke," "The O'Donoghue," "The Knight of Gwynne," "Roland Cashel." Mayne Reid, Captain Marryat, and Harrison Ainsworth complete the list of novelists. Among the poets Tennyson and Browning were doing their best work. Macaulay wrote his "Lays of Ancient Rome," most popular now among English people in modern Rome. Carlyle, Darwin, Ruskin, Newman, Freeman, Froude, and Grote. What an era! Besides these, how many names occur to the student? We are grateful to a writer who has directed research and has justified his position so well.

#### National Revival.

We should try to understand what life meant between 1840 and 1850. The last King of George the Third's sons to reign in England had passed away, and the young Queen Victoria was on the throne. Our fathers have told us how gloomy the political outlook was. There was general discontent; the people were ready for a change. An observer said the Queen was like a linnets on a powder barrel. But she had wise advisers, and her personality developed during this time. Although the Continent was wrecked with revolution, Britain stood firm. There comes a time of regeneration, of refreshing, to many nations. Germany has had one in our day, and our old land renewed its youth with the Queen's accession. Everywhere there was development. The Queen's visits all over the land were the cause of much housecleaning. Railways were built, New Zealand was colonized, Australia's flocks and herds increased, and early in the next decade saved the gold seekers from starvation. The Scottish Establishment was rent in twain, the Chartists organized, but never rose, and other things occupied men's minds, and the ten years closed with the building of the glass palace in Hyde Park and the preparations for the great Exhibition of 1851. Was it not a natural thing that this time should develop a literary renaissance? How has the idea of dullness originated? We suggest a sartorial reason: garments, clerical and secular, were useful and plain, quite unlike the taste (?) of to-day.

#### The Word "Catholic."

It is well known to every student of history that the word "Catholic" as found in our creeds has a primitive and beautiful meaning, which seems frequently forgotten in the present day. The night before He died Christ said: "Be of good cheer; I have overcome the world." The early Christians knew that their business was to win the world for Christ, to preach the Gospel to every creature. The word is a missionary word, and no one but a loyal, devoted, missionary-minded Churchman can say he believes in a Holy Catholic Church. Many eminent Churchmen have expressed themselves strongly as to the Roman appropriation of this word. The Romanist speaks of his co-religionists as "Catholics," and all others as "Non-Catholics." Such language is in keeping with the audacious claims made by the Romanists at the Council of Trent—a Council which Bishop Christopher Wordsworth called "a mere puppet; an Italian marionette, pulled by wires in the hands of the Pope." Referring to that Council, Bishop Cleveland Coxe said: "Neither the Pope nor his Jesuits, who did everything at Trent, had the slightest authority to legislate for the Christian Church. To call such a Church as the Pope presides over 'the Catholic Church' is absurd. The continued use of the word 'Catholic,' in a sense unknown to the creeds, is a scandal in literature and in a theologian it is consummate ignorance or unpardonable slovenliness. In society, it is a duty we owe to ourselves never to hear the word misused without a considerate remonstrance." Let well-informed Churchmen exercise every care in using this word and never misuse it by applying it to Romanists.

**True Use of Suffering.**

Bishop Brent some time ago gathered together and republished a few helpful articles of his. They strike a note in the life experience of most Christian men that to many is bewildering and depressing. So clearly and truly does the good Bishop counsel his readers that we gladly bespeak for his words the widest possible circulation. To the individual this advice is tendered: "Let men . . . throw their arms round their own hard, grim, specific pain or difficulty, and say with Jacob, 'I will not let thee go except thou bless me'; and lo! they will find that their arms are about God, and His about them. . . . Men who have done this with the lesser of the dark mysteries of life will be prepared, when the time comes, to act in the same way towards death, and say triumphantly, 'Thanks be unto God which giveth us the victory.'" And this to the world at large: "What is true of personal difficulties, perplexities, and sorrow is equally true of the sorrows of a world. Let it be remembered that those who hold back timidly from hand-to-hand conflict with social, political, and industrial difficulties are forfeiting their share in the largest kind of revelation. God dwells there, in corporate sorrows, as well as in those of individual experience, and if one may say so, in even a fuller measure. The world needs brave men to-day, men who are determined to see God wherever He is, and He is in every-thing short of actual sin."

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**NOISE.**

A celebrated physician, whose name for the moment has escaped us, recently made the statement that thousands of people on this continent die annually from no other malady but the effects of noise. He then proceeded to show in detail the ruinous effects of noise on the nervous system; how it is responsible, far more than is generally suspected, for a very large number of the diseases said to be characteristic of, and in some cases peculiar to, the present times. Truly, this is the age of noise. We work noisily, we play noisily, we rest noisily; we even worship noisily. Apparently we cannot do anything quietly. We are never happy or contented unless we are making a noise of some kind. We are, in fact, becoming enslaved to noise. A thing done quietly only seems half done. The quiet man hardly seems to count. We lament and mourn and rebel against present conditions, and yet we seem incapable of rising superior to them. Thus the great need of the hour, and one for which everyone of us is, consciously or unconsciously, yearning is quiet. First, there is mere physical quiet, for whose murder two modern inventions are specially responsible. The gramophone, of all instruments of gratuitous and unmerited torture, has more to answer for than any other instrument ever devised by human brains in ancient or modern times. What this "infernal machine" has to answer for! The late Mr. Spurgeon was once asked if, in his opinion, a man who played in a brass band could go to heaven. "I can't say as to that," he replied, "but it would be very difficult for the man who lived next door." Gramophones were not invented in those halcyon days, but the application will irresistibly commend itself to any of our readers whose lives by night and day have been rendered a burden to them by the braying of that peace and quiet-murdering implement. Automobiles, again, useful as they have in some connections proved themselves, are responsible for a vast amount of noise, and they have about finally destroyed the Sunday quiet of Canada, which used to so favourably impress our visitors from

the South. Just as we had succeeded in suppressing the Sunday excursion train, and were congratulating ourselves on the restoration or preservation of the peaceful, restful Sunday, the automobile appeared, with its rattle and clangour, roar and stench, and we found ourselves as badly, perhaps worse, off than ever. Other noises of a miscellaneous character multiply on all sides, adding to the strain on already overstrained nerves. And with the increase of those mechanical noises the human voice seems to have followed suit, probably in sympathy and of necessity. Our women are noticeably louder of speech. That beautiful thing, the soft, finely modulated feminine voice, has almost vanished. It is no longer the mark of refinement and culture. It has disappeared, or is disappearing, with other distinctively womanly graces. And the effect is distressing. For the feminine voice at a high pitch is, to say the least, trying. The loud woman may amuse, arouse, terrify or exasperate, but she certainly does not soothe. Then there is noise of another kind, which consists in violent and sensational appeals to the mind and imagination; the breathless novel, which is simply a string of exciting incidents; the daily newspaper, with its flaring headlines, which shouts the news at one. There are, again, the noisy sermons, which deal with the "burning questions" of the hour, and appeal to passion, prejudice, and sentiment rather than to the conscience and understanding. Noise and over-haste seem inseparable, and they will continue to exist together, and together they will disappear, as later on they will probably do. Just at present the world seems to be passing through a certain stage in its evolution, analogous, perhaps, to the settlement of a family in a new habitation. Everything is being changed and rearranged. There is feverish activity and over-hurry, high and extravagant expectations, consuming eagerness to adopt the new conditions. Everybody is talking at the top of his voice, and there is general expectation and vague excitement. A transitional age is bound to be a noisy age. Therefore, it is likely that the world will grow noisier before it grows quieter. In the end things will no doubt settle down, but in the meantime conditions will worsen and the strain will intensify. At no time in the history of our race has there consequently been a deeper and wider need of that personal religion, which draws its inspiration from the restful consciousness of the Divine presence and direct communion with God. Our religion is becoming far too much of a company affair.

**THE PROPOSED ARBITRATION TREATY.**

The end of war is not yet fully in sight, but the beginning of its end is. War, no doubt, has played its stern but indispensable part in the evolution of the human race. The same may be said of slavery and polygamy. It is question-

able if ever mankind would have acquired habits of systematic industry if he had not been forced and drilled into it by his fellowmen, and kept at it against his will. In very early days, no doubt, it was better that women under a system of polygamy should have a legal, recognized protection than that she should be left defenceless. These institutions we have, of course, long since outgrown, though they were recognized and tacitly sanctioned by the Old Testament in the childhood of the race. The same may probably be said of war. Humanity is outgrowing it. War in itself is a terrible scourge, both in its nature and effects, morally and materially. Nevertheless, it has been necessary at times to avert worse evils. In the mysterious providence of God it has often offered the only solution of otherwise intolerable wrongs and ills. The race as a whole has no doubt eventually gained by war. In the absence of the gentler remedy the harsher must be used in desperate cases. Between two evils, each demanding instant acceptance, a choice must be made, and war, horrible as it is, has often been the lesser evil. Take the horrors and atrocities of the French Revolution. They cured horrors and atrocities even worse, and quite impervious to gentler methods of reform. It will hardly be denied that the French nation, and, we might add, humanity as a whole, has gained by the Revolution, terrible as were its excesses and far-reaching as were the immediate effects of its reaction. This, at all events, is the judgment of all competent historians. The Napoleonic wars that followed the Revolution were again, according to the best authorities, necessary for the reconstruction of Europe. If we only could trace things out we would probably find that every war in human history eventually fulfilled some useful and necessary purpose. But the world moves and conditions change. We are outgrowing war, because we are outgrowing the conditions that made it necessary. Force, in some shape or form, will no doubt always remain, in the final analysis, the "last reason" in any controversy, but it will be force judiciously and judicially applied. In politics we have practically achieved this by the universally accepted rule of the majority. Something analogous to this, it seems likely, will eventually be established among the civilized nations of the world. As yet, of course, matters are only in the formative stage. A reform such as this, with its vast, far-reaching and revolutionary results, is bound to come very slowly and gradually, and with many setbacks. But the great and inspiring fact is that a definite beginning has been made between two leading nations of the world. The moral effect of the consummation of the treaty between England and the United States will be immense, and ultimately irresistible. Of the final success of this movement there cannot be a shadow of a doubt. Should it fall through on the present occasion, it is certain to be renewed at a very early date. The feeling on the side of England is already unanimous, and the opposition in the United States appears to be purely factious and sectional, and based upon phantom grievances, long since dead and buried. While we do not anticipate an immediate and general acceptance of the principle by the nations, it is quite within the bounds of possibility that there may be some living to-day who may be privileged to see war relegated to the category of slavery and some other universally outgrown and abandoned practices. But the end is not yet.

**FROM WEEK TO WEEK.**

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

The election of a Prolocutor of the Lower House of General Synod will be one of the very first duties which will fall to the lot of that body

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when it assembles in September. Of course, that duty falls upon it every meeting, but next autumn it will have to elect a man who has not already occupied that position, and is, therefore, untried. It would be well if the members of Synod would possess themselves of a list of delegates as soon as possible, and seriously consider the available men who might be called to that office. It is an office important both to the Church and the officer himself. The manner in which the business is conducted, the spirit that is preserved in debate, the justice and promptness of the rulings, the wisdom exercised in the selection of committees, and in many ways the Prolocutor's influence can be felt in the Synod for good or ill. Then, again, the position usually has an important influence upon the destiny of the man. He who has resolutely set his face against entering the Episcopate would do well to decline election to the Prolocutorship; that is, if he can make a success of it. For various reasons it will be manifest that the choice of a Prolocutor should not be left to fortuitous circumstances at the opening of Synod. "Spectator" would suggest at this stage of the consideration of the question that what we would call the more progressive element in the Church should see that the Prolocutor is in sympathy with them, or at least is not prejudiced against them. Our Church in the past has been overgrown, has been encrusted with conservatism. We have apostrophized our traditions; we have glorified the opinions of the Fathers; we have attributed almost Divine wisdom to the canons of councils, particularly when they seemed to support our theories and contentions until it was almost impossible to do anything unless we had the approval of the Bishop of Lyons, of Smyrna, or Alexandria. We have been so learned and insistent upon these things that our poor laymen have feared to express themselves in a straightforward, common sense fashion upon the ordinary problems of the Church lest some one might scare them to death by a quotation from a Latin Father. Now of recent years that sort of thing is passing away. We do not think that it would be well that we should even wholly neglect the past. But the day has not yet arrived when the Anglican Church needs to worry lest the past should not have ample justice done to it. It is not conservatism at this stage of our development that needs strengthening, but that plain, straightforward consideration of problems which will bring our Church into understandable relations with the people who constitute its membership. This is one of the thoughts we would like to have remembered when the chief officer of Synod is chosen. The Prolocutor has the naming of most of the committees of Synod, and it will mean a great deal if he is in sympathy with the newer ideals of the Church, or at least can interpret them sufficiently to recognize their force. For example, it will make all the difference in the world who are chosen as members of the Prayer Book Revision Committee. It is manifest that many men on that committee have no heart in the work. If they are not opposed to revision, they have no vision of service in revision. They kill all enthusiasm. They delay meetings. They act as brakes to such an extent that progress is almost impossible. Now, in our judgment, a Revision Committee should not be constituted of men who insist upon doing as little as possible, but insist upon making the Prayer Book as useful as possible. The Church will assert its conservatism without a doubt. What is needed is more radicalism in this committee—a radicalism that will raise every possible point and force a discussion from every angle. If the new Prolocutor be one of these ultra-conservatives it will almost certainly follow that the Revision Committee will take another three years to get any headway on. We, therefore, call upon that large and ever-growing body of progressive young clergy and laity who are members of our General Synod to begin at

once to look about for the right man to fill that office. "Spectator" would be glad of any suggestions on the subject.

