

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER
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TORONTO, CANADA, THURSDAY, JUNE 27th, 1912

No. 26

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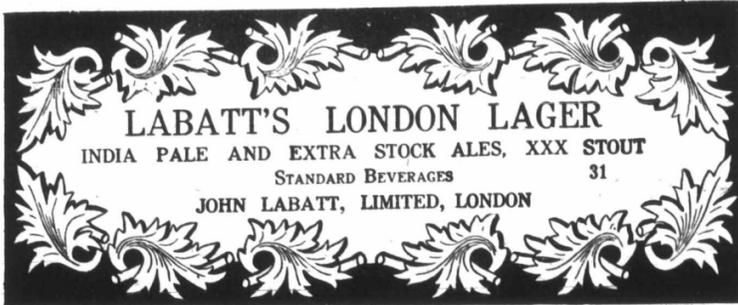
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 27, 1912.

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CANADIAN CHURCHMAN.

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CHRISTMAS NUMBER.—Advertisers desiring to secure special positions in our next Christmas number will kindly communicate at once with this office as space is already being taken up.

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June 29.—St. Peter A. & M.

Morning—Ezek. 3:4—15; John 21:15—23.
Evening—Zech. 3; Acts 4:8—23.

June 30.—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 9:1—23.
Evening—1 Sam. 13 or Ruth 1; 1 John 3:16—4:7.

July 7.—Fifth Sunday after Trinity.

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

July 14.—Sixth Sunday after Trinity.

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

July 21.—Seventh Sunday after Trinity.

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

AN OFFER TO ALL.

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

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 are to 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: 50, 708, 714, 715.

General: 1, 301, 317, 329.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.

Processional: 384, 386, 397, 646.

Offertory: 573, 599, 601, 653.

Children: 261, 693, 694, 701.

General: 580, 654, 660, 664.

"It is the Lord that appointed Moses and Aaron, and that brought your fathers up out of the land of Egypt." 1 Samuel, 12:6.

A man of unique experience spake these words. He had been given of God. Therefore he was called Samuel by the mother whose prayer for a son had been answered of God. He had been dedicated to the service of God. His earliest recognitions and thoughts were associated with the Temple and the service of God therein. And as he came to years of discretion he had given himself to God. For day by day he girded himself with the linen ephod, significant of his purity, of his singleness of heart. Therefore Samuel grew, and was in high favour with God, who spake to him in a day when the word of the Lord was precious, and there was no open vision. He was also in favour with men for all Israel from Dan to Beer-Sheba knew that Samuel was established to be a prophet of the Lord. And now, towards the end of his active ministry in Israel, he delivers his valedictory and apology: "I am old and gray-headed. . . I have walked before you from my youth unto this day. . . . Witness against me. . . . Whom have I defrauded?" And then comes the supreme testimony of his life: "It is the Lord that appointed Moses and Aaron, and that brought your fathers up and out of the land of Egypt." The true leaders of Israel in things political and spiritual are appointed of God—and it is by the power of God alone that nations rise to prosperity and greatness. The Jews, anxious to be like the nations round about, are sacrificing a basic principle—or at least are discounting the value of it—and that principle is that personal and national prosperity depend absolutely upon the nature of our relationship to God, to the ways ordained by Him, and to the leaders appointed by Him. Like the Israelites of old we need to be reminded of the principle. The Collect for to-day teaches that apart from God nothing is strong, nothing is holy. And if a thing be not strong and holy it soon comes to naught. Here we recall the words of the Psalmist: "Hope thou in the Lord, and keep His way and He shall promote thee, that thou shalt possess the land; when the ungodly shall perish, thou shalt see it. I myself have seen the ungodly in great power, and flourishing like a green bay-tree. I went by, and lo, he was gone; I sought him, but his place could nowhere be found." (37: 35, 36, and 37). We are on the eve of a great national festival. As we review the wondrous prosperity of our Dominion let us give God the glory. As we consider the prospects of the land let us pray God still to be our ruler and guide, that we may so pass through things temporal, that we finally lose not the things eternal.

LOOSENESS REGARDING MARRIAGES.

Strong expressions by the Bishop and a number of members of the Synod in condemnation of the marriage of white girls to Chinese, and of carelessness on the part of clergymen in performing marriages of that and other kinds, as well as of laxness in the matter of licenses, were called forth in connection with the report of the Committee on Temperance and Moral and Social Reform. The following clause was referred to the Executive Committee of the Diocese of Toronto, with an amendment introduced by Mr. Evelyn Macrae:—"We recommend that the Synod should urge upon the Government the desirability of making it necessary to give publicity to all marriage licenses issued, through the medium of the newspapers, and also that a form of special

license be prepared by way of precaution in the case of marriage between those of different races, and that the clergy be urged to encourage the calling of the banns of marriage in accordance with the law of the Church."

The amendment to be substituted after "news-papers" in the clause was:—"And that we urge upon the proper authorities at this time, when marriage laws are being considered, that the marriage of white girls with Chinese or other foreigners be prohibited." It was pointed out that the word "foreigners" would have to be limited.

SPEEDY TRAVELLING.

The Panama Canal is expected to change the sea lanes on the Pacific, and incidentally to alter the waters in Western Canada. What the next twenty years' changes will be are always subjects of speculation and the dreamers are apt to lose sight of the fact that it is God who disposes; all that we mortals can do is to do our duty. In surveying the possible changes of routes it is interesting to remember that there is a far east as well as a far west. A through line of rail is proposed from Western Europe to India, running through Moscow, Baku, Teheran, Ispahan and Karachi, and making the time from London to Delhi an eight-days trip. A hundred years ago eight months were sometimes consumed in the voyage to Calcutta and eight weeks between Halifax and Liverpool were common. In 1842 the Great Western brought 28 cabin passengers to Liverpool from New York. One result of this running to and fro upon the earth must be the inter-mixture of the races of men in an ever increasing proportion, as well as an increase of knowledge among them.

WEDDING FROLICS.

When Are These Things to Stop?

Under the caption of "With locked chains tied newly-weds," the following appeared in the daily press:—

Hauled about the town in a hay wagon while hundreds of friends pelted and showered confetti upon them, Mr. and Mrs. Edwin H. Clark, Jr., who were married at high noon in the Bridgeville Methodist Episcopal Church, were carried to the depot, only to meet the climax of pranks.

Just as the train was coming in the crowd sang "Blest be the Tie that Binds," and bound the couple tightly together with heavy timber chains. These were secured with a large padlock and the key thrown away. Unable to free themselves from the predicament, the newly-weds were carried into the Pullman and were obliged to occupy one chair.

Hundreds of friends who had come from all parts of Delaware, Maryland and Pennsylvania to witness the affair were in it to the last, and the serenade was one of the most strenuous imaginable, the bride being nearly at the point of collapsing when carried on the train. A despatch received from Wilmington states that the tie was strong and the honeymoon was delayed for over an hour in that city in order to have the "binds" broken by a mechanic.

We repeat, when is this beautiful and solemn institution of marriage to be freed from these outrageous pranks? What an additional burden and nerve-racking experience is placed on the bride, particularly at such a serious crisis in her life.

June 27, 1912.

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KEEWATIN ESKIMOS.

Bishop Lofthouse's letter in M.S.C.C. report shows it is as hard to tabulate Eskimos as it is to tabulate Chinese. "I have always maintained," he says, "that we had at least 3,000 Eskimos in this Diocese, and I see no reason to change my statement, although Dr. Tucker calmly puts them at 800. Where he gets his figures, I do not know, except out of his own head." When two such acknowledged experts as Bishop Lofthouse and Dr. Tucker differ so widely regarding the people of one of our Canadian Dioceses, the one giving a number nearly four times as great as the other it warns us to scrutinize somewhat carefully statistics from any field. Whatever the number of Bishop Lofthouse's Eskimos may be, the important thing is to be quite fair to the northern bishops who have vast dreary fields to cover, which are sparsely peopled by a migrating population.

PORTUGAL.

If we write from time to time a few reflections upon the countries of Southern Europe, it must be remembered that our information is necessarily scanty. Some enthusiasts think that the people of these lands would be as ready to turn against the papal domination as those of Northern Europe without realizing the differences of race temperament and training. Now, in Portugal, thanks to the Church of Ireland, there has been for many years a Portuguese Church, Catholic, Apostolic, Evangelical and Protestant. But this church is small and neither it nor any other form of Christianity is able to occupy the field. The harsh law of separation is still unenforced, and were it to be so, there would be the same spirit of hostility aroused as we may expect in Wales if disendowment is carried. But colporteurs are now able to sell the books of the Bible and those of the Religious Tract Societies which must influence thought and save many from drifting into unbelief. The Church planted by the Church of Ireland is, so far as human eye can see, the only body having a root in the soil, and one which deserves our assistance and prayers.

SPAIN.

In Spain, however, there seems a different outlook. The government is stronger and there are many hopeful signs of stable prosperity. A correspondent of the Church of Ireland Gazette, noting the changes, was, among other things, surprised to find an advertisement by a first-class Madrid publishing house of Bishop Cabrera's translation of "Nearer My God to Thee" set to music. Bishop Cabrera is the head of the Spanish Reformed Church.

The Synod of the Spanish Reformed Church met during the holidays in May. "The members travel many hundreds of miles, and the cost of the Synod is borne by a contribution from all the congregations. Each clerical member is attended by one lay representative, and before the Synod opens the Mesa is constituted at an informal meeting. The Bishop is ex-officio president, a vice-president and two secretaries are elected, and these four constitute the Mesa or platform. A presidential address opens the business, and various notices of motions are discussed. Every clergyman—there are only twelve in all—reads a memoria, which consists of a brief declaration that he has kept his books regularly preserved buildings and furniture in good repair. This is followed by a short sketch of the state of the work during the three years since the Synod last met. These memorias are most interesting, and weak points are discussed and commented on in a brotherly spirit. Everyone present realizes that he is a member of a Church, and the calm, judicial utterances of the Bishop are listened to with the greatest respect.

CANADIAN CHURCHMAN

It is impossible to imagine a more united body, and on the whole the debates are pointed and well sustained. There is little rhetoric but much enthusiasm. The men are alive to their responsibilities, and are impressed by the sacredness of the work entrusted to them."

This Church has reverted to an ancient Mozarabic custom still used by the Pope at the Cathedral of Salamanca and some other places, where the consecrating Bishop or priest stands behind the altar.

BEATING THE BIG DRUM.

The following from an Eastern Canadian weekly, the Antigonish Casket (N.S.), is worthy of wide representation, and to a very great extent expresses our own convictions on the subject. Those methods of Church work, we are convinced, have of late been carried to a dangerous extreme. A few years ago the "society craze" threatened the well-being of the Church and injuriously affected parochial work. To-day the "convention habit" as its natural development is in possession. The convention is the expansion of the society, and so the hard, unobtrusive work of the minister which is after all the very backbone of the Church's power and efficiency is still further discredited. These collectivistic methods of doing things have been carried altogether too far, and it is time a reaction set in. The best energies of the parson are being absorbed in merely keeping track of them. We are in the position of the man who spent three-fourths of his capital in buying a strong box in which to store his treasure. The real permanent work of the Church is that which is done from house to house and face to face, and it is just the work which is the hardest and least recognized, but it cannot be shirked, and there is no substitute for it. Conventions, we fear, have obscured this fact. They arouse a transient enthusiasm which ends where it began. The men who are doing the real work of the Church are not necessarily those who shine on platforms and at our deliberation assemblies, but those who are doing the hard, obscured, commonplace and often thankless duties of the pastor of souls. At all events, without the latter kind of work there can be no real ministerial success, and often too it is incomparably the more important, and it will be a disastrous day when the Church forgets this. This danger, we fear, is very imminent. Here is the extract:

England and America are both waking up to the conviction that conventions do not make a religious life.

The British Weekly (London) lately called attention to the fact that a reaction had set in against these numerous meetings and floods of talk. "For twenty-five years at least," writes its editor, "the whole drift has been toward congresses, conferences, public meetings, motor-car preachings, wanderings through the whole earth. Floods of oratory have passed over the Church's ground, and what has been the result? They have left it largely barren." The Advance (Congregationalist, Chicago) reads these words and notes a number of concurrent testimonies in support of this opinion. We read:

"The London Inquirer also takes the same view, and declares that they threaten to become a weariness to the flesh, and are 'attended only by a small fraction of the religious world, which has a taste for this particular kind of excitement.'

"The Manchester Guardian joins in the criticism in a letter from a distinguished clergyman of the established Church, in which the small attendance at the recent Church congress is pointed out as proof of the reaction which has set in against these big gatherings. 'Nothing comes of it,' says the writer, 'and so many serious men who do not see the worth of talk which tends nowhere simply stay away.'"

Intensely Interesting General Synod Facts.

There is a vast amount of information packed away in the report recently issued of the proceedings of the General Synod, held last autumn in London, Ontario, that is hardly accessible to the ordinary layman. From the pages of this carefully prepared and voluminous report we have "dug" the following items of general interest. The total number of Anglican clergy at work in the Dominion in full or partial service, and engaged in teaching is 1,339. Toronto heads the list with 193, which, we believe, is the largest number of any colonial diocese. Huron comes next with 152 then Montreal and Nova Scotia with 117 and 111 respectively. If we add to this total of 1,339 all superannuated and unattached clergy, the grand total of Anglican clergymen residing in the Dominion to-day must be at least 1,500. Yukon and Mackenzie River are at the bottom of the list, each with a total of six clergy. The total amount received for royalties on the sale of the Book of Common Prayer, less one-fourth paid on copyright royalties to Messrs. Novello and Company, amounted last August to £2,735, (say \$13,400). To-day it will probably stand at about \$15,000. The Sunday School children of the Dominion raised \$3,742 for the expenses of the Sunday School Commission in the year preceding the holding of the Synod. The total income of the M.S.C.C. increased between the years 1905 and 1910 from \$95,850 to \$146,295. The total increase in gross income since 1902 is over \$100,000. The English societies still lending help to the Canadian Church and "The Colonial and Continental Church Society," the "Church Missionary Society," "The London Jews' Society," "Missionary Leaves Association," "New England Company," "S.P.C.K.," and "S.P.G." The grand total contributed by these societies in the years 1908, 1909 and 1910 was £184,856 (about \$900,000). Of this over £30,000 is still expended in the eastern dioceses. Besides these sums given by the English societies to assist the work of the Church in Canada, £25,000 has been granted from the English "Archbishops' fund to maintain and staff missions in the western provinces and to purchase sites for churches." During this period the Canadian Church has, therefore, received considerably over one million dollars from the Mother Church through these societies. How much more has been received in answer to private appeals it is, of course, impossible to say. This is a fact for the average Canadian layman to ponder over. What assistance, if any worthy of mention, the Presbyterians and Methodists are receiving from their co-religionists in England we are not in a position to state. A very interesting statement is given in the report of the Laymen's Missionary Movement, of its effect upon the missionary offerings in a number of dioceses. The average increase for the dioceses of Columbia, New Westminster, Niagara, Toronto, Ottawa and Nova Scotia since the inception of the movement has been 88 per cent. The report of the Committee on the State of the Church for the years 1908, 1909, 1910 and 1911 shows on the whole encouraging progress. The number of clergy has increased by 156, self-supporting parishes from 597 to 923, parsonages from 870 to 1,002, Church families from 106,695 to 124,163, communicants from 159,775 to 188,176, Sunday Schools from 1,685 to 1,897, scholars from 107,904 to 113,614, contributions for missionary purposes from 96,292 to 123,909. Total contributions for all purposes from \$6,420,000 to \$7,289,731. On the other hand, encumbrances on Church property have increased by \$1,472,000. Since the previous report was issued 178 new parish and mission churches have been erected, Saskatchewan leading with 37, Algoma coming second with 18. The old diocese of Nova Scotia makes a good showing with 11. We purpose ere long to deal with

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Far t of thos viduals, leading The de especial vices si tically choir is hard, a thankful choir ir length Without from, on a desper fore, a choirs in of the p ately r class, v derates we hope best and friendly put in t simple r of choir:

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some other very important reports presented to the Synod. Taken as a whole, prospects for the Church throughout the Dominion appear to be steadily brightening. We await the publication of the last religious census returns, which are now overdue, with deep interest. No religious body in the Dominion, during the past decade, has probably received greater numerical accessions than the Church of England, if we only have held them.

The Bondage of the Choir.

Far be it from us to say one unkindly word of those zealous, and often self-denying, individuals, who give their time and energies to leading the musical portions of our services. The debt which the Church at large, and especially the Church of England, in whose services singing plays such an important and practically essential part, owes to the volunteer choir is beyond all calculation. The amount of hard, and, we fear, often unappreciated and unthankful work performed by the average unpaid choir in hundreds of parishes throughout the length and breadth of the land is immeasurable. Without this class of workers to draw from, our position would, indeed, be a desperate one. In offering, therefore, a little friendly counsel to our choirs in general from the standpoint of the plain, unsophisticated, moderately musical worshipper, which class, we imagine, greatly preponderates in the average congregation, we hope we will be credited with the best and kindest intentions. This friendly counsel or advice may be put in the form of the following two simple rules for the general guidance of choirs:—

1. It is well to remember that the duty of the choir is not so much to lift the congregation up to their level as to bring themselves down to the level of the congregation. The choir is really and truly a representative body, representative of a large class of people, the great majority of whom are more or less "tunable," but whose general average of musical ability is certainly below that of any individual member of any really efficient choir. The choir exists to lead the devotions of those people, not to supplement them. So it follows that a choir that really fulfills the purpose of its being cannot always please itself, and must exercise a certain amount of self-denial. Like all acts of self-denial, this is at times difficult; but it should be kept steadily in view, otherwise the singing will degenerate into a mere performance, and the idea of congregational worship will be obscured, and finally lost. Comparatively few choirs, it is to be feared, have grasped this principle, which is essential and fundamental. The work of the choir is not vicarious; for worship in our Church is, in all its phases and departments, intended to be a united act. Any music which is "above the heads" of the average worshippers fails of its purpose. It is utterly unhelpful, and sometimes irritating, depressing, and positively distracting. When we speak of music which appeals to a congregation, we do not necessarily mean the music in which even the majority can audibly take part, but that which has a message for them, as it were, which, in other words, they can follow. There are tens of thousands of people who have excellent voices and an acute judgment of harmony to whom elaborate music of any kind is a positive weariness of the flesh. It sounds to them, as some one said the other

day, "like a tune somebody has taken and mused up." It is a meaningless jumble of sounds, which has to be endured with patience and decorum as a sort of necessary evil. On the other hand, they eagerly welcome and "catch on" to simple tunes.

2. As a consequence, the great majority of worshippers resent the too frequent changing of tunes. Choirs are often apt to imagine that there is a continual demand for new tunes. No greater mistake could be made. All but a very insignificant minority hunger for their favourite tunes. They may welcome an occasional new tune, but a very little of this sort of thing goes a long way. People learn to love tunes for the memories and associations bound up with them. They sometimes become almost passionately attached to them, and long for them with a deep and wistful longing. It is astonishing with what small a stock of tunes the ordinary choir can give perfect satisfaction to the ordinary congregation. As the seasons of the Church come round people welcome the old standard hymns. New hymns jar upon them.

What we have said on this head of course applies to the average worshipper. No doubt there are those with an exquisite taste in music, to whom this does not apply. But such indi-



A Wreath for Archdeacon Cody.

Girls honouring the Rector of St. Paul's Church at the May Day festivities at Ontario Ladies' College, Whitby. Archdeacon Cody spoke on "The Ideal Woman."

viduals are in a very small minority, indeed, and no choir can afford to cater to them. It is certainly better that half a dozen super-sensitive people should suffer than that hundreds should go unedified, and possibly be repelled. Choirs are made for congregations, not congregations for choirs.

Holidays.

At this time of the year the question of clerical holidays is of great importance, and it is of more importance than people imagine. Many people wonder why clergy and school teachers require such long holidays. As a matter of fact the majority of the clergy get very few holidays. To a country clergyman, for instance, the expense of giving himself (and possibly a wife and children) a holiday, and of paying someone to take his place, is a very serious matter. But every clergyman needs a holiday, because anyone who has to give out brain work to the world, and who has to depend on personal con-

tact with people for success in his work, becomes exhausted physically and mentally, and when exhausted is unequal to the situation.

People who do the routine work of the world need holidays, but they can do their work well, even if tired, because they are dealing with books and figures, and not with people. If they keep their books right, employers are satisfied, and this applies to many occupations. But a clergyman has to meet men and women, to visit, to interest, and to inspire them, and he can't do it if he is tired and worn out. Then he has to meet them on Sundays (and often on week days) in sermon, or lecture, or class, and to give them the productions of his brain, and if he is tired, his work is badly done, and falls flat. From the point of view of both clergyman and congregation, he is the better for rest and change. In an Australian diocese, we are told that a rule has been made that the clergyman is to cease work for so many Sundays each summer. He has no choice, and the responsibility of filling his place rests entirely with the people. If the wardens fail to get any help, the church remains closed. This is done in the interests of the work, as well as of the clergyman, and it is considered that the results of a change are so beneficial to the parson, and therefore to his work, and therefore to his people, that it is worth while even to close the church for a few Sundays. A Bishop, being told by a rector that he (the rector) had had no holidays for five years, is said to have remarked, "Well, I am very sorry for your congregation." It is quite time that this matter was taken up seriously and systematically, from the point of view of the work that has to be done, as well as from the point of view of the clergyman's enjoyment. If a man is to interest people in the church, he must be fresh in mind and body, cheerful and enthusiastic himself. The man who has become "stale" through unceasing and unchanging work, can only do his work in a routine fashion. And the man who goes on year after year talking to the same people on the same subjects, meeting the same people always, narrowed down to the same interests all the time, must become "stale" and weary. He becomes narrow—he loses all power of judging his own work. He becomes discouraged, often without any real reason for discouragement. A holiday means new scenes, new people, new ideas. He gets glimpses of other men's work, and new standards of comparison, and goes back fresh in mind and body, able to estimate

his work and justly prompt to note its defects, prompt to note its good points, and able to discuss the old subjects in a new way. We suggest to the laity that they will be wise if they recognize that it is in the interest of the whole Church that the clergy should be provided with holidays, and that the Church will find it desirable to see that the clergy are for a time relieved of the responsibilities which make it so hard for them to get holidays.

We are glad to see that the Toronto Synod took up this matter, and passed a resolution which requires the people to provide the clergyman with three weeks' holidays. We hope that someone can be found to take the services in every case, but we also hope that a failure to find someone won't interfere with the holidays. A man from the parish might read morning prayer with the people, as a sort of "family" prayer, even if he were unwilling to read a sermon, and at a pinch, they might do without a service, but the holidays are all important from every point of view.

NOTES FROM ENGLAND.

By the Rev. W. H. Griffith Thomas, D.D.

The Report of the American Senate Committee on the Titanic disaster has of course been commented on here and its various suggestions considered, but it is not obtaining anything like the attention that it would have received if the British enquiry had been concluded. England is patiently waiting for the Report of Lord Mersey, when the present exhaustive enquiry comes to an end. Then no doubt the two will be considered together. On one point alone it seems necessary to comment, following the line of the Spectator. The Titanic was criticized because of the lack of "proper discipline", but it has been pointed out that this did not mean either panic or disorder among the crew. It was a want of cohesion which might, and would have been remedied by practice and arrangement. But we shall hear very much more when the English enquiry comes to an end.

Mr. Balfour scarcely ever speaks without giving utterance to suggestive and fruitful ideas, whether we agree with him or not. Last week at a meeting in London he raised the question why the restoration of Charles II. was received with almost universal satisfaction. In his opinion Oliver Cromwell failed because he felt compelled to break with the conditions of the past, and it was in vain that he tried to set up institutions which were not in unity with English history and custom. Mr. Balfour drew the lesson that all parties in their endeavour to make the best of the future must never ignore the past. It would be particularly interesting to have Mr. Balfour's application of this to the great movement of the sixteenth century, for in spite of everything that can be described by continuity the Reformation was in many ways a break with the past, a mighty revolution in English life, and an introduction into the nation of ideas, principles, and practices which had never before been known. It is evident, therefore, that Mr. Balfour's words with all their striking suggestiveness cannot be universally applied.

University problems are very much to the fore just at present in connection with London, Oxford, and Cambridge, and the forthcoming Conference, consisting of the representatives of the Universities of the Empire will doubtless attract the attention it deserves. A Professor of Town-Planning has been proposed in connection with the London University, and a committee has been formed to further the scheme. Then, too, a well-known Oxford man has offered the sum of fifty thousand dollars to form the nucleus of a Pension Fund for Professors of the University of Oxford. This is an interesting change from the bequests of recent years which have been devoted mainly to the assistance of students.

The Methodist Church of Great Britain is much concerned at present with a diminution of membership which has now been experienced for five years in succession, and among the many cures proposed is that suggested by a leading Methodist minister, Rev Samuel Chadwick, who is well known at Northfield, U.S.A. He believes that the energies of the Church have been dissipated, that she has not been sure of her aim. It has become a doctrine that the Church must do everything political, social, and economic, whereas in former days the aim was more vital and fundamental. Mr. Chadwick therefore urges that the Church and ministry should revert to the primary matters which are laid down in the New Testament as a duty of the Church. He does not think that the Church can possibly turn aside to compete with the world in the provision of things that do not lie within the scope of her mission. Spiritual destitution may easily exist in a highly organized Church, and while we must not give up any legitimate activities we must get back to the sources of power. "Increase of machinery is all right if the boilers are adequate and are kept

going." There is much in these contentions to which we shall all do well to give heed.