Where are our Canadian Clubs, so active during the winter season, that they make no effort to worthily and wisely observe Dominion Day in our own Dominion? Canadians in London and New York have something of a vision regarding the possibilities of this day, and their ideals are cabled around the world. But what Canadian in Montreal, Toronto, Ottawa or Vancouver raises his voice to light the imagination of our young citizens regarding their inheritance and their duties on that day of all days, when our hearts can be so effectively touched? Why, for example, could not ten thousand people be assembled in Dominion Square, Montreal, on the morning of Dominion Day, and an orator from the pedestal of that magnificent Soldiers' Monument pour into their ears something of what it has cost in blood and tears to win this country from the wilderness and the savage, and indicate to them what is expected of young Canadians to make our country worthy of its past and its possibilities? Or why could not a few hundred picked men be assembled in a banqueting hall in the evening, when speakers of recognized capacity could be let loose upon this captivating theme? In both cases, of course, the assemblies we refer to would be but the local setting that would give point to the publication of utterances that would reach in some degree the rest of the world. "Spectator" calls upon the Canadian Clubs of Canada to correct this grave error in their programmes, and in future make Canada's Day what it ought to be, a day when we shall, here on our own soil, renew our love for our country and light our enthusiasm at the torch of sound and abounding patriotism.

Spectator.

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#### PRAYER BOOK STUDY.

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

157. In the Gospel for the Second Sunday after Easter are the first two words in the Bible Version?

158. What word is omitted in the conclusion of the Collect for Ascension Day that is found in the conclusion of the Collect for Easter Day?

159. Name the four lists of days of fasting or abstinence.

160. What is said of all Fridays in the year except Christmas Day?

161. What is meant by "the Paschal full moon"?

162. What is the "Golden Number"?

#### ANSWERS.

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

121. The 78th Psalm. It has 73 verses. It comes on the fifteenth evening of the month.

122. Psalm 117 is the shortest, with two verses.

123. "Note, that the Collect appointed for every Sunday or for any holy day that hath a Vigil or Eve shall be said at the evening service next before." Rubric before Advent Sunday.

124. This rubric occurs several times, and is a provision for a daily celebration of the Holy Communion. This rubric is found after the Gospel for the Circumcision; after the Collect for S. Stephen; after the Ash Wednesday Collect; after the Collect for Advent Sunday; lastly, it is found in the last paragraph in "The Order how the rest of Holy Scripture is appointed to be read" at the beginning of the Prayer Book.

125. The Epiphany, or the manifestation of Christ to the Gentiles.

126. At the end of the Absolution in Morning Prayer. "The people shall answer here and at the end of all other prayers, Amen."

127. "O Lord, open Thou our lips," from the Morning Service is a quotation from Psalm 51, verse 15. With few exceptions the Prayer Book is made up entirely from Scripture.

128. The 128th Psalm is found in the Service of Holy Matrimony.

129. Psalm 71 is found in the Visitation of the Sick.

130. Psalms 39 and 90 are found in the Burial of the Dead.

131. Psalms 116 and 127 are in the Churcing of Women.

132. In the rubric before the Collect for Ash Wednesday.

133. The Psalter is read through once a month.

134. The New Testament is read as Second Lessons.

135. From the Old Testament and from the Apocrypha.

136. "Whenever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar shall be omitted for that time." The paragraph from the Order how the rest of Holy Scripture, etc.

137. This is fully answered in Answer 124. This question refers to the last clause in "How the rest of Holy Scripture is appointed to be read."

138. When the Litany is not appointed to be said.

### Brotherhood of St. Andrew

#### OTTAWA.

Ottawa.—A meeting of the Ottawa Local Assembly took place lately in Trinity parish, Ottawa South. The gathering met at 6.30 and partook of a bountiful supper in the beautiful grounds adjoining the church. The ladies of the parish were voted a most hearty resolution of thanks for their delightful treat. After supper the members adjourned to the school hall to take part in the programme prepared for the occasion. Mr. Ralph K. Sampson, president, in the chair. The opening prayers were taken by the Rev. W. M. Loucks, of St. Matthew's. Reports were presented from the following senior chapters: Trinity, St. Matthew's, St. Luke's, All Saints'. Mr. H. M. Wetmore, of St. Mary's Chapter, St. John, N.B., was introduced to the assembly. Mr. Alder Bliss reported on the junior work, stating that the Junior Assembly recently formed would hold their first meeting early in September. Active chapters, working with good results, in the Cathedral, St. Matthew's, All Saints', St. Luke's and St. James', Hull, with four parishes preparing to start the work during the fall. The total strength of the Juniors in the Ottawa Assembly is 47. Mr. Chas. G. O. Wynter, of Trinity Chapter, gave a very effective talk on the personal life of "The Brotherhood Man," which was received with much enthusiasm by the Assembly. The Rev. E. A. Anderson, M.A., St. Matthias, gave a brief talk on "The Brotherhood Man and the Bible," which provoked considerable discussion, and it is expected will result in some practical experience along the line of Bible reading. Those taking part were Messrs. Jackson, Witten, Wynter and Bliss. A resolution was adopted urging those in charge of the Eastern Ontario conference in October next to arrange the dates so as to end the conference on Sunday instead of Monday, as now proposed, in order to meet the desire of a large number of school lads who wish to attend; it also being the opinion that the arrangement will meet the general requirements of the men of this section of Canada. It is believed that ending on Monday will cut the Ottawa delegation in two. Some state not more than a dozen or so could attend. The youth at school would be excluded entirely. The Rev. C. B. Clarke in speaking at the close, thanked the Assembly for coming into his parish and urged them to return on a future occasion, and also promised to have the Junior work taken up in his parish. Notwithstanding the absence from the city of so many, All Saints'

Corporate Communion on a recent Sunday kept up the high standard of attendance to which it has obtained. The Junior and Senior Chapters are to be congratulated upon the manner in which they are carrying out this most commendable feature of their work. It is very refreshing to observe, on these occasions, the men and boys in such large numbers outnumbering the women in attendance. This is as it should be in a well organized parish. Two probationers were advanced to full membership in the Junior Chapter, making the total strength of this Chapter number 17. The members of All Saints' Bays' Bible Class are actively engaged in assisting Mr. Spreckley in the formation of a troop of the Boy Scouts in connection with the parish. Both the Senior and Junior Chapters have more than half redeemed their forward movement pledges.

## The Churchwoman

### QUEBEC.

**Sherbrooke.**—St. Peter's.—Readers of this paper will hear, with sincere regret, of the sudden death of one of Canada's leading Church workers, the wife of the rector of Sherbrooke, her name being often mentioned in these columns in connection with good works for the Church she loved and lived for. The funeral took place 15th instant, from the rectory, Montreal Street, to the church, the attendance being both large and representative, testifying to the universal sympathy felt for the family. Prayers were said at the house by the Rev. C. R. Eardley-Wilmot, of Stanstead, former curate of St. Peter's, and at the church the beautiful service was conducted by the Rev. R. W. E. Wright, of St. George's, Lennoxville, assisted by the Rev. Mr. Eardley-Wilmot. Among the clergy present were: The Rev. Principal Parrock, of Bishop's College, Lennoxville, the Rev. F. G. Vial, the Rev. G. H. Parker, the Rev. Mr. Kerr, the Rev. Albert Stevens, Coaticook, the Rev. A. H. Robinson, Cookshire; the Rev. Mr. Wilson, Waterville; the Rev. Vere Hobart, the Rev. C. L. Mortimer, the Rev. R. J. Fothergill, Magog; the Rev. R. Tambs, Milby. A large number were vested and took their seats in the chancel. White flowers were on the high altar and on the altar in the morning chapel, and the music under the direction of Mr. J. W. Bearder was beautiful and appropriate. As the flower covered casket was borne into the church, the Dead March was impressively played, and the following hymns were sung by the large choir: "Peace, Perfect Peace," "On the Resurrection Morning," and "Forever with the Lord." The 93rd Psalm in the Office for the Burial of the Dead was chanted, and the service concluded with the Funeral March (Chopin). The pall-bearers were: Col. H. R. Fraser, Col. E. B. Worthington, Messrs. H. D. Lawrence, L. A. Bayley, R. N. Robins, and E. C. Fraser, and the pall-bearers were: Dr. Austin, Messrs. Wm. Farwell, James Mackinnon, E. Hargrave, Stephen Edgell and W. H. Wilson. The mourners were: The Rev. Canon Shreve, husband of deceased; Messrs. R. Harold Shreve, New York; Richard C. Shreve, Rochester, N.Y., sons; Major John Rogers, brother-in-law, and Allan Ritchie, Newcastle, N.B., nephew. The interment was made in the family lot in St. Peter's Cemetery, Prospect Street, the commitment service being said by the Rev. R. W. E. Wright. Beautiful floral emblems were sent by the Woman's Auxiliary of St. Peter's Church, St. Peter's Guild, the Altar Society, St. Faith's Guild, the Sunday School, Girls' Bible Class, Woman's Guild, and St. Agnes Guild of the Church of the Advent, the "Daughters of the King," the University of Bishop's College, and a large number from personal friends and parishioners. May the example she set, live on in the lives of those amongst whom she lived and worked, for none liveth unto themselves nor none dieth unto themselves, but their works do follow them.

### MOOSONEE.

**Chapleau.**—St. John's.—The annual garden party was held June 22nd and 23rd. The rink was gay with flags and bunting, in honour of Coronation Day, and the whole affair was a great success, the receipts being over \$500. One-tenth of the profits will be given to the Diocesan Board to be used for missionary work, and the balance, towards the reduction of the debt on the church. A second W.A. branch has been formed at the

further end of the town, with Mrs. Anderson as president. There is every promise of most successful work. Service was held in St. John's pro-Cathedral at 9 a.m., June 22nd. It was well attended, the Boy Scouts and Girl Guides being especially in evidence. The rector read the special service appointed, and the Bishop, instead of a sermon, gave an account of the Coronation service. Suitable hymns and the National Anthem were sung.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—All Saints' Cathedral.—At the cathedral a very large representative congregation were present, the Lord Bishop of Nova Scotia giving a very interesting though brief address.

Coronation day was well celebrated in this city. At St. Paul's, representatives of all nations assembled to honour England's King. Capt. A. W. Weston, aide-de-camp, represented the Lieut.-Governor; F. H. Bell, City Recorder, represented the city; Mr. Justice Graham and Mr. Justice Russell, represented the Supreme Court of Nova Scotia. The United States was represented by Consul-General Ragsdale; Germany, by Imperial Consul M. C. Grant; Italy, by Consul Fisher; Belgium, by Col. Curren; Mexico, by J. E. De Wolf; the other consuls being unable to attend on account of military duties. There were also present the officers of the German cruiser "Bremen," accompanied by 40 sailors; also the cadets of the United States training ship "Newport." The church was handsomely decorated with flags under the direction of N. Littler. After the singing of the hymn, "Lo the King in State and Splendour," the Ven. Archdeacon Armitage stated that he had the honour of reading a cablegram: "The King was crowned at 13.32 p.m." God save the King was then sung. Archdeacon Armitage preached a very interesting sermon on the Coronation.

St. Paul's.—On Sunday evening, June 25th, the Ven. Archdeacon Armitage preached an eloquent sermon on the Coronation, choosing for his text the words: "Thou settest a crown of pure gold upon His head," psalm xxi.-3. The National Anthem was sung at both of the services.

### QUEBEC.

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

**Quebec.**—An interesting ceremony took place at the cathedral on Sunday evening, the 18th ult., when the Right Rev. Walter Farrar, D.D., lately Bishop of Antigua, and for a short period assistant Bishop in the Archdiocese of York, and since he came to Canada last August, assistant Bishop in the Diocese of Quebec, was installed by the

Right Rev. Lord Bishop of Quebec, D.D., as one of the Archdeacons of the diocese, with the title of Archdeacon of St. Francis. After the installation, evensong was proceeded with as usual, and the new Archdeacon preached the sermon. The duties of the new Archdeacon will not be confined to the district of St. Francis only, but are intended to extend over the whole of the diocese. They include such duties as the visiting of rural-decanal chapters, the following up of the reports of the Rural Deans, in a way to cause their recommendations to be carried out, preaching in the Cathedral once a month, when the Bishop of Quebec is unable to do so, and in these and other ways helping the Bishop to the full extent of his power.

There was a most impressive service at the Cathedral on Coronation Day, the 22nd ult., when a large congregation was in attendance, and in the place of the sermon, the appointed exhortation was read by His Lordship Bishop Farrar. The form of service used was that authorized by Their Graces the Archbishops of Canterbury and York. This service consisted of the Litany and celebration of the Holy Communion. The Cathedral choir was augmented for the occasion and under the direction of Mr. E. A. Bishop rendered the musical portion with great effect. The Litany was sung by the Rev. W. S. G. Bunbury, while the celebrant at the Eucharist was Bishop Farrar assisted by the Rev. Rural Dean King, and the Rev. A. E. Burgett, as gospeler and epistoler respectively. Besides celebrating, His Lordship the Bishop also delivered the sermon, during the course of which he dealt with the ceremony that was being carried out in the Abbey Church of Westminster. Most of the city clergy were present in the stalls.

Trinity.—On Saturday, the 24th ult., the annual Sunday school picnic was held and it passed off very satisfactorily.

St. Matthew's.—On Tuesday, the 27th ult., this Sunday school held its annual picnic and those who went had a very good time.

**Cookshire.**—St. Peter's.—The Assistant Bishop held a Confirmation service in this church on the 27th ult., when 14 candidates were presented to him for the apostolic rite.