Another question has recently been raised over here, namely whether evangelism is decaying in the churches. One writer thinks that evangelistic fervour is showing signs of paralysis, and that certain things in the air hamper the evangelist of to-day. Among these are "the subtle display in sudden conversation; the influence of the teaching of evolution on the doctrine of conversion; the substitution of education for regeneration; the decayed sense of sin which is really a decayed sense of God; the laws of concrete doctrine of the wrath of God; and perhaps generally a lower tone, an infection of worldliness in the Church." All these things are said to make evangelistic work difficult. This is a solemn and searching charge and will doubtless be faced by those who are specially connected with the churches. Certainly there is profound truth in the utterance of a modern writer that "the Church which ceases to be evangelistic will cease to be evangelical."

A new and large book, a dictionary of the Prayer Book, has just been published and will doubtless find its way to Canada before long. In the Times review the writer gives the following interesting illustration of what he regards as the fairness of the treatment of the Ornaments Rubric. It is on the thorny and difficult subject of the Vestments:—First, Mr. Vernon Staley is permitted to lay down that "the legal vesture" for an English priest at Holy Communion at the present time is "alb, vestment or cope." Then Canon Harford follows on with a long discussion and rejection of what he calls "the prima facie view," summing up for the surplice against the vestment. Then came his co-editor and the assistant editor with a note to Canon Harford's article, in which they state:—"We are unable to follow the writer of [this] article in his construction of the legal and historical problems involved." Last of all there is a footnote of Canon Harford's in which he admits having himself believed in the legality of vestments for a specified period, till "the discovery and observation of data unknown or unnoticed by him before."

No wonder the reviewer speaks of this as an interesting situation, though he adds that for all its elaborateness "the latest examination of the Ornaments Rubric has not dispelled the illusion which shrouds it in admirable obscurity." Perhaps, however, the writer has not made himself acquainted with the striking pamphlets on the subject by that eminent authority, Mr. J. T. Tomlinson, or he might have had something very different to say.

One of the most interesting speakers at the recent May meetings was a French pastor, Pasteur H. Merle d'Aubigné, a son of the well-known historian of the Reformation. The pastor's speech at the meeting of the Evangelical Alliance was as striking in thought and information as it was felicitous in its English, and an article from his pen in the current number of the "Churchman," an English monthly magazine, is entitled "Rome and Democracy," in which he reviews recent events in France in connection with the movement known as Le Sillon. The conclusion of the article is that "judging from the policy of the Roman Church in countries where it is in a minority" it is impossible to "believe that she may become an important factor in social and moral progress." The entire article has a special message for Canada.

The selection of Archdeacon Burrows of Birmingham, a protege of Bishop Gore, to follow the late Bishop Stubbs in the See of Truro is a disappointment to those who had hoped that in view of the Diocese being a stronghold of Methodism a Bishop known to be in warm-hearted sympathy with Evangelical Christianity would be chosen. The Record regrets the appointment on this ground because not one of the Bishops of Truro up to the present has really succeeded in moving the heart of Methodism as it might be.

The Church in Cornwall is very weak, the percentage of communicants to the population being only 5.3, while in several other rural Dioceses the percentages are well over 10 per cent. There is no doubt that this expression of opinion on the part of the Record represents the feelings of many Churchmen. While the Archdeacon by his scholarship, ability, and devoutness would be peculiarly acceptable in many dioceses it does certainly seem a pity that Truro cannot be represented by a large-minded, warm-hearted Evangelical who would commend our Church to the enthusiastic Methodism of that important district of England.

That very able Irish prelate, Dr. D'Arcy, Bishop of Down, has been addressing his diocese on the attitude of the Church to the social unrest of the age. The subject, while obviously delicate, was handled by the Bishop with all that courage, balance, and ability which we have learned to associate with Dr. D'Arcy's utterances. The solution suggested was the consideration of our Lord's teaching and example by means of which the Church can show sympathy with the needy and yet avoid compromising her spiritual position by becoming involved in distracting controversies. The Bishop urged that the standard of human society can be raised only by raising the standard of the individuals of which it is composed, and the various complex questions which lie on the border of the problem cannot be solved except in the light of the teaching of Christ. Like the Master Himself, the Church must stand for brotherly love, comprehensiveness, unity, and for the fundamental principle that material wealth does not constitute the highest ideal of any human soul.

His Grace Archbishop Matheson's Charge will appear in our next issue. Its importance demands a heavy tax on our space, and in view of the increasing demand upon our advertising columns, could not be provided for in this issue.

The Churchwoman

Church of England Deaconess House.

We are glad to report the following interesting facts noted in the May report of the Head Deaconess:—

Work has already started on the new addition, and we hope soon to have a building which will tend to greatly enlarge the scope for usefulness of the Church of England Deaconess House.

Miss Brown's term of work was shortened by an attack of tonsillitis. Her doctor recommended change of air, so she left us for her home in Hamilton about May 16th. She has since fully recovered.

Miss Dudley, Miss Marsh, and Miss Appleyard were the last to go. Miss Dudley has completed her two years' course, but she has missed a little time owing to illness. She returns July 1st to make up lost time and to help forward the work during my absence at Port Hope and Collingwood Summer Schools.

On June 3rd, five of our students—the Misses Newberry, Binden, De Blois, Howard and Strickland—entered the Western Hospital for a three months' course of training. Duty begins at 8 a.m. and end at 7 p.m. Their experiences are very varied, and sometimes amusing, to judge from the comparison of notes which one sometimes hears upon their return in the evening.

Nurse Grosart left us on June 1st, and I understand that she is to work for the Hayter Street Mission. At present she is taking a week's rest.

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Once more I have to record a depletion of the flock. For some time Miss Benbow, Deaconess of St. Peter's Church, has been turning her face towards the foreign field. Some months ago she offered herself to the M.S.C.C., and is now under orders for Honan, China. She will work under Bishop White as representative of the Toronto W.A.

During the month of May we enjoyed the privilege of some special lectures. Those given by Dr. Black on the care of the mouth and teeth were both instructive and interesting. The course of Missionary Study Classes on India by the Rev. Mr. Abraham were an inspiration to those who have the needs of India at heart.

Since the close of College term the students have applied themselves with greater diligence to parochial work; two days a week instead of one have been spent in parish visiting. The medical work has also received greater attention.

Quite a number of picnics and treats in various forms have been given, the largest being the Mothers' Outing to Bond Lake on Tuesday last. Forty-six mothers and forty-four children were conveyed to the Lake by special car, and spent a very happy day together. The Girls' Outing was somewhat marred by rain, but was enjoyed by thirty-three of the class, who were not afraid to face the elements. The Young Women's Bible Class on Sunday afternoon, also the Social Evening on Wednesday, will be continued during the summer, and the D.Q.T.K. purpose holding their meetings fortnightly. Saturday will see the closing of the first series of picnics, when the Friday Night Club will entertain the White and Gold Girls' Club from the Church of the Redeemer at Centre Island.

At Canon Green's request, after taking a service on Sunday afternoon for the female prisoners at the jail, we visited the hospital, where we found a sad state of affairs, most of the sufferers being insane, or supposedly so. The negroess who has figured recently in the newspapers is a very sad object in real life. She is usually bound in her chair, with her arms restrained, as she attempted to assault one of the matrons. I was glad to learn at a recent meeting of the Associated Charities that there will be provided almost immediately a suitable building for those poor creatures, where they will not be treated as criminals.

On May 1st, at Mrs. Scott Raff's invitation, we were invited to afternoon tea at the Margaret Eaton School of Expression, the attraction offered being the reading of "Enoch Arden" by our own students. They acquitted themselves very creditably, and their instructress is very well pleased with the efforts they have made and with the results attained in the work of the year.

In various ways during the month we have sought to make the work of the House known. During the annual meetings of the W.A. we entertained a delegate from Collingwood. We also threw the House open to delegates for two successive afternoons, and we feel that in this way some new interest has been aroused. At the request of our Senior Associates, and at their expense, I visited the Diocese of Ottawa and Ontario to speak of the work at the W.A. meetings.

At Ottawa I had two opportunities of speaking, and, though no money was asked for or given, I was brought into contact with girl life, and I feel that the effort will not be wasted. Two young women from Ottawa hope to enter the House this fall, and three are joining the Home Preparation Union with the intention of coming to us later. I was most hospitably entertained by Mrs. Tilton, who is keenly interested in the work of the Deaconess House. My visit to Napanee was also a pleasant one. Here I had two opportunities of stating our work, which will, I trust, bear fruit in days to come.

The station work is still very interesting. Last Sunday three special trains deposited a large number of people in this city, some who

desired to make this their destination, and others detained for lack of trains to take them away. We distributed some portions of Scripture besides rendering help of other kinds.

Through the month several friends have cheered us by their visits, among them our own affiliated worker, Mrs. Buchan-Hepburn. She has severed her connection with the London Jews' Society. She is now in England, but intends returning to Montreal in the fall.

Mrs. Vale and Miss Wilgress made brief visits, and Miss de Bonville, a Mildmay Deaconess working in Jamaica, is now with us. Her first impression is that Canada is a very cold place. Some useful gifts have been bestowed upon us, and we are particularly grateful to Mrs. Harvey for the loan of dining-room table, sideboard and chairs. These were specially acceptable, as Miss Dixon, who so kindly gave us the use of a large quantity of furniture, found that she had need of much of it for her own use. Miss Dalton has also been very kind in supplying our need, and I am indebted to her just now for the bed I lie on. Gifts of other kinds have also been received from Dr. Stenhouse, Creemore W.A., Miss Brigden, Mrs. Millman, all of which have been most acceptable.

Applications for workers continue to come in. One is asked for, for Texas, another for Winnipeg, but unfortunately the candidates for training do not come in correspondingly. We grieve that Miss Dora Sedgwick, who was to have joined us in the fall, is now in the Johns Hopkins Hospital, having undergone a serious operation, and two others are being held back through family bereavement. A fourth has to stay to help her father in pecuniary difficulties, whilst several others are desiring training, but have not the necessary money at their disposal.

We have already commenced our summer outing, having established our dining-room and kitchen in the mission-room. The House will be kept open for work throughout the summer, though hardly in a condition for visitors. Miss Hamilton is just now acting as District Nurse, and later Miss Phillips and Miss Dudley will lend their aid. Miss McCollum leaves for a well-earned rest on Saturday, the 15th. We trust she will return much invigorated for the extra responsibilities that are to be hers in the fall as Superintendent of Missions.

TORONTO.

Toronto.—A special council meeting of the Girls' Friendly Society was held in this city on Tuesday, June 18th. The council, after a prolonged and interesting discussion, decided to open an institutional house called the Girls' Friendly Society Lodge. The Lodge Committee was instructed to open negotiations for a suitable location at once. Miss Bessie Charles resigned her position as secretary-treasurer for the diocese owing to the great demand which will be made upon her as Dominion organizing secretary. Several special meetings of the council will be called for during the summer. Services of intercession on behalf of the Girls' Friendly Society were held throughout the world on June 20th. A service, which was attended by the members and associates of the various Branches in this city, was held in St. Thomas' Church on that date, when an address was given by the Rev. C. E. Sharp, the rector. The offertory at this service was donated to the Sick Members' Fund.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Bishop of Nova Scotia, the Right Rev. Clarendon Lamb Worrell, D.D., has arrived in England. Interviewed the other day, he

explained that his visit had a double object, one being the foundation of a permanent committee of English Churchmen interested in the affairs of the Church in Canada, particularly in Nova Scotia, which would keep up a constant intercourse between the Church of the Mother Country and that of the Dominion, and the other being the raising of the sum of £8,000, which is required to clear off a debt on All Saints' Cathedral at Halifax.

The Rev. J. A. Weagle, a native of the Province of Nova Scotia, had the degree of B.D. conferred upon him on Commencement Day at the General Theological Seminary, New York. Just a week later Mr. Weagle received the M.A. degree from the University of Columbia, New York. Mr. Weagle is a graduate of King's College, Windsor, and was ordained both deacon and priest by the Lord Bishop of Nova Scotia. He served in this diocese until 1909, when he entered the General Theological Seminary and the University of Columbia in New York City, from both of which seats of learning he has now graduated with distinction. Mr. Weagle is to be highly commended for his faithful perseverance in scholarship, and has set an example worthy to be followed. Beside the great demands made upon his time by both of these institutions of learning, Mr. Weagle never ceased to administer to the spiritual welfare of his fellowmen. During his first year in New York he assisted at St. Agnes' Chapel, Trinity parish, and the following two years was in charge of the parish of Norwood, N.J., in the Diocese of Newark, of which he is still rector. Mr. Weagle has the clear record of never having failed in an examination in all his studies. The subject of his M.A. thesis was "Bergson's and Other Theories of Evolution." Mr. Weagle now contemplates proceeding to the degree of Ph.D.

QUEBEC.