**Sherbrooke.**—St. Peter's.—The annual Sunday school picnic was held last week and it passed off most successfully.

**Maple Grove and Lower Ireland.**—The Assistant Bishop of the diocese held Confirmation services in these parishes in the morning and evening of Sunday, the 25th ult., respectively. He confirmed 22 candidates in the morning and eight in the evening.

**Coaticook.**—St. Stephen's.—The services on Sunday, June 25th, at this church, of which the Rev. A. Stevens, M.A., is rector, were of unusual interest. They were of unusual interest because of the presence of Bishop Dunn and of Principal Parrock, of Bishop's University; Professor Vial, of Lennoxville; and the Rev. McIntyre Bradshaw, of Way's Mills. They were also of special interest because of the ordination service for deacons which was held in the morning by the Lord Bishop of Quebec. The sermon preached by the Rev. Prof. F. G. Vial, D.D., Lennoxville, was instructive and full of spiritual counsel to these young men entering upon their life's work. He took for his text Acts 6:5, "The choosing of the seven." The Litany was read by the Rev. A. Stevens, M.A., rector, the Lord Bishop being celebrant. The Bishop's chaplain, the Rev. R. A. Parrock, D.C.L., Principal of Bishop's University, also read the Epistle, and the Rev. C. G. Stevens was gospeler. The Rev. W. M. Bradshaw, of Way's Mills, was also present. The following gentlemen were ordained by the laying-on of hands of the Bishop; the Rev. Cecil Gardner Stevens, M.A., the son of the rector of St. Stephen's Church; Messrs. N. Snow B.A., William Henry Morehead, B.A., Herbert Edge and Thos. Melrose. These young men will immediately commence active work for the Church. Mr. Stevens will go to New Carlisle, Gaspe, for the summer, and in the fall will do missionary work on the Labrador coast. Mr. Snow will go to La Tuque where he will minister to the spiritual wants of men engaged on the International railroad. Mr. Morehead will become assistant immigration chaplain at Quebec. Mr. Edge is going to New Westminster, B.C., while Mr. Melrose will go to Calgary, Alta. It is of interest to know that this is the first ordination which has ever been held in the parish from

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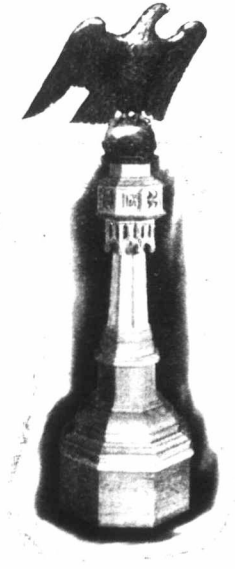
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which two of the men were ordained. The Church was filled to the doors, many of the people coming from a distance. In the evening the Bishop preached, the Rev. C. G. Stevens, one of the newly-ordained deacons, acting as chaplain and carrying the pastoral staff. The Rev. N. H. Snow read the lessons, while the rector read the service.

**Lennoxville.**—Bishop's College.—The annual Convocation was held and Coronation Day was celebrated on June 22nd. The day was marked by scenes of great enthusiasm amongst the large numbers of visitors who were present thereat. There was an early celebration of the Holy Communion, and at eleven o'clock choral celebration, at which the Lord Bishop of Quebec was the celebrant. Canon Scott, Quebec, and Principal Parrock also participated in the service, at which special Coronation prayers were used. An appropriate sermon was preached by the Rev. Dr. Van Allen, Church of the Advent, Boston, in which he alluded to the cordial relations existing between the two great-branches of the English-speaking family and the sympathy of the American nation in the rejoicings in the British Empire. He proceeded to speak with force of the problems concerning the church and nation to-day, and of the practical applications of the fundamentals of Christianity to these problems, mentioning the act of Queen Mary in visiting London slums under the guidance of the Bishop of London, and showed that while there could be no true philanthropic work without religion, the reverse was also true. He also alluded to the practical duties of university men in the present day. Loveday's communion setting was very finely rendered by an augmented choir, under the direction of J. W. Bearder, organist of St. Peter's, Sherbrooke. At the conclusion a description of the Coronation ceremonies was read by Dr. Parrock. Luncheon was provided for visitors, and in the afternoon the public convocation was held in the Bishop Williams Hall, over which Chancellor Hamilton presided. Among those present on the platform were the Bishop of Quebec, Principal Parrock, the Rev. Canon Scott, F. W. Frith, registrar, and staff members, and the Rev. Dr. Van Allen, the Rev. Frank Charters and Justice McCorkill, visitors. The Chancellor's address expressed loyal sentiments, and reviewed the general progress during the year. The report of Principal Parrock, after referring to staff changes, amongst which was the departure of Professor Gummer for Queen's College, stated that six students completed divinity course last year, one being ordained deacon by the Bishop of Quebec and one by the Archbishop; two entered New York Seminary and two entered on lay work with a view to ordination. Twelve graduated in Arts, and of these five returned to take divinity courses. This year eight students completed the Arts course. The final year in divinity was a large one, consisting of twelve students, of whom three had been ordained to the diaconate and the remainder were to be ordained shortly. The total number of students on the list this session was sixty-five, an increase of one over last year. Thirty-one were in divinity and thirty-four in arts faculty, and thirty-eight were candidates for orders. Graduates who had distinguished themselves elsewhere were: P. S. Gregor, in science, and W. B. Scott, in law, at McGill; A. C. M. Thompson, in law, at Laval, and C. S. Stevenson, in history, at Columbia. The conferring of degrees was next proceeded with, when the honorary degree of D.C.L. was conferred on Judge McCorkill, Quebec; the Rev. Dr. Van Allen, Boston, and the Rev. Frank Charters, Montreal. The following degrees were also conferred: Bachelor of Divinity—The Rev. A. F. C. Whalley. Master of Arts—The Revs. L. T. Miller, in absentia; R. L. Carson and H. S. Laws. Bachelor of Arts—J. R. C. Murray, H. H. Scott, C. C. Hinert, W. R. Baker, Miss D. F. Somers, C. H. Savage and Miss H. M. Burton. L. S. T.—The Rev. V. E. Hobart, the Rev. C. L. Mortimer, Messrs. W. H. Morehead, N. H. Snow, R. Andrews, H. F. Edge and W. E. Jones. Matriculants—J. A. W. Phillips, L. R. McKee, C. E. S. Bown, A. E. Duncan, O. A. McWilson, J. J. McPherson, F. A. McCrum, Miss G. M. Keen, R. Dickson. Prizes were distributed by the Bishop as follows:—**Faculty of Divinity.** Wait Memorial Scholarship—A. H. Plummer; Haensel reading prize, H. F. Edge; vice-principal's prize for sermons, the Rev. C. L. Mortimer; second, W. H. Morehead; additional, the Rev. C. G. Lawrence. Biblical knowledge, W. H. Morehead; first class aggregate, the Rev. V. E. Hobart, the Rev. C. L. Mortimer, W. H. Morehead. Faculty of Arts, Latin composition and

German, Miss B. M. Cowan; Greek special, H. H. Scott; French, Miss C. A. Seiveright; English literature, first year, C. E. S. Bown; Old Testament, R. J. Shires; extra, C. C. Hinert; mathematics, J. R. C. Murray; natural science, C. H. Savage; ancient history, C. E. S. Bown; English literature, second year, Greek Testament and political economy, R. J. Shires; short story, A. V. Grant; first class aggregate, third year, C. C. Hinert; second year, R. J. Shires, Misses B. M. Cowan, C. A. Seiveright, each of the three recipients of honorary, D.C.L. Speeches were made by the Revs. D. Van Allen and Frank Charters, who apologized for the absence of the Bishop of Montreal, Mr. Justice McCorkill, the Rev. Dr. Parrock, and the Lord Bishop of Quebec. The whole affair passed off most successfully. The Revs. Drs. Parrock and Abbott Smith have been appointed by Convocation to represent the University of Bishop's College at the Congress of the Universities of the Empire, which is to be held next year in London.

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#### MONTREAL.

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

**Montreal.**—Church of the Good Shepherd.—The Rev. F. A. Pratt was recently inducted into this living by the Lord Bishop of the diocese in the presence of a large congregation. Bishop Farthing, assisted by the Chancellor of the diocese, conducted the service, the following clergy also being present: The Very Rev. the Dean of Montreal, the Archdeacon of Montreal, the Rev. J. L. Flanagan, the Rev. J. M. Almond, the Rev. R. W. Norwood, and the Rev. A. Thomas. The Bishop, in his address, spoke highly of the excellent character and clerical standing of the rector, and asked the congregation to stand by him. It was a little over two years ago when the church was built, and already it is in good financial shape as a consequence of the efforts of the ladies and prominent members of the congregation. The present organ is to be replaced by a larger one at an early date. Mr. Pratt, who has been in charge for two years, has got together a large congregation, and hopes to further enlarge it by the fall.

**Christ Church Cathedral.**—The Lord Bishop of the diocese has appointed the Rev. G. Osborne Troop, M.A., the rector of St. Martin's Church in this city, to a Canonry in this Cathedral.

**Dunham Ladies' College.**—The annual closing exercises of this ladies' college on the 20th of June for the summer vocation passed off most successfully. The day opened with the usual college service at 10 a.m., in All Saints' Church, the use of which is always so kindly permitted by the rector and wardens on this occasion. At this service the celebrant was the Right Reverend the Lord Bishop of Montreal, and President of the College Corporation. The special preacher was the Rev. Wm. Harman Van Allen, S.T.D., LL.D., rector of the Church of the Advent, Boston. The other clergy present and assisting were the Rev. H. Plaisted, M.A., rector of Dunham; Ven. Archdeacon Longhurst, L.S.T., rector of Granby; the Rev. H. A. Naylor, B.A., rector of Freligsburg; and the Rev. R. Y. Overing. The preacher took for his text, Eccles. 12:11, "The words of the wise are as goads," and from it gave a most excellent, instructive and interesting sermon. He emphasized the heathen conception of what was requisite to the highest type of life, as contained in the maxim, self-reverence, self-knowledge, self-control. Each qualification was dealt with by itself, then in its relation to the others of the group. The beauty of this conception was made clear by the speaker and how it would, rightly understood and practised, go a long way towards producing a fine life and character. Then in vivid and telling language, and with an ease that held his listeners enthralled, he showed its incompleteness and its meagreness as compared with the larger idea of the Christian Faith, with its standard and pattern of love to God and man, at once the motive and culmination of life and effort. Altogether the sermon was one to be remembered and one likely to have a deep and lasting effect upon those to whom it was addressed. Dr. Van Allen's presence was much appreciated, and it is hoped that this visit will be but the forerunner of many another. At this service eight of the pupils, who had been confirmed the evening before by Bishop Farthing, made their first communion. At the Convocation which was held in the college hall at 2 p.m., Bishop Farthing presided. An excellent programme was given by the pupils, which was thoroughly well rendered. The Lady Principal,

Miss Winifred Wade, M.A., then gave her report which indicated simply and earnestly the high aims and purposes she had in her work as principal, and the responsibilities which she felt devolved upon her in the training of the young lives committed to her charge, and in the development of high character in them. After this came the distribution of medals and prizes. All of the pupils have done excellent work in the year, and the fine medals and prizes were well-earned. All of the pupils in music passed successfully, one with distinction, reflecting great credit on the music mistress, Miss Barbara Steadman. The examinations in elocution, special and class singing also showed excellent results, and elicited marked commendation from the examiner. This department has been under the charge of Miss Kate Hemming, of Montreal. The prize distribution was followed by two addresses, one by Dr. Van Allen, full of wit and sound advice, which quite won the hearts of the girls, and one by the Bishop. The latter dealt chiefly with the work and the future of the college. After the singing of God Save the King, adjournment was made to the drawing-room for refreshments. At five o'clock the guests reassembled in the college hall, to witness the presentation of an Old English Pastoral Scene, by the pupils, the whole of which was excellently rendered. The solo and chorus, "Nymphs and Shepherds," by Miss Marjorie Loomis and the senior singing class, was especially good. The play reflected great credit on all who took part in it, and on all who had to do with the training for it. This brought the afternoon to a close, and many of the guests left for home. Bishop Farthing and Dr. Van Allen also left for Bishop's College, Lennoxville, where they were due for the meeting of the Council and for the Convocation. Among those present were Bishop and Mrs. Farthing, Montreal; Dr. Van Allen, Boston; the Rev. Rural Dean and Mrs. Lewis, Cowansville; Mrs. Wade, Hamilton; Archdeacon Longhurst, Granby; Mr. and Mrs. Halpin, Granby; Mrs. Bayne, Toronto; Mrs. Bishop, Grande Mere; Mrs. Allen, Aylmer; the Rev. H. A. Naylor, Freligsburg; Mr. Thos. Hunter, Clarenceville; Mr. and Mrs. Enoch Buzzell, Cowansville; Mr. and Mrs. Landers, Farnham; Mr. and Mrs. C. S. Moore, Mr. and Mrs. P. C. Moore, Mrs. D. Moore, Miss Moore, Mr. and Mrs. C. H. Hibbard, Mrs. W. Currian, Miss Chandler, Mrs. Perry, Mrs. and Miss Sornberger, Stanbridge East; Mrs. McDonald and Mrs. Harris, Sutton; Miss Reynolds, Mrs. Holden, Miss Martin, Freligsburg; Mrs. and Miss Westover, Freligsburg; Miss Williams, Mr. Gilman, Cowansville; Mrs. J. A. Elliott, Montreal; and many others, including all the old friends of Dunham, headed by the rector and college chaplain, the Rev. H. Plaisted. In the evening the pupils and their friends thoroughly enjoyed their annual closing fete. Every member of the present staff is expected to return to the school in September next, and it is hoped that from now till then the scholars will have nothing but a thoroughly good holiday, with not a care to spoil it.