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

Lennoxville.—Bishop's College School.—With the avowed object of making this school the Eton of Canada, a campaign is in progress to raise \$100,000 to put it on a sound financial basis. Already \$60,000 has been subscribed by Montreal and Quebec, the "Old Boys" of the latter city raising \$28,000. "It is our intention," declared Mr. J. K. L. Ross, vice-president, in an interview lately, "to make the Bishop's College School at Lennoxville the Eton of the Dominion of Canada, and it looks as if we would succeed beyond our anticipations." At present the debt hanging over the institution amounts to about \$30,000, and one of the first acts of the new administration will be to wipe off this obligation, after which steps will be taken to restore the several buildings of the school, some of which are getting out of date and quite unfit for the purpose for which such an institution is intended. There are over a hundred boys at the school this year, but facilities will be provided for at least 150. The new Board of Governors is composed of Sir H. Montagu Allan, J. K. L. Ross, George Hopper, Arthur Abbott, R. P. Henniker, W. J. Shaughnessy, of Montreal; H. M. Price, H. B. Shaw, Harkey Smith, and H. Burstall, of Quebec. Professor Dale, of McGill University, has also joined the Board in the capacity of adviser.

MONTREAL.

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

Montreal.—The Lord Bishop of the diocese held a General Ordination in Christ Church Cathedral on Sunday, June 10th, when the following gentlemen were ordained deacons and priests, respectively: Deacons—Messrs. F. G. Coombes, W. J. Ellis, G. Forshaw, E. Hawkins, R. K. Naylor, W. T. Payne, J. A. Richardson, C. E. Scrimgeour, O. Thorne, F. S. Tippet. Priests—The Revs. J. W. Bilbey, R. S. Booy, W. N. Naughton, J. A. Osborne, L. W. Smith. The sermon was preached by the Ven. Archdeacon Naylor, rector of Farnham, whose son was amongst those who were ordained to the diaconate. He chose for his text 1 Corinthians 4:1, 2. Among the clergy present were, in addition to Bishop Farthing and the Ven. Archdeacon Naylor, the Ven. Archdeacon Norton, Rev. Canon Bayliss, Diocesan Secretary; Rev. Principal Rexford, Rev. Dr. Symonds, Rev. H. E. Horsey, the Bishop's Chaplain, and the Rev. A. H. McGrier.

St. Jude's.—The Rev. J. J. Willis was formally inducted into the charge of this living on the evening of Sunday, June 16th, the ceremony being performed by the Lord Bishop of the diocese. Dr. L. H. Davidson, the Chancellor of the diocese, read the instrument of institution. Evensong was sung by the Rev. H. Jekyll, assisted by the Rev. J. Eveaux, and the lessons were read by the Rev. F. S. Tippett, one of the newly-ordained deacons, and the Rev. Dr. Rexford. The Ven. Archdeacon Norton and the Rev. G. O. T. Bruce were also present. The sermon was preached by the Rev. F. L. Whitley, the rector of St. Clement's, Verdun, who referred in the course of his address to the good work which had already been accomplished by the Rev. J. J. Willis in the Missions of Montebello and Papineauville, in the rectories of Stanbridge East and St. Cyprian's, Maisonneuve, and the extension work he had fostered in Tetreauville, Rosemount, Notre Dame de Grace and other places.

OTTAWA.

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

Ottawa.—The funeral of the late Rev. Robert Orr, who died in the Protestant Hospital, Ottawa, on Monday, the 10th inst., took place at Richmond. The following clergymen were present: His Grace Archbishop Hamilton, Archdeacon Bogert, Revs. J. F. Gorman, J. M. Snowden, W. M. Loucks, R. H. Steacy, E. A. Anderson, A. W. MacKay, R. Turley, D'Arcy Clayton, W. Butler, Mr. Code and others, making sixteen in all. The procession formed at 2.45 p.m. at the rectory house, headed by the clergy, followed by the mourners, who were; Son of the deceased, W. E. Orr, of Perth, Ont., and Edward Orr, of Oak Lake, Man., brothers; also H. S. Shaw and C. S. Shaw, of Ottawa, brothers-in-law, followed by the parishioners, friends and neighbours of the deceased, to St. John's Church, where the burial service was conducted by the Archbishop, assisted by the Rev. W. Butler. The deceased was a very popular clergyman, not only with the parishioners, but with all the different Christian denominations in and about Richmond. There were Presbyterians, Methodists, Roman Catholics, Salvation Army and Homerites represented in the procession. Many were the expressions of sorrow at the death of so good living and faithful a messenger of the Cross of Christ.

TORONTO.

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

St. Margaret's College.—The Preparatory School held its closing exercises on Monday afternoon, June 17th, when the presentation of prizes took place. On the evening of the same day an interesting and enjoyable concert was given.

The final closing exercises of this college took place on Tuesday afternoon, June 18th, when the prizes and certificates of honour were presented to the successful pupils of the middle and upper schools. Amongst those gentlemen who assisted in the presentation of the prizes were Ven. Archdeacon Cody, the Mayor of Toronto, Prof. Baker, Dr. Meyers, and Prof. Mavor, Miss Louisa Cummings, M.A., professor of mathematics in Vassar College, New York, also assisted. At the close of the formal proceedings a pleasant social hour was spent.

Bishop Strachan School.—The annual prize-giving of this school took place in the Foresters' Hall, College Street, opposite the school, on Thursday afternoon, June 20th. The Lord Bishop of the diocese presided and presented the prizes. Others on the platform with His Lordship were the Lady Principal, Miss Walsh, the Provost of Trinity, Mr. W. D. Gwynne, vice-president, Messrs. J. A. Kammerer, and S. Strathy. After a short musical programme, including choruses illustrative of songs by Robert Browning, a statement of the progress of the school during the year was made by the Bishop, and a short address to parents on the aims and policy of the management was given by the Principal. Then followed the distribution of prizes, after which guests and pupils returned to the school, where specimens of the year's work were on view in the studio, the dressmaking department and the nature study room. A garden party, which was held in the grounds of the school, and which was largely attended, brought the afternoon's proceedings to a close.

Havergeral College.—The annual closing exercises of this young ladies' school took place on Monday evening of last week in the assembly hall, Dr. N. W. Hoyles, K.C., the chairman of the Board of Governors, presiding. Others on the dais with him were Canon Marsh and the Rev. W. E. Cooper, the Secretary of the Bible Society; the Ven. Archdeacon Cody, and Miss Knox, the Lady Principal. After a short address from Dr. Hoyles, Miss Knox in an able address gave a review of the work of the past year in the school, and spoke also of its prospects for the future. Prizes to the number of 150 were then presented, after which the school song, "Forty Years Onward," which is also the Harrow School song, was sung by the pupils, and the company then adjourned outside to the grounds, which were tastefully decorated with Chinese lanterns, bunting, etc. Refreshments were served, and a pleasant social hour was spent.

St. James' Cathedral.—The Rev. D. Barnes-Griggs, M.A. (Oxon.), the rector of Portland, Dorset, England, assisted in the services and preached last Sunday evening in this church.

Chester.—St. Barnabas'.—A large number of the parishioners gathered together in the school-house on Monday evening of last week for the purpose of welcoming their new rector and his wife, the Rev. F. E. Powell and Mrs. Powell, lately of Chesley, Ont. The reception took place in the schoolhouse. Mr. G. Parker, one of the wardens, occupied the chair, and read an address of welcome to both Mr. and Mrs. Powell, to which the former made an appropriate response. Amongst others on the platform besides those already mentioned were the Rev. Dr. Boyle, of Trinity College, and the Rev. Messrs. Bushell, Bracken, and Bryant, of St. Clement's, St. David's, and St. Andrew's Churches, respectively.

Wychwood.—St. Michael and All Angels'.—Sunday, June 16th. Marked the second admission service of the Girls' Friendly Society at this church. Ten members and two married Branch Helpers were presented by Miss Robinson, the Branch secretary, and received into full membership by the Rev. W. J. Brain, using the beautiful admission service of the Society. This is always an important event in any parish, for it means that a number of girls have been prepared for the wonderful responsibility of membership in a Society that stands for the betterment of conditions for all women, and are ready and eager to fight for the best gift they can give to the world, the gift of a good man.

HURON.

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

THE DIOCESAN SYNOD.

London.—Synod week in this city is always very busy and very interesting. While the Executive Committee on Monday afternoon (June 10th) was preparing the final draft of business, the junior clergy met to discuss "Sunday School Work," the chief speakers being Inspector Edwards and the Rev. R. A. Hiltz. About fifty clergy and others were present, and a lively discussion followed. Next year's officers were elected as follows: Rev. D. J. Cornish, president; Rev. S. S. Hardy, vice-president; Revs. H. W. Snell, A. Shore, E. A. Appleyard, committee.

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MONTREAL

On the same evening the Huron College Alumni Association held their annual supper, to which about fifty sat down. The Rev. E. A. Appleyard, the president of the Alumni, presided, and the leading address was given by the Rev. H. P. Westgate on "Huron College Missionaries." The following officers were elected for the coming year: President, Mr. Snelgrove; first vice-president, T. B. Howard; second vice-president, T. Dobson; secretary, H. P. Westgate; treasurer, A. Shore and a committee of seven. The first conference of meetings in Synod week followed immediately after Huron College Alumni supper at 8 p.m. Monday night. Rev. Wm. Lowe was chairman, and ran off a first-class programme on schedule time. After devotional exercises Principal Waller gave the chief address on "Inspiration in Relation to Modern Criticism." Principal Waller has devoted much attention to this question, and adopts a distinctly conservative and traditional position on Bible criticism. He was followed by Rural Dean Robinson and Rev. J. W. Hodgins, and then the discussion became general. It was one of the best meetings yet held, and the large assembly hall was filled. Next year's officers are: Chairman first meeting, Rev. T. G. A. Wright; chairman second meeting, Rev. R. S. Howard; secretary, Rev. C. W. Sanders. Committee—Revs. G. B. Ward, D. W. Collins, J. A. Robinson, Mr. Tully. On the following morning a clerical breakfast was held, some fifty clergy being present, the Rev. Canon Tucker being the chief speaker. His subject was, "Non-Churchgoing: Its Reasons and Remedies." It was a very masterly and most interesting address. The special preacher at the opening service of the Synod was the Rev. R. W. Norwood, the new rector of the Bishop Cronyn Memorial Church. His sermon, which was a most helpful one, was founded on the text 1 Samuel 17:37. The afternoon of Tuesday, the 11th, was mostly taken up with the Bishop's Charge, which was as usual optimistic and encouraging. The increase in voluntary offerings of some \$6,000 was acknowledged by the Bishop with thankfulness to God. The Bishop in his Charge devoted much attention to the efficient organization of rural deaneries, and laid striking emphasis on rescue work and social service. The Bishop referred to the position which the Church of England took on the Church Union Movement, and once more reaffirmed the big things for which she stood, viz., that she is both Scriptural, Catholic, and Protestant, and that no other Christian community could give such a witness as this. The Bishop recorded many signs of progress, e.g., the consecration of Trinity Church, Warton; St. John's Church, Port Elgin; Grace Church, Nissouri; St. James' Church, Wallaceburg; St. John's Church, Glencoe; St. Matthew's Church, London; St. Luke's Church, Broughdale; i.e., seven churches freed from debt. Christ Church, Amherstburg, was extensively renovated; Galt parish house and four new parsonages erected at Wallaceburg, Tillsonburg, Hyde Park, and Waterloo. The Bishop counselled all who built parsonages to add modern conveniences. In reference to the clerical staff, seven deacons and three priests were ordained in the year. Two priests died, viz., Revs. Geo. Elliott and J. M. Gunne. The Bishop requested a proper memorial to be entered on the Synod records, and Ven. Archdeacon Richardson later paid a beautiful tribute to his two dead brethren. Adding the new clergy ordained and admitted, and subtracting deaths and removals, the Bishop noted a net gain of five clergy in the year.

The Mayor's Welcome.—At the close of the Bishop's Charge His Worship Mayor Graham officially welcomed the members of the Synod to the city, and Mr. C. Jenkins replied, after which the Bishop in open Synod appointed the Rev. Canon Tucker Precentor of St. Paul's Cathedral, and the Rev. Dr. Sage a Canon of the cathedral, and both of these appointments were received with manifest tokens of favour. The Rev. Dr. Sage has been appointed to the Canonry vacated by the Rev. Dyson Hague, who has left the diocese, and who now lives in Toronto. The chief item of new legislation at the Synod this year was a Canon on Patronage, which was introduced by Mr. C. Jenkins. Canon XI. was repealed and a new system of appointments and exchanges adopted. A Canon also providing for the careful registration of baptisms, confirmations, marriages, etc., was passed. The following business arose out of the Bishop's Charge, the committee on this subject recommending as follows: (1) \$500 of this year's surplus to be applied to the Church Extension Fund. (2) \$4,000 to be placed at the Bishop's disposal for a travelling missionary. (3) \$2,000 to be added to the capital of Episcopal Endowment Fund. (4) \$2,306.20 to be added to the capital of Widows' and Orphans' Fund. (5) Family prayer, duplex envelope, every-member

canvassed. All Huron's the fun enable. At the dresses and Re that the scheme training. Rev. J. M.S.C. (statistic Both of Commi elected: Gener. Canon Davis, R. S. W. Subst Wright, Lay—Henders Cocksht H. Mooi Macklin Provi Tucker, Canon Canon deacon Prof. T. Subst ley, Pri Lay—Henders H. Back Dr. Mo Judge F Subst Judd, F Execu herty, V A. Carl Androw, Wright, S. W. I. Davis, V Archdea Gunne, Ven. A. Dean R Rural D Lay—H. Back Judge F W. F. C Dr. Moc Mills, W George Dr. Br Macklin, A. E. W The f the-Bish Comm Church—C. E. J. Judd, H tinger. Corres Davis, t J. W. J Charles Religi Canon C T. G. A Ransfor Social Norwooc J. C. Ju Comm deacon F. H. I C. B. H Inter-I Rev. Ca tinger. Comm Chancell Depos E. Appl Huron Canon F Comm Voting i Andrews John Ra P. Betts Sunda; Canon S Sunda; Howard, Downie,

canvass, and rescue work were strongly endorsed. All of these recommendations were approved. Huron's annual surplus is rapidly placing all the funds on a sound and stable basis which will enable them to bear all future calls upon them. At the missionary conference most excellent addresses were delivered by the Revs. Drs. Tucker and Renison. The Rev. T. G. A. Wright moved that the Synod endorse the Ember Pennies scheme, and devote the Ember offerings for the training of young men for the ministry, and the Rev. J. B. Fotheringham proposed that the M.S.C.C. year, the parochial year, and the statistical year **should all end on December 31st.** Both of these were referred to the Executive Committee. The following committees were elected:—

General Synod.—Clerical—Revs. Canon Tucker, Canon Sage, Archdeacon Mackenzie, Dean Davis, Canon Craig, Archdeacon Richardson, R. S. W. Howard, Archdeacon Hill.

Substitutes—Revs. A. Carlisle, Prof. T. G. A. Wright, J. W. J. Andrew, Principal Waller.

Lay—Judge Ermatinger, Chas. Jenkins, E. J. Henderson, Judge Holt, Matthew Wilson, W. F. Cockshutt, John Ransford, J. C. Judd, Dr. W. H. Moore, Judge Barron, A. H. Backus, Henry Macklin.

Provincial Synod.—Clerical—Revs. Canon Tucker, Archdeacon Mackenzie, Canon Sage, Canon Craig, Dean Davis, J. W. J. Andrew, Canon Hicks, Archdeacon Richardson, Archdeacon Hill, Arthur Carlisle, R. S. W. Howard, Prof. T. G. A. Wright.

Substitutes—Revs. C. R. Gunne, Canon Ridley, Principal Waller, W. J. Doherty.

Lay—Matthew Wilson, Chas. Jenkins, E. J. Henderson, Judge Holt, Judge Ermatinger, A. H. Backus, Chancellor Cronyn, W. F. Cockshutt, Dr. Moorhouse, C. C. Hodgins, John Ransford, Judge Barron.

Substitutes—Judge Robb, H. Macklin, J. C. Judd, F. H. Betts.

Executive Committee.—Clerical—W. J. Doherty, Ven. Archdeacon Mackenzie, Dr. Tucker, A. Carlisle, Canon Craig, Canon Sage, W. J. Andrew, T. A. Wright, Dean Davis, T. G. A. Wright, Canon Hicks, Rural Dean Dobson, R. S. W. Howard, C. Miles, R. J. Perkins, Canon Davis, W. F. Brownlee, Rural Dean Diehl, Ven. Archdeacon Richardson, W. T. Hill, C. R. Gunne, Rural Dean Ridley, Rural Dean Taylor, Ven. Archdeacon Hill, J. W. Hodgins, Rural Dean Robinson, Canon Ridley, Principal Waller, Rural Dean Ward, James Ward.

Lay—E. J. Henderson, Judge Ermatinger, A. H. Backus, Charles Jenkins, Matthew Wilson, Judge Holt, John Ransford, Chancellor Cronyn, W. F. Cockshutt, C. C. Hodgins, J. K. H. Pope, Dr. Moorhouse, J. C. Judd, J. D. Noble, Walter Mills, W. E. Rispin, Judge Robb, A. F. Nash, George Graham, J. E. J. Ashton, H. Macklin, Dr. Bradley, F. P. Betts, Col. Laing, F. E. Macklin, Hon. J. B. Lucas, H. M. Poussette, A. E. Welsh.

The following committees were appointed by the Bishop:—

Committee on Civil Census as Regards Church—Revs. R. S. W. Howard, S. P. Irwin, C. E. Jeakins, G. F. B. Doherty, Messrs. J. C. Judd, H. Macklin, C. B. Hunt, Judge Ermatinger.

Corresponding Committee, M.S.C.C.—Dean Davis, the Archdeacons, the Rural Deans, Rev. J. W. J. Andrew, Rev. Canon Tucker, Messrs. Charles Jenkins, Matthew Wilson.

Religious Instruction in Public Schools—Revs. Canon Craig, J. B. Fotheringham, C. R. Gunne, T. G. A. Wright, Messrs. G. M. Varnee, John Ransford, Dr. Moorhouse, N. S. Gurd.

Social and Moral Reform—Dr. Tucker, R. W. Norwood, T. B. Clarke, A. Carlisle, Judge Holt, J. C. Judd, John Lane, C. C. Hodgins.

Committee on Huron College Jubilee—Archdeacon Richardson, Canon Craig, A. Carlisle, F. H. Brewin, Judge Ermatinger, A. F. Nash, C. B. Hunt.

Inter-Diocese Reciprocity—Rev. Canon Craig, Rev. Canon Davis, F. P. Betts, Judge Ermatinger.

Committee on Clergy Relief—John Ransford, Chancellor Cronyn, Col. Fisher.

Depository—Rev. Canon Downie, Canon Craig, E. Appleyard, T. H. Luscombe, Henry Macklin.

Huron College Council Representatives—Rev. Canon Hicks, C. B. Hunt (each for four years).

Committee to Investigate Subject of Women Voting in Vestries—Rev. Canon Hicks, J. W. J. Andrews, T. A. Wright, Dr. Tucker, Messrs. John Ransford, Charles Jenkins, H. Macklin, F. P. Betts.

Sunday School Commission—Canon Downie, Canon Sage, A. F. Nash, W. J. Anderson.

Sunday School Committee—Revs. R. S. W. Howard, R. J. M. Perkins, W. J. Doherty, Canon Downie, A. Carlisle, R. W. Norwood, F. H.

Brewin, Messrs. W. E. Rispin, J. G. Crosby, John B. Dole, A. F. Nash, C. C. Hodgins, J. K. H. Pope, A. E. Welch.

A.Y.P.A.—Revs. C. R. Gunne, C. E. Jeakins, S. J. S. Adamson, R. Norwood, H. Snell, J. B. Fotheringham, C. C. Purton, Messrs. A. H. Backus, Chris. Hodgins, F. W. Wilson, S. Hodgins, J. McFadden.

The motion to admit women to vestries by Mr. J. Ransford was, after some discussion, referred to a special committee of both clergy and laity, who will investigate and report later. The Rev. Rural Dean Robinson moved to allow delegates to Provincial Synod their expenses, and this proposal met with remarkable approval. The coming meeting of Provincial Synod promises to be exceptionally important, as it may lead to the creation of a new ecclesiastical Province for Ontario. The Bishop at the close of the Synod declared it one of the most harmonious and progressive Synods he ever sat in, and the proceedings closed on Thursday night by singing the Doxology, after which the Benediction followed.

London.—On Sunday, the 9th June, the Bishop held a General Ordination in St. Paul's Cathedral in the presence of a large congregation. The candidates were presented by the Ven. Archdeacon Young. The following gentlemen were ordained: Deacons—Messrs. A. A. Trumper, P. N. Harding, G. W. Latimer, J. H. Hosford, and C. O. Pherrill. Priests—Rev. H. A. B. Harrison, Rev. W. A. Roberts, and the Rev. A. A. Rainier. The Ordination sermon was preached by the Rev. J. B. Fotheringham, rector, of Goderich, who took for his text St. Mark 3:14. The Gospel was read by the Rev. A. A. Trumper.

Watford.—Trinity.—A site has been purchased by the authorities of this church, and it is proposed to commence the erection of a new church thereupon very shortly.

RUPERT'S LAND.

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

THE DIOCESAN SYNOD.

Winnipeg.—Tuesday, June 11th, was observed as a "Quiet Day." At 8.30 a.m. there was a celebration of the Holy Communion in the cathedral with an address by the Lord Bishop of Algoma. The Most Rev. the Primate celebrated. About forty clergy were present. The Very Rev. the Dean and Mrs. Coombes very kindly entertained the clergy at breakfast at the Deanery. From 10.30 to 12 the Litany, with special suffrages, was said, and two addresses were given by the Lord Bishop of Algoma. His subject was "The Clergy's Work: Its Difficulties and its Helps." On the same evening at eight o'clock the opening service of Synod was held, and the Synod sermon was preached by the Lord Bishop of Algoma. The service was held in Holy Trinity Church, and there were about seventy clergy present in their robes. A very large congregation was present, which included a number of members of the Diocesan W.A., which was also in session in this city. The Bishop in the course of his address paid a very

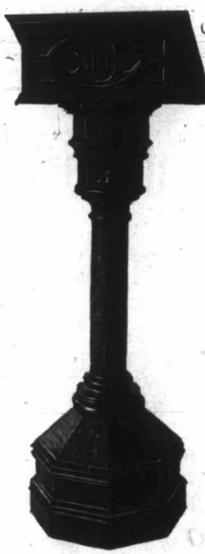
warm tribute to the W.A., which, he said, was at the present time the greatest missionary agency in the Church in Canada. Later on he dwelt on the subject of Church Union, and he made an appeal for Union which was strong, earnest and most touching. But at the same time the Bishop warned those present that however strong their yearnings might be towards that end, yet that they must not sacrifice anything of the Faith once committed to the Saints. (The Archbishop's Charge will appear in extenso in our next issue.)

Wednesday, 12th.—At 9 a.m. there was a celebration of the Holy Communion in Holy Trinity Church. An hour later the Synod convened for business in Holy Trinity schoolhouse, and immediately after the opening prayers had been said the Archbishop delivered his Charge. The first business of importance was the financial report of the Rev. Canon Jeffrey, the secretary-treasurer of the diocese. A long discussion followed the reading of this report, which took up the remaining portion of the morning session and the whole of the afternoon session. At the latter session a weighty speech was made, amongst others by Mr. J. A. Machray, the Chancellor of the diocese. The Archbishop, in summing up the discussion, strongly endorsed a scheme of deputation work, and of a thorough canvassing of the diocese with the hope of increasing largely the finances of the diocese, a scheme which has been very effectively worked out in some of the Eastern dioceses.

Thursday, 10 a.m.—After a very full discussion, a motion moved by the Rev. H. S. Ram, which proposed a change in the Canons referring to the composition of the Executive Committee, was carried, and, as it will be a change in the Constitution, it will have to be confirmed at the session of Synod next year. A resolution of condolence was sent to the sister Diocese of Athabasca anent the death of Bishop Holmes. After some discussion on the report of the Committee on the Cathedral Site it was moved in amendment to the report and carried: "That, recognizing that the historic site at St. John's is the proper site for the Cathedral of the Diocese of Rupert's Land . . . this Synod expresses its sympathy with the effort being made by His Grace the Archbishop and the Dean and Chapter to erect on that site a building which shall be the first portion of an adequate and worthy diocesan cathedral." As an outcome of an appeal by Archbishop Matheson for consideration of the claims of fourteen students for "exhibitions," or grants, of \$100 each to carry on their education, five young priests who were present, recently ordained, promised to contribute \$10 each. The rest of the session was taken up with the reading of various reports. Amongst others, Canon Jeffrey, the retiring General Missionary, read his full report, and he took occasion therein to wish godspeed to his successor, the Rev. Dr. Page. Practically the whole of the afternoon session on Thursday was taken up with the discussion of the following very important notice of motion anent the proposed division of the Diocese of Rupert's Land. It was moved by Mr. J. P. Curran and seconded by the Rev. H. Cawley:—

"That whereas His Grace the Archbishop has proposed a division of this diocese to the Committee of the Provincial Synod on Diocesan Boundaries, and the committee has unanimously approved of His Grace's proposal; and whereas His Grace has announced his intention of laying this matter before the present Synod, and it is desirable in the interest of the Church that the consideration of His Grace's action on this important issue should not be deferred till the closing hours of the Synod; therefore, be it resolved that this Synod endorses His Grace's action, looking to the division of this diocese, and that a representative committee be appointed to enquire into all details, and report to the next Synod."