**Knowlton.**—Church of England Sunday School Institute.—The Sunday School Institute Association of the Archdeaconry of Bedford met in annual convention in St. Paul's Church in this place on Wednesday evening, 28th June. After a short service the Rev. James Hepburn, M.A., Rural Dean of St. Francis, delivered an able and appropriate sermon. It was addressed chiefly to parents, upon whom, he said, God had placed the responsibility of training their own children, a responsibility which they could not throw off, even upon the Church. On Thursday morning, there was an early celebration of the Holy Communion by the Venerable Archdeacon Longhurst, assisted by the rector, the Rev. Canon Carmichael. At the regular morning session very helpful addresses were given by the Rev. Jas. E. B. Belford, of Windsor Mills, on "Some Essentials of Success in Sunday School Work," and by the Rev. J. H. Thomas, of St. Stephen's Church, Montreal, on "Mission Study Bands and How to Work Them," profitable discussion following in each case. At 1 p.m. His Lordship, Mr. Justice Lynch, entertained the delegates to dinner at the Lake View House, for which he received the hearty thanks of all. In the afternoon the Rev. J. E. B. Belford taught the following Sunday's lesson before the convention to a class of boys. He proved to be an apt teacher. Discussion followed, in which were noted the vividness of expression in the teaching, and how the teacher had "stuck to his point," had asked no leading questions, and had let the scholars draw the conclusions. The Rev. J. M. Coffin read a paper in which he gave many very helpful "Pointers for Sunday School Teachers," and the

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Rev. J. H. Thomas by dint of questioning the convention, emphasized many helpful points brought out during the day. At the final service in the church, addresses were given by the Rev. J. E. B. Belford and the Rev. Dr. Symonds, and were listened to with rapt attention. The Institute decided to meet next year at Dunham. The usual votes of thanks to the speakers, and the rector and people of Knowlton were passed unanimously, as was also a resolution expressing the great loss the Institute has sustained in the death of the late Venerable Archdeacon Davidson. Officers:—President, the Lord Bishop; 1st vice-president, the Ven. Archdeacon Longhurst; 2nd vice-president, the Rev. Rural Dean Lewis; 3rd vice-president, Mr. A. L. Whitcomb. Executive Committee:—The Rev. R. T. Overing, the Ven. Archdeacon Naylor, the Rev. A. H. Moore, the Rev. E. P. Judge, Messrs. W. M. Hillhouse, V. West, F. E. K. ridge, and E. L. Watson. Local secretary, the Rev. H. Plaisted; general secretary, the Rev. F. W. Steacy.

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**ONTARIO.**

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

**Delta.**—On Wednesday, the 28th ult., the parish church in this place celebrated its centenary amid great rejoicings. There was a service in the church at 10.30 a.m., at which the Rev. R. B. Patterson read the prayers and the Bishop of the diocese preached at the close of the service. Dinner was served in the pavilion at the park, between 600 and 700 partaking of the hospitality of the ladies. Those present were from all quarters of the county, many driving for miles. After dinner a public meeting was held in the park, at which His Lordship Bishop Mills presided and delivered a short address, after which the following were called on and responded: Archdeacon Carey, Kingston; the Rev. Rural Dean Dobbs, His Honour Judge McDonald, His Honour Judge Reynolds, Brockville; Mr. Geo. Taylor, M.P., Gananoque; Mr. John R. Dargavel, M.P.P., Elgin, and the Rev. C. Radcliffe, Frankville. The meeting closed with the singing of the National Anthem.

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**OTTAWA.**

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

**Ottawa.**—The usual summer exodus from the city to the country and the seaside is now in full operation, and Church activities will be at zero until September brings cooler weather. With the coming of the long vacation the Church schools also close, at it has been found practically impossible to secure adequate attendance during the heated term. Even the Chinese school at the Cathedral has succumbed. The past year has been the most successful in its history, the number of pupils having doubled, and the attendance has been of an average that would put many a class of white students to shame. A pleasing incident which occurred recently was a collection taken up at the instigation of the "boys" themselves, in aid of their famine-stricken compatriots at home, when over \$23 was contributed.

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**TORONTO.**

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

**Toronto.**—St. Bartholomew's.—This church lost a good friend on the 22nd June, when there passed away from earthly pain and suffering the soul of its dear friend, Mary Winter, into the Paradise of God. For six long years she suffered with sweet patience and quiet resignation, waited on by a devoted mother, always so cheerful, bright and entertaining. Mary Winter from childhood was a member of this church, and was a faithful teacher in the Sunday School. Her friends were

many and she was beloved by all who knew her. She was laid to rest in Norway Cemetery. The funeral services were conducted by the Rev. G. T. Taylor, assisted by the Rev. Canon O'Meara, on the Saturday following her demise.

**St. Stephen's.**—There is a probability of Canon Broughall retiring from the active duties of a parish priest as rector of this church in the immediate future, but nothing definite has as yet been decided in regard to the matter.

**St. Cyprian's.**—On Tuesday evening, June 27th, there was a large gathering of the parishioners in the schoolhouse who came together for the purpose of bidding farewell to their rector, the Rev. C. A. Seager and Mrs. Seager, prior to their departure from this city to enter upon their new sphere of work at Vernon, B.C. During the course of the evening, Mr. Frederick Smyth, the rector's warden, who presided, presented Mr. Seager on behalf of the congregation with a purse containing \$200 in gold, together with a beautifully illuminated address. Mrs. Seager was presented by Miss Rawlinson, daughter of the people's warden, with a bouquet of red roses on behalf of the congregation, and Mr. H. G. Rawlinson, people's warden, on behalf of those present, gave Mrs. Seager a cut-glass berry set. "If I were to live for a thousand years I could never have the same feeling towards another parish that I have towards the parish of St. Cyprian's," said the Rev. C. A. Seager, who has been rector for the past fourteen years, that is from its very earliest days. He read a letter from the Bishop of Toronto confirming the appointment as his successor, of the Rev. R. Seaborn, M.A., rector of St. Mark's Church, West Toronto, who will take charge of St. Cyprian's on September 1st.

**Holy Trinity.**—This church is to have an institutional building. The house, No. 6 Trinity Square, was bequeathed to the parish by a former rector, and it is now being altered at an approximate cost of \$10,000. This house will also be used as a Clergy House, and the curates of the parish will reside therein.

In the presence of the members of the family only, a brass tablet which has been placed in the chancel of this church, was unveiled on Saturday afternoon, June 24th, to the memory of the late Rev. Dr. Pearson and his wife. The Rev. D. T. Owen, rector of the church, officiated. The ceremony was private. The late Dr. Pearson was connected with this church for thirty-five years. The first ten years he acted as assistant to the rector, and the latter twenty-five years he was rector. The tablet, which is three feet by two and a half feet in size, was presented by his two daughters, Mrs. Talbot, of Streetsville; and Miss Pearson, of Toronto.

**St. John the Evangelist.**—The congregation of this church presented their rector, the Rev. Canon Williams, with a purse of sovereigns and an address in the school-house on Wednesday evening, the 28th ult., on the eve of his departure for England. Mr. A. R. Boswell, K.C., the oldest member of the congregation, was present and made a short address. Mrs. Williams was presented with a bouquet of flowers.

**Wycliffe College.**—Mr. P. F. Broughton writes: "Mr. Peck and his wife will not go north as previously arranged. He will see me landed, request Mr. Bilby to stay another year, until relief can be found for him," and return with Mr. A. L. Fleming about end of September. I sail on 5th July, and I leave Toronto on June 30th. My address after the 5th July will be Lake Harbour, Baffin Land, c/o J. R. Howitt, Wycliffe College. Mail in June, 1912. (D.V., return two years hence).

The Government have kindly consented to take us practically free on the "Minto," and our supplies in a school which the "Minto" will tow. It was thought that it would be too much to accept Mr. and Mrs. Peck's offer for another year in north—too great a risk."

**Port Hope.**—St. Mark's.—The only events which marked the celebration of Coronation Day in this town were a Coronation service in this church which was attended by a large congregation, every seat being occupied, and an elaborate display of fireworks in the evening for the school children and their friends. The service in this church was attended, amongst others, by the acting Mayor, (the Mayor being absent in Winnipeg), and a representative of the town council. The rector gave a short address on "What mean ye by this service?" Kipling's "Recessional" was sung as a solo by Miss Hazel Burnham, who has a beautiful and well-cultivated rich contralto voice. Much credit is due to Miss Tuer and the choir for the impressive and splendid rendering of the musical portions of the service.

The marriage took place at St. Michael and All Angels' Church, Summertown, Oxford, England, of the Rev. Cyril E. Ham, B.A., senior curate of St. Michael and All Angels' Church, Oxford, son of Dr. Albert Ham, organist of St. James' Cathedral, Toronto, and Elsie May, daughter of Mr. and Mrs. Arthur J. Sotham, of Woodleys, Woodstock, Oxfordshire. The ceremony was performed by the Rev. C. J. Burrough, vicar of St. Michael and All Angels', Oxford, assisted by the Rev. Herbert Ham, vicar of St. James', Derby. The service, which was fully choral, was under the direction of Dr. J. Varley Roberts, of Magdalen College, Oxford, who was organist for the occasion. The choir was augmented by a number of clergy, including the Rev. M. W. Myres, preacher of Christ Church, Oxford; the Rev. R. D. Middleton, Oxford; the Rev. Ernest Smith, organizing secretary, C.E.M.S., Oxford; the Rev. E. A. Sydenham, vicar of Wolvercote, and the Rev. T. R. Warrilow, Oxford. The Rev. G. Barrington Baker, of St. Nicholas, Brighton, acted as best man, and the bride was given away by her cousin, E. S. Davenport, Esq. The Church Lads' Brigade, of which organization the Rev. C. E. Ham is chaplain, formed a guard of honour, and their band played selections at the conclusion of the marriage ceremony. The bride and bridegroom were the recipients of numerous presents from the congregation of St. Michael and All Angels', and from their many friends. The Rev. Cyril E. Ham was educated at Exeter Cathedral School, Upper Canada College, and St. John's College, Oxford. The bridal pair sailed from Bristol a few days ago en route to Toronto, where they will spend four or five weeks with Dr. and Mrs. Albert Ham, 561 Jarvis Street.

**West Toronto.**—St. Mark's.—The Rev. A. J. Reid, the rector of Campbellford, has been appointed rector of this parish in succession to the Rev. R. Seaborn, who has been appointed the rector of St. Cyprian's. Mr. Seaborn takes the Rev. C. A. Seager's place, who has gone to Vernon, B.C.

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**NIACARA.**

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

**Cuelph.**—St. George's.—On St. John the Baptist's Day, June 24th, celebrated its 40th anniversary, and on the day following, Sunday, the 25th ult., appropriate services were held in connection therewith, and special music was rendered by the choir at both the morning and evening services. The Right Rev. Dr. Thorneycroft, the Lord Bishop of Algoma, preached at both of the services, and in the afternoon gave an address to the children in the Sunday School. The Bishop's texts were, morning, Genesis 28:16, and evening, St. Mark, 5:19.

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**HURON.**

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

**THE DIOCESAN SYNOD—(Concluded).**

**Stratford.**—The Book Room.—This year a modest beginning was made to establish a book room at the annual meeting of Huron Synod. The project is still in its infancy, and not many books were as yet placed on the tables for sale. The

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Rev. Canon Smith was in charge of this important department, and was in constant attendance. It is hoped by many to see this made a permanent feature of all future Synod meetings, and there is no reason why it should not be found also at archdeaconry conferences and rural deanery meetings.

**Annual Missionary Conference.**—It is now many years since Huron Synod set apart Wednesday evening of Synod week for a conference on missions. At this year's Synod, St. James' school-room, Stratford, was filled to its utmost capacity. The singing was very hearty, and the audience expectant. The speakers were Mr. R. W. Allin and the Rev. Canon Gould, and they once more pressed home the arguments which they have so successfully urged in many places for the zealous and persistent forward work of Christ's Kingdom. This Wednesday evening gives the well-trained missionary advocate a rare opportunity of reaching a wide and influential constituency, and it was a happy thought on the Bishop of Huron's part when he changed the former Synod service into this hearty, enthusiastic conference.

**Huron College Fund.**—The Rev. H. W. Snell, of Thorndale, made a determined effort to establish a special Synod fund for Huron College, but it was found to involve important alterations of the canon law of the diocese, and was referred to the Executive Committee. The Synod received the suggestion sympathetically, and it is probable that Mr. Snell will yet accomplish the object in view. The Bishop made a strong appeal to the men of wealth in the diocese to mark the coming jubilee of the college by liberal donations for college endowments and bursaries.

**New Synod Members.**—The Rev. Canon Tucker sat as a Synod member for the first time, and evidently followed the debates keenly. When the Sabrevois mission was attacked, he was able to give a lucid and accurate account of the splendid work accomplished by that mission, and when the Lord's Day Alliance was criticized, he was quick to defend the wise statesmanship and competent leadership of that valuable organization. Another new member who made a good beginning was Mr. Walter Mills, K.C., of Ridgetown. Like his distinguished father, Hon. David Mills, he is a man of wide reading and good literary style; and even when very few agreed with his courageous defence of the "Ne Temere" decree, they listened to him, with evident delight, to the end. Both Dr. Tucker and Mr. Mills were elected on the executive committee, and Dr. Tucker was also chosen as delegate to the General and Provincial Synods. Another Synod member who spoke for the first time was the Rev. T. J. Charlton, of Port Burwell. Mr. Charlton served a quarter of a century in the Irish Church, and is widely known as a capable missionary and temperance advocate, and the stout opponent of Roman Catholic aggression in Ireland. He was able to relate some deplorable instances of the mischief caused by priestly interference in the case of mixed marriages, and his weighty speech was a valuable contribution to the lively debate on the "Ne Temere" decree.

**The Elections.**—Great interest centres around the elections in Huron diocese. There are really two sets of elections now. The preliminary meetings have become so important, that their officers are now recognized as holding most important posts.

**For the Huron College Alumni Association.**—The final ballot for the offices read:—President, The Rev. A. E. Appleyard, of London; 1st vice-president, the Rev. H. N. Snellgrove, Windsor; 2nd vice-president, the Rev. T. B. Howard, London; secretary, the Rev. H. A. Wright, of Kincardine; treasurer, the Rev. A. Shore, Ridgetown; executive, the Rev. A. Carlisle, Windsor; the Rev. W. G. Brownlee, Southampton; the Rev. L. W. Diehl, Paisley; the Rev. T. Dobson, Tilbury; the Rev. D. W. Collins, Exeter; Messrs. Vair and Alexander, of London.

**Voluntary Meetings in Synod Week.**—The Rev. John Berry, B.D., who was one of the original founders of these meetings, presided at the clerical breakfast this year, and has during many years served on the committees. The elections for 1912 meeting were:—Chairman of first meeting, the Rev. Wm. Lowe, Lucan; chairman of 2nd meeting, the Rev. C. H. P. Owen, Haysville; secretary, the Rev. C. W. Saunders, St. John's, Brantford; committee, the Rev. Roger Howard, Chatham; the Rev. P. J. Perkins, Ingersoll; the Rev. L. W. Diehl, Paisley; the Rev. J. Berry, Seaford; the Rev. C. E. Jeakins, Clinton; the Rev. G. B. Ward, Essex; Dr. Sage, London; Messrs. Chris. Hodgins, Lucan and Backus, of Aylmer.

**The Executive Committee.**—The most important committee of the Synod is the Executive Com-

mittee. This important committee meets quarterly, and administers all Synod business between the annual sessions. About the only thing it can't do is to pass canons, and the business it transacts yearly is very large and exceedingly important, both in its financial and religious aspects. The Synod's invested funds amount to more than three-quarters of a million dollars, and the Synod owns in churches and rectories and other property very big and scattered interests. The Executive Committee was elected as follows:—Clerical members—Archdeacon Mackenzie, Canon Craig, the Rev. T. G. A. Wright, Canon Hicks, the Rev. W. J. Doherty, the Rev. J. W. J. Andrew, Canon Hague, the Rev. T. A. Wright, the Rev. A. Carlisle, the Rev. Dr. Sage, Dean Davis, the Rev. John Ridley, the Rev. T. G. Wallace, Canon Tucker, Archdeacon Richardson, the Rev. R. S. W. Howard, Archdeacon Hill, the Rev. L. W. Diehl, the Rev. C. Miles, the Rev. T. Dobson, Canon Davis, the Rev. W. T. Hill, the Rev. W. J. Taylor, the Rev. W. F. Brownlee, the Rev. C. R. Gunne, the Rev. W. G. Reilly, the Rev. J. W. Hodgins, the Rev. Jas. Ardill, the Rev. Jas. Ward, Principal Waller. Lay members—Judge Ermatinger, Charles Jenkins, Judge Holt, E. G. Henderson, W. F. Cockshutt, Judge Barron, John Ransford, Chancellor Cronyn, C. C. Hodgins, Dr. T. Bradley, Chris. Hodgins, A. H. Backus, Judge Robb, J. C. Judd, Matthew Wilson, R. M. McElheran, Edwin Paull, W. E. Rispin, T. H. Luscombe, George Graham, G. M. Vance, J. K. H. Pope, Hon. I. B. Lucas, Col. F. H. Laing, H. M. Pousette, Walter Mills, Norman Gurd, J. E. Astor, A. F. Nash, John D. Noble.

**Delegates to Provincial Synod.**—This part of the election is largely a formality. The Provincial Synod has been superseded by the General Synod and now there is not much need of summoning this Synod, and the delegates who are elected every year seldom hear of the matter again till next election comes around. Clerical—Archdeacon Mackenzie, Canon Craig, Dean Davis, Canon Hague, Canon Hicks, Archdeacon Hill, the Rev. G. B. Sage, Archdeacon Richardson, Canon Tucker, the Rev. C. R. Gunne, the Rev. J. W. J. Andrew, the Rev. J. Ridley. Substitutes, the Rev. R. S. W. Howard, the Rev. T. G. A. Wright, the Rev. W. J. Doherty, and the Rev. T. A. Wright. Lay delegates—Judge Ermatinger, Judge Holt, Chas. Jenkins, E. G. Henderson, W. F. Cockshutt, Judge Barron, Chancellor Cronyn, C. C. Hodgins, John Ransford, Edwin Paull, Matthew Wilson, A. H. Backus. Substitutes,—J. C. Judd, Chris. Hodgins, I. B. Lucas, Judge Robb, John Noble.

**Delegates to the General Synod.**—To be elected to this Synod is always a coveted honour, and it is especially so this year in Huron Diocese, as the Synod will meet in London this autumn. The number of each order is restricted to eight delegates and four substitutes. Clerical—Archdeacon Mackenzie, Canon Craig, the Rev. G. B. Sage, Dean Davis, Canon Hague, Canon Tucker, Archdeacon Hill, Archdeacon Richardson. Substitutes, the Rev. J. Ridley, Principal Waller, the Rev. R. S. W. Howard, the Rev. J. W. J. Andrew. Lay delegates—Judge Ermatinger, Chas. Jenkins, E. G. Henderson, W. F. Cockshutt, Judge Barron, Matthew Wilson, Edwin Paull, John Ransford. Substitutes,—Judge Holt, J. C. Judd, Chancellor Cronyn, C. C. Hodgins.

**A Brisk Brief Session.**—This report ought not to close without a reference to the despatch with which Synod business is transacted. The Bishop's gavel is ever ready to come down vigorously when a member is off the track or time is being wasted, and he keeps his big docket of business moving rapidly to the end. This year the Synod began with Holy Communion on Tuesday morning, and ended with the Doxology on Thursday evening, and was immediately followed by a meeting of executive committee so that all Synod members were able to return home on the first Friday morning train.

At the meetings which were held preliminary to the meeting of the Diocesan Synod, the following officers were respectively elected:—The Junior Clergy elected officers as follows:—President, Principal Waller, London; secretary-treasurer, the Rev. T. B. Howard, London; committee—the Revs. D. W. Collins, Exeter; R. J. M. Perkins, Ingersoll; and H. W. Snell, Thorndale. The Alumni of Huron College held a banquet and elected the following officers:—President, E. A. Appleyard, London; secretary, the Rev. H. A. Wright, Kincardine; vice-presidents, the Rev. H. W. Snellgrove, Windsor; the Rev. T. B. Howard, London; Treasurer, the Rev. A. Shore, Ridgetown; executive, the Revs. W. D.

Collins, Exeter; H. R. Diehl, Adelaide; A. Carlisle, Windsor; W. F. Brownlee, St. Thomas; T. Dobson, Tilbury, and Messrs. Vair and Alexander, of Huron College.

**Clinton.**—St. Paul's.—The Rev. C. E. Jeakins, D.D., was inducted into this living on Sunday evening, June 25th, by the Lord-Bishop of the diocese, who also preached from St. Paul's words, "Let a man so account of us as stewards." There was a large congregation present.

**Ailsa Craig.**—The Bishop has appointed the Rev. W. J. Connor, rector of Brookholm to be rector of this parish, and Mr. Connor has already entered upon his new duties.

**Berville.**—St. John's.—On the 18th June, this church which has seating accommodation for 350, was crowded to the doors, the occasion being the annual sermon to the Oddfellows. The rector, the Rev. W. H. Dunbar, was the preacher, and took for his text 2 Samuel 9:1—the odd fellowship that existed between David and Jonathan. He very ably set forth the noble characteristics of each of them, and the antagonistic spirit of Saul. The sermon, which was most helpful, was listened to with rapt attention by the large congregation.

**Windsor.**—All Saints'.—The Rev. Canon Craig, B.D., rector of Christ Church, Petrolia, conducted services of special interest in this church on Sunday, June 25th. The occasion was the dedication of a beautiful carved oak holy table, reredos and eagle lectern, which have been recently installed by the congregation in memory of the late Rev. Canon J. P. Hincks, who was for seventeen years the faithful and beloved rector of the Church. Canon Craig, who was a very dear friend of his, spoke very feelingly of Canon Hincks' many distinguishing and lovable qualities. The memorials, which are the work of the Blonde Furniture Co., of Chatham, Ont., are being very greatly admired by all.

#### MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

**Cochrane.**—The Rev. W. Haythornthwaite, rector of this parish, has resigned his charge, and returns to Fort Albany to the regret of his many friends.

#### RUPERT'S LAND.

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

**Winnipeg.**—His Grace the Archbishop of Rupert's Land held a General Ordination in his cathedral on St. John the Baptist's Day (June 24th.) The Very Rev. Dean Coombes took part in the service. There was a large congregation present. The following gentlemen were ordained deacons and priests respectively. Deacons:—Messrs. C. A. Blay, Glenboro; P. Heywood, B.A., Waskana; T. Marshall, Weston; W. H. Morgan, B.A., Roland; W. Clarke, W. Newman and P. G. Powell, who return to their respective missions. Mr. A. J. Williams, B.D., leaves in the fall for the diocese of Honan, where he will take up missionary work. Priests: The Rev. A. Bell, Teulon; the Rev. H. Cawley, B.A., Ninga; the Rev. A. G. Clark, Austin; the Rev. F. Halliwell, Elm Creek; the Rev. S. R. Hammond, Pierson; the Rev. R. E. Park, Miniota; the Rev. R. C. Pitts, Foxwarren; the Rev. H. S. Ram, B.A., Melita; the Rev. R. W. Ridgeway, B.A., Clanwilliam; the Rev. W. H. Walker, Reston; the Rev. G. A. Wells, B.A., Minnedosa. The Rev. A. J. Williams read the Gospel and the ordination sermon was preached by the Rev. W. W. Thomas, rector of Selkirk, from the text, "There was a man sent from God whose name was John." His Grace the Primate was the celebrant at the Holy Communion. In the evening the sermon was preached by the Rev. R. C. Pitts, of Foxwarren.

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## SASKATCHEWAN.

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

**Prince Albert.**—The Diocesan Synod was held in this place from June 11th to 15th. The Synod began with Sunday services on the 11th at 8 a.m., 11 a.m., and 7 p.m., and special sermons both morning and evening. Nine sessions were held, and it was not till the eighth that the number present began to grow small. In all 47 clerical and 45 lay delegates were present, showing the growth of the diocese (there are 125 names on the roll) and the interest taken by the laity. The programme included a reception at Bishops- thorpe, given by the Bishop and Mrs. Newnham, to the Synod and the congregation of St. Alban's, an open-air lunch given at the same place by the same host and hostess on Tuesday, and a Sunday School Conference on Tuesday evening.

Holy Communion was celebrated on Sunday, the 11th, at 8 a.m., and a large number of delegates received the holy sacrament. The service at eleven o'clock was well attended, the church being crowded to the full capacity. Special music was rendered by the choir. The Rev. Rural Dean Wright preached a telling sermon from "I have given you an example" pointing out that although his words were directed to the clergy, they were helpful to all present. In the evening the Synod service was held, at which the Rev. Douglas Ellison, M.A., one of the clergy who is working in connection with the Archbishop's Western Canada Fund and who is in charge of the railway missions in the diocese of Qu'Appelle, preached the Synod sermon to a large congregation. He took as the text of his inspiring discourse the words of St. Paul to Timothy: "Lay hold on life eternal, the life which is life, indeed."