This led to a very lively discussion, and, after the rejection of two amendments, the resolution, changed as follows, was passed: "That a representative committee be appointed to enquire into the practicability of the division of the diocese after the year 1913 in accordance with His Grace's suggestion as outlined in his Charge to the Synod; and the report of the committee be the second order of business at the afternoon session of the first day of the Synod in 1913." A most comprehensive report on Sunday School work was presented, giving amongst other information these facts, viz., that the number of officers, teachers, and pupils exceeded 12,000; that \$7,000 had been contributed for missionary and \$10,000 for general purposes. Resolutions of sympathy were passed with the families of the Revs. J. A. Hooper and S. G. Chambers. The elections resulted as follows:—



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Provincial Synod.—Clergy—Canon Murray, Archdeacon Fortin, Dean Coombes, Rev. F. C. C. Heathcote, Rural Dean Reeve, Canon Matheson, Canon Phair; substitutes, Canon Jeffrey, Rev. E. L. McElheran. Lay—Dr. Speechly, J. P. Curran, J. G. Dagg, Hon. G. R. Caldwell, Sheriff Inkster, James Argue, W. J. Tupper; substitutes, E. L. Drewry, G. W. Baker.

Executive Committee, other than members ex-officio.—Clergy—Canon Murray, Rev. R. B. McElheran, Rural Dean Reeve, Rev. F. C. Heathcote, Canon Matheson, Rural Dean Thomas, Rev. W. B. Heenev, Rev. Page. Lay—Dr. Speechly, Messrs. Argue, Dagg, Curran, Drewry, Caldwell, Martin, Inkster, Tupper, G. W. Baker.

Sunday School Committee—The Revs. W. A. Fyles and D. J. Biggs, Mr. J. G. Dagg and Dr. Speechly.

St. John's College Council—The Revs F. C. C. Heathcote, D. B. McElheran, Messrs. J. G. Dagg and E. D. Martin.

At the evening session of the Synod on Thursday, the closing session, a number of reports were presented, all of which proved to be of an encouraging nature. The matter of a proposed "Canon on Patronage" was left over till the next Synod. A Canon introduced by the Rev. Canon Jeffrey defining the duties of the secretary-treasurer was adopted. This being the last item of business on the agenda paper, after the usual votes of thanks had been passed, the Archbishop pronounced the Benediction and the Synod adjourned sine die. On Friday morning a short service of intercession for the forthcoming Mission of Help was held, and on Friday evening a Convention of the Brotherhood of St. Andrew was held in Holy Trinity Schoolhouse.

Winnipeg.—His Grace the Primate held a general ordination in St. John's Cathedral on Trinity Sunday, when the following gentlemen were ordained to the diaconate and the priesthood respectively:—Deacons, Messrs. F. C. Chapman, B.A., C. E. Copeland, B.A., W. J. Finch, H. Hoodspith, C. G. M. Littler, B.A., Priests, Rev. C. A. Blay, Rev. W. Clarke, Rev. P. Heywood, B.A., Rev. F. Longmore, Rev. R. Marlin, B.A., Rev. T. Marshall, Rev. W. H. Morgan, B.A., Rev. W. C. Newman, Rev. P. G. Powell. The sermon was preached by the Rev. J. J. Roy, rector of St. George's, Winnipeg, and he chose for his text Acts 20:17. The Rev. F. C. Chapman, B.A., was the Gospeller. A very large congregation was present at the service.

The annual Sunday School Convention was held in Christ Church schoolhouse on Tuesday and Wednesday, June 11th and 12th. On the first day, after the opening remarks by the Chairman, several interesting papers were read, each of which was followed by a general discussion. At 8 p.m. on Wednesday the annual meeting was held in Holy Trinity schoolhouse, at which the Primate occupied the chair. Various reports were presented and an address was given by the Rev. D. P. J. Biggs, of Brandon. Next year (D.V.), it is proposed to hold a Summer School in the diocese. The following officers were elected:—President, Archbishop Matheson (ex-officio); first vice-president, Rev. R. B. McElheran, Winnipeg; second vice-president, Dr. H. M. Speechly, Pilot Mound; secretary, Rev. W. A. Fyles, Portage la Prairie; treasurer, Rev. Canon Jeffrey, Winnipeg. A motion was passed expressing deep regret at the illness of Mrs. Speechly, which deprived the convention of her presence and that of Dr. Speechly.

Brandon.—At the recent session of the Diocese of Rupert's Land held in Winnipeg on June 12th, Archbishop Matheson made an important statement as to the action taken in connection with the division of his diocese at the meeting of the Provincial Synod Committee on Diocesan Boundaries held in Regina in January last. At that meeting His Grace announced his consent to the division of his see, and proposed the following boundary for the consideration of the Committee. This boundary he announced at the recent session of the Synod. "The new diocese shall be composed as follows:—all those portions of land according to the Dominion Government surveys contained within the following limits, viz.: commencing at the intersection of the international boundary

with the line between ranges 9 and 10 west of the principal meridian; thence northerly along the line drawn between the said ranges to the shore of Lake Manitoba; thence along the water of the lake on a line skirting the westerly shore to the northern boundary of township 31; thence westerly along the said northern boundary to the shore of Lake Winnipegosis; thence along the water of Lake Winnipegosis to the northern boundary of township 44; thence westerly to the western boundary of the Province of Manitoba; thence southerly to the international boundary and easterly to the point of commencement." According to this plan the old diocese will retain the rural deaneries of Winnipeg and Selkirk with certain portions of the rural deaneries of Portage la Prairie, Pembina and Dufferin, including the city of Portage, and the important towns of Carman Manitou and Morden. The centre of the new diocese will be the city of Brandon, and it will contain the rural deaneries of Dauphin, Minnedosa, Souris, Brandon, Turtle Mountain, and portions of the deaneries of Portage la Prairie, Dufferin and Pembina. The new see will have 21 self-supporting rectories, 44 mission parishes, 20,000 church people, 6,000 communicants, church property to the value of \$500,000, whilst the revenue for all church purposes given last year was about \$100,000. The discussion resulted in the passing of a resolution to appoint a committee to consider all aspects of the question, and report to the Synod of next year as to the practicability of bringing about the division after 1913.

NEW WESTMINSTER.

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

Vancouver.—St. Mark's.—At a recently held meeting of the vestry of this parish the Bishop of the diocese presiding, it was decided to bring the parish under the "Quebec System" for the payment of the rector's stipend, and a further motion was carried by a large majority: "That the Rev. the Hon. T. R. Heneage be requested to reconsider his resignation and remain as rector of the parish."

Christ Church.—The first Ordination ever held in this church was held on June 2nd, Trinity Sunday, by the Bishop of New Westminster. There were five candidates: the Rev. Herbert Fane Edge and the Rev. Robert Booker Day were ordained to the Priesthood, and Messrs. Allan Greene, Oscar Charles Esperson, and Frank M. Dowland Ryan were ordained to the Diaconate. The sermon was preached by the Principal of Latimer Hall.

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Latimer Hall Notes.—The annual meeting of the Women's Aid of Latimer was the most largely attended in our history. The reports of the Treasurer and Secretary were very gratifying. The officers were re-elected and a programme was outlined for next year's work. A social function and a series of lectures have been planned. The W.A. is doing a most useful work. The annual meeting of the Trustees of Latimer was well-attended, enthusiastic and hopeful. Our receipts increased during the year by about one-third. Every department of the work shows marked progress. Strong committees were appointed and the prospects for the future are very bright. It was a matter of real pride to the Hall to see our first two graduates ordained on Sunday last. Mr. Esperson had the honour of reading the Gospel.

A Church Interior

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Messrs. Buck and Luckraft have taken a most creditable position in their examinations at McGill University. The students are scattered from Sealey to Kamloops. Our one great regret was our inability to supply all the students needed for summer mission work. Many applications for information about the Hall have come from intending students. The principal has been honoured by election to the presidency of the Ministerial Association of the city. He is probably the first Anglican to hold that position.

APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a Mission House at Nagaoka, Japan, for Rev. C. H. Shortt:—

Previously acknowledged	\$681.64
Geo. H. Pond, St. Clair, Mich.	1.00
Miss Clinge, St. Clair, Mich.	5.00
Mrs. Wm. Greening, St. Clair, Mich.	.50
St. Paul's Church, St. Clair, Mich.	5.50
A friend, Walkerton, Ont.	1.00
Edward Lane, Galt, Ont.	1.00
W. R. C. Forster, Galt, Ont.	1.00
Miss M. B. Wilson, Brussels, Ont.	1.00
A friend, Brussels, Ont.	.25
Well-wisher, Paris, Ont.	2.00
Rev. A. Carlyle, Windsor, Ont.	5.00
Total	\$704.89

Amount required \$800.00

Contributions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

BOOK REVIEW.

The Life and Teaching of Jesus.—By Edith E. Read Mumford, M.A. Longmans, Green and Co.

This little book of extracts from the New Testament will no doubt be welcomed by all who are interested in the teaching of the young. We realize to-day as never before the importance of these two things, the Book and the Child. The problem has been, how to bring the Book to the child, and how to bring the child to the Book. This is an attempt to solve the problem. Portions chosen from the three synoptic Gospels have been woven into a continuous whole, a whole which does not attempt to be what is usually termed a "harmony," yet which gives the child a harmonious picture of Jesus, as He lived and taught. The actual Gospel story is thus preserved, with its unique dignity of utterance, its "grave and weighty compression of speech." The Bible is made to do its own teaching, but in a simple and attractive way, suited to the capacity of the child.

Family Reading

THE SUMMER GIFT.

Let Thy summer-gift, O Lord,
Pardon be, and peace and power:
Sun of Life Divine, abroad
All Thy healing radiance shower.

This world's sun before our eyes
Chases far cold winter's night:
Jesus, Sun of Grace, arise;
Shed on us Thy heavenly light.

After the Icelandic of Provost Bjorn Halldors-son, Senior, 1841, A.D.

THE CHINESE REVOLUTION.

By Arthur Judson Brown, Student Volunteer Movement, New York.

A new China is emerging. Whatever may be the immediate developments, however short or long the process of readjustment, we cannot doubt the final outcome. Dr. Brown's volume is not intended to be a final account of either the process or the result, but an aid to the study of the large outstanding causes and of their operation thus far. It is not a book of dry statistics, names and dates, or accounts of battles, but an interesting and illuminating account of the wonderful Revolution which has taken place in China.

Two extensive journeys in China and fifteen years given to the study of the country and constant correspondence with men residing in China and personal acquaintance with many of the Chinese leaders have afforded Dr. Brown unusual preparation for his task at the present time.

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A BISHOP'S WALK.

In the memorial notices of Bishop Sheepshanks no mention was made of one of his most remarkable achievements. He walked from India into Russia, and, curiously, had nothing to tell about his extraordinary journey. Some little time ago it was mentioned in a conversation. The London correspondent of the Manchester Guardian remarked to him that it must have been a very interesting experience, and could he tell him anything about it. "No, no," he said in his vigorous casual way, "nothing interesting. A great deal of open country—quite uncultivated. I was a young man at the time and thought it would be rather a good plan to come back from India that way. I thought I would walk it—not often done. Good old English exercise, you know—heel and toe." He did not seem to have anything more to say about the incident, which had evidently left no impression upon his busy mind.—Westminster Gazette

A SUNDAY MORNING AT NORTHFIELD.

I had arrived the preceding evening, slept soundly in the tent of a friend, and was awakened by him early in the morning. He said afterward that he wanted me to see the valley in the beauty of the early morning, and I have ever since been grateful to him for I had but the day to spend in Northfield, and the memory of that morning is precious to me.

It was the last Sunday in August. The sun was just rising over the high hills behind us and making the Connecticut in its deep, green, winding bed gleam for miles to the north and south. As we walked slowly on toward Round Top, we saw the mists lifting from the hills across the river and my friend reminded me of the verses of Mr. Sankey's hymn:

When the mists have rolled in splendour
From the beauty of the hills,
And the sunlight falls in gladness
On the river and the hills.

The hymn was written here and the same sight prompted it.

We began to feel the charm of the landscape before us and the peace that seems ever to brood over it. Soon we stood on Round Top before the grave of the great, good man who made Northfield the place of inspiration it is to so many. We noted the simplicity of the stone that marked it, and thought how appropriate his resting here among these greater monuments of his life, the schools and the conferences. When we lifted our eyes to survey the vast valley again, it was with this thought that we reflected a moment on the buildings of Mt. Hermon, five miles away, across

the river—that school where hundreds of "his boys," as he loved to call them, have had "the chance" that he did not have. Then as our gaze returned, we remembered that these noble buildings all about us were those of another such school for girls, and we thought of the thousands of lives that had been helped—many in the farthest parts of the world, since now they come in large numbers from far-distant lands and afterward return to their own peoples. Between the tree-tops we saw, too, the towers of the auditorium and we knew that even to-day we should be blessed in the work that this man had established. We looked down again at the plain little gravestone before us. Again we read the brief inscription:

Dwight Lyman Moody.
1837-1899.

But the words beneath it, "He that doeth the will of God abideth forever," had a new meaning for us, and, in silence, as though we had heard whispered the secret of a life, we went down the slopes of Round Top.

THE GIFT OF SINCERITY.