At the first business session of the Synod the Bishop read his charge, a curtailed report of which follows:—"My Reverend Brethren and Brethren of the Laity:—Once again the Synod of the Diocese was gathered in Prince Albert and he welcomed them to the cathedral church and city. The crisis in the church of the Motherland did not seem quite so acute at the moment as before, but sometimes a lull was only the precursor of a storm. The eternal vigilance was the price of peace, and all must maintain purity of faith and sincerity of purpose. Some revision of the Prayer Book was acknowledged by nearly all to be necessary, yet the matter was feared owing to their unhappy divisions on some points of ritual and doctrine. Yet no change could be expected which is against the Reformed Character of the Church of England. The same applies to Western Canada; if the Church was to hold her ground she could only do so by holding fast to the true, pure gospel and maintaining the Protestant character of her Prayer Book. The Church in Canada was called upon by the Archbishop to observe Coronation Day. He hoped that in as many parishes as possible commemoration services would be held, forms of prayer recommended by the Archbishop had been procured from England. Where congregations were small, he thought that as the National Church of England they should invite other clergy and congregations to unite in the service according to the form prescribed by the Archbishop. He believed that if the matter were wisely and moderately put before them, in many cases they would accept. In the effort to reach as many people as possible in the growing diocese and preserve many Anglicans to the Communion of their own Church, the end might be sometimes forgotten, while undue attention may be paid to the means. There was a danger of seeking only to swell church membership or raise a worthy sum for the support of the Church, but there must be no forgetting the object of the Church, which was to make Christians rather than church members. He would ask their consideration of efforts towards deepening spiritual life to be made in 1912, need of such an effort having been greatly felt, and similar efforts had resulted in success in South Africa and Australia. He asked their earnest prayer for the presence of His Holy Spirit throughout the missions. He did not for a moment counsel urging members of other churches to be confirmed before they could communicate with the Anglican Church, but urged that if they were intending to join the communion permanently, the rules of the Prayer Book should be wisely and plainly set before them. Another result of growth of vital religion should be the finding of boys who would devote their lives to the ministry, and that in some cities and towns where the pioneering stage is past, some parents might be found who would be willing to give their sons to the calling, and some sons who were moved by the Holy Ghost would

only need the guidance of their pastors to recognize and respond to the call. It was to a certain extent a shame to the Church that out of Sunday schools, High Schools, confirmation classes and congregations, so few are to be found to relinquish higher financial prospects for the sacred work of God. Although not denying that real spirituality may be extant without close observation of the Church's Holy Days, they should not be unduly set aside in these days of feverish haste and increasing worldliness. He was thankful for the number who attended service on Good Friday and Christmas, but what about the Saints' days and the week night services which the clergy urge the people to attend? How pitiful was the response! Were the people so far advanced in the Christian life that they did not need this help? Were they so engrossed with the cares and pleasures of this world, that they could not spare time and thought for the worship of God? As to Saints' days he feared that the clergy were partly to blame in that they allowed their discouragements and failures in the past to impel them to think that it was impossible to get people to attend, and had ceased to try. He feared that the church calendar was too far departed from and special seasons for spiritual refreshment unheeded. They should use the opportunity of worship, at least on such occasions as Epiphany, Ash Wednesday, Ascension Day, All Saints' Day, and St. Andrew's Day for intercession for missions, and Rogation Days for asking blessing upon the fruits of the earth. Advent and Lent also were worthy of a more general and conscientious observance. Their proper observance formed a valuable part of the system and method of the Anglican Communion. They should be consistent in their observance of the seasons mentioned as their churchmanship without such is not genuine Anglicanism. A Churchman who habitually disregards them is not loyal to his Church. In the crusade against vice and drunkenness the Church was still mocked and flouted, her work prevented by the influence of those who grow rich out of the ruin of drunkards. Temperance reform is almost at a standstill in spite of the need for a sober nation and the yearning of many of the sufferers for rescue from bondage. Many Christians are lukewarm in the fight, or are selfish for worldly reasons. He did not hesitate to say that they had every reason to be ashamed of themselves, their religion and their laws as long as this triumph of wickedness and vice continued. They must not cease to oppose but set themselves to plan and work, and if necessary to punish those who are responsible for the state of things. He would ask their careful consideration on the matter of the pitiful rate of clergymen's salaries with a view to obtaining a practical solution of the difficulty of increasing the same, for in spite of raised prices in everything, and the frequent need for a clergyman to keep a horse, and also the incumbency upon him to live decently, contribute to various schemes for social improvement, etc., the wage of the minister of the Gospel continues at the same miserably insufficient standard. Other churches were moving ahead of them in the matter. What to do was pre-eminently a laymen's question. The salaries of clergymen could not be augmented by an increased grant from the Diocesan Mission fund. This was already overdrawn. The only remedy, one that was really possible, was that the laity should put their heart into it and resolve each to do his utmost regularly, and not spasmodically, towards increasing the local contributions, and to have all promised subscriptions collected. The Bishop thought that some system of providing for payment of substitutes should be inaugurated so that ministers might have an annual holiday, as it was good for neither clergyman nor parish that he should go on for year after year without either rest or change. A short holiday, every year or two, might be accomplished by an interchange of parishes, it being understood that only Sunday duties and special calls be required. They had all read the Pastoral from the House of Bishops regarding the *Ne Temere* Decree, and some had thought that the wording was not decided or bold enough. He did not agree with that criticism. Nothing was to be gained by rash speaking, or by claiming more than was wise, and they could not interfere with the discipline of a church while it affected only the ecclesiastical status of its members, but they must firmly oppose any attempt of any church to over-ride the civil laws. The power claimed by the Roman Church put a premium on immorality, and led to a worse state of things than even a lax divorce law. He would urge the clergy to be careful in the matter of mixed marriages lest they play into the hands of Rome and bring men and women into a condition fraught with peril to home and happiness. The actual progress in the reunion of churches was small,

but the intention and desire seemed real and determined. For themselves he thought that the best motto was "Festina Lente," (Hasten slowly), rash attempts at local union were but to set back the clock and postpone the ultimate goal. The Principal's report of the Diocesan College was a subject for thanksgiving. On September last 27 were admitted to the Order of Deacons, these having received their training in Emmanuel College, had satisfied its examiners, and his (the Bishop's) examining chaplain. Heartiest thanks were due to Resident Professors J. T. Tuckey and H. S. Broadbent, and to lecturers, the Ven. Archdeacon Dewdney and the Rev. D. G. Schorfield. Thanks were due to many friends who had contributed to the Contingent Fund, which continued to help the treasurer of the Synod and the diocese by supplying many needed grants which otherwise could not have been supplied. Thanks were also due to the W.A., to the General W.A. of the Church in Canada, to diocesan branches in Eastern Canada, and to their own diocesan branch for gifts in money, Communion silver, linen, surplices, and other things. The catechists had almost ceased to exist under that name, having almost all become either deacons or students. Failures in work had been very few in proportion to successes. He again tendered thanks and bespoke those of the Synod to Deaconesses or Church helpers in Saskatchewan working for the love of Christ and for the good of young and old. St. Alban's Ladies' College was not a diocesan institution, but was under the control of the Bishop, was in close connection with the Church in the diocese, and was a Church school, ready to provide good education for their daughters, and looking in return for their interest and support. It was instituted because it was needed, and the call for it persistent. Now in its third year under its capable principal and efficient staff, it continued to approve itself to those who followed its history. Pupils who entered for various public examinations had done well, and at the recent musical festival they had won a shield and a medal. (Applause.) The Rev. R. A. Hiltz, general secretary of the Sunday School Commission of General Synod, would lay before them at a later session of the Synod the latest and best methods of Sunday school organizations, besides which address there would be full opportunity for questions and discussion. In conclusion, the Bishop said that he confidently anticipated that harmony and charity would characterize the discussions of the Synod, and control their resolutions. They must seek the advancement of true religion, and may the Holy Trinity be present to bless, sanctify and inspire their thoughts, words and actions. Ruri-decanal reports were then read, showing every reason for optimism in the continued advance of the Church. The report of the Magazine Committee by the Rev. Mr. Tuckey, showed a strengthened financial position. The report of the Rev. Canon Murray, St. John's College, Winnipeg, regarding the Mission of Help, was read, and it is added that a number of Britain's most prominent clergy, as well as Canadians, were to take part in the proposed Mission, such eminent men as the Bishops of Edinburgh, Derry, Manchester, and others having consented to assist. The proposed amalgamation of the executive committee and the Board of Missions was brought up for discussion, and for confirmation of the resolution favouring this, which was passed at the last Synod. As the need of this was shown conclusively by Ven. Archdeacon Dewdney, the motion for ratification was passed unanimously by separate votes of both clergy and laity, and the canons were changed to conform to the exigencies of the matter. A luncheon was tendered by the Bishop and Mrs. Newnham to-day at noon on the grounds of Bishops- thorpe to all the delegates attending Synod. One hundred and twenty-five names are on the list of those who were to have attended, but this is reduced to ninety-two through the absence of those who were for various reasons unable to come. There are forty-seven clerical and forty-five lay delegates. Two very momentous motions were brought up, one providing for the increase of stipends of the clergy from their present low and inadequate standard. The other motion was for an amendment to the report of the executive committee, to omit the clause providing for the quarterly payment of clergy, and as this was shown to be a cause of grave hardship in some cases, the motion carried after some discussion, and the monthly payment of clergymen will be renewed. Business also transacted was the adoption of the treasurer's report, which was considered to be in a highly satisfactory condition, and the treasurer received the thanks of the Synod, as did also Messrs. Adam and Brown for auditing the books free of charge. The Rev. R. A. Hiltz, general secretary of the Sunday

School Commission of the General Synod, addressed a large number of those interested in Sunday school work, after Synod last evening, great interest being taken in the subject and numerous questions asked, all of which were answered in an exceptionally clear and business-like manner, which was greatly appreciated. Miss Bolton, the Home Department secretary, received a great deal of well-deserved praise from the speaker.

The business of Synod was somewhat desultory at the following session, during the fore part of the proceedings, the report of the Provincial Funds Committee being adopted, as also was the report of Archdeacon McKay on Indian work, after prolonged discussion, during which very interesting points in connection with work among the Crees were brought out, the gist of the whole discussion being translated into very few words by the Rev. Arthur McLennan, of Fort la Corne, in addressing the Indian delegates present. The Rev. H. Wilson provoked laughter by a humorous speech on the report of the Principal of Emmanuel College, and a resolution was passed congratulating Principal Lloyd on his signal success, condoling with him in his illness, and expressing the hope that as a result of his proposed holiday he would be completely restored. The report of the committee on the Bishop's charge entirely endorsed the whole text of the same, expressed thanks for and appreciation of the manner in which they had been entertained by His Lordship and Mrs. Newnham, and also the assurance that it would be long before the "Bishop and his lawn" would be disassociated from their memory. They hoped that the proposed new See House would be a fit and seemly place for the habitation of one who held the love, respect and trust of the whole diocese. In solicitation for the Bishop's health it was suggested that he take a six months' holiday, instead of the four months which was planned. Mrs. Newnham was accorded a glowing tribute by the Rev. E. Matheson for her work in the organization of the Woman's Auxiliary. The main feature was the discussion of the Ne Temere decree, during which indignation was aroused by the elicitation of the fact that a marriage ceremony had been performed in Shoal Lake by the Rev. J. R. Settee, between an Englishman of the Anglican Creed and a French half-breed girl of the Roman Faith. This marriage had been set aside by the Romish Bishop after the birth of a child, and the parties had been re-married according to the Roman Catholic form of ceremony. The Rev. Rural Dean Wright was the first speaker on the subject and thought that the Synod ought to protest against the over-riding of the civil laws by the actions of any ecclesiastical body. The Romish Church by the exercise of this Papal Decree was reversing the rights of all other officers duly constituted by the laws of the state as authorities for the solemnization of matrimony. The speaker thought that the Synod should frame some form of resolution demanding protection from the State, and a uniform marriage law for the whole Dominion. The Rev. Rural Dean Carruthers followed to the same effect, stating that as a citizen of the persecuted province of Quebec, he had strong feelings on the subject, which feelings were further strengthened by his learning from Archdeacon McKay that the same system as was carried on in Quebec by the Roman Catholic Church was also being carried on amongst the people in this province and diocese. The strongest action was not too strong to be taken in the matter, the Premiers of Province and Dominion should be memorialized and the matter thrashed out on the floor of the General Synod. The Rev. H. Wilson also spoke along similar lines, but Mr. J. I. Eadon Rancy, of Saskatoon, thought that too much was being made of the Decree, and that it was addressed to the Roman Church rather than to the whole Dominion. This view was also held by Chancellor Jas. McKay, K.C., who reviewed the whole case very lucidly, and stated that the whole matter led directly to the old question of provincial rights. The Dominion Parliament legislated in regard to actual marriage and divorce, and as to who may contract marriage. The Provincial Parliament legislated as to who may solemnize matrimony, and the procedure of the same. No matter what Romish priests may say to the contrary, a marriage solemnized according to law in Saskatchewan, by any duly constituted authority, was legal, although such marriage may or may not be legal under the civil laws of Quebec. The Bishop supported the Rev. J. Tuckey in warning young clergy to be careful, as he in his charge stated that although their rights were unquestionable in the matter, they might be opening a life of unhappiness and danger in a home by the solemnization of a mixed marriage. The Ven. Archdeacon Dew-

dney spoke on similar lines to those taken by the Rev. Rural Dean Wright, and a resolution was framed, which reads as follows:—"That this Synod protests against any assumption by the Church of Rome, of the right to set aside the legality of marriages performed by clergy under the sanction of the Civil Law. That we demand protection from the State for those so married. That we learn on good authority ecclesiastics have cast doubts on the legality of the marriage of persons, one of whom is a Roman Catholic, and the marriage service was not performed by a Roman Catholic priest, and that steps be taken to secure the co-operation of those interested in this question, in order to make provision for legal proceedings against any ecclesiastic or other using intimidation or casting such doubt. That a copy of this resolution be sent to General Synod, and to the Premiers of the Province and the Dominion, to the leaders of the opposition, and to the Secretary of State of Canada." A resolution then moved by the Ven. Archdeacon Dewdney reads: "That this Synod strongly deprecates mixed marriages, and urges utmost care on the part of the clergy in marrying persons, either of whom is a Roman Catholic." The resolutions as given above were adopted unanimously. The matter of the increase in stipends was brought up for consideration at the closing session of Synod and it was decided that the clergy should receive an increase to the amount to be decided upon by the executive, no differentiation to be made on account of their married or single estate. Many very feasible reasons were shown for this decision. The Rev. James Taylor was re-elected secretary and treasurer. This will be his sixteenth term of office. Mr. Taylor has retired from the office he also held as a superintending clergyman, having taken up an appointment as chaplain of the penitentiary and his salary under the new order of things will be set by the executive committee of the Synod. The usual complimentary resolutions were moved and adopted, and an expression of regret at the retirement of the Rev. John Hines of this city called forth loud applause and an interesting account of the early days of the diocese from the retiring minister and the Rev. E. Matheson, the latter of whom proposed the following resolution which was adopted by a unanimous standing vote: "That the executive committee be requested to prepare a suitable memorial or address to be presented to the Rev. John Hines, in recognition of his long and faithful services in this diocese—when his resignation comes into effect."

## Correspondence

### BAPTISMAL REGENERATION.

Sir,—It is like slaying the slain to enter into controversy with the opponents of the doctrine of Baptismal Regeneration, and your readers are probably sick and tired of the correspondence. It will be noticed, however, that the writers against this Church principle confuse the ideas of regeneration, conversion, and sometimes ultimate salvation, as is the manner of non-conformists, and whilst assuming that the term "Regeneration," as used in the Prayer Book, includes all these, they attack Churchmen for holding views that no sane man dreams of. Timid Churchmen, therefore, and those weary of the task of "contending earnestly for the faith," will do well to remember that high Churchmen and Evangelical Churchmen alike accept the essence of the doctrine of Baptismal Regeneration, however they may differ as to the exact shade of meaning to be attached to the term itself. This is very clearly shown by the quotation in your last issue from Dean Alford, whose character as a pronounced Evangelical will not be disputed. I do not think any high Churchman would wish for a stronger statement, and that paragraph might well stand as closing the present controversy. Of course, those who think that Sacraments are mere signs and mere ceremonies, the "tokens of grace already received," will not be satisfied with the Dean's theology and will appeal to the latitude of opinion enjoyed by the "Free Churches." Before doing so it might be well to consider how these "liberal" views have worked out in the practice of these communions. Any clergyman who has had much experience in any part of the country where non-conformity (to use a generic and inoffensive word) has had a monopoly of religion, will testify to the shocking neglect of Holy baptism in such communities. To those who believe that it is a mere empty ceremony, this neglect is not at all shocking; indeed, these preachers are quite con-

sistent in encouraging them in their contempt for "water baptism" and telling them as another of your correspondents does, that in Holy Scripture water means every blessed thing under the sun, except that composed of hydrogen and oxygen, represented by the chemical formula H<sub>2</sub>O. But this is not Church teaching. When dissenters within the Church talk in this fashion, they are constrained to argue that when the Church says that baptism with water in the name of the Trinity is "generally necessary to salvation," she means it is not generally necessary. That when she says, "Seeing how that this child is regenerate," she means it is not quite regenerate. When she says that the grace of baptism is "a new birth unto righteousness," she means something quite different, and so on all through the Catechism and Prayer Book. But when the Prayer Book is mutilated in this way, the ordinary Churchman will have little trouble in deciding that whether this negative teaching is right or wrong, it is certainly not the teaching of the Church. He will be further encouraged in his belief that the Church's teaching on this point is thoroughly Scriptural and Evangelical when he learns that the service for Holy Baptism, including the express statements concerning Regeneration, was cast in its present form at the revision of 1552, when, as Principal Moule, of Ridley Hall, Cambridge—a champion of Evangelicalism—reminds us the Evangelicals had things pretty much their own way, and if there was anything unscriptural or popish in the doctrines of baptismal regeneration, they could have very easily eliminated every vestige of it from our formularies. It is not Evangelical Churchmen, who attack Baptismal Regeneration with private opinions and the sophistries of dissent we need not trouble ourselves.

Arthur Jarvis.

### CHURCH UNITY.

Sir,—I have read in your columns much discussion about Church Unity. I would ask you to put in some for me. In the first place, what is the Church's attitude towards the religious bodies? She says (through her representatives) that they repudiate the three-fold ministry; the Sacrament of the Lord's Supper, which they regard as nothing more than a memorial or commemoration of our Saviour's death. If these things are correct, how does it come that Bishop Worrell attended a Presbyterian Synod in Halifax, and prayed that the blessing of God would follow their deliberations? Again we hear of other Bishops, who seem to think that Confirmation ought not to bar sincere Christians (not of the Church of England) from the Lord's Table. Can they be called so? If so, how does it come that Holy Confirmation is necessary for members of the Church of England, and those outside are not necessary? What is Confirmation for? Is it not to give the candidate (who promises to do what his god-parents or sponsors have promised in his baptism), when he or she could not themselves, and in Holy Confirmation (the candidate) undertakes to do, thus relieving the god-parents of their responsibility, and taking it themselves? We should like to know how the Church of England can possibly unite, and maintain her position.

H. J. Baynham,  
Acton's Corners, Ontario.

### THE BISHOP OF HEREFORD.

Sir,—I fail to understand the mental attitude of the Churchman who would deny Baptismal Regeneration, and belittle the Rite of Confirmation. A Dissenter, with his early bias may be forgiven if he enquires, "Are not conversional Regeneration and Revivals of more importance in the Christian life than such an unconscious experience as Baptismal Regeneration, or the Rite of Confirmation? Why need I pay any attention to either when I may be a child of God, a member of Christ, and an inheritor of the kingdom of Heaven, by conversional regeneration during a revival, where I go with the crowd. Then why may not I receive the Lord's Supper without submitting to the usages of the early Church, or the teachings of the Church of England at the present day?" We are compelled to enquire of this logical Dissenter to please give us what he thinks was the reason that St. Paul was baptized after his conversion, for surely St. Paul's conversion was as true and spiritual, as thorough as any conversion that was ever recorded. Of course, to one who believes in Baptismal Regeneration, St. Paul's baptism is a very simple, reasonable process after his conversion. But what has all this to do with the Bishop of Hereford's

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attitude towards admitting Dissenters to the Lord's Table? Much every way. To those who have false ideas of the importance of Baptism and Confirmation, there is only a faint idea—a failure of reverence—for the importance of the Holy Eucharist. I have known cases among Dissenters, not simply one solitary case, but in the plural, of people being admitted to the Lord's Supper, as celebrated or administered among Dissenters, without their having received the Sacrament of Baptism. This is very wrong. This is notably the age of irreverence. Are we to open the floodgates of irreverence wide as they are opened among our Dissenting brethren? Are we to admit all men who claim to be Christians to all the privileges of Churchmen? The Roman Catholic attempts to explain the words of St. Paul, and of our Lord, by promulgating a Dogma, stating that the words and promises of Christ and of St. Paul can only be met by Transubstantiation. And the Dissenter says, "Because there is no such thing as transubstantiation, there is no communion of the Body and Blood of our Blessed Lord," and they regard the Holy Eucharist as simply a memorial of His death. How can a Dissenter take part with Churchmen, with understanding and spiritual sympathy in the celebration of the Holy Eucharist? Let the proud Dissenter learn humility and wisdom, as did Naaman the Syrian. The dissenting "Conversional Regeneration" and "Revival Life" are as useless to his soul's health, as was Abana and Pharpar, the rivers of Damascus, to the leprous commander-in-chief of the Syrian Army. Of course, we all acknowledge that the Dissenting sects took their rise at a period when the spiritual life of the Church was very low. "While men slept the enemy came and sowed tares," but let us be faithful to Him, in whose Church we live, and for Whom the Church and all her members are in this world.

Sara F. Tracy.

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

The Rev. T. G. A. Wright begs to acknowledge the following contributions for a Mission House at Nagaoka, Japan, for the Rev. C. H. Shortt: Previously acknowledged, \$194.22; the Ven. Archdeacon Forsyth, Chatham, N.B., \$1.00; John Hamilton, Quebec, \$20.00; Friend of Missions, Owen Sound, \$50.00; A friend, Sarnia, 25c.; the Ven. Archdeacon Young, London, \$1.00; Mrs. R. Kenny, Sarnia, \$5.00; A. M. R. Kingston, \$2.00; the Rev. W. J. Brain, Toronto, \$1.00; Miss Bland, Secretary Castlemore W.A., \$5.00; the Rev. Canon Muckleston, Perth, \$5.00; Canon Pollard, Ottawa, \$2.00; Miss Forster, Quebec, \$10.00; total, \$296.47. Amount required \$800.00. Contributions may be sent to the Rev. T. G. A. Wright, Sarnia, Ont.

#### BOOK REVIEWS.

**The Founders of Westminster Abbey**, by Henry Troutbeck. A. R. Mowbray & Co., Ltd., 28 Margaret St., London. 2/ net.

**Our Kings and Westminster Abbey**, being a revised and abridged edition of a Child's History of Westminster Abbey by Agatha G. Twining. A. R. Mowbray & Co., Ltd., 28 Margaret St., London. 2/6 net.

The Coronation, which has been in all our magazines and papers, is the cause of these two little books being published, so that some more permanent memorial should remain in the children's libraries. Both are good, the first much the more elementary. The illustrations and covers are excellent and quite worthy of a permanent place in the library.

### Family Reading

#### DOG RESCUED 163 LIVES.

Sir Edward Morris, prime minister of Newfoundland, tells a remarkable story of heroism on the part of a Newfoundland fisherman. The name of this man was George Harvey, and he resided in a low, rocky island, a few miles east of Cape Ray.

In those days the emigrant ships to Canada were crowded with passengers. In the autumn of 1832 the brig Despatch, bound to Quebec with a hundred and sixty-three souls, in a gale of wind struck a rock about three miles from Har-

vey's home. He heard the signals of distress and immediately launched his boat, with his boy of twelve, his girl of seventeen and his dog, and tried to get out to the wreck. On the deck of the doomed ship were crowded the crew and passengers, in imminent peril of their lives. A terrible sea raged between his boat and the wrecked ship, but across that awful waste of water the gallant fisherman and his brave children urged their frail skiff. To get close to the stranded ship was to court instant destruction and the task of saving those on board seemed well-nigh hopeless, but Harvey's dog, deep diver, bold swimmer, with marvelous intelligence, seemed to understand what was required of him and at a signal from his master sprang out of the boat and swam toward the ship. The seas overwhelmed him and drove him back, but he persevered and finally came near enough. The sailors threw him a rope, which he gripped with his sharp teeth and at last he got back to his master and was drawn into the boat almost dead from exhaustion. Communication was now established between the ship and Harvey's skiff, and with the most laborious efforts every soul was saved. The dog's owner was presented with a gold medal from King William IV.

My bark is wafted to the strand  
By breath Divine,—  
And on the helm there rests a Hand  
Other than mine.

One who has known in storms to sail,  
I have on board;  
Above the raging of the gale  
I hear my Lord.

He holds me when the billows smite,—  
I shall not fall.  
If sharp, 'tis short,—if long, 'tis light,—  
He tempers all.

Safe to the land, safe to the land!  
The end is this;—  
And then with Him go hand in hand  
Far into bliss.

Dean Alford.

#### CARE OF GOD'S HOUSE.

An English writer says, "It is ever a fatal sign when men permit the house of God to be meaner than their own." We should make our churches beautiful in every line and feature. We should keep them clean, bright, attractive. It is dishonouring to God to let His house fall into decay, to allow it to have broken windows, stained walls, unswept floors, faded carpets, tawdry furniture. The Beautiful Gate should always open into a beautiful sanctuary. God will meet His people in a tent, in a hall, in a barn, in the rudest place, in the open field, if that is the best they can do; but we should always prepare for the meeting place with Him the most beautiful temple we can provide.

#### THE NORTHERN CONVOCATION'S NEW HOME.

In the beautiful City of York, still happily so grey and medieval, there is no more picturesque building than St. William's College, nestling under the very shadow of the east end of the great Minster in what was once that little Alice Lane, wherein Sterne and his future wife enjoyed their "quiet and sentimental repasts." For years past the College has been under restoration as a home for the Northern Convocation and House of Laymen, and when these bodies meet for their next session it will probably be under its ancient roof. When the building was purchased for the Church it had been divided into tenements and was deplorably dilapidated, and there appeared to be every prospect that it would be demolished and give place to a block of artisans' dwellings. Yet even in decay its half-timbered fronts, its dormered and uneven roofs and its fine Jacobean doorways were a delight to the eye. Infinite care and ingenuity have been expended upon a restoration which has cost some £8,000 and the Church in the North now possesses a secular home at once unique and splendid. Nothing could be more appropriate than that the old collegiate home of the Chantry priests of the Minster should serve the business needs of their spiritual descendants, and that twentieth-century bishops, priests and laymen should be housed beneath the roof which the fifteenth-century raised.—The Guardian.

#### CHRISTIAN TESTIMONY.

##### Is It Ever Right to Tell Our Religious Experiences?

Dr. Cuyler, who approved of Christians relating their own spiritual experiences, nevertheless placed a far higher stamp on the testimony of holy living. This is what he says in his book, "Newly Enlisted":—"When your soul is on fire with the love of Jesus and of your fellowmen, you will burn and shine unconsciously. Probably the most effective good which most genuine Christians do is in the way of steady, silent and unconscious reflection of Jesus Christ in their daily conduct. To preach a sermon or teach a mission class or distribute Bibles or bread among the needy, is a direct premeditated act of lamp-bearing. But to live along day after day luminously reflecting Christ in word and deed, at home, in the store, in the shop, and everywhere else, is just 'letting the light shine' of its own sweet accord. That is the sort of religion that tells." If the light is shining on a table, it is not necessary to tell anybody it is shining. So actions speak louder than words, and the noblest testimony we can make for Christ is to follow Him. Then men, seeing our good works, will glorify our Father in heaven.

#### DEAN BARGRAVE'S ORGAN.

In the year 1629, the Dean and Chapter of Canterbury bought for the use of the Dean (Dr. Isaac Bargrave) a small organ. The instrument cost £22, and was apparently bought in London since the Cathedral Organist received 48s. for going thither to effect the purchase. This we learn from the Treasurer's accounts which under the year 1629 contain the following entry: "pro organo domini Decani cum consensu Capitali empti xxiii, pro expensis organistae Londinio ad loquendum eorumden organorum xlviii." It is not unlikely that this little organ was intended for use in the Dean's Chapel (formerly the Prior's), which at the above date still occupied the site where the Howley-Harrison library now stands. The Chapel was scheduled for destruction by the sequestrators of the lands of Deans and Chapters in the Commonwealth period, and was pulled down about the year 1651, some ten years after the death of Dr. Bargrave. It was hardly to be expected that any fittings of this Chapel would have survived to the present day, least of all perhaps the organ, since these instruments were so peculiarly obnoxious to the Puritans, that an Act of Parliament was passed in 1644, ordering their wholesale destruction. It is therefore a very noteworthy circumstance that during a recent cleaning of a room over the Cathedral Treasury—frequented for a number of years only by pigeons—the workmen have rescued from oblivion the remains of a small organ which can, I think, be identified as those of the instrument purchased for Dr. Bargrave upwards of two hundred and eighty years ago. The pipes, key-board, and bellows have entirely disappeared, but the oak case, sound board and some of the action are left.