Take from a man every gift but sincerity; let him be blind and deaf and lame—let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for real things, will gladly overlook all his infirmities.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods, will generally be a failure. The man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain empty pews.

There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts, to imitation marble buildings and watered stocks, things are quite largely not what they seem.

The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignorant, they at least affect culture. "We are going to spend the winter in

Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institute."

Be a real man—not a shoddy sport or sham aristocrat. Be sincere with yourself, your friends and your work. With sincerity, a few talents and a little strength may go far. Without it, genius itself may fail!—Henry M. Hyde, in Chicago Tribune.

FORGOTTEN DREAMS.

These words were the subject of an inspiring sermon which it was the editor's privilege to hear one Sunday evening. How full of suggestion they are! How universal in their application! Some time in life every one has had beatific visions of the things he hoped to do; dreams of power, maybe, or wealth, or great accomplishment in the world of endeavour—rose-tinted dreams that filled our waking moments with hope and made night luminous with the glory of their colouring. But, alas! how few have been able to reach the desired haven! Along the shores of time are strewn the wrecks of thousands of life-ships which once danced gaily out upon the sea of endeavour, their tall spars pointing heavenward and their white sails bellied to the breezes of enthusiasm which blew strong and steady from the delectable mountains of youth. Some heard the siren, and under the lure of her voice dallied until the day was done and in the gloaming shadows of eventide lost hope and gave up in despair. Others in their haste to reach the haven threw overboard the ballast of a clean conscience, rendering their ships unseaworthy, and they were driven upon the rocks of moral ruin and lost forever. Yet others became so engrossed in dressing ship and drilling the crew that the purpose of the voyage was forgotten, the vision faded, the course was lost, and the ship drifted at last upon the shoals of misdirected effort, and was there pounded to pieces. We forget our dreams because we have not the inspiration of the Presence in our lives. We fail to sing our sweetest because we are not keyed to the divine harmonies. But the door of hope is never closed to him who would enter. Look to the hills from whence cometh our help. Close your ears to the din of the world's strife ringing in them, so that you may hear the still, small voice whispering within of hope and courage and help and achievement. Tear from your eyes the film of worldliness, and get a fresh vision of God. Tune anew the chimes of your soul, and set them ringing in harmony with the music of heaven. Link up with God, and the forgotten dream will flash again from the recesses of memory with new glory; under its inspiration life will take on new aspirations, and you will move again under the impulse of a mighty purpose and the enthusiasm of a reincarnated youth.

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G. A. Wright, 65t

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Mr. John Lock, of Plymouth, celebrated his one hundredth birthday recently by attending public worship in St. Andrew's Church. He was born at Plymouth, and on June 7, 1812, was baptized at St. Andrew's Church, and he still possesses the certificate signed by the Rev. J. S. Dawson, curate. Lock remembers seeing William IV., but he has never since seen a crowned head of England.

In Grace Pro-Cathedral, Topeka, Kansas, on a recent occasion, the Right Rev. F. R. Millspaugh, Bishop of Kansas, who is much improved in health, held a special service of ordination to the diaconate, Mr. W. R. B. Turrill being the candidate. The Bishops of Oklahoma and Eastern Oklahoma took part in the service, Bishop Brooke preaching an instructive sermon on the origin, development, and present-day position of the order of deacons, and Bishop Thurston celebrating the Holy Eucharist for Bishop Millspaugh, who administered the laying on of hands. The candidate was presented by the Very Rev. P. B. Peabody, and the Very Rev. J. de B. Kaye, Dean of the Cathedral, was also present, together with the Rev. Canon Pitcaithly; and the students of the Kansas Theological School. The circumstance of three Bishops taking part in an ordination to the diaconate is, so far as is known, unique in the history of the Church in America.

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Effective June 22nd. Sailings from Collingwood and Owen Sound, Mondays, Wednesdays, and Saturdays.

This Trip can now be taken from SARNIA every SATURDAY, effective June 29th.

"Among the 30,000 Islands"

Effective June 17th—Daily Service, Sunday excepted, between Parry Sound, Penetang and way ports. Special Grand Trunk Service between Toronto and Penetang

British and Foreign

A very handsome pulpit has been presented to the Church of the Transfiguration, Edgewood, R.I.

A third Archdeaconry has been constituted in the Diocese of Chichester. It will be known as the Archdeaconry of Hastings.

The Rev. Prebendary John Wakeford, vicar of St. Margaret's, Anfield, Liverpool, has been appointed Precentor of Lincoln Cathedral.

It has been decided to erect a baptistery in St. Mark's Church, Hamilton Terrace, London, in memory of the late Rev. Canon Duckworth, who was for many years vicar of the parish.

The British Esperanto Congress held its annual meeting this year at Portrush. A service in Esperanto was held in the parish church, the Rev. R. P. Meredith, curate, officiating.

For the first time in recent history a processional cross was carried on Whit Sunday at matins in York Minster. The cross, which is silver-gilt, was presented to the Dean and Chapter for use on festival occasions. It is a replica of the historic cross at Westminster.

The death of Mr. George Fisher, of Farndon, Nottingham, who was eighty-nine years of age, took place recently at the house where he was born and where he had lived all his life. He was regarded in the locality as a rare example of an "oldest inhabitant," who had a genuine claim to the title.

By the appointment of the Venerable Winfrid Oldfield Burrows to the Bishopric of Truro, the city of Birmingham has been called upon to supply three Bishops within twelve months, apart from the translation of Dr. Gore to Oxford. The Bishop-Suffragan of Lewes is a cousin of the Bishop-designate.

A handsome stone reading desk has recently been presented to Kilmore Parish Church by Lord and Lady Dunalley, in loving memory of their daughter, the Hon. Kathleen Prittie. Owing to the kindness of Miss Morris, of Traverston, an oak lectern has been placed in the chancel as a memorial to her uncle, the late Mr. J. Rickard Lloyd.

The funeral of the late Mr. James Bedford took place recently at Pinner, in Middlesex. Mr. Bedford succeeded his uncle as sexton, and in 1857 was appointed parish clerk, an office which he held until last March. In 1907 he was the recipient of a testimonial from the clergy and congregation on the completion of his fifty years' service in the discharge of his respective duties as sexton and clerk.

The "IDEAL" Hammo-Couch



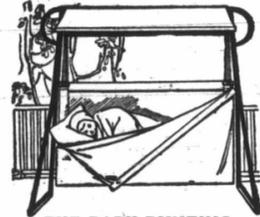
ON THE LAWN
Always in the shade—always comfortable. How different from the old "half-moon" kind.



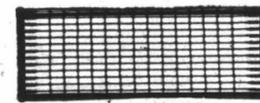
ON THE PORCH
Can be suspended from ceiling. Room and strength enough to hold three or four persons.



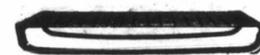
IN THE CAMP
A portable bed that keeps you off the ground—wind protection all round.



THE BABY BUNTING
A smaller size, for baby's out-door naps. Wind-shield all round keeps him safe and comfortable.



THE SPRING
Famous Simmons fabric, with fourteen spirals at each end. Strong, resilient. Experience has demonstrated superiority of this construction.



THE FRAME
Note construction. 1 1/4 inch steel tubing, supporting spring from ends, leaving no unyielding edge. Strongest and most comfortable.



Compare the "IDEAL" Hammo-Couch with any other "couch hammock" offered you. You'll find it excels in every point of comfort, strength and durability. For example:

Frame of the "IDEAL" Hammo-Couch is round 1 1/4 inch steel tubing, connected at the ends with angle steel. (See illustration below.) Other couch hammocks have an uncomfortable, insecure wooden frame, which may break under weight of several persons.

Spring in the "IDEAL" Hammo-Couch is the famous Simmons fabric—suspended from the ends, free of frame, no contact with hard edges as on other kinds. Every move of occupant yields ease and rest.

The back of the "IDEAL" Hammo-Couch is just right height for perfect comfort. A light slat, concealed in top edge of wind-shield, gives sure support. Other kinds have an unsupported, "baggy" flap, which you cannot lean against.

Seat is just the right width for either sitting or reclining position. Other kinds are suitable only for one person lying down. Mattress cushion is 3 inches thick, filled with soft, sanitary cotton. High quality, khaki-colored duck is used throughout. Magazine pockets securely sewed and riveted to each end of couch. Adjustable canopy sun-shade is another exclusive feature.

Length is 6 feet; width, 2 feet 2 inches. Sold with the steel frame support for use on lawn, or without frame when to be hung from verandah roof.

Easily carried from place to place.

Write for Free Booklet H 15 and name of store where you can see one.



The genuine Hammo-Couch bears this Trade Mark. Be sure it is on the one you buy.

THE IDEAL BEDDING CO. LIMITED
25 JEFFERSON AVENUE, TORONTO

The Manx archdeacon, the Rev. Hugh Stowell Gill, died lately at Andreas Rectory, near Ramsay, after a brief illness, aged eighty-two. For sixty years he served the Manx

Church under seven Bishops—Auckland, Powys, Hill, Bardsley, Straton, Drury and Thompson—being appointed archdeacon in 1895. On his eightieth birthday he was the recip-

ient of a national tribute presented by Lord Raglan.

An automobile has been presented to the Bishop of Fond Du Lac for the purposes of missionary work in the diocese. This will be of the greatest service both to the Bishop and Archdeacons and it will enable them to reach many out-of-the-way corners in the diocese where interest in Church work is growing and which hitherto have been very difficult of access. The automobile was presented to the Bishop by an Eastern friend.

The old custom of blessing the fields for harvest has been revived at Whitwell, the populous mining and agricultural village near Welbeck, Notts. Each evening during the recent Rogation season, a procession was formed at the church and, headed by a cross-bearer and choirboys with banner-bearers, the rector (the Rev. E. H. Polehampton) and the assistant clergy, following, different farms are visited, and

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psalms and litanies are sung as the procession passes along the roads and through the fields, the rector asking for a blessing on the crops and on those engaged in the cultivation of the land.

There passed away lately in England a remarkable Churchwoman in the person of "Mother Hughes," Superior of the Convent, Woodstock Road, Oxford. Marian Rebecca Hughes was the daughter of the Rev. R. E. Hughes, formerly rector of Shennington, Gloucester, and was the first woman to take religious vows in the Church of England since the Reformation. She came under the influence of Newman and Pusey, and the late Bishop King of Lincoln and Bishop Paget of Oxford were amongst her friends. "Her memory was remarkable to an advanced age," writes a Times correspondent. "Born in 1817, she could remember the reign of George IV., and had many interesting anecdotes of her early life which it is to be hoped may be preserved. Her great work in the cholera year is not yet forgotten by the poor of Oxford."

Personal and General

The Rev. Canon O'Meara and Miss H. O'Meara have arrived in England.

Gen. Edward S. Bragg, commander of the famous Iron Brigade during the Civil War, died June 20th at Fond du Lac, Wis.

At a recent baptism of an infant at Preston, in Lancashire, four generations on both the father's and the mother's side were represented.

The Rev. Professor T. G. A. Wright, of London, Ont., has gone to Vernon, B.C., where he will act as locum tenens for the summer months.

Five deaths which have occurred lately in the vicinity of San Juan, Porto Rico, have been diagnosed by the Insular Board of Health as cases of bubonic plague.

St. Mildred's College, Walmer Road, held its closing exercises in the Parish House of St. Thomas' Church, Huron Street, the Lord Bishop of Toronto presiding.

Among the elephants in Ringling's circus is Jennie, who is 215 years old. She was a zoological attraction in

London when George Washington was President of the United States.

The Bodleian Library at Oxford contains over 400,000 printed volumes. By an Act of Parliament a copy of every book entered at Stationers' Hall in London has to be presented by the publisher to the library.

Mrs. H. S. Strathy, Toronto, held a reception recently for the teachers who are going to attend the Imperial Educational Conference, to be held by the League of Empire in London next month.

Some 6,000 child violinists recently took part in an orchestral concert which was held at the Crystal Palace at Norwood. These children were drawn from school orchestras all over London.

Dr. N. W. Hoyles, K.C., and Mrs. Hoyles, left Toronto last week for Charlottetown, P.E.I. During the time that Dr. Hoyle is away from home he intends to cross the ocean and pay a visit to England.

The Supreme Court at Ottawa has decreed that the Marriage Law of the Province of Quebec is just and fair, and further that the Federal

Parliament has no right to pass a uniform marriage law for the whole of Canada.

Thomas Bernham, 61 years old, for 17 years the Royal coachman, died recently of apoplexy at Windsor Castle. He accompanied Queen Victoria abroad and also the late King Edward. The latter was a great admirer of his skilful four-in-hand driving.

Chancellor Burwash, of Victoria University, will take a year's rest. It is satisfying to learn that the retirement is only a temporary one. The Chancellor is 63 years of age; for a scholar the prime of life, and a long term of usefulness, we trust, may still be before him.

On June 17th Mrs. McDougall of Edgeley, York Co., celebrated her 99th birthday. She has seven children, 12 grandchildren, 26 great grandchildren, and two great-great-grandchildren, all of whom are living and most of whom were able to be present at the celebration.