The case is 2 ft. 2½ inches high, 3 ft. wide, and 2 ft. 1½ in. deep, and is mounted upon a carved oak stand 2 ft. 4½ inches high, giving a total height of 4 ft. 7 in., but the instrument was originally two or three inches higher, since the feet of the stand having rotted off. There were, apparently, eight draw stops, four on either side of the key-board, but only those on the left side remain; they are of iron, and move from left to right, instead of pulling out. The sound board is pasted up with strips of parchment, some of which once formed part of a handsome mediæval service book. The front of the organ has a pair of folding doors, and in the centre of each panel a coat of arms is painted. That on the right is the well-known shield of Christ Church, Canterbury, and that on the left is the Coat of Dean Bargrave, viz., Or, on a pale gules a sword erect argent hilt gold, on a chief azure three bezants. These arms were granted by Camden to John Bargrave, of Patricbourne, in 1611. This conclusively proves the identity of the organ with that purchased in 1629. Very few English organs or organ cases prior to the Rebellion are extant at the present time, and it is to be hoped that what is left of the Bargrave Organ will be carefully cleaned, subjected to some slight repair, and placed in a position where the peculiarities of its structure can be examined by experts.

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I do not think it has been sufficiently considered in these days that all Christian people, especially we of the ancient Church, are responsible for the future of Christianity as to its stability, purity, strength, and foundation to face the awful difficulties, trials, cares, temptations, whatever they may be, which surely are as certainly in store for the Church in the future as now.—Bishop Montgomery.

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## British and Foreign

The Rev. Canon Welch, the Vicar of Wakefield, preached in St. Paul's Cathedral, on the evening of Whitsunday.

The Rev. R. S. Coupland has declined to accept his recent election as Bishop-Coadjutor of Diocese of Virginia.

The Bishop of Sheffield has been presented with his portrait in oils by his late congregation, that of St. Mark's, Sheffield. A silver tea-tray was presented to Mrs. Quirk.

The Rev. J. H. Greig, Diocesan Missioner and Chaplain to the Bishop

deputy Canon of Peterborough Cathedral.

Women have just got the franchise in the Episcopal churches of Chicago. During the annual convention of the Diocese of Chicago, the constitution and canons of the diocese were amended to give the women members the right to vote on church matters, and in the election of officers of the vestry.

In memory of the great work of Bishop Whitley, of Chhota-Nagpur, a memorial brass and a fine marble font were lately placed in the Cathedral at Ranchi, Central India, but the chief memorial is a new church at Maranghaha, in the heart of the Munda country, where the increase of the

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## Children's Department

### "CASTLES IN SPAIN."

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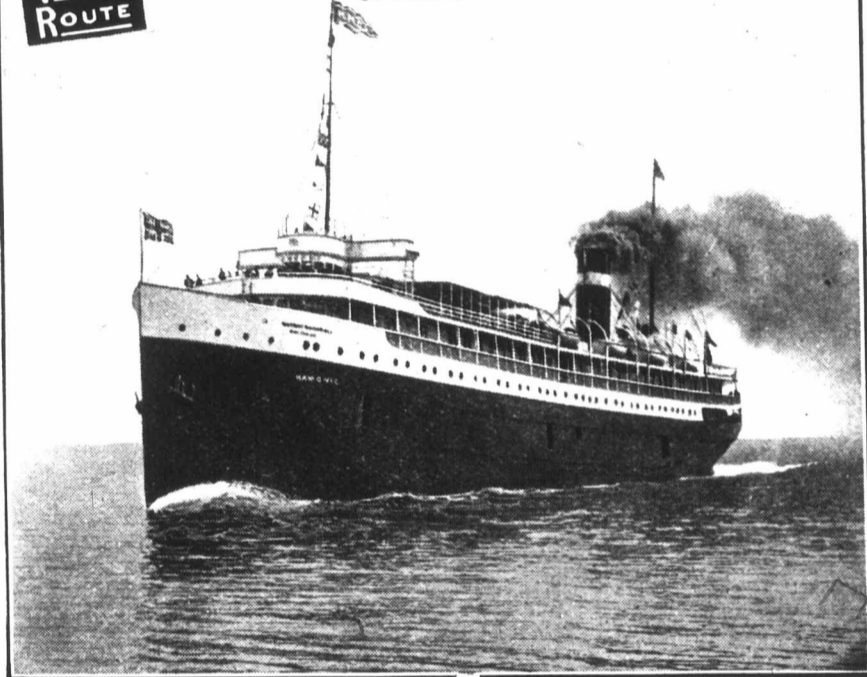
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of Worcester, has been appointed Archdeacon of Worcester.

Mrs. J. V. Farwell has presented the sum of \$10,000 to the Diocese of Chicago for the purpose of city missions which sum is to be paid as soon as the diocese raises a like amount.

The Rev. W. H. Hutton, B.D., Fellow and Tutor of St. John's College, Oxford, has been appointed Archdeacon of Northampton, and a Resi-

Christians had made the old church altogether too small. The new church, designed by the present Bishop, is a fine Romanesque building of basilica shape, 101 ft. long and 45 ft. wide. The body of the church consists of six bays separated from the aisles by semi-circular arches. The altar stands in the apse, and the sixth bay is raised so as to form a sanctuary. The building stands on a hill, and is a most conspicuous object for miles around. The Bishop of Chhota-Nagpur consecrated the church on May 10th, in the presence of a very large congregation, including twenty-five clergy, chiefly Indians. The day was kept as a general holiday, and thousands of non-Christians flocked to the place from neighbouring villages, and much preaching was carried on. The whole service, including the Bishop's sermon, was in Mundari.

habit and necessity, but with no shadow of love left for the work itself. He had made a speciality of designs for stained glass, and the firm for whom he worked principally were very tardy with their commissions. Outside this work, however, he was able to take a fairly cheerful, if somewhat cynical view of matters in general, and to his family at any rate,

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he appeared a very genial and even imaginative companion. His imagination he exercised chiefly for the amusement of the four little children, whose lives could not but be dreary. It was so seldom they had really enough to eat, and so often that their mother was too ill to give them lessons, and they were left for days together to their own resources. The evening, however, usually brought them consolation, when their father returned from his ill-spent day in the bare studio or at the British Museum, and he would insist upon more coals being heaped upon the fire, and his wife being cosily ensconced at one corner of the fireplace and himself at the other.

Matthew, as the evening wore on, warmed to the task of amusing the children, and the form such amusement took was generally to discuss

plans for the time when "father should get an order."

"If I had the lot of money that such an order would bring me," began Matthew, as usual, in his big gruff voice, "I should first of all buy a silk frock for mother."

"And I should make father buy a new suit of clothes for himself," put in Mrs. Failes, in a tired, delicate voice, but with a gentle smile on her pale face.

"And then—" Here Matthew paused and this never failed to cause great excitement, for it was here that the variety began. The first two suggestions were never altered, but after that both Mr. and Mrs. Failes let their imagination have full play and each child had numerous ideas on the subject.

"And then," repeated Matthew looking round on his breathless audience, "I should shut up this old house (I'll never alter that plan), and after that I should go away and leave you all—just for a rest."

"Oh no, no, father!" came the chorus.

"We must do everything together!" "Ah, but I can't see that—it'd be my money, and I should give you just sixpence each!"

Then everyone laughed, and his wife added, "What father really means is that he would take us all with him."

"Yes in a motor," cried the eldest boy.

"I'd rather go in an electric brougham," added another.

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"No, we'll go in a balloon!" said Matthew. "And we'll go miles and miles right up above the clouds—high up above the horrid rain-clouds."

"But when the sun shines," said his wife, "We'll just stay as still as we can up in the blue sky and—"

"We'd take something to eat, wouldn't we, mummie?" queried Baby, open-eyed.

"Rather!" exclaimed her senior by one year. "We'd take ripping fings—chocolates and ices, and—and mince-

pies and Krismas pudding, and lots and lots of cream."

"And I should have to take lots and lots of medicine if that's all you'd take to eat, my son," said his mother, with a laugh that was surprisingly gay considering her tired, sad voice.

Thus the game went on and on unendingly till supper-time came with its frugal fare of bread and cheese, or jam, and just water to drink. But the game went on through the whole meal, so that nobody thought of what he was eating.

Matthew and his wife would look sadly at their little family after one of these evenings, and Matthew's hopelessness would return—he felt but little hope of ever earning more than he did at present—and he knew no means of educating his children for the positions they ought to take in the world.

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It would never occur to such a man as Matthew Failes to keep this fact to himself. All the family shared in the excitement of sending the design away, and the interest was doubled in the customary game. In his heart of hearts Matthew did not really expect any good to come of his venture, or he might, perhaps, have foreborne to make so many plans, knowing as he did the realities of their case.

At last the longed for letter arrived, and in a breathless silence Matthew opened it and read that Messrs. Samuel Brightwen and Co., accepted his design at the price he asked if he would be good enough to sign the enclosed agreement.

The delight of the family knew no bounds, and each one began to ask eagerly which of their many plans they should adopt first, and when the silk frock and the new suit were to be bought. Then Matthew realized what he had done and Mrs. Failes looked at him sadly and shook her head.

"I'm afraid we shall have to spend it all, children," she said, wearily, "paying rent and bills and buying new boots and shoes and heaps of other things."



For a moment a dead silence reigned, and each little face fell dismally, then Baby smiled a little April smile and said shyly, "Never mind, daddy; let's think of what we'll do next time!"

"Well, p'haps not next time, dear-ies," cried Matthew, "but one day when the real big ship comes home."

And the evening saw the little family as usual busy with their same old game. The "real big ship" was no further off than "daddy's order" had been, and this time Matthew promised that when the ship did come there should be no debts and rent to pay, or if there were "ther'll be plenty for our travels, too," he said.—Southern Churchman.

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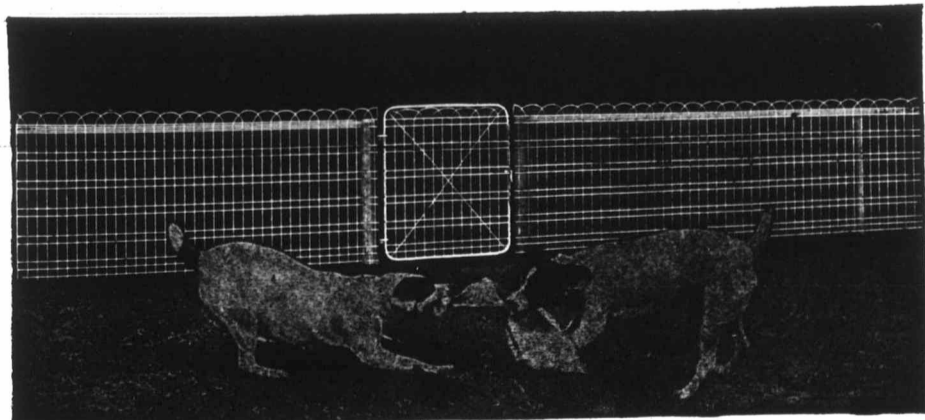
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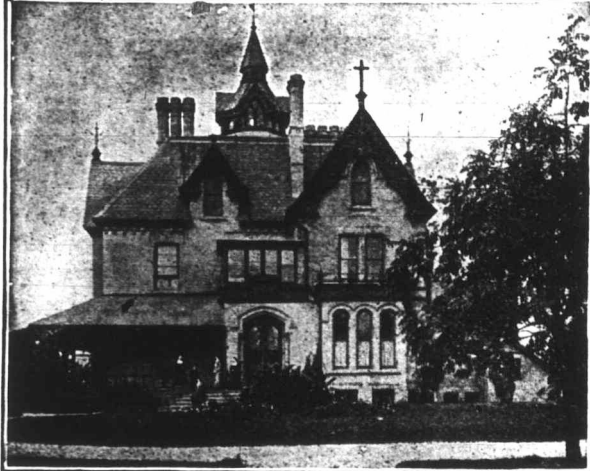
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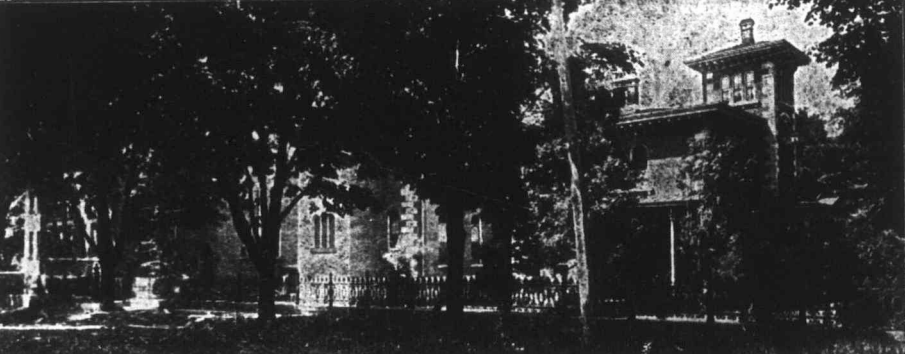


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