Upwards of 60 of the most representative amongst the British manufacturers spent a busy day last week in Toronto. Amongst them was Mr. J. N. Vickers, of Vickers, Maxim and Co. They were entertained at lunch

by the Toronto Board of Trade and the Canadian Manufacturers' Association.

The Earl and Countess Grey and their daughters sailed from Southampton for Cape Town last week where the former is to dedicate the memorial which has been erected to the memory of the late Mr. Cecil Rhodes on Table Mountain. The dedication ceremony will take place on the anniversary of Mr. Rhodes' birth next month.

A Canadian press despatch from Washington says: All ocean steamers entering American ports in future must be equipped with lifeboats sufficient to carry at one time every passenger and member of the crew, according to new regulations adopted by the steamboat inspection service and approved by Secretary Nagel.

Queen Mary is a great lover of the song of the nightingale, and some time ago had a number of these birds introduced into the gardens of Buckingham Palace from Kew and its neighbourhood. They are now singing splendidly in the Palace gardens, which are so large and beautiful that doubtless the birds imagine themselves in the wilds of the country.

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- BELL—Five octaves, six stops, knee swell, low top walnut case..... \$27
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- BELL—Five octaves, knee swells, high top walnut case..... \$38
- BELL—High top walnut case, five octaves, eleven stops, knee swells... \$39
- DOMINION—Villa Gem, high top walnut case, five octaves, nine stops, knee swells..... \$41
- ANDRUS—High top walnut case, six octaves, eleven stops, knee swells \$42
- KARN—Five octaves, eleven stops, knee swells, handsome high top walnut case..... \$43
- BELL—Handsome high top walnut case, five octaves, eleven stops, knee swells..... \$45
- KARN—High top walnut case, six octaves, eleven stops, knee swells... \$48

SQUARE PIANOS

- CHICKERING—Harp scale, six and one-half octaves, double round corners, octagon legs, rose-wood case \$60
- HEINTZMAN & Co.—Full over-strung scale, seven and one-third octaves, round corners, carved legs and lyre, rose-wood case..... \$95

- BURMIC & SON, N.Y.—Square grand, seven and one-third octaves, full over-strung scale, rose-wood case, round corners, carved legs and lyre..... \$105
- HEINTZMAN & Co.—Round corners, carved legs and lyre, seven and one-third octaves, full over-strung scale..... \$110
- STEVENS & Co.—Full over-strung scale, rose-wood case, round corners, carved legs and lyre, seven and one-third octaves..... \$115
- HAINES BROS., N.Y.—Full over-strung scale, rose-wood case, round corners, carved legs and lyre, seven and one-third octaves..... \$123
- FISHER—Full over-strung scale, rose-wood case, seven and one-third octaves, round corners, carved legs and lyre, splendid condition and tone..... \$125
- ERNEST GABLER, N.Y.—Full over-strung scale, rose-wood case, seven and one-third octaves, round corners, carved legs and lyre..... \$127
- CHICKERING, Boston—Handsome rose-wood case, full over-strung scale, round corners, carved legs and lyre, seven and one-third octaves..... \$135

UPRIGHT PIANOS

- WEIGNER, N.Y.—Upright grand, dark mahogany finish, seven and one-third octaves, handsome Colonial design, plain front, full Boston fall board..... \$245

- STERLING, Conn.—Cabinet grand, handsome Colonial design in Circassian walnut, full size swinging music desk and Boston fall board. Three pedals, has been rented for a short time. Original price \$475. Our special price..... \$257
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- NORDHEIMER—Very handsome mahogany case of Corinthian design, seven and one-third octaves, three pedals, used only a short time and exchanged for one of our player pianos. Manufacturer's price \$575. Our special price..... \$325
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Miss Carrie M. Derrick, who has been appointed professor of Morphological botany at McGill University, enjoys the distinction of being the first woman to receive a full professorship at this or any other Canadian university. Professor Derrick is a graduate of McGill University where she graduated with high honours in the first class.

The death of Sir Edward Sassoon has recalled the romantic record of the family. For ages the Sassoons were settled in Bagdad, where they were famous alike for their wealth and probity. Then one day David Sassoon, the grandfather of Sir Edward, received intelligence secretly that a plot was afoot to sack his house and murder himself and family.

Sacrificing the greater part of his possessions, the banker gathered together the members of his household, and fled by way of the Persian Gulf to Bombay. There he settled, and after all manner of adventures, established the great house, to which, in turn, his sons succeeded.—Westminster Gazette.

Children's Department

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "if I should die 'fore I wake—"
"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down-stairs. In a brief space he was back again, and dropping down in his place took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the mornin'. 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Welspring.

"I HAPPIED HIM UP."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbour's, two or three doors away. Her eyes were bright, her lips so smiling that her mother smiled, too. "Do you want me, mother?" asked Agnes. "No, dear," said her mother. "Not for anything important. I missed you; that is all. Where were you, daughter?"

"At the Browns. And, oh, mother, Walter was cross, but I happied him

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up, so that he got all over it; and then the baby cried, and I had to happy her up; then 'some one stepped on the kitten's tail, and I was just going to happy her up when you called me."

"Why, what a happying time you have had!" laughed her mother. "It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.—Selected.

A TRUE ANIMAL STORY.

It happened on board the Braunfels, the floating menagerie that lately brought a load of new animals for the New York Zoo.

On her decks, with canvas stretched overhead as awnings, five tigers, eight leopards, two tapirs, weighing at least a ton each, twenty-four cages packed with chattering monkeys, twelve boxes of snakes, some of the reptiles as thick as a man's arm, and thicker, and

twelve water buffaloes sunned themselves as the great ship plowed through the tropical Indian Ocean, Arabian and Red Seas and the Suez Canal.

It was the jungles of wildest Africa transferred to the deck of a vessel, and fortunate indeed would have been the boy who could have seen the glare of

Skin Disorders in the Spring

To old and young, rich and poor alike there come disfiguring, annoying, itching skin diseases. There are many theories as to the cause of skin diseases, but one thing is certain: you can cure them with Dr. Chase's Ointment.

Relief from the itching, burning sensations comes almost directly after the ointment is applied, and with a little patient treatment the sores are healed up and entirely disappear. Mr. John A. Creech, postmaster, Randwick, Simcoe county, Ont., writes: "I was a great sufferer from eczema or salt rheum. My hands and face were covered with itching skin eruptions and though I used many different remedies I could get no relief. Finally I was recommended to try Dr. Chase's Ointment and am thankful to say that it has completely cured me. You may publish this for the benefit of others suffering as I did."

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officer that the leopard would certainly die of blood-poisoning unless he had immediate and heroic surgical treatment. As a leopard is worth one thousand dollars to a zoological garden, it will be seen that his death would have been no small matter.

But the chief officer is a brave man, and he promptly said that he would doctor the injured beast. Then the question arose how the thing should be done, and the ship's crew was searched for men brave enough to hold the leopard's head and fore legs, as any boy will readily understand that one blow from a leopard's paw would terribly injure, if it did not kill outright, the strongest and bravest man.

This is how the leopard's leg was treated and the beautiful spotted animal saved from an untimely death: A rope was wound about the beast's neck. A brown-skinned sailor, known as a Lascar, was given an end of the rope. The trainer seized the

the big agate eyes, the hissing of the enormous snakes and the comical antics of the simians. Most of the animals, especially the man-eating specimens, were confined in strong wooden boxes, from which a paw, armed with sharp claws, would be thrust at intervals to catch one of the brown-skinned sailors who manned the ship.

One day in the Indian Ocean two

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you value your lives, don't get rattled, and, above all things, don't let go his legs. It means death for some of us, if not for all of us, if you do. Are you ready?"

Then this brave German officer, soaking a sponge with the powerful and cleansing acid, applied it to the leopard's torn leg. In a twinkling the jungle beast was writhing with pain and made furious efforts to rend the men, but each heeded the warning given him and maintained their holds until the chief officer had thoroughly washed the torn member. Then the leg was soothed with ointments and a linen bandage applied, just as the surgeons do in a hospital.

Now, as the boys and girls have read in books, animals are capable of showing gratitude for kindness done to them. The leopard knew that officer Schmehl had been kind to him, for, after the ointment and the bandage had been applied, he licked the hand of the officer and in other ways showed how thankful he was. Well, the leopard is as good as well now.

Not all the animals which were put aboard the ship at Calcutta lived to reach this port. The two tapirs, which were worth at least one thousand dollars, died.

Both were buried at sea. One was taken sick and died shortly after the Braunfels sailed from Calcutta. A few days later the second tapir thrust its head through the bars of its cage and the rolling of the ship choked the big and clumsy animal.

A great boa-constrictor, a snake that can swallow a rabbit at one gulp, and can squeeze the life out of a man, tiger, lion or deer, also died on the way over. Another constrictor arrived in fine shape, but hungry, having eaten the last live rabbit on shipboard, of the Banks of Newfoundland.

Speaking of snakes, boys and girls, the ship brought over a lot of cobras. A cobra is a short, thick snake, with a flat head, and is of an indigo blue color. The bite of a cobra is deadly. If a cobra should bite you it is certain that you would die in about fifteen minutes.

There are a lot of this kind of snakes in India, you will know when you are told that about one hundred thousand persons are killed every year by its bite.

It is sad to relate that several hundred song birds died on the voyage.

When the ship was sailing in the Indian Ocean and the Arabian and Red Seas the birds, most of them a variety known as the Indian thrush, sang all through the day. There were nightingales, too, and every boy and girl knows how sweet a nightingale can sing. An Indian thrush can sing more sweetly than a canary, so never a crew heard so many or such sweet bird music.

Port Said is at the Red Sea end of the Suez Canal. It is noted among other things, for its extremes of temperature. When the winds blow from the hot sand of Africa, the decks of ships blister the feet. At other times, when the wind sweeps over the snowy-covered plains from the north, heavy clothing must be worn.

It happened that a cold wind struck the Braunfels at Port Said.

In the morning not a song bird greeted the rising sun. Little throats which had throbbled during the long trip through tropical seas were stilled. Not a solitary note was heard.

Captain Wehlman, it is said, almost cried when two Lascar sailors informed him that the birds were dead. He would not believe it until he saw the birds.—Selected.

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Such a little price.

Such a thick, nourishing, strengthening soup is Edwards'; so small is the cost that everyone can well afford it.

Edwards' Soup is prepared from specially selected beef and the finest vegetables that Irish soil can produce. It comes to you all ready for the saucepan. The cook will find Edwards' Soup a great help in the kitchen. It goes with lots of things that aren't as tasty by themselves; it strengthens her own soups and there's double the variety in the menu when Edwards' Soup is on the pantry-shelf.

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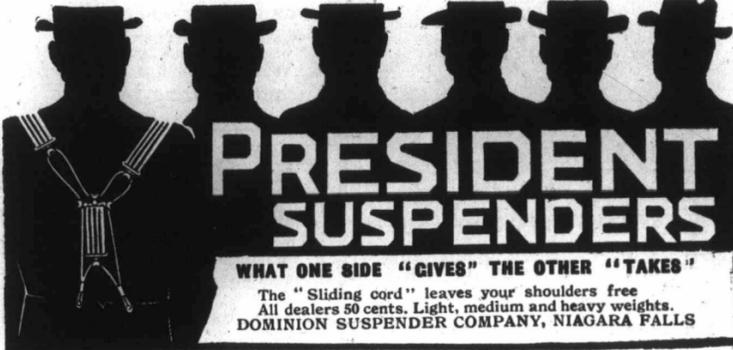
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Edwards' desiccated Soup is made in Ireland by Irish labour. There, and in England it is a household word.

boxes, containing a tiger and a leopard, were carelessly on the deck too close, and a furious fight was the result. The tiger ripped open the leopard's right foreleg to the bone, and the leg became so swollen that the trainer told the captain and the chief

uninjured foreleg, just as the doctor grabbed the other forepaw, and the captain and the engineer gripped the two hind legs. Then the doctor said, "Now, men, if he attempts to bite anybody pull the rope tight until it strangles him into submission, and as



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Trying Time on the Kidneys

No wonder there is so much backache in the spring, so much fatigue and lassitude from the poison-laden systems. The accumulated winter poisons must be swept from the body. The kidneys make every effort to purify the blood, but the changing temperature of spring plays havoc with them. Congestion follows, the kidneys fail in their work and there are backache, headache, tired feelings and too often serious developments.

You can help the kidneys wonderfully by using Dr. Chase's Kidney-Liver Pills. In a few hours the backache will disappear, and a little patient treatment will restore the activity of kidneys, liver and bowels and thoroughly purify the blood.

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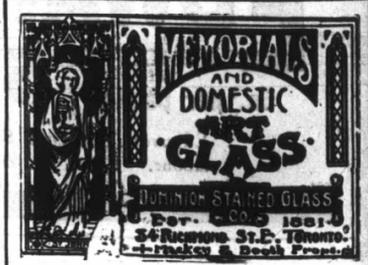
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